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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JANUARY 3, 1935. NUMBER 1.

•• THE SUN'S OBSERVATORY ••

The Sun Wishes Each of You a Happy New Year.

Who Reads the Bible?—

Who reads the Bible? Professor Phelps, on being asked for a list of the famous people who have gone to it for faith, love and duty, replied, "Just take the names in the English and American 'Who's Who.' You can copy them at your leisure." He added that nobody can have any real roots in the English language who does not know and read the King James version of the Bible. Beween the lids of no other one book can be found such wealth and such variety of literature.

Income Tax Figures for 1933.—

There were quite a few increases in income figures for 1933 over those of 1932, in the upper brackets. Of course names are not given, but the Internal Revenue Bureau lists one person with an income exceeding $5 millions, while there is another with an income better than $4 millions. The third place is taken by one exceeding the $3 million mark. There was just one in each of these brackets, while the $2 million bracket was vacant in last year's income ratings. The $1 million club had swelled to 46 in 1933, against a paltry 20 for the year 1932. In the income tax paying group which numbered 3,660,105 for 1933 (a bare 3 per cent of the population), the rich alone grew richer. The great middle class with incomes of less than $25,000 lost members and earned less. Of the $10,845,000,000 of personal income revealed in tax returns, individuals reporting incomes of less than $5,000 accounted for $6,792,000,000. Another $2,575,000,000 was accounted for by those with incomes between $5,000 and $25,000, while the additional $1,478,000,000 was divided among those in the higher brackets, giving them an average income of approximately $56,000.

The Family Income.—

Thousands of American families will be surprised to learn that their annual income should be between $2,000 and $2,500. Estimates made by Brookings Institute give $2,000 as the minimum income for supplying bare necessities. In the so-called prosperous year of 1929, sixty per cent of all families received less than this. Dr. Mordecai Ezekiel, of the Department of Agriculture, fixes $2,500 as the income now necessary for a family to exist "far enough above the sheer necessities to be termed moderately full." In 1929 seventy-one per cent of our families received less than $2,500, and sixty per cent less than $2,000. Mr. Ezekiel's remedy for low incomes is increase of productive efficiency, work for more abundant living, and a more equitable distribution of income. That we are not yet moving in the direction of equalization is shown by recent Internal Revenue statistics which show that in 1933 forty-six persons received incomes of $1,000,000, an increase of twenty-six over the previous year. The total income of the forty-six was $81,000,000, but the Government claimed $25,000,000. While the millionaire class and all with incomes above $25,000 increased, the lower income groups decreased. The total number filing incomes decreased 2.67 per cent, and the total of incomes shrank 3.04 per cent.—*Nashville Christian Advocate.*

What Will the New Year Bring?—

An attempt to forecast the trend of the new year is likely to be fraught with failure. Certainly business will be better for some enterprises, but it is just as certain to be worse for others. The attitude adopted by the government toward certain industries, the public utility companies, for instance, is certain to bring still further unrest and unemployment. The few dollars that may be saved on the individual electric bill will far from compensate the loss to those who have invested of their earnings in this industry which the administration seems bent on breaking down. Government competition in business is making it harder for business to take up the slack in re-employment. The theory that shorter hours and higher pay would solve the problems of the depression is well on the way toward being exploded. If it is at all possible to bring about temporarily better conditions that will last until November, 1936, the attempt will be made, but "the sad part of it is," to quote David Lawrence, "that the national administration has no program that it can offer as a certain means of solving this problem. . . . There has been no sound foundation laid for private spending." Rather a gloomy picture—but when one remembers the vast resources that our nation still possesses, when one remembers how even now we are blessed beyond the other nations of the earth, one cannot but have faith in our ability to "come back."

Congress Meets.—

When this issue of THE SUN reaches its readers, Congress will have convened. Many are the questions that will come before the legislative chambers of the nation this year. What will happen to the various programs started last year in an effort to relieve the effects of the depression remains to be seen. The fate of NRA also lies in the balance, the HOLC needs additional funds if it is to answer the calls that have already been made upon it, and the public works programs call loudly for more money. One question which is aggravating the [illegible]n is the ever re[illegible]on- one of th[illegible] the president seems abso[illegible] it [illegible] payment at the present time. [illegible] A[illegible] Legion insists that the ex-soldier sho[illegible] receive his share of the billions that are bein[illegible] distributed through one source or another. While the president's veto seems assured, there is likelihood that those supporting the payment of the bonus can muster a two-thirds vote to override him. There will probably be a compromise of some sort. Another question which will come up again in the new Congress is the Food and Drug bill which was sponsored by Senator Copeland. This bill was defeated last year because of "trade opposition" as well as a congested legislative program, we are told, and it probably deserved its fate. The new bill which Senator Copeland will introduce this year will be substantially the same bill, though some of its major objections may be eliminated.

Rev F C Lester 5-1-34
505 S Main St

Compulsory Cotton Control Again.—

Cotton growers throughout the South voted last week overwhelmingly for the continuance of compulsory cotton control. A two-thirds vote of those voting was necessary for its continuance, and the vote was somewhat more than nine to one on the part of those who voted. However less than one half of the 2,600,000 eligible voters availed themselves of their right to vote. This will mean that the Bankhead Cotton legislation will continue during the coming year, with high taxes on all cotton sold in excess of prescribed quotas. While the continuance of this act for the coming year will probably raise prices of cotton for the time being, its inevitable final result will be to destroy the supremacy of the South as the world's cotton field. While it may sound fine to say that one has received double what he formerly received for his cotton, it means that the government is in fact, if not in theory, placing an export tax on cotton which the South cannot pay. Already the foreign production of cotton, for the first time in three-fourths of a century, has surpassed that of the Southern cotton belt. And the foreign market will not surrender this lead without a struggle. What will make for ultimate prosperity for the cotton grower is not limitation of his crop, but more efficient production. In theory, a profit of 4 cents a pound on one bale of cotton is better than a profit of 2 cents a pound on two bales—in actuality, the exact opposite is true. There are vital economic reasons that make this so, and though our dirt farmers may not have taken time to figure it out, our political farmers should have. There is too much politics being used in farming and not enough horse sense.

NOTES-PERSONALS

News from the Churches.

We learn with regret that Rev. F. C. Lester, pastor of First Church, Norfolk, Va., is unwell. We hope that his recovery will be most speedy.

Rev. J. F. Apple, a resident of Elon, was an acceptable and cordially welcome preacher in the College chapel, Sunday, December, 30th.

The reports from various churches and Sunday schools of our fellowship indicate that very appropriate and wholesome Christmas services were held during the holidays and thousands of wor- hippers were thus called together to help properly brate the birth of Him who gave us Christmas.

ge 3 of this issue are given the appor- s for the churches of the Eastern Virginia ence, as apportioned for the year 1934-35. on their face they seem to show a large in- e, really the churches are being given credit other payments not heretofore credited.

Rev. and Mrs. R. T. Grissom were at Rocky Ford and Elk Spur churches, Carroll County, Va., during the Christmas holidays, and by the generosity of some of our unselfish Sunday Schools gave to the children and many of the grown-ups of our mountain schools Christmas presents and good cheer.

Next week's issue of The Sun will be "Elon College Number." We are now entering the Educational Period as provided by the Southern Convention, and our minds should turn toward doing something for our college. Elon is doing a great work for the Church, and the Church should begin to awaken to its responsibilities for Elon.

Dr. and Mrs. M. J. W. White are expected to arrive in the States on furlough from the Phillippine Islands about April first. Dr. White has had great success as medical missionary in a hospital in the Phillippines and has done great work, being assisted ably in many ways by his faithful wife, who, by her deep interest in the Phillippines, has made a real contribution to Christianity.

Rev. Robert Kimball, one of our promising young ministers, who graduated from Elon College in the Class of '34 and is now pursuing studies in Yale University looking to a B. D. degree, was a very pleasant and a very welcome visitor at the College and among his host of friends here during the holidays. Robert is liking Yale Divinity School and thinks it is great.

From Mrs. H. E. Pearce of Franklinton, N. C., has come the first Christian Sun renewal for the New Year. Mrs. Pearce says: "Enjoy theSun so much, and look forward to its arrival each week." Brother R. H. Farrell of Graham, N. C., sent in the last renewal of the Old Year. We wish for both of these subscribers, and for all others on the Sun subscription list a most happy and prosperous year 1935.

The Baptists of North Carolina gave $2,527,420,000 last year through their churches for local expenses, Missions and benevolences. Gains in voluntary gifts to Missions and benevolences amouted to $96,355.82 over those of the past year. The total increase of the giving for 1934 over that of 1933 was $274,445.85. The net increase in church membership in the State last year was $10,448.00.

The leaders, delegates and visitors of the Baptist churches from eighteen States and the District of Columbia are this week holding a "Southern Baptist Sunday School Conference in Raleigh, N. C.,"—a four day's session. It is reported in the press, just prior to the opening of the meeting, that "the largest Sunday School delegation for a Conference ever to assemble in the world is expected." One hundred and forty speakers are on the program and 5,000 delegates are expected.

Rev. G. C. Crutchfield preached for Dr. C. H. Rowland, First Christian Church, Greensboro, Sunday, A. M., December 30th. Dr. Rowland is reported as slowly improving at Florida Sanitarium and was visited during the holidays by his family and some other friends from Greensboro and Elon College. Meanwhile, his church, with its splendid Board of Deacons, is moving forward and holding the congregation together admirably and is making progress along all lines. That, indeed, is a compliment to any absentee pastor.

We of the Southeast have an almost ideal church educational system, if we will give it our support as we should. There is Rollins College in Florida, Southern Union Junior College in Alabama, Piedmont College in Georgia, Elon College in North Carolina, and the Southern Seminary Foundation which is affiliated with and has the advantages of Vanderbilt University at Nashville, Tenn. All of these institutions, with the possible exception of Rollins, are greatly in need of financial assistance at the present time, and our constituencies in their respective sections of the Southeast should rally to their assistance.

The acting president of the Woman's Missionary Society, Hopewell Church, Mrs. Gertrude B. Boss, gives this information from her Society:—"We held the December meeting the 13th and launched a mempership contest, Mrs. Beacham and Mrs. Epperby heading the two sides,—reds and blues. New members have been received at every business meeting this Conference year so far. Topic for January meeting, 'A Journey of Discovery.' Plans are perfected for a public meeting February 13th, at which time a small pageant will be presented."

Sunday School superintendents and secretaries, and pastors, should bear in mind that our Christian Publishing Association, Dayton, Ohio, still publishes our Bible Class Quarterly and other Sunday School supplies and carries a full line of uniform group and graded publications. Mr. Hermon Eldredge is editor of our publications and appreciates immensely the patronage of our schools, and we join him in the desire that there will be an increase and not a decrease in orders during the good year 1935. Our friend and brother, Mr. H. E. Sims, a member of our Piqua, Ohio, Christian Church, gives his time without remuneration as president of the Christian Publishing Association, and Mr. Thomas B. Radabaugh, than whom we have had no more competent, is in charge of the Publishing House. As our Sunday Schools are making up their orders for quarterly supplies, they should bear their own Publishing House at Dayton in mind and by no means pass them by but patronize them.

UTOPIA CHRISTIAN CHURCH.

The little village of Utopia snuggles into the bend of one of the numerous tributaries of the Ocono Creek. In the village is the Utopia Christian Church. It is a rather up-and-going little church with a real Christian consecration and a fine worldly pride. And it was going to make a real endeavor to meet the requirements of the Southern Christian Convention and its own Conference, and the while keeping its own building and equipment in such repair that should Jesus chance to come this year He would be pleased with the appearances of the little Utopia Christian Church.

At the close of the year the congregation of the Utopia Christian Church gathered to hear the reports for the year and to learn what kind of report would be sent to Conference. When the treasurer made his report and it was supplemented by some items contributed by the secretary, it was found to read like this:

Monthly offerings from the S. S. to Missions....	$120.00
Monthly offerings from the S. S. to Elon Orphanage	120.00
Fifth Sunday Offerings from the S. S. to Elon College	40.00
January offering by Church and S. S. to Elon College	50.00
The Easter offering to Missions	50.00
The Woman's Missionary Society, Young People's Society, Willing Workers and Cradle Roll to Woman's Board of S. Convention	150.00
The Conference Apportionment (1933-34 assessment, $150.00)	160.00
Rally Day offering to Board of Christian Education	30.00
Thanksgiving offering to Orphanage	50.00
Christmas offering to Superannuation	20.00
Mr. Goodhearted Jones gave for Elon College...	100.00
Mrs. Deepsoul Brown gave for Elon Orphanage..	25.00
The Sunday School gave $25.00 and the C. E. Societies gave $15.00 to the S. S. and C. E. Convention, 60 per cent of which it was understood would be sent to the Board of Christian Education.	

At this point, Mr. Jones, the treasurer, cleared his throat and stated that the preacher was paid up in full and all the bills were paid and that he thought the grounds and building looked right fair, but that he didn't know whether the church had come up to what the Convention expected of it or not. A rather lively discussion followed, the upshoot of which was the whole matter was referred to me for decision.

Now, Dr. Atkinson, I must confess I am not equal to deciding the matter, but I know you are and it occurred to me you might do it in The Sun. There are probably a large number of churches wondering just how these things do work out. And of course in a very humble way the people of the Utopia Church and village would like to see this very fine report of their year's work published in the Sun.

Yours very truly,
James H. Lightbourne.

P. S.—By the way, Mr. Jones included a footnote to the effect their Church had been asked to secure five new subscriptions to the Sun, and they had astonished Mr. Kernodle by sending in six.—J. H. L.

ELON ALUMNI CLUB BANQUET.

The Executive Committee of the Elon College Alumni Club of Eastern Virginia met Monday afternoon at 2:30 o'clock at the Suffolk Christian Church.

It was voted that the Ninth Annual Banquet be held in the Fellowship Hall of the Suffolk Christian Church on Friday night, February the 22nd, nineteen hundred and thirty-five, at seven o'clock.

We trust that all former Elon students residing in this section and adjoining sections of North Carolina save that date, the 22nd of February, 1935, and be present on the occasion.

Anne Staley Calhoun,
Secretary.

NEWS FROM FLORIDA.

Rev. Trevor Mordecai, D. D., of New Smyrna, Florida, recently delivered an address on the Oxford Movement at the Sunday evening service at the Melbourne church, of which Rev. Orville D. Ullom is pastor. Dr. Mordecai also recently delivered an address at the Youth Convocation at Orange City.

The first Congregational Church of Miami, Florida, has invited Rev. Kerrison Juniper, D. D., of St. Petersburg, to the pastorate of the church. Dr. Juniper has accepted for the winter season, leaving the question of the permanent pastorate to be decided in the spring. The people of the church have welcomed him heartily to this service. Dr. Juniper was formerly pastor of the church at St. Petersburg and then of the First Church in San Francisco.

Large congregations are again greeting Dr. Chas. H. Beale at the church in St. Petersburg. As the church has its largest congregations in January and February they are already studying the problem of overflow of the congregation. Last year extensions were installed in the auditorium of the Sunday School building so that in all Dr. Beale was preaching to around twenty-five hundred people at a service. On a recent Sunday twenty-one new members were received and in addition there were twenty-one associate members, these being winter residents who do not wish to sever their connection with their home churches in the north.

Rev. Victor B. Chicoine, pastor of the Congregational church at Winter Park, Florida, has printed an interesting folder entitled "A Two Month's Program." The folder contains the texts of the sermons for the church services during December and January, and also for the Wednesday evening services. An interesting series of topics is also printed for the Christian Endeavor Society during the same months. Mr. Chicoine does not print the topics of sermons but rather the texts, in some instances using some of the modern translations. The winter season is all in full force in this church and the audiences are crowding the church.

The church at Melbourne, Florida, is to celebrate the forty-fifth anniversary of its organization on December 30th. This church has been one of the charter churches in the Congregational history of the state. There are two of the charter members of the church and they will be honored in the celebration. The historical sermon will be preached by Superintendent Gillette. On Christmas Sunday there was given in this church the Christmas pageant, "At the Door of the Inn." This pageant was written by Miss Martha Race, a member of the Jacksonville church, and has been given many hundreds of times in different churches over the country.

Rev. Walter Metcalf, pastor of the Congregational Church at Tampa, Florida, has been elected President of the Tampa Ministers' Association. This is a signal honor especially in view of the historic attitudes of ministers in that Association. Mr. Metcalf is a man of liberal outlook and of deep convictions along the line of the social applications of the Gospel of Christ to the problems of today. Recently he gave an address before the Ministers' Association on "The Social Gospel" and the Association requested that it be printed in the daily paper, another indication of the regard the ministers have for his Christian spirit.

Miss Pattie Lee Coghill spent Christmas at her home in Henderson, N. C. While there she attended a meeting with Rev. F. C. Lester of Norfolk and Rev. Milo J. Sweet of Elon College, and others, to consider the possibility of merging the Blue Ridge Conference with the Elon Conference, so far as the eastern states of the southeast are concerned. On account of the necessity for economy it has been decided to suspend the holding of the Blue Ridge Conference, and it is proposed to hold a substitute conference at Pleasant Hill for Kentucky, Tennessee and Alabama, and then merge with Elon for Virginia, the Carolinas, Georgia and Florida.

THE KENTUCKY ANNUAL CONFERENCE.

The Kentucky Conference met at Stearns, a progressive town, headquarters of a coal railroad and center of a coal and lumber business. A woman served as moderator, Rev. Ruth F. Sergeant.

The Conference young people's meeting was in charge of Mr. Phillip Havener, a Student Summer worker, who became so interested in the work that he took the year off for practical studies as a pastor, before concluding his theological seminary course.

The Congregational churches are in southeastern Kentucky. The two Kentucky Christian Conferences are in northeastern Kentucky. In east central Kentucky, not far from the middle point between the two groups, are the centers of origin in Kentucky of the two churches: Cane Ridge Meeting House, northeast of Paris, which is an attractive, restored log church-house, having in its cemetery the remains and monument of Barton W. Stone, and Berea College, which had large help from the American Missionary Association, which is Congregational in its founding, and which has a considerable group of Congregationalists in its present membership. Dr. Robert G. Hutchins, now deceased, a Congregational minister of Berea, and the grandfather of President Robert Hutchins of Chicago University.

The Kentucky Congregational Churches have found a special type of community service in furnishing libraries for communities lacking them. Rev. and Mrs. George Leader Day, then of Robbins, Tennessee, were fraternal visitors to the Conference. Dr. Ernest M. Halliday, a little later, made visits to most of the Kentucky churches and addresses at Evarts and Stearns.

F. P. E.

There is a wide breach of thought between those who would return to conservatism and those who seek to travel the road to progressive ends. Conservatism may dream of the world in which it prospered, but that world cannot be had, unchanged, for that world is dead. It is a new world, and both progressives and conservatives must reconcile themselves to a fair and honorable dealing with conditions as they are, and decide which each shall give up. Forward is the only way out, but that way must be traveled without too many brakes or by the use of too much speed, lest all be lost.

EASTERN VIRGINIA CONFERENCE—APPORTIONMENTS FOR 1934-35.

	Home Missions	Conference Fund	Convention Fund	Convention Home Missions	Foreign Missions	Elon College Fund	Superannuated Fund	Christian Education	Totals
Antioch	$ 35	$ 5	$ 40	$ 40	$ 40	$ 100	$ 20	$ 10	$ 290
Barrett's	10	2	12	12	14	35	5	5	95
Berea, Nans.	25	4	25	25	25	80	6	5	195
Berea, Norfolk	30	5	35	35	35	85	15	5	245
Bethlehem	40	10	50	50	50	150	30	10	390
Burton's Grove	10	2	10	10	10	25	5	3	75
Centerville	5	3	5	5	5	15	5	2	45
Christian Temple	150	20	225	225	225	550	125	40	1,560
Cypress Chapel	35	5	40	40	40	100	20	10	290
Damascus	35	5	40	40	40	100	20	10	290
Dendron	5	3	5	5	5	15	5	2	45
Eure	35	5	40	40	40	100	20	10	290
Elm Avenue	15	5	20	20	20	50	10	5	145
First, Norfolk	40	10	50	50	50	150	30	10	390
First, Portsmouth	40	10	50	50	50	150	30	10	390
First, Richmond	35	5	40	40	40	100	20	10	290
Franklin	73	15	85	85	85	192	35	15	585
Holland	74	15	85	85	85	191	35	15	585
Holy Neck	40	10	50	50	50	150	30	10	390
Hopewell	5	3	5	5	5	15	5	2	45
Isle of Wight	10	3	10	10	10	25	5	2	75
Ivor	5	3	5	5	5	15	5	2	45
Johnson's Grove	3	1	3	3	3	5	1	1	20
Liberty Spring	40	10	50	50	50	150	30	10	390
Mt. Carmel	35	5	40	40	40	100	20	10	290
Mt. Zion	10	2	10	10	10	25	5	2	75
Newport News	80	15	85	85	85	185	35	15	585
New Lebanon	10	5	13	12	12	30	10	3	95
Ocean View	10	5	12	13	12	30	10	3	95
Old Zion	40	10	50	50	50	150	30	10	390
Oak Grove	10	5	12	13	12	30	10	3	95
Oakland	35	5	40	40	40	100	20	10	290
Rosemont	60	10	70	70	70	175	25	5	485
Suffolk	300	30	440	440	440	989	193	93	2,925
South Norfolk	60	10	70	70	70	170	30	5	485
Spring Hill	10	5	13	12	12	30	10	3	95
Sarem	5	3	5	5	5	15	5	2	45
Union, Southampton	15	5	20	20	20	50	10	5	145
Union, Surry	5	3	5	5	5	15	5	2	45
Waverly	75	15	80	80	80	195	45	15	585
Wakefield	15	2	20	20	20	53	10	5	145
Windsor	30	5	35	35	35	85	15	5	245
Totals	$1,600	$ 300	$2,000	$2,000	$2,000	$4,975	$1,000	$ 400	$14,275

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

IN THE BEGINNING.

We are in the beginning of a new year. It is well. Beginnings are profitable, or should be. It depends upon the making and the facing. In this particular, no improvement can be made on our Bible: "In the beginning God." This Book is worn, is welcome and is warm. And it has the right beginning; and while there are scenes, incidents and individuals in the Bible who turn from God, He is the prevailing power and personality of the Book and all the narrators remain true and steadfast to the purpose and pronouncement of the first line, "In the beginning God."

Many of us have made, some are yet making New Year Resolutions. We are starting over again. We have listed the assets of the past and taken counsel, let us trust, of the failures, fancies and foibles which did not carry. A beginning properly made gives us fresh courage, new zeal, renewed hope. If we, who take advantage of beginnings and have registered our New Year Resolutions, fail to put God at the beginning, we will see our resolutions crumble before the year is gone, "No other foundation can any man lay than that is laid." Put God at the beginning of the year, at the beginning of the day, at the beginning of the new venture, at the beginning of the air-castles we build, and they will be eternal.

In a time of economic uncertainty, moral upheaval and spiritual fog, there is one thing of which we, all of us, may be absolutely certain and the only one. Job discovered that a long, long time ago. It took adversity and falling away of friends and favors to bring him to it, but he came and, through his crumbled castles and catastrophes, he uttered those undying words, "I know that my Redeemer liveth."

Let us start the new year with some resolutions that will put God first. Will it be to read a few verses from His Word daily? Will it be to bow before Him unobserved in the early morning? Will it be to give the cup of cold water in the name of a disciple and for His sake daily? Will it be to control a tongue, a temper and an appetite that can only be controlled by a power mightier than ourselves? Whatever it be, we shall have hope of victory that overcometh if we adopt the method that the eternal Word of God adopted: "In the beginning God."

J. O. A.

THE FEDERAL COUNCIL HEARD A MESSAGE.

The biennial meeting of the Federal Council of Churches was held in Dayton, Ohio, December 4th-7th. It was a great gathering and was stirred by great utterances. Dr. Samuel McCrae Cavert, general secretary, in describing the meeting, declared that the outstanding event was the address by Senator Gerald P. Nye. Get the report of the event from Secretary Cavert:

"The point of most popular interest was the address by Honorable Gerald P. Nye, Chairman of the Senate Committee Investigating the Munitions Industry, who spoke to an audience of 2,500, having left the hearings in Washington and making the trip to and from Dayton by aeroplane, for the purpose of addressing the churchmen. He paid an enthusiastic tribute to the part which the churches, through the Federal Council, had had in furthering world peace and in supporting the munitions inquiry. He declared that the pressure on him in Washington was so great that he would not have felt he had any right to leave to speak to any other group than a representative body of church leaders. He spoke for an hour and forty minutes, giving concrete evidence of the way in which munitions makers had been willing even to sell supplies to other countries to be used against our own men in case of another war. The Senator was interrupted nearly a score of times by spontaneous applause and received a magnificent ovation."

The revelations by the Senate Investigating Committee under Senator Nye, as coming to us through the daily press recently, have been amazing and are calculated to make one believe and hope that President Roosevelt is correct in declaring that the chances of war will be decreased when profits, present and prospective to munitions manufacturers, shall be eliminated. It has been shown that much of the propaganda for war is carried on by those who, with great profits in view, manufacture and sell the munitions and implements of warfare.

J. O. A.

A CENT-A-MEAL BOX.

It may seem little. The sound of it may not invite or thrill, but verily things are not what they seem. Do you say "grace" at the table? When seated alone or with the family to partake of God's bounty, do you ask His presence and His blessing and invoke added strength in His name and for His service that you may, with the strength thus derived, do His will? Very many do. Now if our words, which are cheap, mean anything, why not show our gratitude by deed of hand and heart. This is a marvellous arrangement that some great minds and noble hearts have provided for us. They are beautiful, these boxes labelled "A Cent-A-Meal." This writer has eaten at polite tables, with those who are cultured and refined, with linen that was spotless and tableware that was in keeping, but nowhere among the rich or poor, on the wall or the poorest supplied table, has he found one of these "Cent-A-Meal" boxes unbecoming or a misfit. They measure up. They are made of a beautiful, glazed maple that is attractive. The adorn rather than detract from the center of the dining-table. So anxious are the promoters of world friendship and brotherly love to have individuals and families adopt the custom and keep the "Cent-A-Meal" box on the table, they have arranged to sell them to any individual desiring at ten cents each. After "grace" at the table show gratitude to the heavenly Father, the Giver of the meal, by dropping a penny in the aperture of the box, large enough to receive it, which penny you dedicate to make this a Christian world," enabling men and women to preach, teach and live Christ across America and around the world." The beautiful little chest, among other sentences, bears this inscription: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." We can only do for the least of these when we have done it in the name of Christ, our elder Brother.

Would you not like to have on your table this beautiful little chest bearing the simple but impressive title: "In Gratitude to the Giver of All Good Gifts, as a Family We Dedicate A-Cent-A-Meal." The box will hold three hundred and fifty cents and before you know it, you and your family have, in loving gratitude to your heavenly Father, who supplies your daily needs, dedicated $3.50 to Him that the message of His redeeming love may be shared with others in America and around the world who are in need and who are in darkness and in the throes of death without Him. Some have already ordered, others are ordering, this beautiful symbol and token of gratitude to adorn their tables and for use in their homes. It is well. The use will grow on one and you will be surprised how quickly you will achieve the joy of dropping a penny in the "Cent-A-Meal" box while each meal is being enjoyed. When the box is full it can be carried to the proper authority and sent in to the cause of making ours a Christian world.

J. O. A.

ROLLINS COLLEGE ANNIVERSARY.

The fiftieth anniversary of the founding of Rollins College will be celebrated in the Congregational church at Orange City, Florida, on January 29th. Elaborate plans have been formulated and prominent men will participate in the celebration. Dr. Jay Stocking, Moderator of the General Council, will deliver the commemoration address and Dr. Edward M. Noyes, of Seabreeze, will deliver the historical address. There will be other elements in a most interesting program. Among other things will be the dedication of a bronze tablet on the church, honoring the organization of Rollins.

At the first meeting of the Congregational Association of Florida, which is now the Florida Congregational Conference, steps were taken working toward the founding of the college, and a year later at Orange City it was voted and a special meeting of the Association was held three months later when the final steps were taken, trustees elected, a site was chosen in Winter Park, and the college was thus launched. This occurred fifty years ago. A Congregational college has never been under denominational control, but all such colleges have been independent, except as they have been fosered by denominational agencies until they were strong enough to be self-supporting. Rollins College has had a fine history and is especially going forward now under the leadership of Dr. Hamilton Holt. This celebration is awakening a great deal of interest and there will be a great many leaders not only among Congregationalists, but others who will attend the anniversary.

E. C. G.

A MESSAGE TO THE CHURCHES.

(Adopted by the Biennial Meeting of the Federal Council of the Churches of Christ in America. held in Dayton, Ohio, December 4-7, 1934.)

The Federal Council of the Churches of Christ in America, united by the ties of steadfast historic evangelical faith, is moved to address the pastors and people of its constituent bodies. It would face the situation confronting the world today with an abiding assurance of the person and power of Jesus Christ as Saviour and Lord. In this confidence it would look out upon the present age with sympathetic understanding and solicitude.

I. The Difficulties of this Age.

We recognize the difficulty of this age, its perplexity, futility and wrongness in many areas of life. We are faced, for example, with the constant threat of war. We know that war means brutality, tragic waste of lives and the chaos resulting from loss of ideals and standards in every department of human life. We know that war solves no problems but leaves only added embitterment between nations and more baffling problems for future ages to solve. True, the peace of exhaustion still endures but it seems only an armistice. The nations are rearming feverishly and people talk almost complacently about "the next war."

All about us in the social order we look out upon evils of political corruption in civic affairs, upon unemployment, strikes and unrest in industry, and upon racial discrimination with its resulting biterness. Our age seems proverbial for lawlessness and crime, and the evils of lynching flame into new brutality. Business integrity has been found lacking in high places and gangsters terrorize our cities.

This is a dark picture. But over against it we would emphasize the tremendous summons to awakened purpose and heroic action which such an age presents to men and women of Christian faith and character. The very menace of the present order of things may well be God's judgment upon us for our spiritual blindness, moral cowardice and personal and social sins. But God's judgments are meant to be a stimulus to repentance, not despair; and may also call us to a fresh and searching appraisal of ourselves and of our task. A crisis like the present means a breaking up ot old habits, gives a chance for improvement and, had we the grace to receive it, might lead to a new birth of religion and a new plateau of spiritual attainment for mankind.

II. A Frank Discussion of Our Short Comings.

In the face of the evils of this age we must confess with shame that the Christian conscience has been too uninformed and unawakened and the Christian Church too divided and, alas, often too absorbed in preserving its own existence and too unaware of the real problems of humanity to be able effectively to summon mankind to the nobler, juster way of Christ. The Church itself has been caught in the downward drift of life. The very sins from which our world is suffering and which threaten to destroy civilization itself we confess with sorrow that we find within the Church. The world suffers from class divisions and within the Church we too often find the same drawing apart of privileged from under-privileged folk. The world suffers from race hatreds and within the Church we find that members of different races cannot always meet on a plane of recognized equality. The world suffers from the nationalism of governments that refuse to yield a particle of sovereignty to insure closer unity and peace, and within the Church we often find a nerrowness of sympathy and outlook akin to nationalism. Churches which remain satisfied with local or denominational success, in place of a sacrificial concern for the total Christian cause in the community and throughout the earth, make the Church seem futile and feeble when it needs to be united and strong to bear witness against a secular and warring world. If the most menacing sins of our day are group sins, the evils that organizations do, then the Church, as a group devoted to ideal ends, should all the more embody and practice the highest ethics of group life. It must do so if it is to preach cooperation to business and peace to the nations.

Deeper yet we feel that an adequate sense of the wrongness of our age and of the Church would root down in a humble and heart-searching recognition of our own failure as individuals adequately to hear or heed the accents of the Holy Spirit or completely devote ourselves to the supreme ideals of life revealed to us in Jesus Christ our Lord. Individuals make up society and it is as individuals and not alone as social groups that we have sinned. Had we been more sensitive to spiritual values we could not have tolerated the social evils which degrade mankind.

III. A Call for a New Commitment of Our Lives.

Out of such a world situation as our age presents there comes, therefore, a call for repentance, for cleansing and for a new commitment of our lives to an awakened faith and a vigorous forward-looking conception of the Christian task.

Such a commitment, with varying emphases according to background, temperament and denominational tradition, would, we believe, include such goals as these:

1. A Renewed Faith in God.

God's revelation of Himself in Holy Scripture and His continued guiding presence in the history of the Christian Church give us faith to believe that in the very turmoil of our age the eternal God is present and seeking even now to reveal Himself to men anew in fresh and vital ways. "God is not dead nor doth He sleep." His creative presence in the physical universe is being made plain to us more clearly day by day through the increasing insights of science into the vast orderliness of nature, while the power and inevitability of His moral laws stand out in ever sharper outline as we come to recognize His guiding and redemptive activity in the history of men and nations. Increasingly we come to see His laws not only in the natural order but in human relations, in economics and social welfare and moral standards. We can no more evade these moral laws of God than we can ignore the laws of chemistry and physics. "We cannot break God's laws, we can only break ourselves against them." "Nothing is so powerful as an idea whose hour has struck," and we believe that the hour has struck for a positive and commanding summons to our generation to recognize, honor and obey the living, ever-present, eternal and contemporarry God whose voice, heard of old through prophets and apostles, comes afresh to men today out of the very events and issues of these times. Until we find the God who is working out His purposes in spite of all the personal and social sins in the world, and are found of Him, we begin at no beginning, we work to no end. But, with the Church's historic experience of God renewed and reilluminated in our own day, we go forward unafraid.

2. A Re-affirmed Loyalty to Christ.

And, not only so, but God's supreme revelation of Himself in the Person, life and work of Jesus Christ fits this age with renewed and increasing authority. The adequate and convincing presentation of the significance for us of His life, His atoning death upon the cross and His triumph over death is needed as never before. Christ's way of the cross opens up before us more clearly than ever as the only path to the redemption of the race from the specific evils of our day. Moreover, the wistfulness for God and spiritual comfort which sometimes emerges rather surprisingly in modern life and is expressed in the new awakening toward worship and the sense of need of personal adjustment to spiritual values testifies that the Holy Spirit of God has not ceased to strive with men but still bears witness to the unquenchable yearning for God in the depths of the human heart.

God's revelation of Himself in Christ, therefore, calls again to the people of this age to accept His way of life, His standard of values and, above all, the redemptive reality and power of His cross in all the relationships of business, citizenship, world brotherhood and Christian fellowship. We cannot be loyal to Him and not be deeply moved by the contrast between His law of love and the actual condition of the world.

3. A Commitment to Christian Social Ideals.

Translated into concrete terms, the Christian Gospel means, over against an indifferent and secular world, an insistence upon human values as the supreme test in all the relationships of life. It means a searching criticism of a social order which, in contrast with the vast fruitfulness of nature and invention, leaves millions in poverty, provides no adequate protection against unemployment or the disability arising from disease, accident or old age. It means we can no longer condemn a whole block of our fellow human beings to permanent and discriminatory restriction of opportunity because of race or color. It means a complete turning away from the tragic peril and waste of war and from the condoning of coercion, violence, vast armaments, the sale of munitions for profit and the economic exploitation of weaker nations.

While the Church cannot wisely commit itself to concrete partisan programs, it must nevertheless all the more clearly summon the conscience of mankind to review, contrast and evaluate such programs in the light of the Christian ideal. Over against the vast impersonal organization of modern society, by reason of which men are ever in peril of not even realizing the effects of their unsocial and selfish action, it must create and make sensitive an informed public opinion and social conscience. It is not the task of the Church to formulate methods by which reforms are to proceed. Its task is rather to judge and evaluate every method and proposal, and set forth those goals of human good to which, by its deepest faith, it stands committed. The Church stands today on a new social frontier. Its responsibility is so to proclaim the contemporary application of the eternal truths of the Gospel that men wrestling with the practical problems of a new order shall not lack moral guidance or spiritual support.

In establishing Christian ideals in the social order, laymen are especially involved. They are inevitably and often times unwillingly geared into the present economic system by inheritance and environment. It is they who must frankly face the anti-Christian aspects of current economic life. The call is for Christian business and professional men to recognize and be sensitive to the details of justice and human brotherhood implicit in many phases of our acquisitive society and in their place to seek to build a better civilization in harmony with Christian standards. There must be no gap between clergy and laity at this point. For the practical solution of these social problems the laymen of the Christian Church are peculiarly fitted and are situated where they can be greatly influential. Above all, it is necessary in this work of social exploration toward a more Christian way of living together that we maintain that

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The church should be interested in three subjects at the close of the year 1934. Cartoonists, editorial writers in the daily press, contributors to current magazines and political speakers during the year have constantly emphasized the importance of the legalized liquor traffic, the supremacy of commerce and industry, and the elimination of the church as a primary factor in social life. For several years these ideas have been forging their way to the editorial columns and front pages of newspapers and magazines. Very carefully, efforts have been made to create public sentiment favorable to these ideas. These efforts have not been in vain. After so much reading upon one or two subjects many people believe what they read.

During the past week several editorials have appeared in current newspapers calling attention to the business activity preceding the Christmas holiday season. Without exception these writers named the legalized liquor traffic as one of the chief factors in the increase of business in the stores. And with this explanation many of the writers include an attack upon the church people who still believe that the manufacture, sale and use of alcoholic liquors is an evil. These attacks upon people who disagree with the present trend of things, are made without discrimination for the purpose of breaking down the morale of the church and its leadership.

In the appeal for commercial and industrial development there is an increasing tendency to disregard the observance of the Sabbath as a day of rest and religious worship. Attempts are being made, with increasing effort and boldness, to commercialize the holy Sabbath day. Sunday baseball, Sunday movies, and other forms of recreation, with financial remuneration are examples of this movement. These are justified on the theory that public opinion should be the final court of appeal in such matters. Courts are saying: "The people should have what they want." But suppose people want your life, or your property, what then? Go a step further in this matter and suppose the farmers want to plow their fields, the merchants open their stores and the industrial leaders run their factories, what is the answer? If it be right to engage in amusement and recreation on Sunday for financial profit, why is it not right to plow on Sunday for profit? Let the people who want Sunday amusements answer this question.

The third item of present day attack is the church and its leadership. Short story writers are required by the literary critics to eliminate all references to religion as fundamental in life. Distinctly religious stories are not acceptable to publishers of current newspapers and magazines. Two generations ago school reading books carried religious stories. Today, that type of reading is excluded from the school books of the state. In many other ways, directly and indirectly, efforts are being made to eliminate the Christian religion from every social relationship. Ministers are held up for ridicule and criticism. Politicians solicit their votes, but discredit their advice.

These observations open questions too extensive to be discussed in one column. It is plainly evident that a large group of people are seeking to eliminate every moral and spiritual consideration in the financial, social and civic plans of the present time. These would be leaders in press, on forum and in all other public utterances would answer every question in terms of, "Does it pay?" The fundamental question of the church should be, "Is it right, according to the Word of God?" For the present the church should face these situations with new courage and increased faith. For the Christian religion will not lose in this struggle. If it can be challenged to clear thinking and conscientious religious convictions, the attacks of the present day will be a blessing and not a curse. The gates of hell shall not prevail against the church of Jesus Christ. And the church has nothing to fear in the present array against its principles and program.

I. W. JOHNSON.

THE NEW YEAR.

The tides of time sweep on. Again we find ourselves on the threshold of the new year. "Happy New Year" is on the lips of friend and neighbor. We are wishing for each other happiness and prosperity as we enter another division of time.

In most instances, the prosperity that we wish for is material. Material prosperity seems to be about the only kind of prosperity that interests us. Many seem to have the feeling that happiness can be had only as a result of material possessions. The prevailing philosophy of this age is happiness by way of material acquisition. We are a bit stupid; we are slow to learn. Wealth has more oftentimes brought sorrow and distress than happiness and pleasure. As we look back over the tragic years of '29, '30, '31, and '32—the depression period as we called it,—we are forced to conclude that the kind of material prosperity that we and the nations of the earth had enjoyed during the few preceding years was the contributing cause of the partial collapse of our capitalistic system, which, by the way, played havoc with our standards of honesty and, in many instances, with individual integrity. Recently, it seems to have been the plan and purpose of the government, labor, and industry to bring back the material prosperity of the '30's. In fact, we seem to be endeavoring to buy back the very thing that wrecked us materially and put a severe strain upon our social structure.

Another new year is opening up before us. One thing it offers to every individual with equal generosity, and that is time. Time is the most precious thing that God has given to us, and He has given it to all alike. Another three hundred and sixty-five days is in prospect for all. The moments, the hours, the days are ours. What are we going to do with them? One will idle his precious moments away, complain of the lack of food and clothing, and blame severely the world in which he lives. The fault lies with himself and with no one else. Others improve their moments, secure material values, and count themselves fortunate and successful until uncontrollable winds sweep adversely, leaving them penniless. Then they, too heap condemnation upon the world with its treacherous trends. They themselves are to blame. They are reaping only what they have been sowing. He who sows to wealth will reap wealth's rewards. The world, together with its riches, passeth away. Things that are timely and belong only to time can neither endure nor are they eternal. There are those yet in the world, thank God, who are able to make a spiritual appraisal of time, to sense the value of time and the purpose for which it has been given, and to properly evaluate life and its mission. They are they who are the "salt of the earth and the light of the world." To them, wealth is a means to an end, not an end in itself. It is of value only as it may be used for the development of the real things of life and the enhancement of values that are eternal.

What are you going to do with the year 1935? The answer to this question will be found in what you do with the opening moments of that year. We allow the clock to tick off the moments without concern. We should ever be reminded that as the clock ticks off the moments so it ticks off the years and as we spend the moments of time so we will spend the larger cycles of time.

I wish for my friends and acquaintances a year filled with hopes and happiness, a year crowded with commendable achievements, a year filled with the good things of life and material possessions as they may be required. Rather, I join with the apostle of the past in wishing for one and all material prosperity according as they will permit themselves to be prospered in spiritual things. As we bid farewell to the old year, may we greet the new year with faith, optimism, and assurance!

L. E. SMITH.

THE LORD IS MY SHEPHERD.

The Sunday school teacher of a class of girls of high school age finished the lesson entitled, "Jesus the Good Shepherd," by asking the question, "Can you say 'The lord is my Shepherd'?" No response came readily but finally the spokesman of the class said, "It depends upon what that means." Ah, it means so much that the depth can not be fully sounded, yet how much we need to seek to know the full meaning of these beautiful words. The members of the invisible church are likened to sheep all through the Bible; sheep who had gone astray but whom the Lord hath sought out and gathered into the fold, cleansed with the precious blood of His dear Son. The Lord Jesus Christ is the true Shepherd for He laid down His life for His sheep and when we say "The Lord is my Shepherd" we should mean that: we hear His voice, John 10:3; we follow Him, John 10:4; we know Him, John 10:14; we trust Him, Psalm 23:1. We need to say as the little girl did: "The Lord is my Shepherd, that's all I want,' for all that we need we find in Him for He is made unto us wisdom, and righteousness, and sanctification, and redemption. If we are His people, and the sheep of His pasture, we can say with the author of the shepherd Psalm: "The Lord is my (personal) Shepherd; I shall not want." No good thing will He withhold from them that walk uprightly. "He maketh me to lie down in green pastures for they are just as fresh and green as in David's time and the rest is so blessed." He leadeth me beside the still waters," the waters of stillness which are fed by the upper springs, typical of peace with God, and the nether springs, typical of the peace of God; and thus is my soul restored. Then comes the blessed thought that "He leadeth me in the paths of righteousness for His Name's sake." He takes my hand and walks with me, leads me away from the paths of sin into the path which is as a shining light, that shineth more and more unto the perfect day. His ways are ways of pleasantness, and all His paths are peace. "Yet, though I walk through the valley of the shadow of death:" the value into which no light seems to shine; the shadow which seems deeper than death could be—yet "I will fear no evil for Thou art with me." His promises still hold fast and His voice speaks through the darkness with His wonderful words, "Fear not, I am with thee," and His presence overshadows us. "Thy rod and Thy staff they comfort me." He holds the rod and says to us, "I love thee, I love thee, pass under the rod," and we stoop to do His will, kissing the rod as we pass under it. Then His staff lifts us up as we cling to Him in the weakness of our submission as our will lets go to His will. And after the test comes the prepared table, the oil of annointing, the overflowing cup of blessing; rich rewards for perfect submission to the whole will of God. Nor is that all for the blessings that goodness and mercy bring shall "follow me all my days" in this earthly tabernacle and into the house of the Lord from which we shall go no more out forever. W.

PISGAH (ALABAMA) LETTER.

The church here seems to be starting the new Conference year with a very hopeful spirit. Our Sunday School and Christian Endeavor Societies are doing splendid work.

We have a new superintendent for our Sunday School, Brother A. M. Callahan. He has a new plan for handling the "Home Department." We have some who are old and poor and instead of sending a teacher out to see and teach them he takes a number of the school and visits them. If they are needy they carry them some presents.

I shall not soon forget our first visit of this kind. Some four or five miles cut from here lives a couple, both above eighty years of age. And, too, they were in very needy circumstances. We got together about ten dollars worth of supplies and four or five cars of us went one Sunday afternoon to see them. About a mile before reaching their home we came to a lonely road that led through the forest. Away back in the forest we came to a lonely pine pole hut and this was where our aged friends lived. We all got out and went in and held a short service and taught them the Sunday School lesson. This was a great surprise to them and tears filled their eyes as we brought in and presented our gifts and their hearts were too filled for them to express their gratitude. We returned home happy because we realized it was more blessed to give than to receive.

Some two weeks ago I took a trip with a friend to a distant part of the county and spent the night. I don't know whether the church just took advantage of my absence or did not know about it, but be that as it may, while I was away they visited the parsonage with one of the best poundings they have ever given me and they have given many good ones.

Dr. F. P. Ensminger visited us a few days ago and brought with him Rev. W. C. Bell of the African mission. Bro. Bell spoke for us the night they were here and it was indeed fine to listen to one who had had so many years of experience in far-away Africa. Dr. Ensminger spoke at Brown Town, where used to be a Congregational church. The following morning they both spoke at the school. The people were delighted with their visit.

We are expecting great things here for this year not only for our lonely little church, but we are hoping and praying that we may be enabled to do some substantial missionary work this year.

J. H. HUGHES, *Pastor.*

THE GLORY THAT BLOSSOMS RED.

"A few more years shall roll, a few more seasons come," sang Horatius Bonar. He was thinking of the end of life, death and the tomb. We do not often sing in that tone and spirit today. We believe "Life is real! Life is earnest! And the grave is not its goal."

For some perhaps the past year has been rather sorrowful, possibly drab and dull, and for others really depressing. The good world God has made is often out of joint, and we find ourselves in confusion and turmoil. A spirit of complaint is too frequently common. Heaven pity the soul that can see only the sorrowful side of life! And yet there are multitudes who really are melancholy and lachrymose. Would God we who teach and preach could make them otherwise!

"Life is what you make it" is a commonplace saying, but it is very true. If it were as forceful as true, many despondent souls would be wakened from despair and lifted into newness of life. Granted we all have had our ups and downs, granted the world is somewhat awry and a frowning Providence instead of the smiling face of God is seen, none should despair.

The end of the year is the time for retrospect. If we look only at its mistakes and blundering follies, we might shame ourselves into utter defeat. But they are done; we cannot help them now. Say not the evil men do lives after them. Let it die and be buried in the depths of the sea.

No mortal soul had more to regret than Saul of Tarsus. He sought to hide himself in the wilderness that he might repent and forget, but forgetfulness was not in seclusion. He could better forget when old things were put away and the old self was crucified with Christ. "Nevertheless I live; yet not I but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

If we could only crucify old lusts, old vanities, and selfish ambitions, life might be very much changed. It is the man within that needs changing. The things without are of little concern to the man who is going ahead.

There are new worlds for exploration. Humankind is yet in God's kindergarten. The world within the heart has greatest lessons for our learning. To know ourselves, our needs, and our possibilities, a lifetime will not suffice.

To have overcome self, to have achieved victory over weaknesses and wickedness, is to let the superfluous and extraneous and things that have no place in our lives fade out and die. And from these dead things of the old self there blossoms red a glorious way of living in eternal beauty of Christian character and loveliness of grace. On stepping-stones of their dead selves men rise to higher things.—*Nashville Christian Advocate.*

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10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, aO God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better
a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

ON THE THRESHOLD OF 1935.

"The grim realities of the world situation are the environment in which the Church must live and work. They react on the Church's mission at every point and must be reckoned on and faced. As we see these realities day by day in the pages of the press they are sobering enough. The dominant forces in the world situation would seem to challenge the Church and its missions.

"There is the direct frontal attack of an anti-Christian communism. The Christian Church cannot hastily condemn communism with its ideal of world brotherhood and concern for the common man. But alone amongst world forces it is communism which attacks religion as such, and when with its wonderful missionary spirit it pushes its anti-God campaign out into many lands its conflict with the missionary forces of our faith is inevitable. . . .

Nationalism is spreading rapidly. In land after land dictators are in the saddle, carrying out nationalistic regimes of varying degrees of severity. Fascist movements are pressing the ideals of nationalism in lands where it is not yet in power. Nationalism as such is not to be condemned by the Christian, but despite its frequent eagerness to claim the Church of the country as its ally in the nationalist cause it is often a subtler danger than communism to our faith and its spread. Christian missions, with their aim of building up a Church out of all peoples and nations and tongues, are and must be unrepentantly international. A clash is certain sooner or later between a nationalism which suppresses liberty of conscience, and makes 'dangerous' thoughts an indictable offense and a Christianity which, when true to itself, is always dangerous.

"But it is in their determination to capture the coming generation through securing complete control of education and of all youth organizations, that there lies in nationalism and communism alike the great danger to the future of the Church. Still more alarming is the willingness of youth to have it so.

"The shadow of war lies across the world, and the tendencies of present-day nationalism make for bitterness between races and peoples. The Disarmament Conference has made no way. In the past year wars have swept over many mission fields—Manchuria, China, Paraguay, Bolivia, and Arabia; and we are nearer to the danger of world war than we were a year ago.

"In the economic realm, . . . confusion reigns in a world where, while men are starving for bread, wheat by the million busheds is being burned. We seem in the sway of blind economic forces which no statesman or financier sees means to control. It is economic fear which lies behind the phenomena of communism, nationalism, and the danger of war.

"Men's hearts are failing them for fear, is a true picture of the world today. The world is paralyzed by fear. . . .

"It is good to take measure of our difficulties and the forces against us. This is no day for sentiment or dreams. The stark realities in the situation in the world at large and in our own country stare us in the face. The danger of war, aggressive nationalism, anti-Christian communism, poverty overseas, disappointing response at home, all these are stern realities. But for the Church these are not the only realities, nor the greatest. They are but the shadows compared with the realities of our heritage in Christ."—*Missionary Council of the Church of England.*

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 22, 1934.

Sunday Schools.

Palmyra, Edinburg, Va.	$ 1.00
Mt. Hermon, Garner, N. C.	4.00
Durham, N. C.	9.69
Berea (Nans.), Driver, Va.	5.00
New Hope, Harrisonburg, Va.	4.70
Rosemont, Norfolk, Va.	8.64
Holland, Va.	5.40
Liberty (Vance), Henderson, N. C.	5.01
Oak Level, Youngsville, N. C.	1.00
Burlington, N. C.	15.34
Flint Hill, Biscoe, N. C.	.47
Happy Home, Ruffin, N. C.	4.20
Biscoe, N. C.	1.25
Union (Surry), Dendron, Va.	7.50
Total	$ 73.20

Individuals and Churches.

Miss Rosa Walker, Hardaway, Ala.	$ 5.00
J. Edward Branch, Garner, N. C.	5.00
Miss Nannie B. Long, Chapel Hill, N. C.	1.00
Total	$ 11.00

Special Offerings.

Rosemont S. S., Class No. 3, Norfolk, Va.	$ 3.00
Ladies' Aid Society, Hines Chapel Church, McLeansville, N. C.	5.43
Total	$ 8.43

Coin Card Offering.

O. W. Mann, Apex, N. C.	$ 1.00

Summary.

Sunday Schools	$ 73.20
Individuals and Churches	11.00
Special Offerings	8.43
Coin Card Offerings	1.00
Total for week ending Dec. 22, 1934	$ 93.63
Previously acknowledged	4,578.12
Total since Sept. 1, 1934	$ 4,671.75

WEEK ENDING DECEMBER 29, 1934.

Sunday Schools.

Hines Chapel, McLeansville, N. C.	$ 3.00
Barretts, Sedley, Va.	1.03
Pleasant Cross, Asheboro, N. C.	3.00
First Christian, Greensboro, N. C.	13.19
Ramseur, N. C.	4.33
Suffolk, Va.	25.00
Pleasant Ridge, Ramseur, N. C.	3.39
Pleasant Grove, News Ferry, Va.	7.27
Lebanon, Semora, N. C.	.60
Holy Neck, Holland, Va.	6.20
Ether, N. C.	1.00
Wakefield, Va.	1.00
Wentworth, Raleigh, N. C.	1.55
Total	$ 70.56

Individuals and Churches.

Mrs. J. O. Atkinson, Elon College, N. C. (Cent-a-Meal Box)	$ 1.70

Summary.

Sunday Schools	$ 70.56
Individuals and Churches	1.70
Total for week ending Dec. 29, 1934.	$ 72.26
Previously acknowledged	4,671.75
Total since Sept. 1, 1934	$ 4,744.01

J. O. Atkinson, *Secy.*

JAPAN AND THE OXFORD GROUP.

By Toyohiko Kagawa.

(From the preface to the Japanese translation of "For Sinners Only.")

"There are social, ethical, and religious reasons why the Oxford Group Movement has such power. In the faith of this Group in the direct guidance of God lies the secret.

"The essence of religion lies nowhere else than in this conviction of God's direct guidance. Is it not true that we have been too deferential to materialistic civilization, and so have failed to emphasize the spiritual experience of God's direct revelation and guidance to the uttermost? The 'Quiet Time' practised in the Group is both fully personal and fully social; it is also Oriental and Scriptural.

"Transcending creed and doctrine, and also denominations and religious institutionalism, the Group puts emphasis on House-parties. They restore to the family, the home unit, the warmth of spiritual fellowship which it had completely lost since the eighteenth century.

"This Oxford Group Movement . . . has recovered the flavor of First Century Christianity. Moreover, as a worker in the Kingdom of God Movement, I have much to learn from its Christian fervor, from its manner of putting forth its utmost for one wandering soul. It is a fact that the building up of society will never come while we forget the individual. Where can you discover any result from social revolutions, without the conversion of the individual soul?

"I do not mean by this that there is no need for social change. It is just because there is need for such change that I insist primarily upon the need for a genuine religious movement such as the Oxford Group, centered upon the transformation of the individual. I am convinced that they are rowing in the main current of pure Christianity.

"See! Though they admit that they are evangelists of the individual, they swarm like locusts and attack the cities! Ninety or a hundred of them at a time attack a city with a cell system like that of the Communist organizers. They move from soul to soul in close single combat, ready to shed their last drop of blood for the extension of the Kingdom. They are indeed knights, Crusaders of the New Age. It is a great blessing to England that several thousand Oxford students have been influenced by this Movement. It is also a great contribution to world history. One feels that one's prayers of many years have been answered."

FROM JAPAN.

Dear Editor:

Many of you are interested in Toshio Sato (now Kato). She spent four years at Elon College and graduated there. I suppose few of you keep in touch with her now nor am I supposing that Palmer College folks often hear from Miss Sasaki who studied there, or that Defiance people often hear from Awano San. Mrs. Fry sent the three girls over together to prepare for leadership among their people and they still seem to be carrying on. Toshio's letter received December 26th is as follows:

"I was very glad to receive your letter. It was very much appreciated indeed. It made me go back to the time I spent there at Amesbury where many sweet memories are still remaining in my heart. . . . Please give my best regards to everyone of the people whom I met and enjoyed their acquaintance. I remember Rev. and Mrs. English very well. Are you corresponding with them?

Utsunorinya is very lonely since Mrs. Fry died and Dr. Fry has gone back to the States. I wanted to meet him and tell him 'Soyonara' but I couldn't go to Yokohama. Maki Chan (the boyish name for Mr. Fry's adopted son, T.) is living in Tokyo studying music I heard but I can't tell you what he expects to do with music. He is a tall young man. Did you hear about Mrs. Kitano's death last spring? (Mr. Kitano was the Pres.-trained Japanese, who, studying at Zion City in America, rejected the leader's claim to be a reincarnated John the Baptist. When Mr. K. returned from America, he entered our work serving in Tokyo, then in Sendai. His son who also studied in America is known to some readers. Mrs. Kitano was a most self-sacrificing and friendly woman. It was largely through their efforts that the interdenominational Sendai Orphanage was started. The Kitano families (married children) are living in Tokyo.

Sasaki San (formerly of Palmer College—a fortune teller's daughter) who was at Washington State with us is teaching Prano 'Awano San' (formerly of Defiance) is married and teaching a girls' school in Kyoto. Her mother died some time ago. . . .

This year has been such a bad year for our home and I've been kept so busy nursing sickness that my correspondence has to be neglected.

Only daughter of ours died this summer after a sickness of one and a half days. She was 7 years old. Three boys are very well but take all my time. Lovingly,

Toshio."

52 Kumano Cho, 3 Chome,
Kobe, Japan.

To put their own troubles last and almost slightingly is characteristic of this self-sacrificing people.

M. A. True.

A KICK WHICH BECAME A BOOST.

The little church at Chi Yang fell on hard days. Her members melted away. Then came the soldiers. "Friends," said the volunteer preacher, Mr. Wang, "either we do something or allow our church to be occupied by the military.' So they started services again; then a school for girls; then Thousand Character Classes. The Commanding officer of the Army division turned out to be a Christian with a desire to help. They outgrew old quarters and built a new church. In late October, Rev. Rowland M. Cross attended the dedication. The campaign for funds was promoted by three loyal sons, two students in Yenching and Jefferson, respectively, and one a teacher in Tunghsien. The first person to offer public congratulations was a non-Christian, leading business man from an adjoining town. Bowing low to the cross on the altar and the pictures of Christ above it, he then turned to the congregation and thanked them and the Kunglihui for what it had done, and was doing, for the community. The pastor, a local farmer, serves without pay.

A NARROW ESCAPE.

Leaving a record of over 6,000 killed, wounded or missing, the recent typhoon in Japan struck Kobe and lashed its deadly tail near Kobe college but did little damage other than blowing windows out and doors in, ripping tiles from the roof and uprooting trees. The typhoon struck twice between 7 and 9 in the morning. The girls who had reached the college were corralled in the gym for safety. Others were marooned in electric cars. That night, with the powerhouse ruined, the boulevard was in darkness and the police and volunteer scouts directed traffic with paper lanterns. Other schools and hospitals were hard hit, losing lives and property. Says Dr. Charlotte DeForest, "We are wonderfully fortunate, and yet humbled, by the very responsibility that this blessing puts on us."

IF ONLY—

Soon after the typhoon left death and destruction in Japan a cable came from the National Christian Council of China which read: "Christians in China send sympathy national disaster." When Dr. Kagawa visited Shanghai in the late spring he displayed a Christian humility and understanding heart in his message to the Chinese Christian community. In the preface of his book, "Love and the Law of Life," Dr. Kagawa said, "It costs me intolerable shame to reflect upon the violence Japanese militarism has done and is doing in China in spite of all my prayers."

A WORLD-WIDE HUNGER.

More than 2,500 persons jammed the hall in Durban, South Africa, where Dr. John R. Mott spoke on his recent African tour. Hundreds could not get in. First, Dr. Mott preached on "Sowing and Reaping." Following a hymn he invited all who wished to dedicate their lives to serious "sowing" to remain for conference with him. Hardly anyone left! Then came a second talk on "Temptation." Says Rev. Henry A. Stick of Adams, "People are still hungry for the Gospel and will listen and respond when it is preached effectively.

MISSIONARY ASSOCIATION.

The Christian Missionary Association of the North Carolina and Virginia Congregational-Christian Conference has promised $25.00 per month to the work at Winston-Salem. That is a good place to invest in Home Missions activity. Memberships are $5.00. We want $100 paid up memberships this year. Send yours in promptly. Thank you.

B. J. Earp, *Financial, Sec.*

736 Park Ave.,
Greensboro, N. C.

A MESSAGE TO THE CHURCHES.

(Continued from page 5.)

spirit of love and patient understanding which shall make it possible, even across all honest difference as to duty and method, to keep alive the consciousness of brotherhood and unity.

4. A Call to Personal Devotion of Life.

In terms of personal living this call to our age means a summons to new and sacrificial consecration by Christian men and women eeverywhere to do the will of God as revealed in Christ and as challenged by this present evil world. It means to live simply and unostentatiously, to worship in profound and humble quest for the divine guidance and the inner light, to fulfil life's duties with honor and brotherly regard for all other human beings, to live at peace and substitute love and good-will for all violence, class hatred, race prejudice or nationalistic pride and warfare.

Our deepest resources, after all, are in a vital communion with God as Christ has revealed Him to us. Only as we dwell deep in the spiritual verities of life shall we have the poise or lay hold of the reserve of strength we need to stand unshaken in difficult days. We face a crisis in character as well as in economics—indeed a deeper crisis. Is not this the real heart of our age's need and trouble? Too many people are trying to get along without any vital, sustaining sense of God. In the first century St. Paul, by definite moral and spiritual counsels, summoned Christians to endure a great moral crisis. In the world of the twentieth century the church must continue this apostolic task. Through worship, through meditation on the Scriptures, through the sacraments, through confession and humility and a sincere seeking of the inner light, we must call people through prayer, to be reconciled to God. Then shall the peace of God enter into lives now frantically seeking superficial pleasure and excitement or beset by sin and fear and inner conflicts.

5. A Day of Re-Birth for the Christian Church.

Obviously, in order effectively to proclaim such a conception of life as our age requires, the Church herself must, in deep contrition for her own sins and shortcomings, set her house in order. Competitive denominationalism, with its resulting over-churching of small communities and disunited, inefficient spiritual service to large communities, must cease. Provincialism, racialism, ecclesiasticism, must be left behind. The church may well examine its vested interests and inquire if it has given too many economic hostages to the *status quo.*

The Church stands against the background of history and the tremendous need of our time as the divine agency for serving human need and revealing the love of Christ to men. It is a universal society, admitting no breach on grounds of nation, race or class. It is the fellowship of those who are constrained by the love of Christ to seek fulfillment to His spirit and purpose both in the life which now is and that which is to come. It has the greatest commission of any organization in the world. To bring men into personal fellowship with God in Christ, to guide them, through the Scriptures and the indwelling presence of the Holy Spirit, into ways of personal living which conform to Christ's law of love; to help them envision a society in which that law will be the governing principle:—this seems to be the task of the Church today. To meet that task it has great resources in its noble music, its century-old traditions of liturgy and worship, its wealth of poetry, architecture, art and biography—its saints and prophets, missionaries, preachers and martyrs—and most of all, in its sense of unity with One who is the first-born among many brethren, even Christ the grerat head of the holy undivided Church, invisible and unconquerable.

Surely there is a bugle call in all this for a fresh and vital presentation of the gospel of Christ both here and at home and throughout the entire world. Now as never before should we be confronting men and nations with Christ and the searching implications of His message for the whole of life. Not only so, but, in view of all these things, has not the hour come for new steps toward cooperative and united action? Must we not lay plans for further unification of denominations historically and temperamentally akin, for efforts toward greater fellowship and cooperative federated action between all denominations, for instilling in all ministers a realization that they represent not a single denomination but the entire Church of Christ, and for the creating of a great absorbing passion and concern on the part of laymen and clergymen alike to set forward the cause of Christ and His ideals and values in every department of modern life?

To a realistic, determined and courageous facing of the religious situation which confronts us, the Federal Council, as the servant of the Churches of Christ in North America, would, therefore, call the conscience and faith and purpose of all who love and serve our Lord. Mankind is on the march. New conceptions, some good, some bad, are taking form in every area of human life. In the realm of moral progress and spiritual values the Church must take the lead. We, therefore, summon laymen as well as clergy, and especially we summon youth, to whom tomorrow will belong, to join in a great surge forward toward the enthronement of Christ in the life and conscience of our age.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

PROFIT AND LOSS.

In our offices, as in other places of business, on December 31st, we will close the books for the year 1934. We will take account of our profits and losses to see whether we have really lost or made money during the year. On December 31st we also close the book of the year on our lives and I wonder if our characters will show more profits than losses. We are always writing our thoughts and actions in the book of life. The book must show either profit or loss.

Suppose we take account of our book of life. Write the word "profits" on one side of a piece of paper and "losses" on the other side. Begin listing your profits. One thing we ought always to be doing is advancing in wisdom. If we have studied and learned new things, we can write those down on the profit side. How much have we advanced in the knowledge of God's Word? Have we attended Leadership Training Schools, read books, and taken advantage of every opportunity to better prepare ourselves for service?

Then comes stature. Have we increased in stature? Have we kept our bodies holy, a fit place for the indwelling of God's spirit? Have we kept them strong and healthy that we might be fit for our best service to God and man? Which is it: profit or loss?

Next, we must consider whether or not we have increased in favour with God. Do we know Him better, love Him more at the end of this year? Have we put Him first in our lives? How much time have we given in His service? Wouldn't it be fine if we had a long list here! It all depends, you see, on what one has actually done.

Last, we should see how we stand with man. What do people think of us? It all depends on how pure and clean our lives have been, how kind and thoughtful of others we have been.

We should have a fiine looking profit side in our book of life. But on the other side we must set down the losses. They do not look so good when put into writing. If we would be perfectly frank, I am afraid most of us would have to put in the right-hand column something like this, "Lost Opportunities."

After we have finished writing, let us see how the profits and losses balance. It might look good or it might look bad.

We will close this book of the old year, but we have to keep on writing. There is nothing listed yet for 1935. But we must write. What will you write this year? Last year's record you cannot change. The coming year's record is yours to determine. Let's make the following New Year's resolution: "Resolved, That during the coming year there will be more profits than losses recorded in my book of life."

I. R. C.

In quest of life abundant and eternal, we often find that life is what we do with our struggles and sufferings; how we react to the presence and works of evil, opposition, and hardship in the world; the process of finding faith, joy, and power in a world of doubt, despair, and weakness. It is also such a response to the bounties of God as makes it possible to build His kingdom on the earth, creating the beautiful out of the ugly, the orderly out of the chaotic. It is a challenge to find the incorruptible amid the corruptible, the immortal amid the mortal, the eternally true amid the material and transient, the timeless amid the temporal, the limitless amid the bounded. It is to face the universe of order (yet in which much sorrow, calamity, and despair may occur,) and, resting one's confidence in the principles of God's presence and guidance and of love, service, and sacrifice, to find joy in the sorrow, victory in defeat, assurance in the doubt—*Richard K. Morton, Rockland, Mass.*

THE MESSAGE OF THE NEW YEAR.

I asked the New Year for some message sweet,
Some rule of life with which to guide my feet;
I asked, and paused; he answered soft and low,
"God's will to know."

"Will knowledge then suffice, New Year?" I cried;
And, ere the question into silence died,
The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"
And once again the answer sweetly fell,
"Yes; this thing, all other things above:
God's will to love!"

—*Author Unknown.*

TEMPER.

When I have lost my temper, I have lost my reason too,
I'm never proud of anything which angrily I do,
When I have talked in anger and my cheeks are flaming red,
I have always uttered something which I wish I hadn't said.

In anger, I have never done a kindly deed or wise
But many things for which I felt I should apologize.
In looking back across my life and all I've lost or made,
I can't recall a single time when fury ever paid.

So I struggle to be patient, for I've reached a wiser age,
I do not want to do a thing or speak a word in rage.
I have learned by sad experience that when my temper flies,
I never do a worthy thing, a decent deed or wise.

Selected.

WHAT DO I KNOW ABOUT GOD?

Christian Endeavor Topic for Jan. 6, 1934.

Ps. 89:1-34; I John 4:16.

Worship.

Hymns: "Nearer, My God, to Thee." "The King of Love, My Shepherd Is." "We May Not Climb the Heavenly Steeps." "God Be With You Till We Meet Again."

Service of Sharing: Short reports on: (1) What has God given me? (2) What does God mean in planning my life? (3) What have I given God?

Discussion.

1. Has God anything to do with my success or failure in school? In business? Does knowing God help one to be a financial success? Are there greater successes in life than making money?

2. Will God help me to plan my life? How shall I know what God's plan for me is? Will daily prayer and Bible reading help to reveal God's way?

3. How can I help God? Have I any responsibility for the people who do not know Him . . . in our neighborhood? In our country? In other countries?

Other Helps.

Two sermons by popular preachers in "Christian Herald," June, 1934: "The Lantern in the Storm," and "I Believe in God."

God, the Creator. Gen. 1:1-8.
God is everywhere. Ps. 139:7-10; Isa. 57:15.
God, the Father. Eph. 4:6; Matt. 6:9.
God is merciful. Ps. 86:1-5.
God is love. I John 4:7-11.
God is a spirit. John 4:24.

WHAT DO I KNOW ABOUT PRAYER?

Christian Endeavor Topic for Jan. 13, 1935.

Luke 11:1-13.

Program.

Prelude: "Sweet Hour of Prayer."

Leader:

"Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That kindles in the breast.

"Prayer is the Christian's vital breath,
The Christian's native air,
His watchword at the gates of death.
He enters heaven with a prayer."

Moment of silent prayer:

(Close with Solo: "Open My Eyes That I May See.")

Scripture: Luke 11:1-13.

Solo: "In the Secret of His Presence."

Introductory talk:

("There are two avenues of information open to each of us through which we may come to know the meaning of prayer. There is, first of all, the Bible, rich both in information and example. Throughout the Bible prayer is exalted as a high and holy privilege. The examples of prayer are numerous. Not the least of these prayers and the teaching concerning prayer is is the teaching and example of our own blessed Christ. The second avenue is that of personal experience. It is not enough for us to know about prayer by reading the experiences of others. We must come to appreciate the value of prayer through our own personal experience.)

Development of the topic:

I.

Information Concerning Prayer Which Is Found In the Bible.

Short talks selected from the following:

The Spirit's Aid in Prayer. Rom. 8:26-27.
Prayer Enjoined. Luke 18:1.
Prayer in the Early Church. Acts 2:42.
The Prayer of the Righteous. Jas. 5:16.
Brevity Commanded. Matt. 6:7.
Secret Prayer. Matt. 1:35.
Evening Prayer. Mark 6:46.
Submissive Prayer. Luke 22:41-42.

Duet: "The Beautiful Garden of Prayer."

II

What We Know About Prayer Through Personal Experience.

Some of the following questions might be answered:

1. What does prayer mean to you?
2. What happens to one's life when prayer is neglected?
3. What does it cost to pray?
4. Why pray?

Hymn: "Take Time To Be Holy."

Purposeful Prayers:

"Thank God (1) for the privilege of prayer; (2) for the example and teaching of our Christ concerning prayer; (3) for the power of prayer.

"Ask God (1) to help us to become more earnest in our prayer life; (2) to lead us into a deeper appreciation of the privilege of prayer; (3) to help us, that our prayers and our lives may agree."

(Use first stanza of "Dear Lord and Father of Mankind," sung softly. Include the "Amen.")

I. R. C.

Sunday School Lesson

By Rev. H. S. Hardcastle.

PETER'S CONVERSION AND CALL.

Lesson I—January 6, 1935.

Golden Text: *"And Jesus said unto them, 'come ye after me and I will make you become fishers of men'."*—Mark 1:17.

Lesson Text: John 1:35-42; Mark 1:14-18.

We begin a study of the life and letters of Simon Peter, a study which will cover the lessons for the entire quarter. They ought to be rewarding, for there is no biblical character who is more interesting, more human, and more inspiring than Peter. Certainly he is the most picturesque character, and the most sharply marked individuality among the twelve disciples. As Dr. Snowden says, "In a way he is the most likable of the disciples as he is the most human and probably we can understand him better because we see ourselves in him better than in the others. Jesus loved him too and took him into the inner circle of his disciples."

As He Walked.

John and two of his disciples were standing one day when Jesus either approached or passed by. Pointing to Him, John said, "Behold the Lamb of God." He spoke with deep spiritual insight. For what the paschal lamb could not do in burnt offering and sacrifice, Jesus could do—take away the sins of the world. Christ is our sacrifice.

The words "as He walked" are suggestive. There was something about Jesus that drew John's attention to him. Jesus had not at this time performed any miracle, or as far as we know, done any public preaching, but there was that about Him that made John instinctively feel that here was God's Son as well as God's Sacrifice. After all the words "as He walked" have an abiding significance. It is not primarily what we believe or what we say, but how "we walk" that counts, and especially that impresses the world. If a man has the spirit of Christ others will know it. If he does not have it, no amount of lip profession will make much difference.

What Seek Ye?

The words go deep. They get at the heart of things. For in the final analysis what men seek is an insight to their character, as well as a determiner of character. The desires of the heart are the determinative forces of life. Let every man take care as to what claims first place in his affections.

Where Abidest Thou?

Where do you live? Not in what city, or on what street, but in what realm do you live? A man really lives where his thoughts are. As a man thinketh in his heart so is he. Keep thy heart with all diligence for out of it are the issues of life.

Come and See.

Jesus is willing to play fair. He does not arbitrarily impose His claims upon others. He simply invites us to put Him to the test. He is willing to let his way of life speak for itself. He asks us to accept Him only on the basis of investigation and experience. He says, "Try my way of life. Put me to test. Follow the facts born out of investigation and experience." Could anything be fairer?

Simon Peter's Brother.

One of the two men who hear Jesus speak was Andrew. The writer refers to him as Simon Peter's brother. He is better known by that term. Andrew was one of that great number of men who have been out-shone by their more famous brothers or other relatives. But we shall have more to say about Andrew later.

He First Findeth His Own Brother.

Kinship, and friendship offers the logical place to begin to share the good news. Christ would capitalize these normal relationships. And He would have us bear witness for Him in those realms of human relationships which are the most natural. This does not mean that a man should never speak to anybody else about Christ. But it does mean that friendship, the spirit of real friendliness, is the basis of the most effective personal work.

We Have Found the Messiah.

Andrew shared his personal experience. He first of all found Christ himself. That is of primary importance. But when he found Christ, he wanted to tell others. One reason why so many of us do not share Christ with others is because we do not know Christ ourselves.

Thou Art . . . Thou Shalt Be.

Here is the heart of the gospel of Christ. Christ sees us, not simply as we are, but as we may become. He sees not only the real but the ideal. He sees and knows the finer possibilities of our lives. He thinks of us in terms of what we may become. Let every man take hope in this glorious truth of the gospel.

Repent . . . and Believe.

Repent, change your mind, change your thinking—this was the message of John and this was the message of Jesus. This is primary. Centuries before the prophet had said, Let the wicked forsake his way, and the unrighteous man his thoughts (or his thinking) . . . We must change our minds and because we must we can. But there must be a motive strong enough. With Jesus the appeal is not to fear but to hope—for the kingdom of heaven is at hand.

Repent . . . and believe—not in the sense of intelectual assent, but of personal trust. Faith is creative. Faith moves out from the frontier of the known into the unknown. Faith in Christ saves.

Fishers . . . Fishers of Men.

They were fishers; they were to become fishers of men. Christ would exalt their calling. He would take their skill and their training and their abilities and set them to higher tasks. He would use their business in the greatest business of all.

To Become.

But is was a process of becoming. They were to grow in grace and in knowledge of Him.

We have invented and modernized more rapidly during the past twenty-five years than we have planned and adjusted ourselves to these inventions and modern tendencies. The whole thought of our national life has been to make more, make better, travel more, and travel faster. Automobiles and good roads have moved millions of people from their contented domiciles into towns and cities; and many more millions still existing in their present place of abode have been enchanted by the outside world, its modernizations and mechanisms. They have carried these things into their homes, and their modes of living have been completely changed. In the changing they have found themselves dissatisfied. The ingenious mind has played the most conspicuous part in the world's development during the past quarter century. Our whole readjustment is a problem for our leaders, social workers, schools, churches, and educators. Unless our social and economic adjustments go hand in hand with our inventions and developments we shall continue to have a restless people. In danger is the government whose subjects are not contented.

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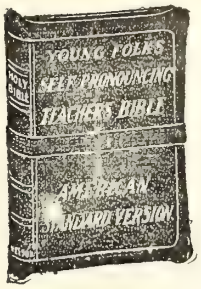
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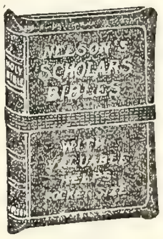

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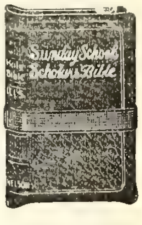

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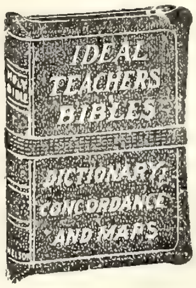

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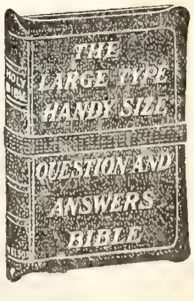

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

SALVATION—WHAT?

"He that believeth and is baptized shall be saved."—Mark 16:16.

"Christian life consists in faith and love," says one. But in order to live the Christian life one must have a comprehensive idea of what salvation is. It cannot be explained in a few words, but maybe we can set forth ideas that will help.

Salvation, first of all, is understood in the manner in which Jesus Christ first used the word. When He healed the sick, He called them "Saved" or He called them "made whole." We understand that the word in Greek which he used for both is the same word. In each case we are told that the body was restored to health and made well.

This leads to the second and the spiritual understanding of salvation. When Jesus forgave sins and imparted eternal life to a soul He called it, "Saved," using the same word as above. If the analogy holds true, and we think it does, then we understand salvation is that of being made morally sound, morally healthy, morally well, made good, or at least started on the way to being good. Witness: Zaccheus and the Prodigal son. Thus salvation is something which takes place in one that causes him, as Peter puts it, to "die to sin and become alive to righteousness."

The conclusion is, as so well put by Robert Speer recently, "Salvation is not a matter of the future but of the present; it is not a rescue from hell but a rescue from self; it is not a rescue for heaven but a rescue for living."

Prayer—Our Father, help us to commit our way unto Thee this day that the good within us may be nurtured unto its best, and that the fruitage of our lives may be all for Thy glory.—*Amen.*

TUESDAY.

PERFECTION—WHAT?

"Be thou perfect even as your Father in Heaven is perfect."—Matt. 8:12.

We all know that Jesus has taught us to be perfect. How many of us believe that we can attain that perfection in this world? Not a one. Realizing that perfection is impossible, how many have discarded the idea and looked upon the Bible with doubt? Many. Hold on a minute, let us consider.

First of all, is it not true that our ideas of perfection are in terms of ultimate perfection. If so, then that is an error. Well, what is perfection? Perfection is a steadfast purpose toward a certain achievement as well as something achieved. For instance the bud of a rose just bursting through the bark of a limb which holds its embryonic life is just as perfect as the full blown rose to which it later comes. The peach bud, hardly yet in blossom is just as perfect as it is when it reaches maturity in the form of a peach in summer. The baby in its mother's arms is just as perfect as the adult to which it grows a few years later, and more so.

When Jesus was demonstrating what he meant by salvation and perfection he used a child. He said, "Of such is the kingdom of God," and He also said, "except ye become as little children ye shall in no wise enter into the kingdom of Heaven."

Thus, a spiritual born soul finds, like a growing child, he is something new, and that the growth of spiritual life in him is, as Paul puts it, that of "working out his own salvation" by developing the good that is in him to fruitage, and in so doing he finds that God is a presence in him "working both to will and to do his good pleasure." And while it is true that anything less than God is imperfect, it is also to be understood that that perfection is the ultimate perfection to which God intends that we shall develop unto by growing from spiritual babyhood to maturity in His likeness, and that the growth may be just as perfect as the final likeness.

Therefore it is false to dismiss perfection as impossible. There are spiritual energies which we may exalt now; there are joys which we may increase and deepen now; there is a living which we may uplift and ennoble now; and there is a strength which we can add to every element of righteousness now which is a perfection as perfect as heaven; and he who does this the best is the one who keeps ever before him the ideal and strives on thereto looking unto Jesus the author and finisher of faith.

Prayer—Our Father, teach us Thy laws, and though we cannot understand now what we shall be, may we strive for that reward to be like Christ. Teach us how to learn from our mistakes and how to grow in that belief until we shall be born into His likeness.—*Amen.*

WEDNESDAY.

WHEREIN WE LIVE.

"As in Adam all die, so in Christ shall all be made alive."—I Cor. 15:22.

Dying to sin, living to righteousness, expresses the whole transaction of a soul being born again.

St. Paul does not assert universal salvation, but he does assert the dependence of life upon a personal vital relation to Christ, and that it is in that relation that we have hope for time and eternity.

A friend said the other day, "If we would behave ourselves and live right we would have no need for salvation, nor for Christ, nor for religion." That friend thinks that in a man's heart is the source of all good and that he is sufficient unto himself. He thinks that the New Testament is a lot of sophistry and has meant nothing to the world, else the world would have been more nearly saved than it is today. That we still teach the Bible and worship God he thinks we are nourishing an empty faith and that we are clinging to a baseless hope. He is far more to be pitied than blamed, though he resents such an idea.

The soul born of Christ knows that Christ is the life,—every day. It goes without successful contradiction that everything which ever came into contact with Christ has lived. When he met the dead body in the road, that body lived. When he stood in the room of a dead child, the child arose. When he stood at the grave of Lazarus, Lazarus came forth. When he met people in the homes and in the market places they became conscious of the presence of a friend and they went away with a new life.

Your spirit and my spirit are being renewed today. Our motives for righteousness are continually being renewed by Him; and in Him we are conscious of touching that which is undying. Whatever we need of truth and everlasting life, we have it in Him; and the more we have of Him, the more of life we have. The more we live with Him, the fuller are our joys. None of these blessings come to us through men, not even through saintly habits to which we might give ourselves. They come through Christ only.

Prayer—Our Father in heaven, we wish the true life, and we wish that our lives might be filled with good and the doing of good. We ask Thee for this blessing today, and in the name of Jesus give it unto us with fresh vigor and hopefulness of soul.—*Amen.*

THURSDAY.

A BOX OF MATCHES.

"He that ruleth his spirit is better than he that taketh a city."—Ps. 16:32.

"I have a box of matches, and they go
To light a fire for warmth, a pipe of peace,
A lamp for guidance, or the candle's glow
For friendliness when daylight labors cease;

"Or one may come to nothing;—break in two,
Or in the ashes shed its scarlet crown;
Or scorch your finger, burn the carpet through,
Or lay a rick in ruins, or a town.

"So they are spent, and vanish one by one,
Brief altar flames to happiness or strife;
What shall I do when all of them are gone?
The matches are my years, the box my life."

By F. H. in Boston Herald.

Prayer—Our Father, we would like to make life count in its true values and at the end stand for something for Thee. Teach us how to do it. Teach us how to live each day midst the trivial commonplace things in a way that they at last may be the sum total of goodness and beauty, and in the likeness of Christ. In His name we ask it.—*Amen.*

FRIDAY.

THE GLOW AND THE SMILE.

"I am with thee, saith the Lord, to save thee."—Jer. 30:11.

"Thou art, O God, the life and the light
Of all this wondrous world we see;
Its glow by day, its smile by night,
Are but reflections caught from Thee!
Where e'er we turn Thy glories shine,
And all things fair and bright are Thine."

—*Moore from Scripture Test Calendar.*

Amen.

The Lord's Prayer.

SATURDAY.

LIONS' MOUTHS.

"My God hath sent his angel and has shut the lions' mouths."—Dan. 6:19-23.

Was Daniel surprised at his escape, or did he expect those lions' mouths to be shut by a miracle? We are not told. Probably he thought nothing about the matter. Probably he was simply concerned with doing his duty, lions or no lions.

The brave man is not thinking of consequences. He has placed his life in the hands of his God. Lions' claws or lions' caresses, he leaves it all with God.

Prayer—For Thou, O God, knowest best. The earth is Thy den of lions. Stop their mouths or keep them snarling and snapping as pleases Thy holy will.—*Amen.*

SUNDAY.

HAPPY FEAR.

"Happy is the man that feareth always."—Proverbs 28:1-14.

This is a strange sentence to find in the middle of a chapter which begins, "The righteous are bold as a lion." Yet both are true. There is a blessed courage that rests on God's almightiness. There is a blessed fear that knows its own weakness. There is a happy confidence, based on the remembrance of God's promises. There is a prudent fear, based on the remembrance of our many failures.

Happy is the man that knows when to be brave and aggressive. Happy is the man that knows when to run away from evil with all his might.

Prayer—Teach our hands to fight, great Captain of our salvation. Teach our feet to flee before the onset of Satan, Thou Conqueror of temptation for us.—*Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

SEEING GOOD DAYS.

By John G. Truitt, D. D.

"He that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile; let him eschew evil and do good; let him seek peace, and ensue it."—I Peter 3:10, 11.

Here we have the sermon of a trained preacher. He was trained under the highest tutelage this old earth has ever known. He sat at the feet of Jesus. His teacher not only taught how to live a godly life, but he carried his class with him day and night and showed them how. His method was supremely advanced. In his class the whole of living was a part of the learning process. There was no time under his tutelage when the class was dismissed. There was a lesson between every lesson, a lesson before every lesson, and a lesson after every lesson. Life was a lesson. Peter was trained in that school.

He had been especially prayed for by his teacher; he had been especially honored by his teacher; and he had been especially commissioned to preach by his teacher. He had been taught how, shown how, and commissioned to do it. He had been given the mind, heart, and spirit; the character and the courage; and the lesson itself. His hearer could ask him for nothing better than to: Tell us about your teacher! And he did that. John Mark followed him about and heard him tell his hearers about his teacher. And John Mark put it on parchment and the world has an unforgettable Gospel.

Now we are looking today at one of Peter's written-out sermons. We cannot imagine Peter taking much time to write out his sermons, and we are glad for the notes that John Mark made from his talks. But Peter did write some, and his writing is like his speaking,—direct, brief, comprehensive.

My what a theme he has chosen: Loving life and seeing good days! That is up-to-date enough for the most advanced of us. What a perfectly wonderful subject! If he will only tell us how! All of us want to love life. We do already. All of us want to see good days! It is an universal cry. Oh! if I could only see some good days.

Jesus, Peter's teacher, believed in loving life. Jesus came to give life, and to give it abundantly full. The joy Jesus talked about was everywhere abiding, and full. The life he talked about was increasing and eternal. Here this old seaman, with the salt tan still in his magnificent face, and his hands still unused to the finer labors of life, takes a theme the very mention of which is in itself a refreshing thought: Loving life, and seeing good days.

Neither from the teacher nor the pupil can we expect that there is anything shallow meant by the life mention, not anything soft about the good days. Life was a real song, and days with a real service must be meant. Nothing less. For when we hear that teacher saying: "Whosoever shall lose his life for my sake shall find it," we cannot think he was talking "soda-water," nor sweetened crackers. We can but believe he is seeing a world in need; a world waiting for courage, and character; and a world that can, and will respond to loving service. And when we see that teacher standing under the very shadow of Calvary, and hear Him talking about the fullness of His joy we cannot believe He is thinking about "joy-rides," or "just-another-it-won't-matter" frivolities of life.

Neither could Peter have meant anything less than giving oneself in service to the fullest extent of one's capacities; for this great old soldier of the cross had come to take life very seriously. Visions of the Christ such as only very few mortals ever had, had been his; and lessons which Jesus himself said had been given Him from the Father had been by him learned. Peter was already moving towards martyrdom,—and yet he was talking of loving life and seeing good days. Which simply goes to show that there is something very deep, and abiding about life, which all too few are willing to pay the price to learn. But that life, for those who dare it, is a life full of a deep and abiding joy; and its days are days that are good,—satisfying to the soul.

Now Peter is saying, I shall give you a few very simple rules for sustaining that supreme love of living, and coming upon such goodness of days. He had seen the truths he would teach in Jesus,—both lived and taught, both practiced and preached. And the rules are very simple. We hear people sometimes say the preacher talks above our heads; or of another preacher they say, even a child could understand every word he said. You knew what he was talking about, because he knew what he was talking about. Well, you can surely say that now of Peter in what he is about to say on his theme of loving life and seeing good days. And the things he suggests are something we can all do.

Hold your tongue, avoid evil, do good, seek peace. And then he adds "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." Seems a bit odd to hear Peter saying, "Hold your tongue." He was out-spoken. But he remembers he spoke out too much. His tongue brought him a broken heart, and a Saviour's penetrating look. He could never forget that. What beautiful temples of life tongues have torn down? What friendships they have wrecked, what lives they have hurt, what unspeakable damage they have done. Peter says, If you will love life, and see good days, hold your tongue. James, the brother of the Lord says: "The tongue is a fire, a world of iniquity . . . it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." If you would love life, and see good days, hold your tongue.

Eschew evil. Run from it. Never run toward it. Run from evil as you would run after a lovely life and good days. It seems like some people are just looking for evil. They cannot be satisfied this side of a fuss. If you see evil brewing take to cover, says Peter, i. e., if you would love life and see good days. If you run into trouble you run into disaster. Now no one could ever think Peter meant to be a coward, and run from duty. Running from duty, and running from trouble are quite different things. Peter would not advise being afraid of duty. But Peter had learned many lessons, and although he was headed straight toward an untimely end, he was not running out of the way to look for evil. Had not he been taught by the Lord to pray: "Lead us not into temptation, but deliver us from evil?" And you, my friends, will be a great deal happier out of trouble than you will in it. You are commissioned to hazard your lives if necessary, but not to hunt evil.

But Peter is not content with this negative requirement. He goes on to the affirmative side of the question: Do good. A boy about twelve years of age lives near a poor widow, who is so crippled that she can only push herself about her room with a chair before her, and much of the time she is all alone. This boy's mother tells how the boy went daily, of his own accord to do such errands as bringing in coal and wood, and water of the poor, crippled widow. Peter says, Keep it up

(Continued on page 15.)

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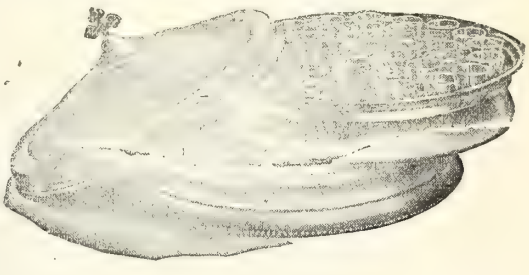

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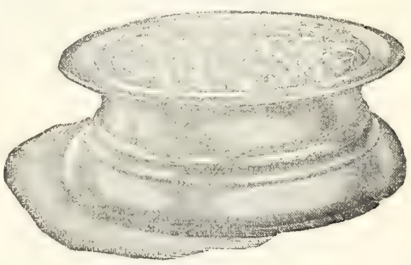

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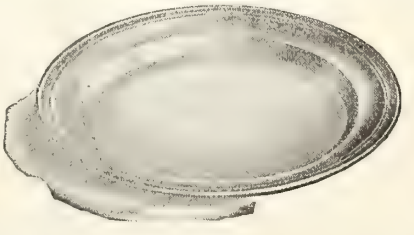

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

This report is next to the last report for the year 1934. You will notice that we have reached and passed the nineteenth rung in our financial ladder. We still lack $710.77 of being to our goal. Are you going to see to it that we reach it? If all the churches that have not sent in their offerings would send them in and do a little better than last year, we would reach our goal yet.

We are going to hold our books open until January 4th to give time for the delayed offerings to reach us. Please mail them so they will reach us by that date so we can get them in this year's work so they will count on our goal.

The children had a very happy Christmas. The friends and churches were good to them and all of them got as many as three presents each, besides candy, oranges, apples, etc. In behalf of the children I want to thank you and say we are very grateful.

Chas. D. Johnston, *Supt.*

REPORT FOR DECEMBER 27, 1934.

Brought forward		$17,485.43

Sunday School and Monthly Offerings.

North Carolina and Virginia Conference:		
Longs Chapel	$ 1.95	
Lebanon	.80	
Hines Chapel	6.00	
Greensboro, First, Nov.	14.45	
Greensboro, First, Dec.	8.71	
Pleasant Grove	7.28	
		39.19
Eastern North Carolina Conference:		
Mt. Hermon	4.00	
Liberty Vance	5.73	
Turners Chapel	1.11	
Henderson	4.14	
Auburn	2.48	
		17.46
Western North Carolina Conference:		
Cumnock Union	1.25	
Bennett	2.67	
Pleasant Grove	2.45	
High Point	4.36	
Big Oak	.64	
		11.37
Eastern Virginia Conference:		
First Richmond	4.63	
Barretts	.90	
Holy Neck	5.00	
Johnsons Grove	2.70	
		13.23
Valley Virginia Central Conference:		
New Hope	3.32	
Leaksville	2.17	
Timber Ridge	5.97	
Winchester	5.22	
Newport	1.27	
Concord	1.26	
Mayland	1.00	
		20.21
Alabama Conference:		
Pisgah		1.11

Special Offerings.

T. B. Roberts, support of children	24.00	
E. C. Rumbley, cash item	4.12	
Mrs. Dalton, support of children	12.50	
F. C. Owen, gdn. for Jas. Brown.	12.50	
Mrs. Dalton, cash item	1.75	
First Richmond, birthday offering	8.41	
Jr. Christian Endeavor, Enigma, Ga.	3.00	
Interest on note	90.00	
M. B. Smith, Jr., gdn. for Whitten children	50.00	
A. J. Morgan, support of Morgan girls	20.00	
Sara Johnson Bible Class, Waverly, Va.	3.25	
Waverly Church, cash from white gift offering	5.15	
		234.68

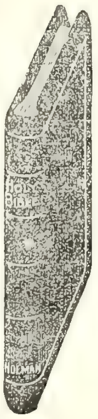
Thanksgiving Offerings.

North Carolina and Virginia Conference:			
Shallow Ford		15.70	
Mt. Zion		12.50	
United Lynchburg, by A. S. Dunn		2.25	
Reidsville		39.89	
Pleasant Ridge		5.50	
Bethlehem		8.50	
Longs Chapel		16.50	
Union, Va.		20.00	
Apples Chapel		35.00	
Greensboro, First S. S.	130.00		
O'Kelly Bible Class	50.00		
		180.00	
Union, N. C., Additional		1.50	
Liberty		8.00	
Elon College, Girls' Freshman Class		1.00	
			346.34
Eastern North Carolina Conference:			
Mebane		10.80	
Wake Chapel		65.77	
Youngsville		6.00	
Auburn		2.59	
			85.16
Valley Va. Central Conference:			
New Hope		5.00	
Winchester		3.75	
Bethlehem		4.37	
			13.12
Western North Carolina Conference:			
Shady Grove		5.62	
Burlington, Additional Church Offering		15.65	
High Point		5.64	
Biscoe, Additional		1.00	
			27.91
Eastern Virginia Conference:			
Isle of Wight		6.00	
Christian Temple		172.49	
Bethlehem		14.00	
Holland		125.00	
Mt. Carmel, Additional		.50	
Waverly		32.39	
Cypress Chapel		15.74	
First Richmond		10.00	
Newport News		36.44	
Union Surry		12.00	
Suffolk		426.86	
			851.42
Georgia and Alabama Conference:			
Oak Grove			3.71
Alabama Conference:			
New Hope			2.89

Individual Thanksgiving Offerings.

Mr. J. Edward Branch, Garner, N. C.	5.00
Mr. R. Y. Spain, Manson, N. C.	5.00
Mrs. Bettie Dofflemyre, Luray, Va.	1.00
Mr. and Mrs. L. C. Huffines, Guil-College, N. C.	5.00
Mr. and Mrs. M. E. Godwin, Stuart, Iowa	50.00
J. B. Kitchen and family, Wakefield, Va.	10.00
Mrs. Pauline Armentrout, Harrisonburg, Va.	15.00
Mrs. H. C. Hedley's S. S. Class, Rosemont Ch., Va.	10.00

(Continued on page 15.)



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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled
A.D. 31. CHAP. 4. n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīleș;
A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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A Story for the Children

WHY THE CHRISTMAS TREE?

(From an old Legend)

The first Christian church in northern Germany was established in 734, at Altenbergen, and a statue of Saint Boniface, its founder, was erected in 1811, to mark the site. A legend about this good saint's work, when he was a missionary to the people, tells of the first Christmas tree.

When he was a missionary, this saint's name was Wynfrith. The people of that region were half-civilized, according to standards of today, and they worshipped the sun. They knew nothing about astronomy and thought that the sun traveled far away, after the summer was over, and when on such a journey it took away the heat, winter set in and the earth became cold, to cause much suffering for the people. So, late in December of each year, a great festival was held to persuade the sun to return and bring back spring with all of its warmth and comfort. In fact, such a celebration was considered necessary, otherwise the sun might be angry and delay his return, thinking that the earth people had forgotten him.

On the day set for this festival the people gathered around a great oak and carried out solemn religious ceremonies to attract the sun's attention. At midnight, a young man was sacrificed at the foot of the great oak.

Saint Bonifact (Missionary Wynfrith) had been trying to interest the people in Christianity and so he attended the festival to the sun, to show them that he also had an interest in what they did. He watched the rites and ceremonies until it came time for the young man to be sacrificed to the sun. Then he did something that was very brave and which nobody else would have dared to do.

As the high priest was about to plunge the sacrificial knife into the heart of the young man, Saint Boniface caught the arm of the priest and bade him stop. Then, in the face of a protesting mob, he talked to those native people. He told them of the Christ child who had been born seven centuries before that time, and how He had been sent to save men. As he talked, the murmurings of the people died away and they gave rapt attention. They themselves were like little children, eager to hear the story of our Saviour. When Saint Boniface had finished he knelt in prayer, and the people knelt with him. Then and there those simple-hearted folks were converted to Christianity and the first Christian church of northern Germany was founded. A few days later the people were persuaded to go to that old oak and cut it down.

The people again gathered about the great oak, but this time they took a solemn oath to never again offer up a human being as a sacrifice to the sun. When the oak was cut down it bruised, or destroyed, a number of other trees that were standing in its way as it fell; but right among the branches of that fallen oak stood a little fir tree, uninjured.

Saint Boniface declared this to be an omen of peace and happiness for the people in their new religion and he asked them to accept the fir tree as their emblem of Christianity.

Each year, at the same time in December as when they had previously gathered to hold a feast for the returning sun, the people of that community gathered around the fir tree to celebrate the birth of Him who had brought peace and good will to the people of the earth. This custom was later adopted by other communities until, after a time, the fir had gained its place as the tree of Christmas. For many years in some sections of Europe it was likewise the custom for the people to gather around the best fir that could be found, and to hold religious services there on Christmas Day. Still later, the fir became the tree of the home, and presents for children were placed upon it.—*By Walter K. Putney in December 20th issue of Advance.*

THE SUN'S PULPIT.

(Continued from page 13.)

my boy, you will love life, and see good days! Do good. A kind heart, a willing spirit, a thinking mind will make it possible for you to find the meaning of, and the way to do good.

Peter has four points to his sermon, and yet it is ten times shorter than mine. His fourth and final point is: Seek peace. And he adds, "And ensue it." I wondered a bit about "ensue." I knew pursue, but what could he mean by "ensue?" I looked it up. Let peace follow what you do. What a bit of instruction. Seek peace. Strive for it. Look for it. And also let peace follow upon all your works, and words, and acts.

This is not a sermon that needs talking about, it only needs doing. Let us, everyone, go out and try doing it: "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers." Amen.

ORPHANAGE REPORT.

(Continued from page 14.)

M. W. Hollowell, Portsmouth, Va.	5.00	
Miss R. Walker, Hardaway, Ala.	5.00	
Mr. P. J. Carlton, Richmond, Va.	25.00	
		136.00
Total for the week		$ 1,803.80
Grand total		$19,289.23

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

MAUL.

Mrs. Henrietta Behnke Maul, wife of Mr. Gustave Maul, departed this life on December 4, 1934, at her home in Waverly, Virginia.

Therefore: We, the members of the Ladies' Aid Society of the Waverly Christian Church, submit the following resolutions:

First: That we bow in humble submission to the will of our Heavenly Father, who doeth all things well. Although we deeply regret the passing of one who was ever loyal and faithful in her services to the church.

Second: That we extend to the bereaved family and friends our sincere sympathy.

Third: That a copy of these resolutions be entered in the records of the Society, a copy sent to the family, and a copy to the Christian Sun for publication.

Very sincerely,
Ladies' Aid Society of the Waverly Christian Church,
MRS. MINNIE D. ENGLAND,
MRS. S. E. COPELAND,
MRS. B. E. WHITE,
Committee.

ROSENBERGER.

Miss Fannie C. Rosenberger was born January 24, 1853, and died December 12, 1934, aged 81 years, 10 months, and 18 days. Deceased was a faithful member of Bethlehem Christian Church, and highly respected by a large circle of friends. She died at the home of her brother, Wilbert in Bridgewater, Va. Funeral services were held at the Methodist church there, December 14, 1934, and interment in a near-by cemetery. The writer was assisted in the service by Rev. O. D. Lambert, pastor of the church where the service was held.

A. W. ANDES.

COOK.

Peter James Cook was born March 30, 1858, and died November 26, 1934, at the age of 76 years, 7 months, and 26 days. He lived in Powell's Fort not far from Joppa Christian church. Surviving are his widow, one daughter and three sons. Funeral services were held at his late home, November 27, 1934, and the remains laid to rest in a family burying ground not far away.

A. W. ANDES.

HERRING.

Mrs. Mittie L. Herring was born September 25, 1875, and departed this life November 29, 1934, aged 59 years, 2 months, and 4 days. Sister Herring was a faithful member of Mt. Olivet (R) Christian Church. During my ministry there years ago I always found a warm welcome in the Herring home, and the ties of friendship have continued through the years. She is survived by her husband, Wm. T. Herring, and by one son, Irvine. Funeral services were held at Mt. Olivet (R), December 2, 1934, and the remains laid to rest in the mausoleum in Woodbine cemetery, Harrisonburg, Va.

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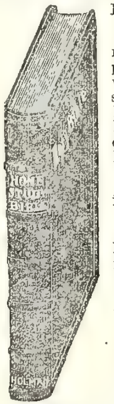

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17 ¶ m From that time Jē´ṣus began to preach, and to say, n Repent: for the kingdom of heaven is at

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JANUARY 10, 1935. NUMBER 2.

ELON COLLEGE--EDUCATIONAL NUMBER

The Gateway of Opportunity for the Youth of Our Church

FRONT GATES ENTERING ELON COLLEGE CAMPUS.

ELON COLLEGE symbolizes an Educated Constituency in the Congregational-Christian Churches throughout the bounds of the Southern Convention. ELON COLLEGE stands as a bulwark for Evangelical Christianity and a Ministry that can be depended upon to lead the people of our Church. ELON COLLEGE stands ready to serve the present and the future as it has served the past. ELON COLLEGE spells opportunity.

NOTES-PERSONALS

News from the Churches.

There is no "Observatory" this week. The Managing Editor yields his place to Alma Mater. May her gates be opened to wider service through our prayers and our sacrificial gifts.

Rev. Fred P. Ensminger, D. D., and members of his family spent a portion of the holiday season at Dr. Ensminger's old home in Sanford, Florida, visiting his two sisters. They drove down from Birmingham and while in the region, Dr. Ensminger visited several old friends and familiar places.

This issue of The Christian Sun is dedicated to the cause of education in general and to Elon College in particular. Many of the graduates, former students and friends of the College have been asked to contribute articles. A number have responded and their contributions appear in this issue in so far as space permits. Other contributions will appear in subsequent issues.

The financial needs of the College will receive generous consideration on the part of the churches and College constituency. It is a pleasure to give support to a program that is economically thorough and successful. This is the period for the annual offerings to be received in the churches. The Annual Conferences and all concerned have pledged themselves by vote to see that the offering are received.

The many friends of Prof. Dwight Steere, of Elon Music Dept., will sympathize with him in the loss of his father, who died suddenly Wednesday afternoon, January 2nd. Prof. Steere, Mrs. Steere and their son, David, and Arthur Steere, brother of Prof. Steere and a senior at Elon, left by auto at 11:00 o'clock Wednesday night to drive to St. Johns, Mich., where services were to be held.

If you receive a copy of this issue of The Sun, but are not a regular subscriber, you are invited to send in your subscription. The Sun will help Elon Alumni and friends to keep in touch with the happenings of the College. The price is only $2.00 for 51 issues, less than four cents a week. Make your check payable to "The Christian Sun," and send it to 1536 East Broad Street, Richmond, Va.

The entire church, North and South, will be shocked and grieved deeply to learn of the death of Mr. Hermon Eldredge of Dayton, Ohio. A wire from Dr. Denison told of his going Thursday, January 3rd. Mr. Eldredge was one of the most influential men in our church and one of the leading Christian characters of this day. Few men have made larger contributions to the young life of their day than has Hermon Eldredge. Always happy, wholesome, optimistic, courageous and safe in his leadership, he was a friend to every institution and every cause of his church and loved by all. Truly, his life was full of good works. Many are they that testify of him.

Elon opened January 3rd for the completion of the first semester. The second semester begins January 23rd. Practically all students enrolled are back from the holiday vacation and hard at work for mid-year exams. Miss Estelle Tandy, of St. Louis, Mo., has been elected as teacher of Home Economics and dietitian for the College. Miss Tandy is a graduate of the University of Missouri and holds her Master's degree in Home Economics and Dietetics from Columbia University, New York City. She possesses a pleasing personality and has successful experience in teaching. Prospects for the second semester are most encouraging. The first semester is the most successful the College has had in years, from the standpoint of enrollment and financial income. The educational standards of the College have been advanced. There is a spirit of confidence and optimism on the campus.

ELON COLLEGE—HER CONTRIBUTION TO CHARACTER.

[The following article is contributed by the late Hermon Eldredge. The article was written at the request of Pres. L. E. Smith for the special number of The Christian Sun. In response to the request, he wrote:

"I just have received your letter re an article for The Sun to be in your hands by January 3rd. I have so much on my hands between now and then that I fear I will overlook it and let it go if I do not do it at once and get it off my hand. Forgive the hastily written enclosure. It is the best I can do with my present crowded schedule.

Fraternally,
Hermon Eldredge.

"P. S.—Merry Christmas and a good 1935 to all in thine house."

Like all of us little did Brother Eldredge know what the future held. We should all be ready.]

I have known Elon College for eighteen years and have seen its student body come and go thru these years. I have spoken at its Commencement exercises, taught in its summer schools and conducted services on its campus with a growing interest in its work and a growing admiration for the service and sacrifice of those who have made this work possible—its student body, its faculty and its contributors.

There is something intimate and personal about a comparatively small Christian college which makes for character in a way that is not in evidence (we regretfully realize) in our great schools with large enrollments. In fact there is something tragic in the sending of the average high school graduate into these great schools where numbers make for confusion and personality can hardly be taken into account.

In the smaller Christian colleges it is quite different and one does not need to be long on Elon College campue until he senses the differece. There is a combination of the dignity of a fully equipped college with the atmosphere of a home. It is a matter of a few weeks for three or four hundred young people to know each other and that "homey" feeling is not far away. It is conceded that friends and environment have more to do with character in undergraduate years than any "course" can give. It is not exaggeration to state that Elon combines culture with comradeship which is a rare combination. And refers to the faculty as well as the student body.

At the Eastern Virginia Conference in November, when I was caled upon to say a word for Elon (after just coming from ten days on its campus) I was moved to repeat that inscription on Christopher Wren's resting place in St. Paul's, London: *"If you would see his monument, look around you."* Elon's monument is everywhere in the Southland and reaches into most of the states of the union and overseas to foreign lands. Especially is this in evidence in the South. In October I spent some three weeks in Virginia and North Carolina and met fine outstanding Elon graduates everywhere who had made good and were making good especially in the ministry of our churches. We would have no Christian Church worthy of the name in the South if it were not for Elon and its contribution to the Christian Church ministry.

But that is not its full contribution by any means. More students of other denominations have benefitted from Elon than those who have come from the Christian and Congregational Churches. Other pulpits and other communions have benfitted, as have the public schools and colleges who have members of its alumni on their faculties.

But that is far from being all the story. Students from Elon go back to professions and business positions and become strong and dependable laymen and women in our churches of communities. In one church I visited in Virginia this fall (Suffolk), I was told that fifty or more members of that one church were graduates or had spent one or more years of undergraduate work in Elon. When one knows a fact like that he ceases to wonder why the Suffolk Christian Church has grown to be one of the great churches of the Southland in this past generation.

Possibly the best proof of a Northerner's faith in Elon is that after knowing that institution, I sent my daughter there. It was one of the best investments she or I ever made and neither of us have ever been sorry for it.

After all the basis of true culture and usefulness is character and that Elon is giving to her students and through them to our churches and schools and communities. She has served us for one generation and has a flying start for the second. Let us keep her colors up by supplying her with our sons and daughters and our substance.

FIFTH SUNDAY OFFERINGS AND DOLLAR-A-MONTH CLUB MEMBERSHIPS.

In order to encourage the church and all concerned to unite in the support of the college, the colege has agreed that all amounts raised for the college, including fifth Sunday offerings from the Sunday Schools and Dollar-a-Month Club dues paid by the members of the Club, be credited on the Conference apportionment of the local church. That is to say that all money raised for education sent direct to Elon College may, by request, be credited on the local church's Conference apportionment. The following amounts have been received from the Sunday Schools since the last fifth Sunday, December 30, 1934:

Eastern Virginna Conference:	
Cypress Chapel	$ 5.40
Dendron	1.98
Holland	5.30
Holy Neck	4.54
Rosemont	5.71
Spring Hill	1.30
Wakefield	2.00
Total	$ 26.23
Virginia Valley Conference:	
Antioch	$ 4.21
Leaksville	1.84
Newport	1.18
Winchester	1.31
Whistler's Chapel	.51
Total	$ 9.05
North Carolina and Virginia Conference:	
Durham	$ 11.43
Happy Home	2.54
Long's Chapel	.59
New Lebanon	3.00
Total	$ 17.56
Eastern North Carolina Conference:	
Henderson	$ 3.69
Lebanon	.71
Liberty Vance	4.59
Morrisville	.42
Mt. Auburn	5.00
Total	$ 14.41
Western North Carolina Conference:	
Big Oak	.35
Flint Hill	.38
Total	$ .73
Grand Total	$ 67.98

(Continued on page 15.)

ELON COLLEGE AND HER ALUMNI.

It is perhaps a pardonable platitude to say that any college or educational institution can be largely judged by the successful participation in life of its graduates. "By their fruits, ye shall know them" is certainly no meaningless statement, and surely any institution that keeps in its care young men and women for four years of their most plastic and impressionable youth should leave an indelible impression on their minds. Men and women who have thus received the care and leadership of their elders, guides, philosophers, and friends, who have absorbed the true spirit of an institution, should be held up as examples of what their alma mater did for them. By and large, alumnae and alumni of any college or university are successful because of, not in spite of, what their college did for them.

This generalization is quite true of Elon College, founded in 1889 by the Christian Church to train its ministers and Christian workers, as well as teachers and business men and women. Since the first class was graduated in 1891, with three members, the enrollment has grown reasonably steadily. Approximately sixty graduates were turned out each year just prior to the depression. These graduates, now numbering over a thousand, have been leaders in the ministry in the Christian-Congregational Church; they occupy important positions in both secondary and college education; many have entered other professions; and numerous are the homes that have been blessed by the Elon influence carried thereto by the graduates and former students of Alma Mater. Elon was founded for the purpose of furthering Christian character, and the many men and women graduates who have gone out from her halls testify abundantly as to the effectiveness of her program.

If it is true that an institution's merit may be judged by the activities of its graduates and undergraduate alumni and alumnae, it is likewise obvious that the relationship between those who are engaged in the different activities of life and the welfare of the college is another test. Colleges and universities almost without exception look to their alumni for support, in spirit and in means. The most heavily endowed institutions in America have been provided with funds by their alumni and alumnae. This is as it should be, for men and women whose fields of personal service in the world have been broadened greatly by their college training should, and do, feel an indebtedness, an obligation for their alma maters. And if these men and women are convinced that their institution's program is deserving of the very best support it can get, they have no hesitancy, and feel it an opportunity, to contribute toward the carrying out of that particular educational program.

One must not forget, however, that love for, and belief in, the purpose of their colleges leads men and women, years after they have gone out into life, to support enthusiastically their old schools. Not many of the Elon alumni and undergraduate alumni have attained particularly impressive financial successes; while it is true that many have acquired substantial incomes and properties. What they lack in means, however, they possess in affection. This, in reality, is worth more than indifferent monetary contributions, for it does a college ultimate harm to seem to expect financial support from its graduates, former students, and friends before cultivating those characteristics of charity and Christian citizenship,—before being sure that a mutual feeling of love and affection exists between itself and its sons and daughters.

Elon College needs the support of its alumni and former graduates, and it will continue to need that assistance throughout the years. The wealthiest colleges and universities enlist the support of their graduates.

Another great need of Elon at the present is moral backing. If everywhere Elon people would publicly give the college their approval, the institution's life and effectiveness would be quickened indeed. If there is an apparent laxity or indifference on the part of the alumni toward their college, then Alma Mater may well scrutinize its own activities. The relationship between graduates and the college must be a reciprocal one, one flavored with a sincere regard and interest for the welfare and promotion of the other.

It is the purpose of the Elon College Alumni Association to keep firmly established and strengthen wherever and whenever possible the relationship between graduates, former students, and Alma Mater. This year the Association has gone actively into the field to reorganize old units and chapters of the Association and to organize new chapters in the different localities. Already chapters have been organized in High Point, Winston-Salem, Sanford, Greensboro, and Charlotte. These have, with the exception of Greensboro and High Point (both in Guilford) been set up with the county as the basis. After the reopening of school at Elon, the Association plans to proceed with further units. Burlington will probably be the meeting place for organization of Alamance alumni. Thereafter will follow Durham, Raleigh and Reidsville; and other yet-to-be determined chapters in North Carolina. In Virginia the Suffolk meeting has annually embraced Eastern Virginia, and it is probable that the meeting there this year will be continued on its same plan.

We believe that we are not indulging in foolish optimism to say that a renaissance of feeling is obvious among Elon graduates, former students, and friends of Elon. Dr. L. E. Smith went to the college in one of its darkest hours, but he seems definitely headed toward the light. On the campus and off the campus his dignity of bearing, sincerity of purpose, and executive ability make for a stronger tie between the college and its constituents.

Brighter days are ahead for Elon, and the Alumni Association pledges its support for the wholesome expansion and continuation of that program which has meant much, and will continue to mean more, in the life of our people.

M. L. Patrick, *President, Elon College Alumni Association.*

ELON COLLEGE AND LOCAL ALUMNI UNITS.

Recently there has been a movement toward organizing local units of Elon Alumni throughout the state. Through the efforts of Mr. M. L. Patrick who is president of the General Alumni Association and the stimulus of our president of Elon College, Dr. L. E. Smith, the movement is gaining great momentum and it is to be hoped that all the alumni will eventually become connected with some local chapter. I think that our attitude as Elon alumni has been materially changed within the last few years. We have been made to feel a keener realization of the fine work that is being done by this institution, largely through the enthusiasm and splendid efforts that are being manifested by Dr. Smith and others connected with the institution.

The organization of these local units is merely the means of broadening the scope of Elon—for, as a matter of fact, the Alumni are as much a part of the institution as are the personnel on the campus and others who are actively engaged in the work of the institution. We feel that the Alumni organization has a definite part to play in furthering the activities of our Alma Mater, particularly in reference to keeping up the fellowship that is always instilled into us while at the college. Elon needs our support in numerous ways among which is the keeping in touch with the progress of the institution, its growth and development, and the results of the splendid spiritual as well as educational effect it is having on students who are going out into the world from year to year. Also the Alumni have a financial obligation which cannot be ignored, since we still are a part of the institution. One of the greatest reasons for our taking an active interest, it seems to me, is that we should feel a moral obligation in directing young students about to enter college toward an institution which stands for spiritual as well as intellectual and physical training. I can truthfully say that in my relationship with Elon and Alumni from throughout the state within the past year, I have never seen a finer spirit of fellowship and good will. The Christian spirit is outstanding. Believing, as we do, that education without the spiritual development is incomplete, we who know what Elon stands for and strives to do, could never do better than advise any high school graduate to go to such an institution that builds character as well as develops mind and body.

May we as Alumni more and more feel it our duty as a part of the institution from which we derived our character and achievements, to stand together in an effort to help Elon grow bigger and stronger in order to carry out the fine type of education which is being demonstrated from year to year.

Fred K. Garvey.

ELON, A TRAINING SCHOOL FOR THE CHURCH.

Elon College has made a great contribution as a training school for business, the professions, home makers, and many other lines of endeavor, during her history. Many places of business, numbers of men in the professions, have been successful because of the training and influence of Elon, and hundreds of homes are happier because of the Elon touch that has given these homes the better vision of what the home life may be.

However, Elon's greatest achievement has been the work she has been able to do as a training school for the Church. A large percent of our Christian churches in the South have been built, and are now being directed by Elon College graduates as their pastors. Then too, many of the able church officials in our churches are persons who have been trained at our own Elon.

Note some of our leading churches that have come into being and are doing a splendid work under the leadership of Elon trained men. For example, Liberty Springs, Oakland, and Berea—Dr. I. W. Johnson. Christian Temple, Suffolk—Smith, Truitt and Hardcastle. South Norfolk—Poythress. Cypress Chapel, Bethlehem—Brittle. Richmond—McCauley. All of these are in Eastern Virginia Conference. Similar conditions are to be found in our other conferences in the South and many churches are being led in other parts of America and on the mission fields as well, by men who have received training and inspiration from Elon College.

Then, too, many of our Sunday School teachers, as well as great numbers of the teachers in our public schools, are making a great contribution to the progress of the church by the fine work they are doing as a result of the training they received at Elon.

Our prayer is that Elon may have the support she deserves in order that she may continue this great work that means so much in the onward march of the Kingdom.

J. F. Morgan.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FROM SUFFOLK CHURCH BULLETIN.

Churches have their colleges. Across the centuries the church has been a great leader in education. The oldest universities and colleges of Europe, as well as those of America, are institutions of the church.

Each denomination has its colleges. To its colleges the denominations for its ministers, and many of its local leaders. Our sister denominations in Suffolk have colleges of which they may well be proud. And they are justly proud of their colleges.

The Christian Church is not ashamed of Elon. Into it some of the best thinking, finest sacrificing, and earnest endeavor of such man as the Longs, the Newmans, the Rawls, the Wests, the Staleys, the Hollands, the Kernodles, the Dardens, the MacClennys, the Carltons, the Farmers, the Hardens, the Lees, the Wellons, the Harrells, the Byrds, the Brinkleys, the Johnsons, the Jones, the Atkinsons, the Smiths, the Riddicks, the Corbetts, the Copelands, and many others too numerous to mention, have gone into the making of Elon College.

The work of those men and women was not done for a day. It was built into the vital, living history of our church. Its results cannot be measured. And throughout the years to come Elon College will grow and flourish in spite of the testing times through which it is going. Every worthwhile person or institution passes through severe tests, and weathers them.

The Suffolk Christian Church thanks God for Elon. It has put so much in Elon,—of time, of money, of brains, of students,—it has put a great deal in Elon, and has received much in return. Yes, other denominations can be, and rightly are, proud of their colleges. We, too, are proud of ours.

It does not happen that we can all send our students to Elon. Circumstances alter cases, and some of our members must send their students to other institutions, and that is all right when circumstances make it necessary; but, we are all proud of Elon College, and love her as the institution founded by, built by, and operated by our own church. May God bless her!

ELON COLLEGE.

The Christian Church in the South founded Elon College to provide a program of liberal education for the young people of the church under wholesome surroundings and Christian influences. The original faculty were all Christian men and women, holding membership in the Christian Church. This has been the policy and ideal of the college all of its life. It has hardly been possible at all times to secure members of the Christian Church for the faculty, but, without exception, all members of the faculty have been members of the church and have exerted Christian influence on the campus. Young men and young women have come and gone back to their homes, communities, and churches to exert a greater influence for good.

And so, through the years, for more than four decades, has Elon been carrying on. It is not the institution that we would like it to be. It is not as thorough in its work as we hope to make it. It is not as wholesome in its atmosphere as we strive for. It is not as Christian in its program and conduct as we pray for. But, after all, it is ours. We have made it what it is. It is fulfilling a purpose and meeting a need. It is the best that we have. With the cooperation and loyal support of all, we can make Elon the kind of a college that we idealize, thus fulfilling the dreams of our fathers and meeting the needs of our children.

L. E. S.

CHRISTIAN ACTIVITIES AT ELON.

More and more, the ones who conduct colleges, build curriculums, instruct students, and direct the whole program of education are becoming to realize that education consisteth not only in facts and figures, languages and philosophies, etc., but that it has to do with attitudes. The student in college today will be graded on his attitude toward life and its problems as strictly as upon his knowledge of subjects. The leaders in education are also coming to realize that correct attitudes are practically impossible, divorced from religion. Christian teachings and Christian ideals are potent factors in molding student attitudes.

The student at Elon College is, first of all, confronted with a positive religious program. We do not deal in negatives, but we do emphasize the positive side of life. The doctrines of the New Testament omit largely negations and prohibitions but emphasize in a convincing way the duties and responsibilities of the Christian life. If society is to be transformed and the world is to be saved, individual aggressiveness is required. Our program of Christian instruction includes the usual church service of song, worship, prayer, scripture, and exhortation. Our Sunday services extend a spiritual influence over both college and community. The students sponsor a program of religious activities for themselves and for friends who may wish to attend. These activities consist of group meetings of ministerial students, of the Y. M. C. A. and Y. W. C. A. workers, and the Christian Endeavor Society. These organizations have charge of vesper services in the chapel each Sunday. Occasionally, they have outside talent, but always the services are in charge of the students themselves, representing their various organizations.

In addition to the church and student activities, the Department of Christian Education, with its program, presents the scientific side as well as the practical side of religion. The bible is taught in its entirety and interpreted in terms of historical and present-day practices of Christian people through the church. It is the purpose of Elon College not only to inspire but to inform, making it possible for all who come, on any occasion, to give a reason for the hope that there is within them. We are interested in every phase of education, but we are particularly interested in Christian education; and for students who are preparing for religious work, we specialize in Christian doctrine and in Christian guidance.

L. E. S.

THE LOCAL CHURCH'S SHARE IN THE PRESENT CAMPAIGN.

Convention, constituted by the Congregational and Christian Churches of the South, not only founded Elon College but assumed in a very definite way the responsibility for its conduct and support. In providing for the support of the college, the Convention recognized that funds would be needed in addition to what revenue might be derived from the matriculated students themselves. The Convention recognized the responsibility of the local church to provide its share to meet the needs of the college. It has always endeavored to get the local church to recognize and accept its responsibility in this particular.

The recent session of the Convention called upon the conferences constituting the Convention and the local church, through the conferences, to make an annual contribution for the support of the college, and set as the goal for this offering $12,500, which amount was apportioned to the conferences with the instructions that the conferences will likewise pass their requests on to the local church. The amount asked for, generally speaking, amounts to practically $.50 per member. The Convention's asking for the college is but a part of its financial program. The amount requested for education, then, is a part of the annual budget of the Convention. All money raised by the local church for Elon College will be credited on that Church's conference apportionments. That is to say, if the entire $12,500 asked for the college is raised in the educational offering for the college, the college would not share further in the conference apportionments. It is, therefore, not only the duty but the privilege of the local church to raise the required amount for the college in order that its task through the year might be lightened.

This is an appeal to pastor and officials of the church, the superintendent and the officers of the Sunday School in the local church to consider it a privilege to present the appeals of the college and of education to your entire membership and request an offering for the college. Just as soon as the offering is received, will you please forward the same to the college? Remember that your share is 40 per cent of the amount that your church is asked for for the conference, or an amount equal to practically $.50 per member, per enrollment of the local church.

L. E. S.

If one wishes to be useful in this world, the more education he can get, the more useful is he likely to be. What price we are willing to pay for education depends on what we intend to be.

—*Anonymous.*

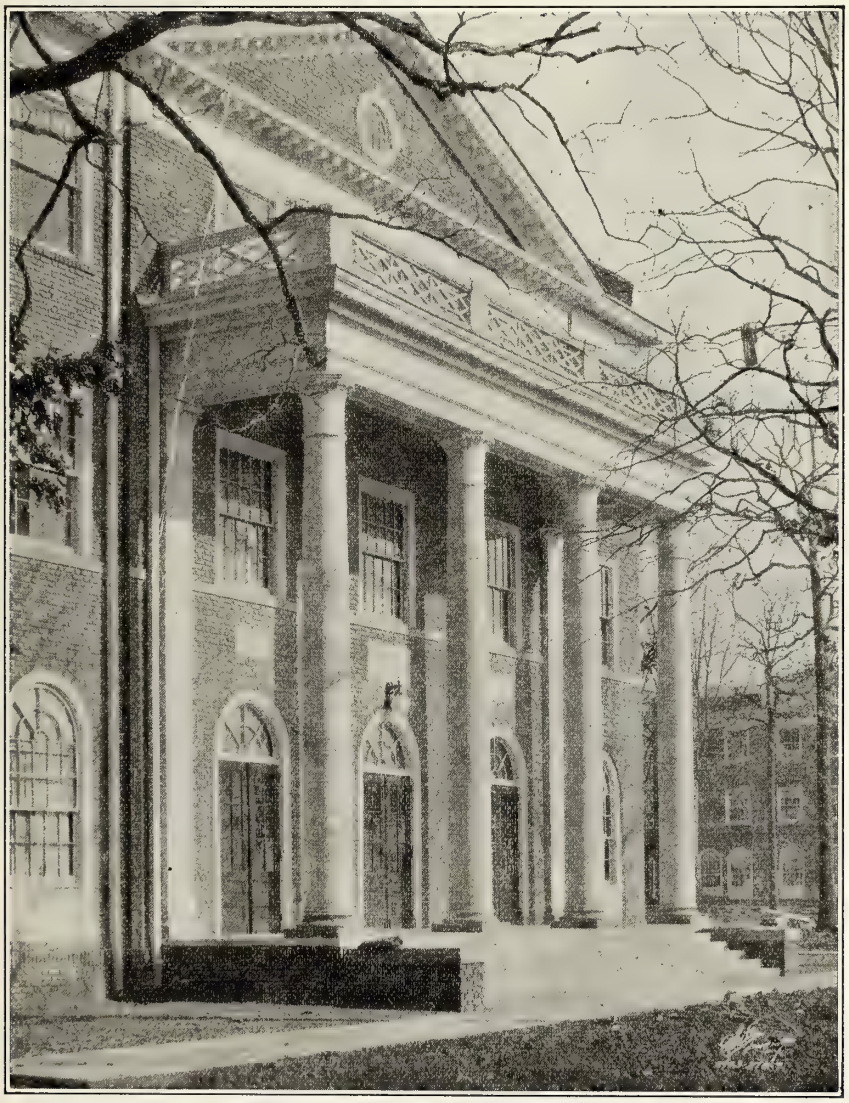
Education is not always wisdom, but when it is, it is worth any price.

ELON COLLEGE AND THE SOUTHERN CONVENTION.

By President S. C. Harrell.

It is all but impossible to accurately measure the influence of educational institutions. They, like human personalities. exert a direct influence that can be recognized. But they also touch the lives of men and women in a way that makes for an unconscious influence. Then there is the influence of men and women who have been moulded by educational institutions. Such influence is self-perpetuating, and all but eternal.

In the ways suggested above, and in countless others, Elon College has been profoundly influencing the life of the Southern Convention.



ENTRANCE TO AUDITORIUM.
In This Building the Department of Music is Also Located.

The first fact that comes to mind when Elon College is thought of in relation to the Southern Convention, is what Elon has done in demonstrating the importance of an educated ministry. At the time Elon College was established, there were perhaps not more than a half dozen ministers in the Southern Convention who had received the equivalent of four years of college training.

To say that fifty years ago our Church lacked an educated ministry is in no sense to disparage the preachers of that day. Such educational training as they received was probably obtained at greater cost of sacrifice and effort than is represented by the college and seminary degrees of the minister of today.

We have come to a day when if the Church is to maintain its prestige and fulfill its mission, an educated ministry is absolutely imperative. With reference to this need Elon College has done two notable things. It has furnished to the ministerial students who have studied there the sort of training that has splendidly equipped them for service. Through the increased efficiency of a trained ministry, it has also taught the churches the importance of education for the ministry.

Next to what Elon College has done for the Southern Convention through the training of the ministry, I should place the contribution that has been made through educated lay workers. There are now so many of our churches that are blessed with the service of consecrated laymen who have been educated at Elon. Not all of our most useful laymen were trained at Elon, but I am thinking of those who but for the efforts that were made to influence them to go to Elon, would not have attended college at all.

Attention should also be called to the contribution that Elon College has made by inculcating the principles and policies of the Christian Church. The local church does much to make articulate the soul of a denominational body. But its ministry and message is largely confined to its own immediate vicinity. The church college has a hearing that soon becomes as extended as the influence of its alumni. Elon College has been the messenger that has proclaimed the principles of the Christian Church throughout the South and far beyond.

Elon College has also wrought immeasurable service to the Southern Convention by serving as a center and a bond of mutual interest that have bound our people together. The Christian Church has never committed itself to a system of theology that has set it off from other religious organizations. It has no mode of worship that has been individualistic. It has singled out no religious practice for peculiar emphasis. For these reasons it has been the enterprises of our common interest that have bound us together. And of all the enterprises for which we have labored, Elon College has served as the most potent factor of unity.

We conclude with the thought with which we began, namely, that it is impossible to measure the influence and usefulness of an educational institution. Even though we may not be able to estimate the service that Elon College has rendered to the Southern Convention; the fact that we can not visualize a worthy future for the Southern Convention with Elon College's service left out, bears most eloquent testimony to the influence and usefulness of Elon College.

AWAKENING AN INTEREST IN ELON.

We are not interested in those things with which we are not familiar. Interest increases or decreases as our knowledge grows or diminishes. If we are to keep the public at large interested in Elon College, it must be done by keeping the public informed as to her standing and accomplishments.

The masses may get this information through the public press, but the membership of the Congregational-Christian Churches in the South should get it through personal approach. There should be such interest that two specific things will be done: (1) Sending the boys and girls who are to go away to college to Elon, and (2) A financial support of the college each month either individually or through the Sunday Schools and churches. How are we going to interest our membership to the extent that they will do this.

In our church we are trying the following plan: We have appointed an Educational Superintendent as one of the Associate Superintendents of the Sunday School. This Educational Superintendent is a graduate of Elon College. Her duty is to arrange a worship program once a month to be presented at the worship service of the Sunday School. Of course it is expected that the monthly programs be so correlated that each one will deal with some educational phase of our Christian life. This is being done. Each month some one who is acquainted with the educational work makes a talk.

The Educational Superintendent very wisely arranged the first program by having a gentleman who was well acquainted with the Religious Educational situation give a talk on "What Religious Education Means to the Home, Church and Nation." The next program was climaxed with a talk by a woman who is a teacher and a graduate of Elon, on "The Origin, Growth, Influence, and Needs of Our College." Both of these programs were inspirational, instructive and interesting.

We are planning to continue to inform the people in our Sunday School and church of its needs. But most of all we plan to inform our membership of our need of the college. We believe that this is one way to let the people know what we have in our college, what it is doing for us and for the denomination, its contribution to the nation, and the possibilities of the future.

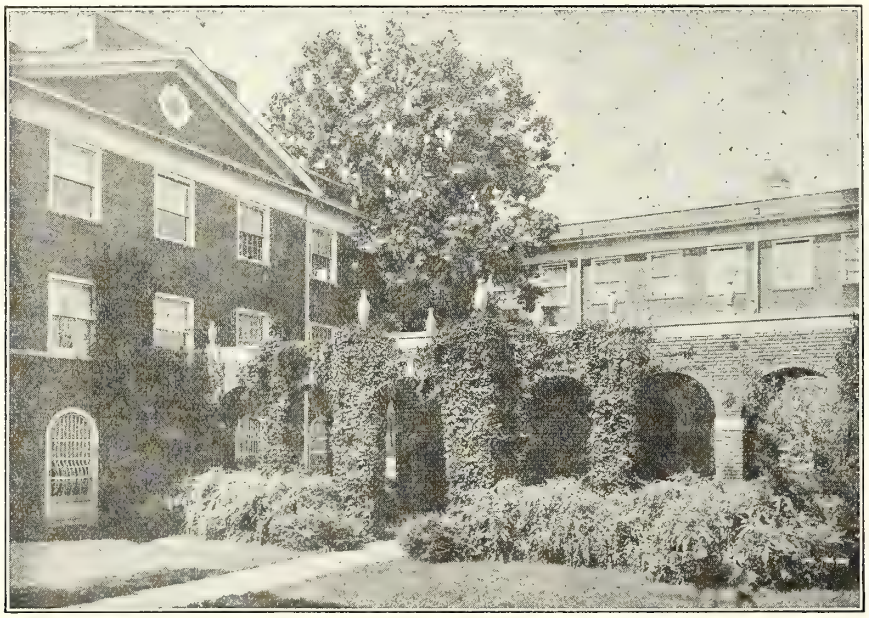
We have the interest and needs of the Orphanage and Missions presented each month and rightly so. This has been going on for some time As a result interest in these two branches of our work has grown, contributions have increased, and people are anxious about these two phases of our work. It is our belief that if each Sunday School will put on a monthly program in the interest of our Educational work, it will not be long before the membership of the church as a whole will come to feel that the College is a part of us and we a part of the College.

A Lover and Supporter.

SUFFOLK LETTER.

Elon College is closely related to the ministry of the Southern Convention. It was conceived in the mind of a minister. It was founded by the ministry of the Christian Church. The college is not the "mother" of the ministry. It is the child of the preachers of the Gospel. It is true that many ministers call Elon College "Alma Mater." But when the final accounting is made, "Alma Mater" has received more than she has given, in her relation to the ministers of the Convention. Elon points, with commendable pride, to the record of some of her graduates who have become beloved ministers.

As a graduate of Elon College, where I received free tuition, I have never been deeply touched or profoundly moved by appeals for support on the basis of what the College has done for me. I paid my expenses, except tuition, while in college. Since gaduation I have given the College more than five times the amount of free tuition given to me. As a matter of fact the College did not give free tuition; the church gave it. On the basis of balancing accounts, from a financial standpoint, my obligation has been paid.



ONE OF THE COLONNADES.
Carlton Library on the Left—Alamance Building on the Right.

But the matter of support should be approached from another angle. I am not primarily interested in Elon College because of a personal contribution made to my own life. I was interested before I entered the College as a student. As a minister, I should be interested in its welfare, if I had never seen its buildings nor walked upon its campus as a student until graduation. However, if this is the basis of appeal for support, the obligation rests entirely upon former students. As a minister, my attitude towards the College and my support of its future should not be contingent upon the fact that I am a graduate of the institution. The whole matter should rest upon something broader and more fundamental than being a former student.

Of course, the record of the alumni of an institution such as Elon College furnishes good material for favorable advertising and platform addresses on Christian Education. But the College should not claim all the glory for the success of the alumni. Elon College has graduated ministers who have honored their "Alma Mater." Some of these men have made sacrificial contributions far surpassing any service rendered them by their "Alma Mater." But even this is not the basis of appeal for achievement and support. Elon College should, after these years, rest its case upon something more fundamental than personal attitudes and student history. Christian Education, in the Southern Convention, has been retarded by clashing personalities. As a child of the Church it is not called upon to champion the cause of its personal friends, nor seek to defeat its enemies.

As a rule, people who teach school many years unconsciously develop the personal tendency of expecting others to accept their mandates and obey their wish and will. In theory they rule in the class room; in practice they expect to exercise authority in life. A church college, in dealing with ministers who are graduates of the institution, misses its mark when it assumes that it may continue its authority over their attitude and career. The Christian ministry is more important than the church College. The church can survive the failure of an educational institution. The Christian churches of the Southern Convention have been moving forward through the founding of Elon College. It is claiming too much for the College, and discrediting the power of the Gospel to say that the closing of Elon College would mean the extinction of the churches within the Convention. If the college should fail, the ministry will establish another institution or resurrect Elon College.

Elon College is a champion of a distinctive type of Christian education. Upon the value of this type of education for ministers and laymen, rests the merits of the claims of Elon College for support. This type is needed today. Elon College is in a position to render acceptable service to the Christian churches in this field. It should have the support of ministers and churches.

I. W. Johnson.

THE PASTOR AND THE COLLEGE.

By Dr. John G. Truitt.

A pastor should have a genuine, abiding respect for his college. I do not mean to say that he will think his college is the only thing that had to do with his training, but he will appreciate it as one of the great factors in his development. Of course he will know that his parents, his church and Sunday School, his public schooling in the grades and in preparation for college, his associates, the circumstances of his up-bringing including his experiences, and his special seminary training, as well as the very excellent training his pastorates and the members thereof give him, all go together with many other things to make him a reasonably worthwhile minister of the Gospel of Jesus Christ. In our moments of enthusiasm for Alma Mater we may talk as though we have forgotten the teaching, and blessing, and influence of our real mother and father, and all the other schools that have brought their grists to our grinding. But that sort of unnatural emphasis will not bring about the best abiding respect for our college. It is more likely to place us in the "extremist" class. It is not that sort of lip-service which our college needs.

The pastor will recognize that his college,—assuming that his college is our Southern Convention's callege,—depends for its very existence, and life upon his church; and that in turn it gives back to his church an unmeasurable amount of training and development for leadership in his church; that it is the servant of his church, and one of its very greatest servants, and therefore he is duty bound to respect and honor it as a thoughtful person honors and respects other great factors that go into the business of training and equipping him to keep up with his college, be humbly and forgivingly aware of its mistaken, and cooperatively and sympathetically a part of its ever increasing successes.

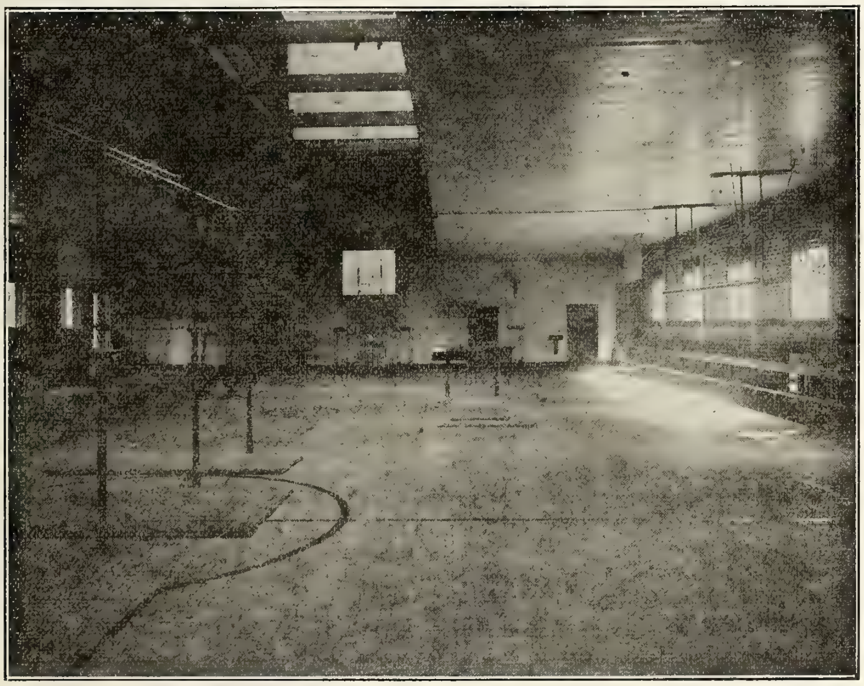
A pastor should give constant, and regular support to his college. Assuming as I am that his college is in the peculiar sense his church's college as ours is. And furthermore if he is serving a church which is an integral part of the ownership of that college it is to that extent his college, as I discuss later. So then as a pastor accustomed as he is to taking his plans and problems to God in prayer he should support his college by his prayers and intercessions for her. This should be done devoutly and earnestly in his private devotions, and as a pastor he should on occasion remember his college in his public prayers, somewhat as he remembers other departments of his church, and the enterprises thereof. If enough people will pray, and in the right sort of way for our college it will be able to measure up to our fondest dreams.

Not only with his prayers, but with his personality he will support his college. A worthy son, or daughter is an honor to the parents. A worthy alumnus of a college is an honor to his college. A worthwhile pastor must be an honor to his college. His words, his acts, his thoughts should reflect honor upon his college. Being a college-trained man he honors and respects other colleges and universities; he appreciates their places and their service to learning; but he never forgets in word, or in deed his own Alma Mater. It is ill-becoming in anyone to belittle their college, but more especially a minister who is himself a graduate of his church's college. I believe the records will show that the minister-graduates of our college love her, and honor her. And this is certainly as it should be.

Again not only with his prayers, and his personality, but also with his purse a pastor should support his college. If pastors do not support the enterprises of the church which feeds them who may we expect to support them? Circumstances will, in most cases, not permit the pastor to give any very large sum of money, but he cannot excuse himself if he serve in a regular pastorate from giving something,—some of which will go to his college.

A pastor should assume his official and pastoral relationship which being the leader of one of the integral groups which own the college entails upon him. That is to say: the college is a church supported institution, and if the pastor of the local church does not lead his church to support each of the enterprises of his church it seems to me that he is overlooking a part of his official and pastoral privilege. For instance, a church may have members who differ as to how the college should be supported, whether the support should the church's part of it, come directly from members of the local congregation, or from the church treasury, or from that portion of the conference apportionment which might be allotted to the college; but whatever the opinion is, the pastor is expected to lead his people to enthusiastically carry forward their program of benevolent support. The members of the local church look to the minister of their church to keep them informed as to what is expected of their church in its relationship to the larger enterprises of the church, that is, those outside the local congregation. It is not complimentary to a pastor who has pledged himself to support the laws and edicts of his church to allow his church to overlook any of their obligations to Conference, or through the Conference, to Convention. They may not be able to come up with their apportionments in full, or give to each enterprise as great amount as is felt to be needed, but the alert pastor will see to it that opportunity is given whereby a local church is given a pressing opportunity to support the enterprises of its care.

And here is faith that the pastors of our church will get behind the program of our church for our college, and that laymen will join us in the support which our college deserves and needs.



THE GYMNASIUM.
Well Developed Bodies Are Essential to Well Developed Minds.

ELON AND THE TRAINING OF YOUNG MINISTERS.

"Ye shall know them by their fruits," Jesus said long ago. Elon College's record, and the record of the Christian Church in the South—and for that matter in other sections of the country—will show that Elon has in the past served effectively in the field of ministerial education.

Recently I had the pleasure of riding from Elon to Winston-Salem with Dr. W. D. Kedzie, Secretary of Educational Institutions of our Congregational and Christian Churches. Dr. Kedzie has had a wide observation of colleges. He has made it his business for a number of years to investigate the effectiveness of educational institutions in their particular field of usefulness. His judgment is to be valued most highly. His visit to the North Carolina and Virginia area had brought him into direct contact with various of our churches and ministers. On every hand he found the influence of Elon College exerted thru the ministry of Elon men. He said to me—what I heard him say later in an address at Greensboro—"Elon College fills the most unique place in relation to the churches of this area that I have seen any college fill anywhere in America." He was referring in particular to the ministerial leaders and pastors who received their training at Elon.

This observation may be commonplace to you who live in this area, but it is significant that an expert in the educational field should give such a high estimate of Elon's worth. Or, maybe you have never thought seriously about Elon's place in relation to the education of our ministers. Therefore, I am going to be a bit more commonplace and ask you to do that which has on many occasions been asked of you:

"Look over the field of the old Southern Christian Convention (Virginia, North Carolina, Georgia, and Alabama) and see the number of churches pastored by ministers who received their training at Elon College." You may or may not be surprised to find that practically every church is pastored by a man who has either directly or indirectly been touched by Elon, and for the most part you will find that most of those men have received their training at Elon. Go back to the founding of our churches, especially in the villages, towns, and cities and you may be surprised at the contribution which Elon has made to this end. Nearly every city church that we have has had for its pastor an Elon trained man.

Now such facts deserve our serious consideration, and Elon College is worthy of and merits our highest support.

But so much for the past. What of the present and the future? The same fact of Elon's usefulness in the preparation of our ministry can be further realized if the college is given our support. With the merger of our Congregational and Christian forces, Elon's usefulness in the field of ministerial education increases. This is because the college is strategically situated and because her atmosphere is conductive to the mental and spiritual development of young men whose hearts and minds have been directed toward the ministry. For our United Church in this area to meet the challenge of the present and future, it must have a prepared and an indigenous ministry.

The thing which impresses me most about my own touch with Elon is that her spiritual atmosphere and capable faculty challenges and puts one in touch with unbiased and unsectarian quests for truth. At the same time one is put in touch with the Supreme Source of Truth. This combination, together with her honest facing of the needs of human society will go a long way towards producing a prepared ministry for a needy world.

The very set-up of Elon College offers not only a ministerial education to the Church's young ministers, but it likewise becomes a school of life for them. Education is not a mere preparation for life, it is life itself. The varied curricula and interests of Elon's campus, together with the presence of both young men and women, gives a young minister more than a specialized ministerial outlook. It offers a chance to live in a society which is comparable in some degree to the complex world interests which one inevitably meets in the work of the ministry.

There is going to be a growing need for the message of an inclusive Church, such as our Congregational-Christian fellowship offers, but the effectiveness of her message will largely depend upon the leadership of her ministry. A prepared ministry is an underlying factor of success. If Elon is given the support due her, she will pay increasing dividends in the future, as she has paid in the past and is paying in the present day.

William T. Scott.

ELON COLLEGE IN THE BEGINNING.

By Dr. N. G. Newman.

Here is the picture:

Twenty-two acres of original forest, barely spoiled by the hand of man. The old Administration building-tower, unfinished, bare walls, open fire-places, chapel lighted with oil lamps. "Old East" rising, already to the second story. The old open well and oaken bucket—of blessed memory—the trysting place of youthful lovers. Dr. J. U. Newman's pig pen, located thirty-five yards distant from the northeast corner of Administration building by order of the President; his cow pen on campus a litle east of present site of Christian Education building.—"Mr. Nat," a senior, general manager of both cattle and pigs. A faculty of seven: Dr. W. S. Long, President, in the prime of life, with children in college. Prof. S. A. Holleman, in charge of academic department, a young man, with two small children. Dr. J. U. Newman, Greek, Math, etc., his first born still a babe. Dr. J. O. Atkinson, Latin, etc. Dr. E. L. Moffitt, English, etc. Both fresh from college, single, loving, and courting. Miss Lena Beale (Mrs. W. G. Farrar), music. Miss Alberta Moring (Mrs. J. M. Roberts), Art. A faculty small in number but loyal in spirit, faithful and efficient in instruction, with high ideals, leaving upon their pupils an impress of their own spirit, which, after more than two score years, still remains. A student body, small in numbers, poor in purse, proud in spirit, faithful in study, with high ambition and noble purpose. And of the fair women who graced the campus of "Elon in the beginning," What shall I say? "Take them for all in all, I shall not look upon their like again." Of the dignity and grace, the beauty and charm, the halo of glory that shone about the feminine life of that day—Well, I must not speak. I realize I am now living in another and far different age. Two literary societies, with their own halls, doing efficient work. Preaching in chapel Sunday mornings by President Long; prayer meeting Sunday nights, conducted by students. And finally (*mirabile dictu*) the *rules* were suspended" once in three months and the boys were permitted to have "dates" with the girls. A flood of happy memory overwhelms the writer! He can say no more.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

ELON COLLEGE AND OUR MISSIONARY PROGRAM.

It is not without significance that all the missionaries sent to the foreign field from the Southern Christian Convention since Elon College was established were Elon College graduates. Nor is it without significance that the movement that sent out the first missionary within the bounds of the Convention was contemporaneous with the movement resulting in the founding and building of Elon College. Thus the vision that swept us out beyond our own borders made clearer the task and the purpose of our existence as a fellowship. And so it happens that the spirit of Missions and the spirit of Christian Education have gone along as they always do, hand in hand, heart in heart, looking to constructive and intelligent enlargement of the kingdom of our Lord and the cause of our Christ. It may be of further significance to note that the members of our first Foreign Mission Committee (or Board) in the Southern Convention came to be also the first members of the Board of Trustees of Elon College. And so thru the years since, some members of our Mission Board have been from its founding members of the Board of Trustees of the College, and the members of the Board of Trustees of Elon College have been most active and zealous as members of the Mission Board of the Convention. And thus it may be said in this instance that peculiar significance attaches to I Cor. 12:14-18:

"For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased Him."

And so the whole fellowship of those in the household of faith who believe in Missions and in Education may say again with Paul: "And he is the head of the body, the church," the church thus being the body of our Lord. Our Elon College and our missionary work are both integral parts of the church, the body of Christ as we accept and preach Him. The two cannot be separated without doing serious, if not tragic violence to both.

The ministry of the College has been the ministry of Missions, in that the pastors of Elon College Community Church have been missionary in vision, in spirit and in the construction of their church program. The College has recognized the merit and the might of Missions by having in its curriculum messages annually directly on the subject of Missions; and in the Administrative Building of the College where the work of Christian Education through the College is promoted, is housed also the Mission Office of the Convention, and the two offices work hand in hand and heart to heart for the same great cause which Missions and Education represent, viz: The cause of enlarging the kingdom in a constructive, an intelligent, and a Christian manner.

Elon College is not a missionary enterprize, it is an educational enterprize, which gives dynamic and intelligent direction to our missionary work and effort. Missions is not an educational institution, but a corporate effort to develop world vision and an abiding concern in the evangelization of the world, and in sharing with others the spirit of our Lord. If the spirit of Missions is the powerhouse where the dynamo is stationed and generates, then the Christian College is the transmission that makes that power available in individual lives far and near, who reveal in themselves the spirit of Him who said: "I am the way, the truth and the life." If Missions points to the Way, the Christian College reveals the Truth, and the two together are essential to create and develop the more abundant Life. J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 5, 1935.

Sunday Schools.

Monticello, Brown Summit, N. C.	$ 1.05
Palm St., Greensboro, N. C.	5.60
Dry Run, Seven Fountains, Va.	1.00
Bethlehem, Suffolk, Va.	2.27
Shiloh, Kemps Mill, N. C	1.00
Piney Plains, Raleigh, N. C.	1.00
Dendron, Va.	5.00
Long's Chapel, Mebane, N. C.	1.70
Auburn, Raleigh, N. C.	2.65
New Lebanon, Summerfield, N. C.	7.75
Reidsville, N. C.	5.11
Morrisville, N. C.	1.06
Elk Spur, Fancy Gap, Va.	.95
Rocky Ford, Fancy Gap, Va.	1.55
New Elam, New Hill, N. C.	2.93
Total	40.62

Specials.

Norman B. Hilliard, Kittrell, N. C.	8.00
Franklinton, N. C.	26.00
Total	34.00

Summary.

Sunday School Offerings	40.62
Special Offerings	34.00
Total for week ending Jan. 5, 1935	74.62
Previously acknowledged	4,744.01
Total since Sept. 1, 1934	$ 4,818.63

J. O. Atkinson, *Secy.*

MISSIONARY RALLIES.

A series of Missionary Rallies will be held in Florida, promoted by the Federation of Congregational Women. Mrs. Robert G. Williams, President of the Federation and formerly Extension Worker for Florida and Miss Pattie Lee Coghill, have arranged the series in connection with the Vice-Presidents for the women's groups in the various associations of the state. The Rallies are to be held at the Cuban Mission in West Tampa, at Mount Dora, Daytona Beach, and Miami. There will be opportunities for discussion of plans, methods and program, and there will be present and speaking to the groups, Miss Katharine Merrill of the Girls' School at Matsuyama, Japan, who is home on furlough. It is expected that this series of Rallies will greatly increase missionary interest and help in missionary program.

CHRISTMAS IN THE MOUNTAINS.

Old Santa Claus made a visit to each of our mountain boys and girls this Christmas. People from far and near made their contributions.

Rev. M. T. Sorrell and his good people, who were generous in their many packages of Christmas cheer last year were doubly generous this year. They sent enough toys for each regular Sunday School scholar under 12 years of age to be remembered. To each of you, and to your good pastor, Sorrell, we wish to say Christmas was made a happy day for our boys and girls. May the Lord bless you and yours during the New Year.

From our Young People and Willing Workers Societies of the Durham Christian Church, came four boxes of Christmas cheer, in the form of toys. To you of Durham, we wish to express the appreciation of our mountain boys and girls. May your New Year be one of happiness and success.

From our church at Winchester, Va., came a nice box of toys. The good people of Winchester are ever mindful of us. We speak the sentiment of appreciation from many boys and girls of our Home Mission Station. To you young people of Winchester we bid God's blessings. May you grow and glow for Him this year.

Our Burlington church has always been one to help make Christmas cheerful. This year they sent $15.00 to be used in buying treats for our Elk Spur community. May God bless you cheerful givers of Burlington church.

The Woman's Missionary Society of United Church of Raleigh sent their gift of $5.00 to be used to buy Christmas treat for our people. You good people of Raleigh are kind to remember those far away at Christmas time. May your New Year be one of spiritual growth.

The following are firms who remembered us this Christmas:

Mount Airy Knitting Mill, Mt. Airy, N. C., three dozen suits of childen's underwear.

Renfro Hosiery Mill, Mt. Airy, N. C., 180 pairs of children's socks.

Mock, Judson, Voeheringer Co., Inc., Long Island City, N. Y., one dozen pairs silk hose.

Eagle Pencil Co., N. Y., one gross of pencils.

H. J. Heinz Co., Pittsburgh, Pa., six dozen cans of beans.

Vance Knitting Mill, Kernersville, N. C., three dozen pairs of hose.

C. L. Dick and Co., San Jose, Cal., three boxes of prunes.

Columbian Peanut Co., Scotland Neck, N. C., one bag of peanuts.

Durham Hosiery Mill, Durham, N. C., one box of hose.

Norris Candy Co., Atlanta, Ga., 25 pounds of candy.

Montgomery Ward and Co., 25 pounds of candy.

Dorothy Gray Cosmetic Co., N. Y., $5.00.

Southern Silk Mills, Greensboro, N. C., one bundle of silk remnants.

P. H. Hanes and Co., Winston-Salem, N. C., two dozen suits of children's underwear.

Galax Knitting Co., Galax, Va., 18 dozen pairs of mens and ladies hose.

E. Z. Mills, Inc., N. Y., one box of children's underwear.

Durable Silk Co. Burlington, N. C., one bundle of silk remnants.

The following sent personal gifts:

Mrs. C. H. Rowland, Greensboro, N. C., one box of clothing.

Miss Adelaid E. Heil, Meadville, Pa., one box of clothing, one box of toys and $2.00.

Mrs. Hattie Wixson, Dundee, N. Y., one box of various articles.

To you who read these lines; and especially you who made contributions, we regret that you could not witness with us the joy you brought to our Carroll County homes. To one and all, may God bless you in your efforts during 1935.

Yours in His service,

Rev. and Mrs. R. T. Grissom.

ATHLETICS AT ELON COLLEGE.

The past fifteen years has brought about many changes in our colleges and institutions of higher learning. Among these several changing conditions there has been a big change in college athletics.

The value of athletics among schools and colleges has not been over-rated but rather under estimated by some of our leading educators. So in our schools of today we find athletics occupying a very important place, especially is this true among the smaller schools. It is understood that in order for athletics to attain the results that are expected in this program of education, that the supervising or coaching must be of the same high caliber as other department heads.

The difference between a well rounded athletic program and a haphazard one was well demonstrated during 1926 when athletics at Elon College perhaps reached its lowest ebb, it was during this period that the administration saw fit to do away with the old policy of employing a full time athletic director and instead adopted a system known as the Faculty Coaching. The results of this new system proved to be the most disastrous and expensive change that the college could have made, not so much perhaps from a financial angle but in that it destroyed the morale of the players on the various teams, student body and alumni scattered throughout the country.

The administration realizing that something would have to be done to restore the morale, again went back to the system of employing a full time coach. Mr. D. C. Walker was selected as the one man best qualified for this position; how well he has done the job is no better demonstrated than to take the record of the Elon teams since the formation of the North State Conference in 1930.—Football Championships: 1930, '33, '34; Basketball Championships: 1931, '33, '34; and Baseball Championships: 1931, '32, '33, '34.

The football season just closed gave Elon her third straight football championship in the Conference. A fitting climax to a successful season was staged at the college Thanksgiving night following the Guilford-Elon game when a banquet was given by alumni and friends of the college to the team and coach. Judging from the spirit manifested at this banquet we can look to the future for greater and better teams to represent our college on the athletic field.

Are you giving Elon your loyal support?

Bill Stoner,
Class of '23.

BASEBALL TEAM.
Elon Has Won the Association Championship Four Years Out of the Past Five.

ECONOMIES PRACTICED AT ELON COLLEGE.

Elon College of necessity for the past several years, like many individuals and institutions, has had to practice stringent economy in its operating expenses. A reduction of nearly 50 per cent in its annual budget from the high peak of several years ago stands as testimony of the deep economies that have been effected by the President and the Board of Trustees. First the securing of a moratorium on payment of annual curtailment and interest on indebtedness, with the ultimate hope of a favorable adjustment for the College of this indebtedness, reduced the annual expenses more than $30,000.00. Economies effected in salaries of teachers and employees, the largest item of expense of the college budget, has made an annual saving of $20,000.00 more.

However, these are matters with which the readers of the Christian Sun are familiar, and it is the smaller economies practiced at the college from day to day about which I wish to write.

BASKET BALL TEAM.
Elon Gives Advantage of A Well-Rounded Athletic Program.

Operation of the ten large buildings now devoted to the conduct of the school and their daily use by about 400 students, faculty and employees of the college, as well as the operation of four residence halls and athletic fields, affords hundreds of opportunities for daily savings and economies. Serving some 600 meals daily in the college dining halls, keeping on hand the necessary instructional, laboratory supplies and materials for cleaning and repairing of buildings and equipment amounts to a large expenditure of funds over a year's time. Heating, lighting, and furnishing water for the entire college plant is another large item to be considered.

It is the policy of the college to make or prepare just as many of the materials it uses as it can, and to furnish as many of its services as it can by its own members. For instance with the assistance of the chemistry department, soaps, cleaning materials, and sweeping compounds are prepared on the campus at about one-half the purchase price ordinarily asked. All repairs on buildings, equipment, trucks, machinery, wiring, etc., are done by the students and regular employees of the college. It is rare that occasion arises where we have to call in technical workers from outside for the services that we need.

The purchasing of all supplies of every nature is concentrated in a central office, the business manager's office, where every effort is made toward the most economical buying. As largely as possible, we buy direct from the manufacturers, who in most cases are willing to give educational institutions very attractive prices.

All ten buildings on the campus are heated by a central heating plant, resulting in a considerable saving in overhead expenses, especially in labor. The college has its own water system, pumping the water from a deep well, and also manufactures its own electric current during the regular school term when the load is heaviest. Although we have favorable commercial rate for current from the Southern Public Utilities Company, we find that when it is necessary for us to have up steam in the boilers for furnishing heat and hot water to the buildings, we can run our own generator and manufacture our own electric current for a very slight additional expense, estimated at one cent or less per kilowatt hour. The method here is to run the steam first to the generator engine, and then use the exhaust steam from this engine to heat the buildings. We have our own electric lines on the campus and have an arrangement so that we can switch from our own generator to the public service lines or back at will, according to which is the most advantageous for us. In this way we are enabled to cut our electric bill to half what it would be if we were confined to one system.

Until recently three separate dining halls, with three separate kitchens, managers, and servant forces were maintained at the college. A great saving in overhead as well as in actual food econ-

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

ELON COLLEGE.

The editor of this page is proud of being a graduate of Elon College. Twenty years ago I was a Freshman in Elon. It was good to be there. Dr. Newman, Dr. Lawrence, the Randolph brothers, President Harper, and many others gave me information, ideals and inspiration that have had much to do with my happiness for these twenty years. The character of the faculty and students helped to mold my character, and my criticism has always been that their contribution to me was good.

Elon was young when I was there. She is twice as old now as when I entered. She has grown some in my day. I am proud of her growth. I am glad the beds are better, the class rooms more commodious, the offices more modern, and the equipment much more elaborate. Five new buildings have taken the place of one that was there in my day. The faculty has more degrees. I am delighted at the progress.

I am even glad that the college does not always do the things I like best. There is a certain sense of satisfaction in being able to criticize one's friends. Better still, a college is supposed to teach and I want my college to teach me. If it always conformed to my idea, it would leave me in my ignorance. I want my college to lead me forward—even when I am too stubborn to learn gracefully.

It is a pleasure to say nice things about my Alma Mater. They come easy because I love her. But Elon needs more than words; she needs money. Her faculty deserves pay, her furnace needs fuel, her offices need workers, her class rooms have value only as they are filled with teachers and students. This takes money—much money. I must give of my money to Elon College, and so must others who believe that the Church has an educational obligation in a day like this. If Elon were just another college, I should fail to contribute. But Elon is more than just a college. Like a towering oak, as her name suggests, she has been, and is, a beacon for the Church. She sets ideals for youth; she builds character that is strong; she makes men. In the midst of lowering ideals Elon still stands for the high and holy. So long as she holds her head high in the midst of the moral storm of our day, she is worthy of the sacrifice of all who love the right. This writer is glad to commend Elon to the generosity of others and to share in her support.

HERMON ELDREDGE.

When Hermon Eldredge of Dayton, Ohio, breathed his last in the early morning of January 3, 1935, the young people of America lost one of their best friends, and the cause of religious education lost a distinguished leader.

As a secretary in the Department of Education of the Christian Church for many years, he had much to do with building up this phase of our work and the organization of our young people's work. In recent years he aided greatly in the merger of Congregational and Christian Churches and has been an editor. Young people and adults will remember him for the fine quarterlies he has written in recent years.

Although Mr. Eldredge stood high in the councils of our Church and could take his place with the best on the platform or in counsel chambers, those who knew him best will always cherish the feeling that Mr. Eldredge was a friend. His genial, happy spirit was contagious. No one felt ill at ease in his presence. More than most men he lived Kipling's "If," and always because of his love for Jesus.

> "If you can talk with kings and keep your virtue,
> Or walk with kings—nor lose the common touch,
> If neither foes nor loving friends can hurt you,
> If all men count with you, but none too much;
> If you can fill the unforgiving minute
> With sixty seconds' worth of distance run,
> Yours is the Earth and everything that's in it,
> And—which is more—you'll be a Man, my son!"

Here was a real man. Many knew him as the father of Miss Lucy Eldredge, to whom our sympathy goes. He was a worthy father, an excellent editor, a wise counselor, a true friend, a constant gentleman, and a devout Christian. God rest his worthy spirit, comfort the bereaved and raise up another to lead us forward.

A NEW ROAD.

Christmastide brought us the stories of a shining star, singing angels, worshipping shepherds, sacrificing wise men and a tiny Babe. St. Matthew says that when the magi had presented their gifts to Jesus, they returned to their own country another way. They traveled a new road.

The gates of the New Year swing wide and reveal the inviting road of 1935. No one knows what lies ahead of us, but we start with hope. Sam Walter Foss says concerning the highway of life:

> "I know there are brook-gladdened meadows ahead,
> And mountains of wearisome height;
> That the road passes on through the long afternoon
> And stretches away to the night."

To some the new year will be like the last. They will keep in the ruts, like the drivers of covered wagons when Virginians and North Carolinians sold tobacco in Atlanta, Birmingham, and New Orleans. They will not dare break with the past nor try the new. And they will miss the thrills of the pioneer.

Other will make it a road of pleasure. The shore drive from Norfolk to Ocean View and Virginia Beach is usually crowded. I drive that way sometimes. It is a circle from Norfolk to Norfolk. That is the trouble with most pleasure. It leads no whither. There is no end. Nothing of consequence is accomplished. One goes around in circles. That can never satisfy the human heart.

From Washington to Mt. Vernon is a new memorial highway. The views along the winding and historic Potomac river are beautiful. From the capitol of the United States to the home of the first President of our country this road runs. It is a lovely memorial. But it ends at a grave. Memory is a great thing, and memorials are helpful, but life is a growth, a going forward. The new year should lead us onward, not backward.

On top of the Blue Ridge mountains in Virginia is a new Skyline Drive made by the United States government. It is high. It takes effort to get up there. But the scenery is great. And the air is pure. The road of the Master led to the mountains, where he prayed.

The new road challenges youth to make the most of life. I am wishing for you who read this "the brook-gladdened meadows" and the "mountains of wearisome height" because then you can find companionship with millions of other noble youths and the Master who opens the gate and leads the way.

WHAT DO I KNOW ABOUT THE CHURCH?

I Cor. 12:12-27.

CHRISTIAN ENDEAVOR TOPIC FOR JAN. 20, 1935.

Worship.

Instrumental Prelude: "My Jesus I Love Thee."
Hymn: "The Church's One Foundation."
Prayer: For God's Church . . . and my church.
Scripture: I Cor. 12:12-27.
Hymn: "Faith of Our Fathers."

Discussion.

The discussion might be divided into two parts as follows:

1. *A study and discussion of the scripture lesson for this meeting.* Paul succeeded in packing what he had to say into a metaphor which has become one of the most influential figures of speech in any literature. He says that the Christian church is the Body of Christ. Jesus left His body when he died, but He uses the whole church as His means of action, as the "Body" through which His kind of work still gets done.

2. *What others have done that we might have freedom to worship God as we will.*

The Church was bought by love and sacrifice . . . and blood. Tell of ways in which people have paid for their Christian belief. Some were eaten by wild animals, some were burned at the stake and in many other ways were the early Christians tortured.

Nor was this sacrifice all away back in the early days. Men and women have paid, down through the years . . . some with their lives, others with their fortunes, with their reputations, with the loss through hardship of those dearest to them. Even today there is a mission school going without bread or rice once a week so that the salary of a missionary may be paid to go into the jungle and preach Christ and Him crucified.

Martin Luther . . . the young man with ideas. This young monk voiced the rising disgust of many people, protesting against the corruption in the church of that day. The three principles were these:

1. The independence of the individual.
2. Escape from external authority.
3. The preeminence of faith in religion.

Young men follow the gleam. Often when we read about these early leaders of the church, we think of old, bearded men, men with stern faces and sour creeds. Quite the contrary was true! It took young men, men in whom the sap of courage was running free, men who were strong enough to build houses all day and travel and preach at night, men who were young enough to be willing to change things from what they were.

Among the early Puritans in England was William Bradford. When Bradford was only 15 years old, he came to the conclusion that the Puritans were right; more than that, that a small sect called the Separatists because they wanted to separate from the Church of England rather than to try to reform it from within, were right.

Pioneering in the Church today. To the young man and young woman of today comes a burning question, even as it came to William Bradford. "Shall I sit down and enjoy my comfortable church? Or has the church today any message for the world outside? What have I, as a Christian to do with the solution of the social and spiritual problems of 1935?

Daily Readings.

Organized at Pentecost. Acts 2:41-47.
Christ is the head. Eph. 5:22-27.
The body of Christ. Rom. 12:5; I Cor. 12:27.
The flock of God. I Pet. 5:2.
The church a witness. Acts 1:8.
Deserves respect. I Tim. 3:15.

—Adapted from "C. E. World Quarterly."

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PETER'S GREAT CONFESSION.

LESSON II—JANUARY 13, 1935.

GOLDEN TEXT: *"And Simon Peter answered and said, Thou are the Christ, the Son of the living God."*—Matthew 16:16.

LESSON TEXT: Matthew 16:13-28; Luke 9:18-36; I Peter 2:5, 6.

Jesus evidently had it in mind to make known to His disciples a fuller revelation of His Messianic mission, for He had taken them apart into the coasts of Caesarea-Phillipi where they would have time for unbroken fellowship and conversation. It was here that He made known to them the fact that He was the Christ. It was one of the most dramatic and significant incidents in history.

As He Was Praying.

The Master prayed. He took time from His busy days to draw apart and to spend time with the Father in communion and prayer. He found it not only helpful, but necessary to pray, to renew His inner life, to seek the Father's help. One cannot understand or appreciate the Master's life and works apart from His consistent and constant prayer life. And Jesus prayed in no formal way. He believed it was a vital transaction. He did not believe He was talking to empty space, to impersonal forces. He did not believe prayer was a form of self-hypnosis. Prayer for Jesus was intimate, vital, quickening fellowship and communion with the Father. And Jesus came from prayer with new spiritual power and spiritual life.

If the Master felt the need of prayer how much more ought we to feel it? If the Master prayed, how much more ought we to pray? No man can live at his best, no man can truly live the Christian life without prayer. Prayer is not an elective in the Christian school of life; prayer is an absolute required subject.

Who Do the Multitudes Say That I Am?

The question was not prompted by itching ears. The Master was not asking an idle question which He hoped would bring some compliment. He wanted to know what impression His character and ministry had made upon the people of His day, what interpretation they were putting upon Him, what conception they held of Him. Jesus knew the power of ideas, of thinking. It is tremendously important what men think about anything. It is supremely important what they think about Jesus.

The reply of the disciple's was illuminating. The people thought He was some great prophet—John the Baptist, Elias, Jeremiah, or one of the prophets. They recognized unusual powers in him. But they had not seen into the true nature of Jesus. They had not seen in Him the fulfillment of the Messianic hopes. They were like multitudes today who see Jesus as a great man, even as a supernatural person, but who do not recognize Him as the Son of the Living God.

Why Say Ye That I Am?

It is interesting to know what people think about Jesus. But that is not the supreme question. There is something far more vital than that and the question becomes intensely personal. What think you of Christ? Every man must answer that question. Every man must face Jesus Christ in his own soul. And much depends upon a man's answer to that question. It is not enough to say that Jesus was a great Teacher, a great Physician, a spiritual genius, even a super-man. No answer covers all the facts which does not see in Jesus the Son of the living God. A man's thinking has not gone far enough until it sees in Jesus the Son of God, the Saviour of the world and the Redeemer of mankind.

The Christ of God.

"Thou art the Christ, the Son of the living God." "The One Who Should Come, God's Anointed"—The spirit of God made this truth known to Peter and to the disciples. They saw in Him the glory of God. In Him was the fullness of God. We need not look for another. The Old Testament prophecies have found fulfillment in Jesus Christ. Those who make Christ anything less than the Son of God, the Christ, do not have Christ for their authority.

The Shadow of the Cross.

Strange man, this Jesus. As soon as He had revealed Himself as the Messiah, the Christ, the Son of God, He began to tell them that the Son of God must suffer, must be rejected, must be done to death even upon a cross—the last word in shame and disgrace. This thought cut straight across their ideas. They had looked for a Messiah who should triumph over their enemies, who should overthrow the rule of Rome, who should establish again the glorious throne of David, and here He was talking about rejection, and suffering and shameful death. It was unthinkable! And Peter told Jesus so in no uncertain terms. Alas, how little they understood the strange ways of God. Jesus was the Suffering Servant of Jehovah. He was to take our sins upon Himself; He was to suffer for the guilty; and by His stripes we were to be healed. That system of thought which would take cut of life the place of suffering in the redemptive purpose of God for the world and for us, savors not of the things of God but of man.

If Any Man Would Come After Me Let Him Deny Himself and Take Up His Cross Daily.

When a man carried a cross it was a symbol that his life had been forfeited. His life no longer belonged to him. That is what the idea meant in Jesus' day. We talk about our crosses. There is no such thing. Jesus said "His cross" not "His crosses." What Jesus meant was this: If any man will come after me, let him turn from self to me, let him make me the center of his life, let him renounce all personal ambition, all selfish desire, all aims that run counter to my will and wish. Let him take up his cross, that is let him forfeit his life unto me, live his life as if it no more belonged to himself but to me.

Say folks, being a true Christian means something after all. Being a true Christian costs. Being a true Christian goes right to the heart of things.

Losing By Saving . . . Saving By Losing.

If a man shields his life, pampers it, devotes its energies to saving it, he loses life, that is, he never knows what true life is, he cramps life. But if a man lives for others, for great causes, he finds life that is life. Jesus is the supreme example here as elsewhere. No man ever gave himself more fully, lost himself more completely than did Jesus. And no man ever found richer, fuller life, than did Jesus.

Circumstances have rarely favored great men. A lowly beginning is no bar to a great career. The boy who works his way through college may have a hard time, but he will learn how to work his way in life.—*Marden.*

I came upstairs into the world, for I was born in a cellar.—*William Congreve.*

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THE CHRISTIAN SUN

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FAMILY ALTAR

Conducted by H. E. Rountree

One of our Chaplains in the U. S. Navy

MONDAY.

Christian Influence.

Lesson: Read Romans 8.

"He that believeth on me, as the scripture sayeth, out of his belly shall flow rivers of living water."—Jno. 7:3-8.

The word "belly" as used here is a figure of speech for the inner man and refers to ones influence.

The word "rivers" is a figure of speech representing the character of the influence.

It has often been repeated in this page, that we know we are Christians both objectively and subjectively; objectively by the good which we recognize in the world, and by our knowledge of truth and our love for truth; subjectively by a kindly attitude which we have toward others, by a disposition to know the truth, and by suffering grief when the truth cannot be known; also, that we have a hate for sin and that we suffer when sin is committed.

This was expressed by a little child the other day in a very direct manner. The child had begun everyday school. The mother also sent her to Sunday School. She was put in the kindergarten to play in the sand box. She begged to be allowed to go up stairs in the next grade with her schoolmates. It was not allowed. It broke her heart. She went home crying. When her mother inquired what the trouble was, she said, "Mama, how in the world can I learn about God, and them other people in the sand box?"

Prayer—Our Father, help us. Even the words of a little child leads us. Inspire us to truth, and love, and the true life. In His name, *Amen.*

TUESDAY.

A Sense of Sinlessness.

"For the law of the Spirit for the life in Christ Jesus hath made me free from the law of sin and death."—Rom. 8:2.

These words express Paul's inner consciousness of the passing away of the sense of guilt, and of his acceptance in the family of God. This is a consciousness that may be the possession not of the average Christian, but of the normal Christian—a consciousness of the life that is controlled by the spirit of God, a consciousness of the reality that God is not above us and impossible to reach, but that He is on our level with us, working with us and we with Him, setting us free from condemnation and lifting us up to what we ought to be.

"There is no condemnation to them that are in Christ Jesus—This is the condemnation—that men love darkness rather than light."

Prayer—O Lord, take from us the old sense of separation from Thee. Take away all sense of wrong and fill our lives with a new sense of right and of union with the King of right, through our Lord Jesus Christ.—*Amen.*

WEDNESDAY.

Christ of the World's Level.

"Neither do I condemn thee: go thou and sin no more."—John 8:11.

This woman to whom Jesus spoke was accused of what was considered the most heinous of crimes and the penalty of which was death by stoning. But when He had put the men to shame, He faced the woman with pity and something happened to her soul. Her desire for sin ceased, her habits of evil were broken. New habits were set up. New powers of God possessed her, and she went away, numbered among His disciples, who walked thereafter along the primrose path of love, life and beauty.

Prayer—Our Father in heaven, give us this day our daily bread of feeding on Jesus and His truth, and make us workers of time, working in this vineyard of His, till we are called home.—*Amen.*

THURSDAY.

Scattering Ways.

"Thou hast scattered thy ways to the strangers under every green tree."—Jeremiah 3:11-18.

Jeremiah's pointed phrase pierces many a life today. The godly life is a simple life, well-focused, definite, seeking one goal. The evil of life is like that of ancient Judah, running now after one idol and now after another, a scattered life, an incoherent life, a life that has no central aim, no resting-place.

Now the worldly life runs to one pleasure, now to another. It is claimed by a multitude of follies, a diversity of interests and occupations. It is uncertain, vague, fleeting. It knows nothing of calm peace.

Prayer—We would fix our souls on Thee, O God. We would have but one purpose, to do Thy will. Teach us Thy clear way, that we may walk in it!—*Amen.*

Amos R. Wells.

FRIDAY.

The Place of Hope.

"We through the Spirit wait for the hope of righteousness."

Hope is a principal importance in salvation. It has to be so, because of the incompleteness of life. We are told of a painting by the artist Watts called "Hope." It portrays a blinded figure holding a battered lyre and listening to the music of the one remaining string.

However, hope is not only hope. Paul describes it as an unshakable thing held fast in certain on-coming victorys,"we are saved by hope." And yet that hope is extended to him only who seeks the vision and is faithful in Christian service. "Be thou faithful unto death and I will give thee a crown of life."

If it be true that the Spirit beareth witness with our spirit that we are the children of God, and if children, then heirs with Christ, then we cannot escape the consciousness that we are a part of some great eternal purpose, and that that purpose must be the perfection of everything, and the gradual transformation of ourselves to His likeness. That is the glorification of the believers hope.

Prayer—Our Father, as Christ did not perish, as we believe that who-so believeth in Him shall not; as Christ was lifted up so lift us up to eternal life. In Christ's name we ask it.—*Amen.*

SATURDAY.

Forsaking and Taking.

"And he forsook all, and rose up and followed Him."—Luke 5:27-32.

No pity for Matthew, the tax-collector! What he left was only an insignificant trifle compared with what he won. He left a stuffy little book, an ink-well, and a ledger. He won the companionship of the King of kings and Lord of lords. He left sordid memories, practices shameful at the best. He won a clean life, a free life, eternal peace, everlasting glory.

Never pity a Christian, no matter what he surrenders in order to become a Christian. As he strides forth with Christ, he is entering on the most glorious adventure open to man.

Prayer—Lord Jesus, receive us into Thy company. We will not look back. All shall be of the sunrise with us, and of hope.—*Amen.*

—Amos R. Wells.

SUNDAY.

Look Out.

"Beware of the scribes."—Mark 12:38-44.

Christ had good reason to beware of the scribes. Those pettyfogging souls were dogging Him all through His ministry. They were to pull Him down to the grave at last.

But His chief care was for His disciples, and for us, that we may beware of the scribes, and not become like them. It is so easy to fill our hearts with ink instead of blood. It is so easy to live with precedent instead of principles. It is so easy to flaten out into dead parchment the sweet muscles of face and body.

Prayer—Our God, keep us fresh, keep us vital, keep us daily and hourly true to Thee.—*Amen.*

—Amos R. Wells.

OUR ELON COLLEGE.

In speaking of Elon College we like to express it in the words, "Our Elon College." When we say "Our" Elon College, we mean every member of the Church which it represents. We like to have every member feel that he or she has a part in it, because of sending children there or contributing money toward its support, or from services rendered by those who have been trained and educated there.

In its more than forty years of service, in educating our sons and daughters, practically every community of our Church has been touched in some way by the fine young men and women who have received their education there and have gone out to fill their places in the community in which they reside.

Think of the hundreds of men and women, some of our finest citizens, that have been, and are now, the leaders in our Church and State who bear the stamp of the training received at our Elon College.

The pulpits of many of our churches are filled with Elon graduates. I often think it a great pity that Elon College did not come into existence forty years before it did. If that could have been true, our Christian denomination would be strong in the large cities, like other denominations, and our membership would now be numbered in six figures instead of five.

Our Elon College is modern in buildings and equipment, and is one of the beauty spots of North Carolina. It has for its President one of the finest and most capable men our denomination has produced in many years. It has a faculty that is the peer of any college of its class in North Carolina. I do not think it has ever had a student body of finer boys and girls than it has today.

The expense of running the college has been greatly reduced. The budget of former years has been practically cut in half under the present management.

We, as a Church, called Dr. L. E. Smith to be our President and to assume this great responsibility. He had faith in us and accepted the call. Now let us, to a man, stand by him and help him pull it through. He cannot do it by himself, but he can by the united effort on the part of the entire membership of our denomination. We have our part to do. Will we shirk our duty?

Chas. D. Johnston.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE GREATEST NEED OF TODAY.

By REV. S. W. PHILLIPS.

"It was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints."—Jude 3.

If it was needful for Jude to exhort the General Church in his day to contend for the faith once delivered unto the saints, then, I am sure that a message on "The Faith" is the greatest need of our day! So with the poet, or in the words of the poet, may we pray and earnestly contend for that faith!

"Father as little ones we come to Thee;
  As tender lambs unto the shepherd who,
Filled with compassion for their halting steps,
  Doth stay his own arms outstretched to woo
The weakling to his warm, enfolding breast!
"Give us that trusting, childlike, potent faith
  That never doubts, but takes Thee at Thy word;
No questions asking, "Why" or "Whence" or "Where?"
  But sweet confiding in the power conferred.
By Thee on all who in Thy guidance rest.
"Grant us the peace; fill us with truth and love—
  The peace, the truth, the love that never fail
To meet our every need, to lift us higher,
  Heedless of storm or error's blinding hail,
Until we reach the long-sought, sun-crowned crest."

These words arise in my soul, and make me cry for that faith which was once delivered unto the saints; which to me is the greatest need of the Church of our day.

I.

The greatest need of today is a revival of the faith that justifies and that brings peace to the troubled soul. "Being justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood." A faith that justifies freely, brings a peace that satisfies completely. "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." (Rom. 5:1.) This sort of justification does not come by the deeds of the Law; "For Christ is the end of the Law for righteousness to every one that believeth." (Rom. 10:4.) Reader, may you earnestly contend for the faith once delivered unto the saints.

II.

They had the faith that kept them securely. Someone has said that "Faith is God's power placed at man's disposition." This is obvious, according to John. "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world even our faith." (John 5:4.) Faith then, is that which makes the saints as invincible as the rock of Gibraltar; because the breast-plate of faith is as impregnable to them who are kept by the power of God thru faith unto salvation ready to be revealed in the last time, as any rock.

III.

They had a triumphant faith, over the devil, over the world, over the flesh, and over the evil spirits in their bodies. This is the faith which was once delivered unto the saints. In other words, they had great faith. Jesus said to the Syrophenician woman, "O woman, great is thy faith." (Matt. 15:28.) This faith gave them their sons and their daughters from the dead, and from the bed of affliction, it gave them courage to stand before kings, and to go to the stake with a shout in their souls.

You may call me a pessimist if you wish to; we must face the facts of our tome. I read in the *Pentecost Herald* a few months ago that Dr. Morrison said that, "Six conferences in the southern Methodist Church lost three hundred and forty-four more than they gained last year. Where is our Holy fire? Where is our spirit of evangelism? Where is our faith? Do we believe that men are lost? If so, why are we so quiet? Why aren't we about our Master's business? Think! *Think!*

Do we as a people believe that the Bible is the Word of God, and that Jesus is the only Way to God? Do we believe that all men without Christ are lost? Or do you believe that the business of the preacher today is to help men to find that God is already in them? Do you believe that the blood of Jesus Christ is necessary to Salvation, or your own works are sufficient? (Remember Cain.) Do you believe that the Holy Ghost is a person, and that He is the third person in the Godhead, or do you thing that He is an energy which radiates from the Father? Do you believe in the immortality of the soul, or do you believe that the soul is mortal? Think! *Think!*

The saint's of Jude's day believed in God the Father Almighty, the Creator of the heavens and the earth; and in Jesus Christ our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, and suffered under Pontius Pilate, was crucified, dead and buried; the third day He arose again from the dead, and ascended into Heaven; He sitteth at the right hand of God, whence He shall come to judge the quick and the dead. They believed in the Holy Ghost, and in the Holy Catholic Church, the forgiveness of sin, the resurrection of the body and life everlasting. All of which I steadfastly believe! Reader, do you?

Faith that triumphs over the Cross, over prison walls, over evil spirits, over being stoned; that saved from wrecks at sea, and that gave them power over sin; that put a song in their mouths while they were being burned to death is the faith which was once delivered unto the saints. So then, beloved of the Lord, with the faith that justifies freely; that keeps securely; and that triumphs over the world, you may say with the Hebrew children: "O, Nebuchadnezzer, we are not careful to answer you in this matter. If it be so, our God whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thine hand, O King. But if not be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up." (Dan. 3:16-18.) Faith then, is the victory. Hence, we sing with the poetess, Miss Voight:

Looking away from my sin and my shame,
Looking away from my sorrow and pain,
Looking to Jesus, the Lamb that was slain—
    That's faith.

Looking away from my knowledge and pride,
Looking to Jesus, my Shepherd and Guide,
Looking to Jesus, and Him crucified—
    That's faith.

Looking away from my gain or my loss,
Looking away from the world and its dross,
Looking to Jesus on Calvary's cross—
    That's faith.

Looking away from my faith and its lack,
Looking to Jesus, whose word is not slack,
Looking to Jesus, turning not back—
    That's faith.

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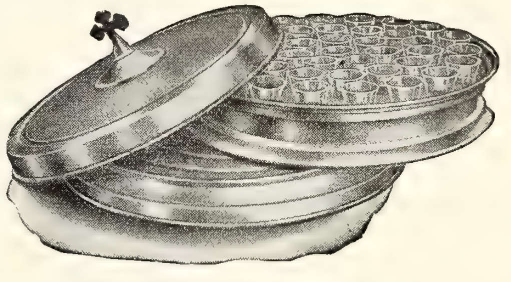

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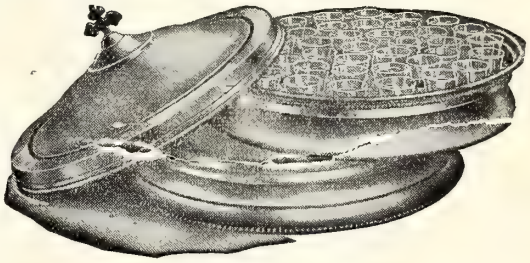

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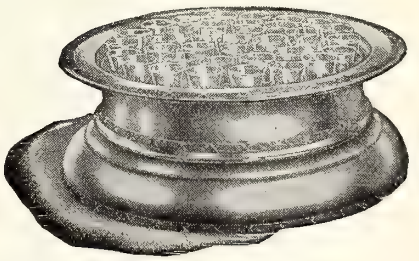

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THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

CONTRIBUTIONS

VALLEY LETTER.

Much of my time since the first of September has been spent in revival meetings in my field. This is the kind of work I take great pleasure in doing, though sometimes it is hard and discouraging. One has to wonder sometimes why people who know they are in sin and know they are lost will stoutly persist to the bitter end in staying in sin and on the wrong road in spite of all warnings and invitations and offered mercy. Still it is the duty of the minister and the church to continue sounding out the warning as faithfully as possible hoping and praying that the seed sown will bear a harvest.

At Palmyra we had one conversion, at Bethel we had thirty including some backsliders who came forward and renewed their vows to the Lord, at Joppa, none, at Concord, three, at Leaksville, one. Two others made profession at my last appointment at Leaksville. I have received into the above named churches this fall 24 members.

I was assisted in the Leaksville meeting by Rev. F. C. Lester of Norfolk, Va. The people became very fond of Bro. Lester, and enjoyed having him in the homes as well as in the pulpit.

I still have several other meetings to hold, but winter and Christmas time are here now, and so I am leaving meetings off until a more favorable season. In the meantime I am trying to spend a little time by my own fireside and in my study as other duties may allow.

Several of my churches are arranging Christmas programs, and these will keep me busy for a few days at Christmas time. The Christmas story is told over and over every year, and yet the people never seem to tire of it. May the spirit of Him who made the season the glad occasion that it is fill our hearts all the year around.

A. W. ANDES.

CHRISTMAS AT THORSBY.

The Christmas play which was presented on Saturday evening, December 15th, at Thorsby Institute was very impressive. It was entitled, "Inasmuch" and was based on the scripture: "Inasmuch as ye do it unto the least of these—ye do it unto me." The first scene represented the home of a family who had lost the true spirit of Christmas and thought only of the gifts they were to receive and gave to others merely to pay social obligations. An unexpected change of plans brought the entire family to a beautiful Christmas Church Service. They caught a new vision of the meaning of Christmas and of doing for others—and happiness came to them when an opportunity arose to do real service for the hungry and poor The play was written by two of the Institute teachers—Miss Klingelhoefer and Miss Allen. Special music by the Girls' Glee Club, and a reading "The Other Wise Man" by Mary Louise Reinhardt added interest to the program.

GREENSBORO AND HINES' CHAPEL.

Christmas Day was quietly observed in the city of Greensboro. With factories and stores closed, the day was becomingly and peacefully observed. Jesus is the Author of peace, quiet, communion; the devil directs scenes of blood-shed intemperance and confusion. Members of the SUN family are interested in the two Christian churches of Greensboro. The pastor of the First Church is recuperating in Florida, but his fine membership is abiding quite loyal to the church, under the leadership of the board of deacons.

At Palm Street the writer has met his appointments since conference. A commendable Thanksgiving. Offering was taken for the Orphanage amounting to $40.25. The Christmas Pageant on the 24th was a grand success; the offering for Superannuation was taken. The pastor has been remembered with money, also with presents and license plates for his car. It is the hope of the writer that he may be able to render prayerful service worthy of such fine friendship and kindness as has been shown us here at Greensboro.

In entering upon the duties as pastor of Hines Chapel Church, one is convinced that through the years a membership has been developed that is loyal to the mother church. The membership is made up of many young people who have been brought up in the church and taught to love it. their loyalty is unusual They hardly realize their strength. Without pressure they went over the top with the Thanksgiving Offering. Hines' remembered their pastor at Christmas with pantry supplies which is very much appreciated.

B. J. EARP.

ECONOMIES PRACTICED AT ELON.

(Continued rom page 9.)

omies has been made by combining these separate units into two adjoining dining halls served by one kitchen. The same economies that are practiced in the kitchen in the average home are carried out in the kitchen here. Left-overs are used the next day in some other form. Soups, salads, and deserts are prepared in the kitchen rather than buying the more expensive ready-made foods. We have a dough mixer and special ovens for baking our own bread, especially hot rolls for the students at the evening meal. The Christian Orphanage furnishes us our milk at an attractive price. We buy our meat whole and cut it here. We feed the slops to our own hogs which we kill and dress ourselves. In every way it is the purpose of the dining hall to give the student plenty of good wholesome food at the least possible cost.

Another item which in the end works out as an economy is the policy of accepting supplies and materials in payment of students' college expenses, and the employment of students to work and render such services as students can do around the college. While we pay the market wholesale price for vegetables, canned goods, meats, lumber, hardware, furniture, etc., which are offered in payment of expenses, and the prevailing rate of compensation for labor and services rendered by students, this enables more students to stay in college, paying cash for a portion of their expenses and giving us a larger gross income. This enables us to keep the student body up to the point where we can most efficiently and economically teach and administer to the whole group.

Duties of officers and employées have been combined and consolidated wherever possible without loss of efficiency, such as combining the offices of registrar and business manager, having the Home Economics teacher serve as dietician in the dining hall, and many other workable combinations. In this way the number of employees are held down to the minimum, with a consequent reduction in the payroll, which we have found so hard to meet. Constant and diligent watch is kept to take advantage of every opportunity to effect economies without impairing the efficiency of the college.

C. M. CANNON, *Business Manager.*

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīles;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

This report closes our work for the year 1934. We set our goal for $20,000.00 at the beginning of the year. We have been striving during the entire year to reach it. We have climbed from one rung in our ladder to the next one until we stood on the nineteenth one and we did our best to get up to the twentieth one. We eased up to within $296.00 of it and oh! how we did strive to get to the goal! We were so near yet to far from it to reach it. What a pity! If we could have had just a few more to push when we were so near the top, so tired and out of breath, we would have reached it. We have this one consolation—we did our best.

We want to thank each and every member of the church and every friend who helped us in any way during the year 1934. We are grateful.

We pray that God's richest blessings may rest upon you and that you may have a happy and prosperous year in 1935.

Chas. D. Johnston, *Supt.*

REPORT FOR DECEMBER 27, 1934.

(Concluded.)

Brought forward		$19,289.23
Sunday School and Monthly Offerings.		
North Carolina and Virginia Conference:		
Concord		1.00
Eastern North Carolina Conference:		
Fullers Chapel	1.92	
New Elam	2.95	
		4.87
Western North Carolina Conference:		
Hanks Chapel	2.16	
Smithwood	1.00	
Shiloh	1.00	
		4.16
Eastern Virginia Conference:		
Suffolk	25.00	
Liberty Spring S. S. & Classes	7.00	
Dendron	4.73	
Bethlehem	4.08	
Mt. Carmel	5.81	
		46.62
Valley Virginia Central Conference:		
Linville		5.54
Special Offerings.		
Birthday offering, Oakland S. S.	8.76	
Mrs. J. O. Atkinson, payment for sweet potatoes	.75	
C. D. Johnston, cash item	2.65	
Cash item	.21	
		12.37
Thanksgiving Offerings.		
North Carolina and Virginia Conference:		
Lebanon	8.30	
Durham	182.30	
Monticello	7.00	
Union, Va. S. S.	10.00	
Concord, Additional	5.00	
		212.60
Eastern North Carolina Conference:		
Cary	6.38	
Fullers Chapel	37.56	
		43.94
Western North Carolina Conference:		
Parks Cross Roads		8.90
Eastern Virginia Conference:		
Oak Grove	8.00	
Wakefield	12.95	
Burtons Grove	6.00	
Antioch	2.82	
		29.77
Valley Va. Central Conference:		
Newport	5.22	
Leaksville	9.60	
Concord	9.50	
Joppa	7.00	
Dry Run	18.68	
		50.00
Individual Thanksgiving Offerings.		
Miss Annie Laura Houghton, Columbus, Ga.	3.00	
Dr. G. O. Lankford, to finish goal	1.00	
Garner Hilliard, Manson, N. C.	2.00	
		6.00
Total for the week		$ 425.77
Grand total		$19,715.00

FIFTH SUNDAY OFFERINGS.

(Continued from page 2.)

The following amounts have been received on Dollar-a-Month Club dues since the beginning of the Conference year, November, 1934:

Amounts Credited to Churches in the Convention.

Antioch (Harrisonburg, Va.)	$ 5.00
Burlington	27.00
Christian Temple, Norfolk	25.00
Elon College	8.00
First Christian, Greensboro	4.00
First Christian, Portsmouth	3.00
Franklin	3.00
Holland	7.00
Rosemont	2.00
Suffolk	10.00
Union, (Virgilina, Va.)	7.00
Total	$101.00

Amounts Credited to Alumni.

Lucy M. Eldredge, Dayton, Ohio	$ 5.00
J. Mark McAdams, Mt. Park, N. C.	2.00
W. L. Monroe, Atlanta, Ga.	12.00
J. R. Wilkinson, Jeffress, Va.	5.00
Mrs. Oliver E. Young, Vernon, Ala.	2.00
Total	$ 26.00

Amounts Received (*Not in either of above classes*).

Mrs. J. E. Turner, Smithfield, Va.	$ 3.00
Chaplain and Mrs. H. E. Rountree, U. S. Navy	4.00
Dr. W. P. Minton, Harrisburg, Pa.	15.00
Total	$ 26.00
Grand Total	$149.00

L. E. Smith.

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2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better
a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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Specimen of Type

8 ¶ 21 Jĕ-hôi'-ă-chin *was* years old when he began t

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

SCOTTEN.

Rev. Addison Kingsbury Scotten was born April 4, 1853, and peacefully passed away at his home in Coleridge Dec. 21, 1934. He had been in poor health since undergoing a major operation a few years ago at Wesley Long Hospital. He was mentally alert during his sickness, patient and resigned; and everything that loving hands and a kind physician could do was done.

He had been a member of the church from childhood and served his home church as superintendent of the Sunday School before he was twenty years old. He entered the ministry of the Methodist Protestant Church when he was thirty years old, and served his home church as pastor for several years. He joined the North Carolina Christian Conference at the second meeting of that body held at Park's Cross Roads and after the division of that body into three conferences, became a member of the Western N. C. Conference in which he retained his membership to the end of his life. He never held any pastorate in his conference but he had a large influence for good in his community and frequently conducted funerals and preached as he had opportunity.

For ten years he taught school in Randolph County and served his county two terms as surveyor.

He was a gifted poet and a talented musician. He was easily influenced by the muses and could write a poem with great speed and ease. At almost all the funerals he conducted he would write a poem for the occasion and these are held as great treasures among his friends.

He prepared his own funeral as carefully as he surveyed land or anything else that he did. This writer conducted his funeral assisted by Rev. Jno. M. Allred, who led in prayer; Rev. H. M. Stroupe, who pronounced a brief eulogy; and Rev. W. J. Honeycutt had been entrusted with a sealed envelope, the contents of which he was to read. It was a beautiful poem, the last he ever wrote. It was full of faith and reminded one of Tennyson's poem, "Crossing the Bar."

We buried him at Holly Springs and covered his grave with beautiful flowers. His widow, six daughters, three sons, twenty-eight grandchildren and seven great-grandchildren survive him; and I believe all were present at the funeral.

T. E. WHITE.

WALTERS.

Sarah Frances, daughter of the late M. M. and Mildred Dixon Morrow of Alamance County, N. C., died in her ninety first year Friday evening, November 16, 1934. Her husband, W. M. Walters, preceded her in death twelve years.

Mrs. Walters is survived by two daughters, Mrs. Martha Piper of Burlington, N. C., and Mrs. J. A. Blanton of Daytona Beach, Fla., and by two sons, C. M. Walters, M. D., of Burlington, N. C., and W. T. Walters, D. D., of Harrisburg, Pa.

Funeral services were conducted at the home of the son, Dr. C. M. Walters, Burlington, N. C., Sunday afternoon, November 18th, by Rev. James H. Lightbourne assisted by Rev. G. C. Crutchfield.

The deceased was a member in good standing of the First Christian Church, Burlington, N. C., and was both well known and highly esteemed.

J. H. L.

ELLIOTT.

Richard Thomas Elliott, son of Mr. and Mrs. Richard Eliott, was born February 18, 1857, and died December 25, 1934. Aged seventy-seven years, ten months and seven days. Mr. Elliott was married three times. The first marriage was to Miss Mary Seat. To them were born seven children, three sons and four daughters as follows: Mrs. Ruffin Puryear, Mrs. John Tuck, Mrs. Mary Gravitt, Mrs. Charlie Wall (deceased), Chas. Elliott and Walter and Arthur Elliott. There are surviving twenty-two grandchildren and eleven great-grandchildren. After the death of his first wife he remained a widower for several years and then married Mrs. Robert Seat, who died in 1926. Five years ago he married Mrs. Elector Semones who survives him.

Twelve years ago Brother Elliott joined Union Church and was a member at the time of his death.

The funeral was conducted at his home near Virgilina, Va., December 26th by the writer and burial was in the family cemetery. A large crowd of bereaved relatives and neighbors were present.

C. E. NEWMAN.

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JANUARY 17, 1935. NUMBER 3.

THE SUN'S OBSERVATORY

The Responsibility for Religious Education.—

Dr Nicholas Murray Butler, President of Columbia University, says: "The primary and responsible influence of the religious education of children should be the family and the church." "Unhappily," thinks Dr. Butler, "the family has largely broken down as a shaping and directing force and influence, while the Church . . . is falling farther behind, year by year, in the effectiveness of its religious instruction." He continues: "The separation of Church and State is fundamental in our political order, but so far as religion is concerned, this principle has been so far departed from as to put the force and influence of the tax-supported school on the side of the population which is pagan and believes in no religion whatsoever."

Filtering Air With Electricity.—

In air-filters adapted to home use, it has been easy to remove the coarse particles from the air, but the finer particles have a habit of creeping through. In an effort to combat this, experiments have been carried on recently with electricity, and now one of the largest electrical manufacturing concerns of the country announce that they have succeeded experimentally in filtering air with the aid of a powerful electrical field. This field charges the tiny foreign particles in the air, and then they are passed through a collecting screen which is also charged, but with opposite polarity. It is said that even particles as small as those in cigarette smoke are attracted by this screen and are then held captive by a thin film of oil with which the screen walls are coated.

Virginia's Next Governor and the Dry Issue.—

In THE SUN'S OBSERVATORY it was recently stated that indications were that Virginia would "go dry" again within five years. Now comes the following statement from one of the Virginia papers which helped to make a "success" of the cause of repeal: "Prohibition will be a major issue in the campaign for governor, which already has begun to gather momentum in Virginia; and whether or not the dry organizations pick a candidate, a candidate is certain to pick prohibition." It continues: "Prohibition is not expected to figure in the assembly campaigns this summer, the drys having concentrated upon a program of temperance education during the test period of the ABC act. But it is now considered certain that whatever may be the statistical results of state liquor control, either the politicians or the drys or both are going to raise the camel flag in 1936 and 1937.

How Much Is A Dollar?—

The ghost of the old gold dollar stalked through the world markets this week raising consternation and confusion as it went. Belated recognition of the possibility that the Supreme Court might uphold the gold clauses in old contracts, and that such contracts might have to be settled on a basis of the gold dollar which contained 23.32 grains of pure gold, rather than on the present basis of 13.71, has caused slumps in many issues of stocks as well as on the general commodity markets. Foreign currencies also skidded in their relation to the dollar, and high-grade bonds containing the abrogated clause to pay in gold dollars advanced. While leading banking quarters did not pretend to predict what the decision of the Supreme Court would be, they seemed reasonably confident that some legal means would be found of preventing the return to life of the former American currency unit based on 23.33 grains of pure gold.

Lynchings in 1934.—

Fifteen people, all Negroes, were lynched during 1934, according to records recently compiled at Tuskegee Institute. This number is thirteen less than in 1933; seven more than in 1932; two more than in 1931, and six less than the number in 1930. Eight of those lynched were in the hands of the law, and three of these were taken from jails in which they had been lodged. In fifty-one other instances, lynchings were prevented by officers of the law. The offenses charged against those who paid the penalty of death without due process of law, were: attempted rape, four; rape, two; murder, two; wounding another, one; association with a white woman, one; striking another, one; writing insulting letter, one; insultig a woman, one; implicating others in charge of theft, one. Mississippi led in the number of lynchings with six, while Florida and Louisiaan contributed two each. One was recorded from Alabama, Georgia, Kentucky, Tennessee, and Texas. It is not a record to be proud of.

The Cost of the Liquor Traffic.—

The direct cost imposed upon the American people by the liquor traffic in 1934, amounted to approximately $2,578,016,123, according to figures recently released by the Bureau of Internal Revenue. These figures showed federal tax receipts of slightly under $375-million. Of course bootleg liquor is not included in the above figures, but without considering it at all, there was spent for "legal" liquor more than $20 for every man woman and child in the United States. Or to state it another way, the money spent for liquor would have put to work half of the unemployed of the United States at a wage of approximately $40.00 per month. If the trade promotion methods now being used continue, it will be but a short while before liquor consumption will be greater per capita than in pre-prohibition days. If the direct cost of repeal reaches such figures, what, indeed, is the indirect levy that is being placed upon the people of this country by this once-outlawed traffic.

What Price Progress in Turkey?—

Turkey continues to give evidence of a rather bewildering progressiveness combined with reactionary powers of governmental dictatorship. Women have recently been granted complete franchise, and all titles indicating class distinctions have been abolished. A law has been passed making it illegal to wear turban, cassock or any other clerical garment outside the place of worship. This applies to Moslem, Jew and Christian. The Mosque of St. Sophia, after being used as a place of worship for 14 centuries—900 as a Christian church and nearly 500 as a mosque—is now closed to the public, and is being transformed into a Museum of Byzantine Art. Meanwhile institutions that have done much to encourage the Near East in progressive ideals are suffering from the severity of the methods by which the reforms are effected. The closing, last year, of the International College at Smyrna, despite the effort of those associated with it to comply in every way with Turkish regulations, illustrates the difficulty of carrying on a work of education under Christian auspices in a totalitarian state.—*Advance.*

General Johnson Speaks.—

For virtually the first time since quitting the NRA, General Hugh S. Johnson has spoken publicly through the *Saturday Evening Post* in an article, in which he points the way to recovery. "If steps were taken tomorrow to put the monetary and borrowing policy of the Federal government beyond the shadow of a doubt," the former Administrator believes that the depression would well nigh be forgotten by early spring. He supports the oft expressed view of industry that all elements for prosperity are present except confidence. This, he believes, can only be done by balancing the ordinary budget and removing all fear of inflation. If this is not done, then there is "no end in sight." In other words, it comes back to what has been said before: That recovery is dependent upon a new flow of private enterprise which will give employment and cause an increased demand for manufactured and natural products. Mr. Roosevelt frankly admits that he, sees no hope for balancing the budget at present, but he has bolstered business somewhat by his statement that excess of outgo over income "may be expected to decline as rapidly as private industry is able to re-employ those who are now without work." The gross debt on December 28, 1934, was $28,484 millions, and the President estimated that it would reach the unprecedented high of $31 billion by June, 1935.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Mr. Floyd Hurst, an aggressive member of Christian Temple, Norfolk, Va., was in Richmond Thursday on business and was a caller in THE SUN'S office.

Dr. L. E. Smith, president of Elon College, was in Richmond Tuesday and Thursday on business for the College and was a caller at THE SUN'S office.

Mr. and Mrs. A. M. Johnson and Mr. S. M. Smith, Sr., members of Christian Temple, Norfolk, Va., are spending the winter at St. Petersburg, Fla. THE SUN family will wish for them pleasant and profitable days in the sunny South.

Last week's issue of THE CHRISTIAN SUN was a special educational number. This issue of the paper is earnestly commended to pastors, church officials and Sunday School workers for a careful reading. Much valuable information concerning the College is presented.

Rev. O. D. Poythress, pastor of South Norfolk Christian Church, has an attack of the "flu" and has been unable to fill his pulpit for the past two Sundays. His many friends join with his own congregation in prayer that he may soon find relief and be able to take up his duties as pastor.

Mrs. Milo J. Sweet of Elon College, has been spending a few weeks in Florida, visiting especially friends in Tampa and Avon Park where Mrs. Sweet formerly held pastorates. She also visited the Florida Sanitarium at Orlando, and reported that Dr. Rowland and Dr. Atkinson were doing well.

We learn with regret that Mrs. Wm. M. Jay is in Lakeview Hospital, Suffolk, Va., for surgical treatment. Mrs. Jay is literature superintendent for the Woman's Board of the Eastern Virginia Woman's Missionary Conference. Dr. Jay and family will have the prayers of the entire church for her early recovery.

Rev. John R. Chapman, pastor at Asheville, North Carolina, has been re-elected Secretary of the Ministerial Association, and also continues to have charge of the Radio program for the ministers of the city. Dr. J. Brainerd Thrall, pastor emeritus of this church, has recently arrived in Asheville, following a three months' trip to California.

The church at Pleasant Hill, Tennessee, reports as follows: "The monthly community supper has an average attendance of one hundred. After the fellowship supper the evening is made enjoyable and profitable with a program featuring talks on health, agriculture, travel, and other cultural subjects. Community singing and games are always included."

In Dr. Atkinson's absence, his office will be glad to receive articles of interest from pastors, church workers or Sunday School superintendents for publication in THE CHRISTIAN SUN. An article in the interest of any phase of the church's work will be greatly appreciated. The cooperation of the entire church is requested, that the SUN may be made as interesting and profitable as possible.

In October, the church at Fairview, Alabama, was burned. The pastor, Rev. C. W. Smith, reports that services are being held in the school building and that the church is planning to erect a new building in the next few months. He reports that the church and Sunday School and young people's society are making good progress and there is a fine interest in the church.

The ministers of the Eastern Virginia Conference have designated January 27th as Education Day. On this date, or the Sunday most convenient to the local church, claims of the College will be presented by the pastor, or some one to be designated by him, and the superintendent of the Sunday School. It is hoped that all the churches of the Convention will join in this observance.

Rev. C. Carl Dollar, pastor at Phenix City, Alabama, reports an interesting and gratifying thing which happened recently: "Mr. Theo J. Van Haren, of Jamaica, New York, saw in the *Missionary Herald* an appeal for some one to help start a library for the people here. He responded with a gift of five hundred good books. Now we are putting one class room in the church into shape to be used as a library and pastor's study."

INTERIOR WHITLEY AUDITORIUM.

Dr. and Mrs. G. O. Lankford, formerly of our Burlington Christian Church, have been residing at the College since last September. They left Wednesday of last week for Florida. Their address will be St. Petersburg, Fla., until late spring. Dr. Lankford, for a number of years pastor of our Burlington Church, has been endeavoring to regain his health for several months. He is improved but has returned to Florida for further rest.

THE SUN'S editor is in receipt of a program to be used in connection with the observance of Education Day in the churches of the Southern Convention. This program was prepared by Miss Priscilla Chase of the Board of Christian Education. It is a very fine program, full of suggestions for the churches and Sunday Schools that may wish to observe College Day in an effective way. This program is heartily recommended to every Sunday School and church in the Convention.

In December Rev. Milo J. Sweet, Miss Priscilla Chase and Mrs. Stanley Harrell made a friendly visit to the women's organizations of the Tryon and Asheville churches. The purpose was to promote better understanding of the Southern Convention and its program and to promote fellowship with these Congregational churches. They report a most successful reception and feel that the visit was greatly worthwhile and expressed the hope that other such visitations could be made to promote better acquaintance among the Congregational and Christian churches in the Convention.

What to do with old Christmas trees may be a question you have not raised, but one pastor writes of an interesting ceremony as follows: "We began the new year with a sentimental ceremonial —the burning of our splendid Christmas Tree. The custom of throwing the recent carriers of beauty and light and assistants in keeping the Birthday into ash barrels, is hideous. We decided that the proper thing was to burn them. A number of our children and older folks on my initiative, gathered in front of the church. The great Tree had been cut in two, upper part planted, lower branches piled about it. A star floated from the top, and some decorations of color were about it. We sang some appropriate verses, two of the smallest children applied matches, and the Tree and branches went heavenward with their incense in a blaze of glory!"

The following resolutions were passed by the Rosemont Christian Church in regular quarterly conference January 2, 1935. These resolutions deserve a careful reading by the entire membership of the church:—I. Believing with Gen. R. E. Lee that 'Abstinence from spiritous liquors is the best safeguard to morals and health,' we urge all the members of our church to abstain from the use of beverage alcoholic liquors of any kind, and that they discourage their use and sale by every reasonable way possible.

"II. Regretting the recent court ruling which permits the opening of moving picture houses in Norfolk on Sunday, we urge our people not to go to these on the Lord's Day, and that in every other way possible we try to 'remember the Sabbath day to keep it holy.'

"III. That each of us as members of Rosemont Christian Church, try to live this new year 1935, in such a way as to bring the greatest glory to our Church, the greatest good to our community, and the greatest honor possible to the Name of our Lord."—*Adopted by Rosemont Christian Church in regular quarterly conference, January 2, 1935.*

THE TASK OF A LOCAL CHURCH IN SUPPORTING ELON COLLEGE.

Elon College is the child of the Christian Church. She was conceived in the mind and heart of the Church, born of the sacrifice of the Church, and has been nurtured by the gifts and the services of the Church. She belongs to the Christian Church.

And she must be supported by the Christian Church. We have no right to expect others to take care of our child as long as we are able to take care of her ourselves. And we are able to take care of her. There are resources enough in the Christian Church family to take care of Elon College. In any event we have no right to expect others to take care of Elon College, unless we do everything we can to take care of her ourselves.

Now the Southern Christian Convention is simply the churches of the Southern Christian Convention. There is no Convention apart from the local churches of the Convention, that is in the final analysis of the thing. If it is said that the Southern Christian Convention must support Elon College, that is only another way of saying that the local churches of the Convention must support Elon College. That brings it right back to you and me, who are members of the local churches. We must support Elon College. That is *our* task.

ELON'S LABORATORIES ARE WELL EQUIPPED.

There are several factors in the support of our College. There is, for instance, the matter of good will, or good words. A friendly feeling toward the College, a friendly word for the College, are of inestimable value. And we can speak a good word for Elon College in all sincerity. Elon College is a good college. She is a great little college; or, to put it another way, she is a small college doing a great work. She far surpasses many other colleges in physical equipment, and she compares very favorably with other colleges both as to faculty and as to type of work done. Personally, I believe in Elon College. I believe in her so much that I plan to send my children there. I make no apology for Elon College. I am a booster for her. And if every member of the Christian Church would give Elon College his good words and his good will it would help tremendously.

Then, of course, there is the matter of students. Elon College cannot educate young people by "absent treatment." She is not doing her work by correspondence courses. She must have students. And she has a right to look for these students from Christian church homes. And she has a right to expect this, not because of blind loyalty, but on the grounds of actual merit. Members of the Christian Church ought to send their children to Elon College because Elon College is a good college.

But colleges cannot run on good will, or on good will and students. It takes money to run a college. And if every student who went to Elon paid all his bills, and if Elon were full to overflowing, there would not be enough money to keep the college going. There is, then, the matter of money. Elon College must look to the local church to help it financially. This can be done in various ways.

a. Sunday Schools should receive an offering on the Fifth Sunday of each quarter for the College. If every Sunday School in the Convention would receive such an offering every Fifth Sunday, a surprisingly large sum would be realized for the College. And the Sunday School would not miss what it had given.

b. Dollar-A-Month Club membership dues. Here is a way in which individuals and organizations can give appreciable sums to the college during the year, and in a way that does not entail a burden. Suppose even every family in the Convention gave one dollar a month to Elon College! And suppose every member gave even fifty cents a month!

c. Conference apportionments. The local church which raises and sends in its conference apportionments thereby helps to support the College.

d. The Special Elon College Offering. Once a year, during the College period, January and February, the College comes to the local church for a Special Offering for the support of the College. Every Church should emphasize such an offering, and do its best to make as large an offering as possible. This Special Offering can be made a vital factor in the financial program of the College if the local churches took it seriously.

e. Individual gifts. There are, in the local churches, many individuals who could give larger gifts directly to the College. A gift to the College is an investment in Christian education. Every college must depend to a great extent on large-hearted and generous-giving individuals who can share substantial sums; but it also depends upon those who will share with the College, even though the sum is not large.

f. Bequests, legacies, endowments, etc. There are members of the Christian Church who ought to remember Elon College in their wills. A legacy from them, to be invested as a source of permanent income, would greatly aid the college and would help to put it on a secure basis. A Christian is a steward of his money, not only in life, but in death.

Perhaps the most immediate challenge to the local church is the Special College Offering. Churches may take it either in January or February. Pastors and Sunday School leaders should emphasize it. Plans should be made for it. A generous response should be given to it. Let your offering be a vote of confidence in the College, and a worthy expression of your support of the College.

H. S. HARDCASTLE.

ELON FACULTY AND OFFICERS OF ADMINISTRATION.

For the benefit of the patrons and friends of Elon College, we are listing herewith the names of the present faculty and officers of administration together with their degrees, which indicates the preparation of each member of the faculty:

LEON EDGAR SMITH, *President.* A. B., Elon College, M. A., B. D., Princeton University, D. D., Elon College.

ALONZO LOHR HOOK, *Dean, Professor of Physics.* A. B., M. A., Elon College, M. S., Cornell University. Additional graduate work John Hopkins University, University of Chicago, and Duke University.

FRENCH HAYNES, *Dean of Women, Associate Professor of English.* A. B., Meredith College, M. A., Ph. D., Cornell University.

JOHN URQUART NEWMAN, *Professor of Biblical Language and Literature.* A. B., University of North Carolina, Ph. D., Chicago University, Lit. D., La Grand, D. D., Union College.

NED FAUCETTE BRANNOCK, *Professor of Chemistry.* A. B., M. A., Elon College, M. S., Columbia University, Lit. D., Defiance College, Additional graduate work, John Hopkins University, University of North Carolina.

JOHN WILLIS BARNEY, *Associate Professor of English Language.* A. B., Elon College, Graduate work Columbia University and University of Virginia.

JOHN A CLARKE, *Professor of Foreign Languages.* A. B., Hampden Sydney, M. A., University of Virginia, Ph. D., Columbia University.

HENRY L. SNUGGS, *Associate Professor of English Language.* A. B., Wake Forest College, M. A., Ph. D., Duke University.

WALTON CRUMP WICKER, *Professor of Education.* A. B., Elon College, University of North Carolina, M. A., Columbia University, Lit. D., La Grand, D. D., Union College.

MARSHALL WARD HOOK, *Professor of Mathematics.* A. B., Elon College, M. A., University of North Carolina.

COLEMAN C. GULLY, *Professor of Business Administration.* A. B., M. A., Texas Christian University.

DWIGHT M. STEERE, *Director of Music Department.* A. B., M. A., University of Michigan.

LINDEN S. DODSON, *Professor of Religious Education.* A. S., Rutgers University, M. R. E., Boston University, B. D., Pacific School of Religion, Ph. D., University of Chicago.

GEORGE L. CARRINGTON, *Chief Surgeon Rainey Hospital, Professor of Health and Hygiene.* A. B., University of North Carolina. M. D., Johns Hopkins University.

CAZLYN G. BOOKHAUT, *Professor of Biology.* A. B., St. Stephens College, M. A., Syracuse University. Ph. D. Duke University.

GRANVILLE TORREY PRIOR, *Professor of History.* A. B., Amherst, M. A., Brown University, Completed residence requirements for Ph. D., Harvard University.

ESTELLE TANDY, *Professor of Home Economics and Dietitian.* B. S., University of Missouri, M. A., Columbia University.

DOUGLAS C. WALKER, *College Coach and Physical Education.* A. B., Elon College.

WILLIAM B. TERRELL, *Principal Teacher Training.* A. B., Elon College, Graduate work, University of North Carolina.

MARTYN SUMMERBELL, PH. D., D. D. *Lecturer on Church History and Biblical Literature.*

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FLOYD CHILDS, *Expression and Physical Education.* A. B., Brenau College, B. O., Brenau Conservatory.

HELEN V. CHAMBLEE, *Voice and Theory.* Graduate New England Conservatory.

GENEVEVE GRIFFEY, *Violin and Theory.* A. B., University of Michigan.

MRS. DAISY CARRINGTON, *Piano.* Burlington Division.

MRS. THYRA SWINT, *Assistant Librarian.*

(Continued on page 15.)

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

RETHINKING SUNDAY SCHOOLS.

The development of religious organizations in Protestant churches has reached the point where there should be a critical examination of the work of the Sunday School. The work of the Sunday School needs to be studied both in the light of its own objectives, and in its relation to the other factors in the church program.

Those who have been interested in the entire program of the church, have been heard frequently to raise questions as to present day tendencies in Sunday Schools work, which have indicated that all is not as it should be. Marguerite Harmon Bro, in *The Christian Century* of December 26, 1934, writing under the title: "The Sunday School: Asset Or Liability," has dared to face the question boldly. She has definitely stated her conclusion that the Sunday School as it operates today is a liability to the church.

This article deserves a most careful reading by all who are interested in the work and welfare of the church. We shall not attempt to reproduce the line of argument followed by Mrs. Bro. We are by no means subscribing to the conclusions at which she arrives. We are only insisting that the facts which she points out should receive serious consideration by those who would arrive at their own conclusions.

Many of the weaknesses which are pointed out in the article have been perfectly apparent to our Sunday School workers for quite some time. We have all been aware that those of us who are working in the Sunday School have not been as well trained as such workers ought to be. Everyone has known that the Sunday School does not have sufficient time with the pupil to accomplish what is expected of it. It has also been apparent that much of the training that the Sunday School is expected to give, is properly and of necessity the task of the home. These things most of us have known.

But when the author states, as she does, "The Sunday School detracts from the spiritual usefulness of the church," and another statement, "Further, the Sunday School offers an insufficient interpretation of religious experience which tends to block off more adequate interpretations," then questions are raised which touch the very fundamentals of Sunday School work.

We are not attempting to argue for or against the above statements. We are only insisting that we should face the facts. Just here it should be noted that conditions are quite different with respect to the place of the Sunday School in the country church where the pastor is present for one or two services a month ,and the city church where two stated services of worship are held every Sunday. The questions that are arising have to do mainly with the city church.

Now let us note certain facts that must have been apparent to many of us. One is that the Sunday School and the worship services of the church are bilateral, and sometimes competing efforts within the church. It is no longer a case of one being the supplement of the other. For a great many people, it is a case of one supplanting the other. There are hundreds of people who by their actions declare that the Sunday School is an adequate source of religious inspiration, and a sufficient medium for religious expression through service. But is the Sunday School sufficient?

The fact seems to be that we have stressed the importance of the Sunday School, until this institution which is relatively important has taken in the minds of many, a position of supreme importance. People are sought out, invited and importuned to attend the Sunday School. If they drop out for a few Sundays they are urged to come back. We talk as if all the benefits of religion are mediated through the Sunday School; and then lament the fact that people are neglecting the worship service of the church.

It may be that the question of financial responsibility enters into the matter. The church organization goes to great expense to provide the most modern buildings and the most up-to-date equipment for the Sunday School. The church pays for heat, light and janitor service. There are those who occupy positions as authorities on Sunday School work, who say that the church budget should also provide literature for the Sunday School. This may be well and good for small children; but to do all this for well and prosperous adults who refuse the obligations of church membership, has the appearance of encouraging people to be religious bums and dead-beats.

Addresses before Sunday School conventions and institutions often emphasize the large per cent of new members who come into the church through the Sunday School. These figures are true. But as far as this writer's experience goes, they are for the most part the children of parents who are loyal members of the church and faithful attendants. Nobody has taken the trouble to compile the figures as to the number of children who were once in our Sunday Schools, whose parents never made it a habit to stay for church and who held their membership at all; and now the children are lost to the Sunday School and to all the influences of organized religion.

When attention is called to these facts it is not with the intent of detracting from the influence of the Sunday School. No one believes more thoroughly in the place, power and possibilities of the Sunday School than does this writer. But there are no magic powers that are inherent in Sunday School membership or attendance. The Sunday School has its place; but that place is as an auxiliary and an adjunct of the Church our Blessed Lord established. It was never ordained to take the place of the organized body of believers, who have in faith taken Jesus Christ as Saviour and Lord, and who have taken a solemn vow to serve him with hand, mind and heart so long as life shall last. Let us continue to make the largest possible use of our Sunday Schools; but let us exalt the Church of Jesus Christ to its true place in the divine scheme of things.

S. C. H.

THE DETECTIVE POWER OF SIN.

There is no truer saying ever spoken than "Be sure your sins will find you out." You may not count it sin. In fact, you may not be convinced that it is wrong. But sin has a way of defining itself and eventually exhibiting itself. Wrong may be covered for a while, may be buried beneath the rubbish of wrong living, but eventually it will come to light.

Richard Bruno Hauptman may not have kidnapped the Lindbergh baby. He is now trying to establish his innocence. However, there are many things being brought to light that make it difficult for him to establish his innocence. The ransom money in his possession; the ransom note written by hand, which experts say are identical with his; the voice spoken over the cemetery wall, which Col. Lindbergh declares to be identical with that of the prisoner, Hauptman; the ladder built, which proved to be the death trail for the infant; and many other interesting facts would seem to be digging away of the foundation of the accused's declarations of innocence.

It is exceedingly difficult—in fact, it is impossible—for sin to cover its trail. Eventually, the clouds will lift, the mist will be driven away, and the facts will stand out in boldness. The offender is compelled to face the facts of the offense in the court of his own conscience, in the courts of human justice, and in the courts of divine retribution. It is difficult, exceedingly, to settle the case in the first; and impossible to settle it, in the second, without paying the penalty. Through the love of God, and by His infinite grace, we may find forgiveness, in the third. And by His regenerative spirit, we may lose the stain, be relieved of the guilt, and find ourselves new creatures in Christ. L. E. S.

FAITH.

We often hear the expression, childlike faith. We pray that our own prayers may evidence such faith. Childlike faith is a faith that expresses itself without question. No doubt ever disturbs it. There is a certainty in the mind of the child that what he wants he will receive. Faith without the above characteristics could hardly be classed as faith. Such an attitude could be more correctly expressed by a wish or a hope than by faith. Childlike faith breathes of certainty and counts the thing needed already in hand.

The first looked at the second, hastily, and decounting pennies. One said, "I have five pennies."

The other said, "I have ten."

The fiirst looked at the second, hastily, and declared, "You only have five pennies, as I."

"But," said the second, "My father said he would give me five pennies tonight; so I have ten."

Her father's promise did not admit of question. So confident was she that she would receive the additional pennies that she could count them then.

Our faith in God should be of such character that we could count the things that He has promised already in our possession in advance of the actual reception. This is the heart of religion. What individuals and churches need today is childlike faith—faith that will take God at His word and move forward as if the Kingdom were already coming in its fulness. L. E. S.

ANNUAL MEETINGS.

This is the time of the year when most of our churches hold their annual meetings. In some churches this is made a significant and happy event, a supper is served, bringing together a large proportion of the members of the church, and not infrequently at the supper the reports from the officers and heads of departments are received, officers elected and other business transacted. It breaks up the stilted formality of the average business meeting. Some churches still hold just an ordinary business session, attended by the faithful few. Perhaps some churches hardly have that. At any rate, it is a time of stock taking and of planning for the new year. It is of vital importance to any church that its business be transacted in a business-like fashion, efficiently, wisely and in a good spirit. Churches that are negligent with regard to the business affairs are usually not vital when it comes to spiritual matters. Things are allowed to go at loose ends and sooner or later somebody begins to criticise church officers for the way things are run and with that criticism comes trouble in a church. There is lightning in the clouds of badly conducted church business, lightning that may strike the church and do a great deal of damage. On the other hand, with officers recognizing their responsibilities, conducting their business in an efficient manner, keeping their records accurately, and making clear and comprehensive reports, there is assurance of vitality that promises well for the church's life in every respect.

There is great need in most of the churches for a clearer understanding on the part of church officers, as to just what their responsibilities are. That is one of the advantages of the "Church Officers' Visitations." They help to clarify in the minds of church officers just what they are supposed to do. It dignifies their responsibility and helps also to a broader vision and understanding of the relationship of the local church to the Kingdom of God as a whole.

We hope that the annual meetings in all our churches this year will indicate growth, a finer type of spirituality, an increased prosperity and a larger sharing in the missionary undertakings of the denomination. We also wish to express our highest appreciation of those church officers who serve with fidelity and diligence and often times without due appreciation or thanks. Those who serve with no personal interests but with only the interest of the church and the Kingdom in mind, deserve our thanks and the blessing of our Heavenly Father. E. C. G.

CHURCH OFFICERS' VISITATIONS.

One of the most valuable elements of the denominational program in recent months has been the plan for church officer's visitations. This plan began in the Michigan Conference and was so worthwhile that it was adopted a year ago by the Commission on Missions as its major method of missionary promotion. The plan is for a team preferably including some representatives of the National Boards and others as desired, to visit the churches and have a round-table conference with the officers of the church with regard to the work of the local church, as well as the National Boards relating the local church to the worldwide work of the denomination.

Under the plan Dr. W. R. Kedzie has made a visitation of many churches with Dr. Atkinson in the Southern Convention. Mr. Donald Adams, Chairman of the Laymen's Advisory Committee will visit the churches in Florida during February. An itinerary has been worked out involving a visitation of almost every church of our fellowship in the state. He will begin on February 11th and the program will keep him in Florida until early march. Great good is anticipated from such visits, not only helping church officers with their local problems, but also inspiring them with a desire for a more adequate participation in the missionary work at home and abroad.

E. C. G.

DECENTLY AND IN ORDER.

The Apostle Paul, in writing to the church at Corinth, urged that in the conduct of worship everything should be done "decently and in order." *Advance* in a recent issue quotes approvingly an editorial from the *Watchman-Examiner* suggesting that theological seminaries tell their students to keep their hands out of their pockets. *Advance* adds that, if the minister will not avoid this slovenly practice, the minister's wife should sew up his pockets.

This leads us to remark on other distressing habits which mar the worship services in many churches. A reverent reception of the offering makes that part of the order of worship full of meaning but the gifts are often shoved upon the platform by the ushers with no prayer of dedication. The Communion sacrament is often administered carelessly. The benediction is sometimes so hastily uttered with so little reverence that the congregation feels quite comfortable in putting on coats, reaching for a hat or overshoes, and beginning to walk to the exit in a burst of conversation as soon as the Amen is uttered. Often the service of worship opens with no call to worship, either in set words or in the attitude of the minister. While the choir is singing or the organ is being played it is not uncommon for the minister to seem to be in anything but the attitude of prayerful attention. It even happens sometimes when two ministers are sitting behind the pulpit that they engage in endless whispering like boys in the back seats in school.

The deepening of the sense of worship through attention to such details is no simple task. If a congregation has not been trained to maintain reverence in the house of prayer it will take much thought and care on the part of the minister to develop a proper attitude and appreciation. But it is worth all it costs to deepen the sense of God in the minds of the congregation. Let all be done "decently and in order." C. R. R.

WHAT A PRESBYTERIAN OWES ELON COLLEGE.

May 29, 1932 was a banner day in my life. The sun shone brightly overhead and a song was in my heart, for on this day President Leon Edgar Smith presented me with a diploma and an A. B. degree. The song continued in my heart as I left the campus to fare forth into the cold cruel world, but little did I realize that my heart was remaining behind in "That Garden Spot of North Carolina." Many times since this eventful day my memory has brought me back to the old school and its hallowed moments of yesteryear. Just as stately oaks, and a certain titian haired Junior marching to and fro reciting "The Oration of the Century" which he was to deliver at High Point College in North Carolina's Intercollegiate Oratorical Contest. He can see the senior oak and never-to-be-forgotten class rooms where he sat at the feet of three of the best teachers it has ever been a man's privilege to study under. I refer to Drs. Newman, Harper, and Powell. Let me show you what I mean, because through them I caught the spirit of Elon.

At the feet of Dr. Newman my Spiritual understanding broadened and my knowledge of Scripture deepened. Truly it was like sitting at the feet of Gamaliel, and having the Bible explained out of the original Hebrew and Greek. I always felt that I was going into the presence of one of God's precious Saints when the whistle blew to summon me to one of his classes. I love him and he first stamped Elon on my heart.

It was always an intellectual feast to attend one of Dr. William Allen Harper's classes. This professor more than any I have ever had, taught me to use my gray matter. No one could sit in his class without thinking, and thinking makes one grow. Through him, Elon gave me new methods to deal with an ever changing youth problem. Times have changed since our forefathers hewed an Empire out of a howling wilderness with their axes, and educational methods must change to meet these needs. The Religious Education Department of Elon College helped me solve this problem.

As Dr. Thomas E. Powell taught me Biology, I settled a question which had bothered me to a great extent. That question unrolled before my eyes each day, and finally it burst upon my heart like a ray of sunshine. The answer to that question was, There is no conflict between science and religion, but they go hand in hand.

Elon College gave me a broader and better understanding of applied religion. Although it is a Christian-Congregational School, the faculty and students welcomed me with open arms and considered me one of their own. Elon draws no denominational lines, but lives up to the command of the Book, "Whosoever will let him come, and he that cometh unto me I will in no wise cast out."

As a result of my association there, it was my privilege to serve the First Christian Church in Burlington, N. C., as supply pastor for six months while they were without a pastor and I without a pulpit. There I met some of the most lovable Christians I have ever known. The fellowship begun at Elon and continued in Burlington is being continued here in Portsmouth. Last summer The First Christian and First Presbyterian held union services during the months of July and August. Thanksgiving Day three Elon graduates who are pastors here held union services in The First Presbyterian Church. They are Rev. Robert A. Whitten of the Christian Church, Rev. Ray Jarrett of Central Methodist, and your humble servant.

President Smith told me that while an undergraduate at Elon he never passed the girls' dormitory without hoping in his heart to see the face of the most beautiful Lady in the world. Later this Lady became his wife. Elon gave me my wife. The same day Dr. Smith conferred a degree upon me, he conferred one upon Miss Mary Anne Rudd who is now Mrs. William Redd Turner, and together we are endeavoring to serve our Lord and Saviour Jesus Christ in the ministry. So you see I have much to thank Elon for, I'm half Christian anyway.

As the years go by my love for the old College grows, and if she will continue to "lick" Guilford and be North State Champions my love will know no bounds.

Wm. Redd Turner.

CONTRIBUTIONS

SUFFOLK LETTER.

The Gospel of Jesus Christ is reasonable. It is founded upon facts and not upon fanaticism. It requires no more faith to live upon its teachings than it requires to live by the doctrines of the world. Life for man must find a place for faith. Otherwise he cannot live. In the last analysis the motive of life is determined by the direction of faith, not by the discovery and creation of it.

It is very easy for many people to say, "I don't know," in facing the matter of religious fidelity. The whole question of faith in God is often dismissed by a wave of the hand and a simple, "Well I don't know about God." "Maybe there is a God, and maybe there is not," is another way of refusing to face the real issue of spiritual life and allegiance to Jesus Christ. But who is wise enough to know that he cannot know God? Who is foolish enough to deny the existence and mercy of God?

The man who refuses to accept the Christian religion because he is unwilling to exercise his faith in Jesus Christ as Saviour and God as Father, may boast of intellectual superiority; and he may regard those who are seeking to follow the light of the Bible as weak-minded fanatics. Let us see if this type of person lives up to this standard in the ordinary affairs of life. Did he enter school with a definite knowledge that he would graduate, and maintain his mental faculties until old age? He entered school and pursued his studies in spite of any possibility that this time and money would be spent in vain. He faced his mental preparation with an apparent assurance of long life.

Does a young man refrain from falling in love with a charming young sweetheart, when he has no definite knowledge, even with all the strength of youth, that he will establish a home and enjoy the fellowship of his companion? No! He makes love to the girl of his dreams and enters into the joys of married life, on a bare "may be" that life has a future for him. His faith in life and in himself is a guiding star in his physical existence. The same attitude is taken by many people who refrain from accepting the Christian faith when they enter the field of business and professional life. The devotee of Mammon, in the quest for wealth, does not, for a moment, expect other bankers and business leaders to present indisputable evidence and unquestioned assurance that his money will be safe; that his life will be long; and that his career will be successful.

Why, then, should any reasonable man with faith enough to enter school; to establish a home; to undertake to make a living,—refuse to be as frank and courageous when the claims of Christianity are presented to him? In personal living, in social contacts, in business,—he makes the venture upon faith based upon foundations less stable than the simple tenets of the Church of Jesus Christ. Why should it be considered wise to exercise faith in the future of physical life, in the permanence of the family and home, and in the material success of industrial adventure; and in the face of this attitude, regard others, who accept the Bible and Jesus Christ, as stupid followers of unfounded faith?

The Bible, the life and death of Jesus Christ, and the witness of the Holy Spirit in the human heart—these three offer man abundant testimony to the reality of the future spiritual life. Upon these man may find a basis for believing that it is as reasonable to accept the spiritual standards of Jesus Christ, as it is to accept the material and physical standards of the unbelieving world. The evidence that man will live beyond the grave is as convincing as any testimony procurable that he will live another hour this side of the grave.

I. W. JOHNSON.

THE MARKS OF A COLLEGE.

There are many colleges throughout this and other countries. No one who desires college training needs forbear. The average college stands with wide open gates to all who may wish to enter, provided they have the scholastic requirements and are able to pay their bills. There are more students enrolled in the colleges today than usual. There is a greater demand for trained minds than ever before. This demand comes not from positions that have been created and are waiting for the proper persons to fill them but from an economic condition that demands ability capable of creating positions and filling the same.

The average individual is endowed with ability capable of a unique service. He needs something that will help him discover this ability and fit him for the service demanded. The business of a modern college is to take the ambitious youngster of today and help him to discover himself, and then to make it possible for him to make the most significant contribution that he is capable of.

There must, then, be a purely academic atmosphere about a college stimulating tremendously to the mental life of its students. It is not merely a "whetting up" process. The successful college today is not a grinding stone where youngsters may put the edge on their wits but a laboratory where they may discover by scientific processes their mental abilities, may develop and enlarge their mental capacities. From such vantage ground, vision takes a much more inclusive scope and a far wider sweep. The modern process of education proposes to increase and enrich the mental life of the youth of this day.

The day that is now opening up for us and for the world will require something more than mental acumen. This new day will demand social accomplishments that will afford ease and satisfaction in company with others, and that also will provide possible programs for the profitable utilization of unoccupied moments. With the increase of population, which means an increase in laborers, there has been created a problem for society. A person to be happy must know how to use profitably his leisure moments. An untrained mind that is unable to appreciate good books, wholesome reading, good music, innocent fun will find it exceedingly difficult to spend his unoccupied moments with satisfaction to himself or with profit to his fellowmen. The forward-looking college today proposes to prepare its students for such eventualities in the society of which he is to be a part in the coming days.

With a trained mind and high social capabilities, the individual will need religion—I mean, the Christian religion—will need a light outside of himself, to make plain the path of safety and of progress, will need a power not his own to hold him steady when the winds of temptation sweep about him. The college that leaves out of its curriculum illuminating information regarding the progress of society in the light of Christianity is denying to the young people in its custody one source of information from which they are to secure light and power necessary for wholesome and successful living. The individual who is unacquainted sympathetically with the rich religious background of this country and the part that the leadership of the spirit has played in the molding of characters that have helped significantly to make the nation is, himself, ignorant in the essential facts of his own nation. The revelations of God to man have always been the highlights on the highway of progress, both for individuals and for nations.

The marks of a college, then, must be academic in the freest and most complete manner, social in the highest and most wholesome fashion, religious in the purest and the truest way possible. Paul said, "I bear in my body the marks of the Lord Jesus." So should the college bear in its curriculum the marks that evidence scholarship, social uplife, and religious integrity.

L. E. SMITH.

LANETT, ALABAMA.

We had a very quiet Christmas down here in this beautiful Southland, and the New Year has been very pleasant so far.

We are hoping and praying that this may be the greatest year in the history of the church. There is room for decided improvement along almost every line of church work. However, the Church of Jesus Christ has stood the storms and persecutions of the ages and has prospered beyond the expectations of its enemies. Now, if this be true, what would have been the results if all its friends and followers had been true?

One of the most remarkable events in the world is how God can bless human efforts and enlarge human results. The prayers and power of the Church depends upon the faithful efforts of the few who remain faithful and God will, through these consecrated lives, get to Himself a wonderful victory. Every great movement to honor God has been launched by a faithful few. The results are tremendous. The Missionary, the Educational and the Benevolent Institutions of the Church all prove this to be true; now if the Church could attain such wonderful success under such unfavorable conditions, what might we expect if the present constituency would be true? If every one would "bring one" our membership would be doubled. And it can be done, and thus the "knowledge of the glory of the Lord would fill the earth as the waters cover the sea." We have set for our goal here in Lanett—To increase our members in every department of our work to twice their present enrollment.

We need to increase our membership in the missionary society to double its present number. See! What the few women are doing who are already members. What could they do if their kind was increased? We need a revival of enlistment in the missionary work. It would mean a solution of all our church problems if all of our membership could be induced to join the Missionary Society.

We need a revival of Sunday School interest and attendance. The attendance upon church services of every kind is too low. We have seven organized churches in our town, with a seating capacity of some two thousand people. We also have some six or seven thousand people. So you see if we had all our churches filled every Sunday there would be from four to six thousand people to go elsewhere. Our pleasure resorts are overflowing with attendants. Our highways are thronged with pleasure seekers. Our places of amusement are overrun with the worldly-minded. Our churches are as a lodge in a Garden of Cucumbers; yea Lord, we need a revival! If the few faithful Sunday School superintendents and teachers and pupils can succeed as they love, and are, what could be done if God could get what is due Him in His sanctuary? We need a revival

(Continued on page 15.)

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A PERSONAL TOUCH.

"A gentleman once visited a great jewelry store, owned by a friend. His friend showed him magnificent diamonds, and other splendid stones. Amongst these stones his eyes lighted on one that seemed quite lustreless, and, pointing to it, he said: 'That has no beauty at all.' But his friend put it in the hollow of his hand, and shut his hand, and then in a few moments opened it again. What a surprise! The entire stone gleamed with all the splendours of the rainbow. 'What have you done to it?' asked the astonished gazer. His friend answered: 'This is an opal. It is what we call the sympathetic jewel. It only needs to be gripped with the human hand to bring out its wonderful beauty'."—*A. C. Price.* This is the reward of a personal touch.

If the world is ever to be what Christ would have it be there must be brought into the cause of Missions that personal touch, which will cause the message of the Kingdom to gleam with the splendors of his ever abiding love. Then not only will the heathen turn to God, but those who send the message will be rewarded by the beauty of a Christianized world.

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 12, 1935.

Sunday Schools.	
Lanett S. S., Class No. 1, Lanett, Ala. ....$	1.00
Fuller's Chapel, Henderson, N. C.	2.17
Mt. Bethel, Summerfield, N. C.	1.59
Baraca Class, Liberty Spring S. S., Holland, Va.	6.50
Pleasant Hill, Liberty, N. C.	2.00
New Lebanon, Elberon, Va.	5.00
Winchester, Va.	4.97
Wood's Chapel, New Market, Va.	1.55
Hopedale, Burlington, N. C.	1.52
Liberty, N. C.	1.39
Linville, Va.	4.77
Sanford, N. C.	1.00
Newport, Shenandoah, Va.	1.28
Union (South.), Franklin, Va.	2.75
Berea, Altamahaw, N. C.	2.00
Mt. Olivet (G), March, Va.	1.98
Total	41.47
Individuals and Churches.	
Cary, N. C. ....$	2.00
Bethel, New Hill, N. C.	2.10
Total	4.10
Specials.	
Pleasant Hill C. E. Society, Liberty, N. C.$	1.00
Catawba Springs Church, Apex, N. C.	7.53
Total	8.53
Coin Card.	
Palmyra, Edinburg, Va. ....$	3.00
Union (South.), Franklin, Va.	1.00
Total	4.00
Summary.	
Sunday School Offerings ....$	41.47
Individuals and Churches	4.10
Special Offerings	8.53
Coin Card Offerings	4.00
Total for week ending Jan. 12, 1935....$	58.10
Previously acknowledged ....$	4,818.63
Total since September 1, 1934 ....$	4,876.73

J. O. ATKINSON, *Secy.*

ZULU PASTORS PUSHING ON.

Right here is a good place to note that Mr. Stick reports the best winter conference of Zulu pastors in his knowledge. "Christian Righteousness" was the theme. "Effective, earnest, thoughtful and inspiring" were the adjectives applied to the sermons of the younger Zulu pastors. Progress is noted all along the line. As a dark contrast comes the tale of war between two tribes; eleven lives lost, over 600 huts burned, produce and live stock destroyed. Government stepped in and made the two tribes settle far from each other. Refugees by the hundreds found shelter in Christian homes.

MISSIONARY ASSOCIATION.

Mrs. J. H. Massey and Mrs. A. D. Gerringer have sent in their dues of $5.00 each to the C. M. A. of the N. C. and Va. C. Conference. We need 98 more members to be paid up this year. What a fine place to invest a five dollar note or check. "But lay up for yourselves treasures in heaven . . where thieves do not break through nor steal."

B. J. Earp, *Financial Sec'y.*

Greensboro, N. C.

THE COLLEGE AND THE CONGREGATIONAL CHURCHES OF THE SOUTHEAST.

To those who know American history it is impossible to think of the Congregational Churches apart from the college. Out of them grew largely the educational system of the Northeast which persistently urged its way into the middle west and really formed the foundation for the school system of the country. Harvard, Yale, Dartmouth, Williams, Bowdoin, Middlebury, Amhurst, Illinois, Oberlin, Whitman, Pacific, Rollins, Mt. Holyoke, and nearly two score others grew out of Congregational Churches. It is safe to say that without the Congregational Churches these colleges would not have been and without having founded colleges and maintained them the churches never would have come to such worldwide influence and power as now is their portion. The life on Congregational Churches and the life of colleges go hand in hand, march shoulder to shoulder, serve millions together, live together—or, shall it be said? go down together. "As unto the bow the cord is," so unto the churches stands the college. Each grows weak without the other.

Out of such a background came the spirit of Congregational churches into the Southeast years ago. The oldest of these churches now wielding a significant influence in this area, is "Circular Church" of Charleston, South Carolina, of which Rev. George N. Edwards is the faithful pastor. It was founded 250 years ago. The youngest church is a small mission near Roberta, Georgia, known as Friendship Church, begun three years ago by Mr. Crawford Montcrief, a licensed minister of Knoxville, Ga. Circular helps to make the college go. Friendship needs to have the college product *come.*

Since then, the college and the churches are so definitely joined together, the life of the one depending, time without end, upon the other as the life of the other is increasingly dependent upon the life giving product of the one, what each must consciously and regularly and persistently seek to do for the other may be briefly but exceedingly seriously suggested. For if life grows out of life and into greater life, mutual self-giving stands at the door and knocks. Both the college and the churches must welcome each other with wide swinging doors. No good that either has must remain unshared.

What need has the church which the college can supply? First off it needs trained leadership. In war it's the man behind the gun. In the locomotive, it's the engineer; in the ocean liner, it's the captain or pilot; in medicine it's the doctor; in the church, it's the man in the pulpit. Each must be trained in his particular field. The man behind the gun need not know much theology, but he must know how to find the range, measure distances, aim the gun and pull the trigger. The locomotive engineer need not know astronomy, but he must know the mechanics of a locomotive, how to care for and manage the immense power beneath his hand. The captain need not know dentistry or farming or civil engineering, but must know the ocean depths and the rules which govern sailing on the high seas. The doctor need not know deep sea fishing or mountain climbing or golf or the cotton industry, but he must know anatomy, the laws of health and the application of remedies for the prevention and cure of diseases. And sometimes he must know surgery and even specialize in brain surgery or some other department of his profession. And the minister need not know anything of all that these others each in his own department know, but he must know immensely more in his own department. Among the Congregational churches even of the southeast the time is past when a good sea captain or a good locomotive engineer or a good doctor or a good farmer is by that token qualified to be a minister of the gospel of Jesus. But every good man called of God to preach is also called of God to take the pains to fittingly prepare himself rightly to handle the word of truth. You would allow no man to pull your teeth if he just felt he was called to pull teeth, purchased a pair of forceps and a dentist's chair and said 'come on.' No, he must take the pains to learn dentistry before you will let him pull your teeth. And so the man of God who really seeks to build God's house here on earth, will take advantage of the college. And the Christian college, properly equipped furnishes the ministry for our churches.

But besides this, the college furnishes the churches with trained young men and young women who will take their places as leaders in our churches and schools of religion. It is in the college that lay power is generated to keep the church moving efficiently in responding to the youth demands of today.

The college goes further: It gives youth the opportunity for culture, to develop holy inspirations along all lines of learning: art, music, business, pedagogy, science, engineering, economics—both home and industrial, forestry, agriculture, and, in general, an all round development of the personality God has given to your every son and daughter. And it does this at a minimum of cost.

Now what can the churches of the southeast do for the college? Surely nothing less than a *spirit* of *loyalty.* Think of the college as a very close part of the home life of every member of every church. Think of it in terms of appreciation, an institution of the home of which you are proud. Go to its big meetings—commencements, concerts, oratorical contests, competitive games and banquets; attend its religious gatherings, etc. Think of the college as you think of a son who still needs the love of a father and a father's support. Think of it as the one molding means by which your efforts to bring up your children in the way they should go are being perfected in something like a finishing school. Do these things as acts of loyalties and your love will

(Continued on page 15.)

TRAINING YOUNG MINISTERS AT ELON COLLEGE.

Elon College offers a great opportunity to the young person who desires to become, or already is, a minister of the Gospel of Jesus Christ. The minister should be well prepared for his work. For his work will be filled with problems having to do with individuals, individuals and their environment, individuals and their fellowmen, individuals and their religions, social and political lives. In order to be able to cope with all of these problems his education and preparation must be concerned with these problems. In his education he must find answers to riddles and problems of life. He must be able to meet and mix with people, young and old. No better place is there to get a good start and a good foundation than at college such as Elon College.

At Elon we have a Bible and Religious Education Department which is a very strong department. Dr. J. U. Newman, who has been at Elon since its opening, teaches Bible and Greek. Dr. Linden S Dodson teaches Religious Education. Both of these men are well prepared to teach their respective fields. In one of these fields the ministerial student should major. In the other he should minor. Every phase of the Bible is studied. Greek is taught which explains more fully some passages of scripture otherwise not clearly understood. A good history of the Bible is given. A thorough study is made of the interpretation of the Bible as to clarity of meaning and significance. Preaching and teaching values of the Bible are given to the ministerial student. Everything is done to show the student that the Bible is the greatest book ever written and is a potent force in the world. In Religious Education a study of the Bible is also made. A study of the individual and the development of a Christian personality is made. The relation of the individual to his family as to his place and influence is studied. The place among his fellowmen and in society is brought to light. Worship services and programs of all kinds are planned and studied. The student who studies and works in these courses will be well prepared and will have an excellent foundation upon which he can build when he enters the school of experience or a seminary. Elon ministerial students are making an excellent showing in their knowledge of the Bible and of Religious Education wherever they go.

On the campus the ministerial students are expected to set the example and standards of behavior. They are being continually watched by other students. So there is that uplifting of character all of the time. Ministerial students learn to set the example on the campus among young men and women. Then when they get out into life they know what example of living they should set. At Elon the ministerial students mingle with people their own age. They learn to know and understand them. They see the viewpoints of others. They learn to give and take. They learn to know the abilities and possibilities of young people. This will mean much to them when they get out into the ministry.

At Elon the ministerial students are able to meet and know their professors. They become personally acquainted with them. This means much to students especially to ministerial students. Many times they will have problems which they cannot solve. Taking these to the professors they will receive much light on them. By this there results that fellowship which strengthens anyone.

Music plays a large part in the life of a minister. At Elon, Professor Steere, who is head of the Music Department, especially invites the ministerial students into the choir. He realizes that many times the minister leaves college without much training in music. Soon he gets a church where he has to take charge of the music. As a result he fails. In the choir valuable training is given and if a ministerial student joins the choir and puts his time and effort on it, he will not need to be ashamed to take charge of the music of the church. Many ministerial students fail to take hold of this opportunity which comes to them at Elon.

The ministerial students at Elon have formed an organization known as "The Elon Ministerial Association." In this Association the ministerial students discuss their own problems. They study the Bible and foster prayer meetings. They discuss books which aid the minister in preparing sermons and many other things concerning the ministry. Often outside speakers are invited in to speak on things which go to build better ministerial students and better ministers. Sometimes some of the students go out into churches and hold services, thereby getting good experience and making them want to live better. The Ministerial Association will mean much to the ministerial student who really wants to get a clearer understanding of the problems which confront the minister.

At present there are 15 ministerial students at Elon. Out of this number there are 6 which belong to the Congregational-Christian denomination. The remaining are divided as follows:

Protestant Episcopal	2
Baptist	2
Methodist Protestant	1
Presbyterian	1

Elon invites ministerial students from any denomination. But surely those of the Congregational-Christian denomination will want to come to Elon and avail themselves of the great opportunities which Elon presents. The world today needs trained ministers. At no better place or college could one get such a wonderful college training for the ministry than at Elon.

Billy Andes.

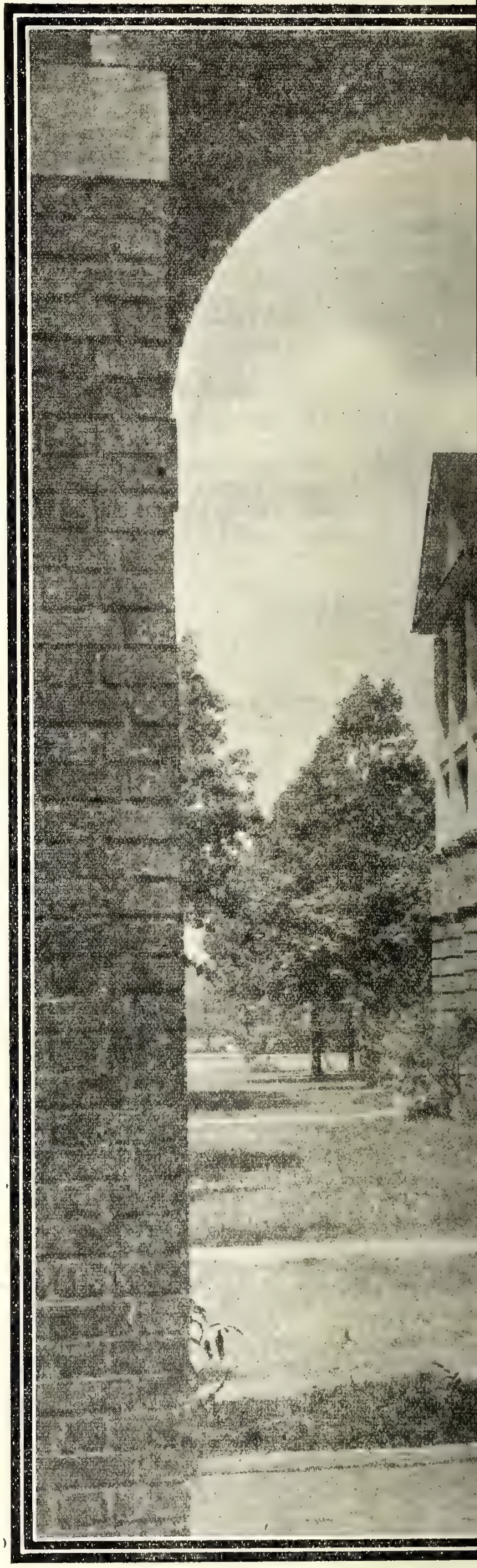
HOW MONEY CAN HELP ELON COLLEGE TO SERVE.

President James Rowland Angell of Yale University in his annual report rendered recently, said: "Tuition charges, apart from endowment the only source of income, could not possibly alone support these institutions of learning, unless, on the one hand, educational standards were ruthlessly sacrificed and the methods of teaching were radically and disastrously modified (e. g., by discharging many of the teachers and employing a few lecturers to address huge classes) or, on the other hand, the fees were greatly increased, which at present would, as a financial device, defeat itself by greatly reducing attendance."

Dr. Angell has thus outlined the financial problem confronting the institutions of higher education throughout our nation. Money to supply the difference between the amount paid by the student and the cost involved in his attendance at a college must be secured from some source or it cannot long continue to serve. State colleges and universities are aided by grants of tax money; other schools receive aid from endowments, from individuals, or from churches, in some cases, from all three of these sources. Elon College, not being a state institution, has no claim upon tax money. It has an endowment of a half million dollars, but this endowment is at present practically unproductive. As a college of our Congregational-Christian Church, it does and must look to the churches of our fellowship for help in its work.

Like the church, this college was not founded to make money but to train in Christian character, each in its particular branch of service. Elon College is the Congregational-Christian Church working in the realm of higher education in our Southland. When we give money to the church for its current expenses, it is to enable the church to continue its ministry of service in the local community. When we give to the church for missions, it is to enable the church to continue its ministry of service to humanity in other places

Elon College Invites



LOOKING THROUGH
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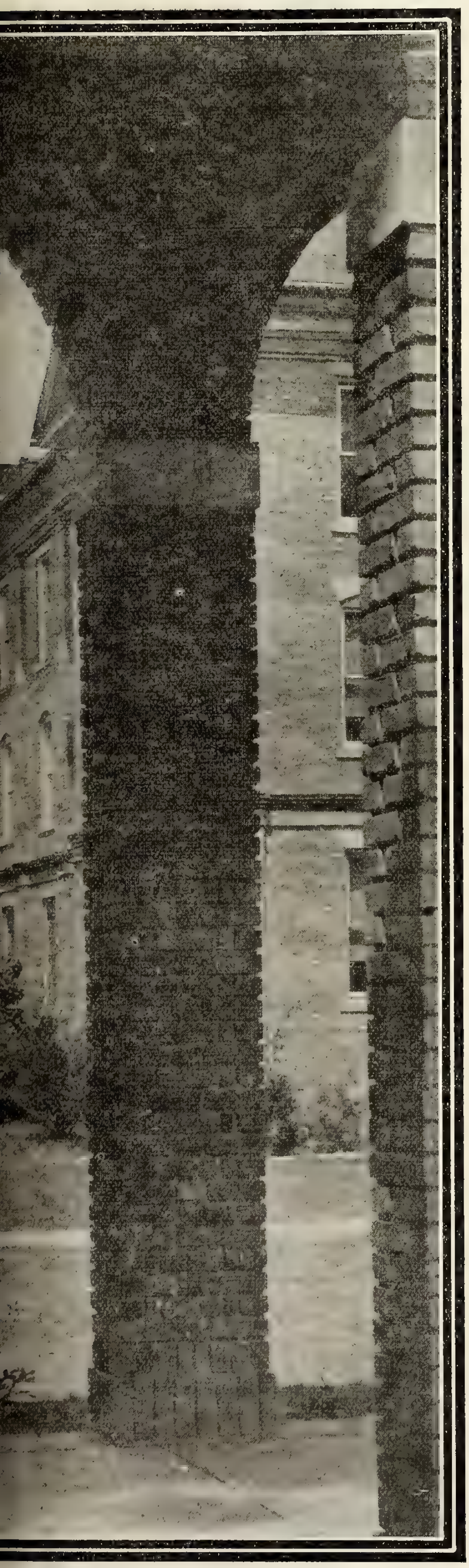

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nd This Spot in Days Gone By.

in the home and in foreign fields. When we give money to the church for our orphanage, it is to enable it to continue its blessed service to little children in need. So likewise, when we give money to the church for our college, it is to enable the church through the college, its agency in the field of higher education, to continue this very necessary service. Money thus given through the church to the college will help it to continue to serve. The college can continue to welcome to its atmosphere young people who will secure adequate preparation for life. Without aid from our churches, Elon College cannot continue to serve any more than any other college can continue to operate without money beyond that received from its students.

Training in Christian character in the field of higher education is given more adequately by the denominational college, and it therefore renders an indispensable service. Many of the graduates of Elon go into the ministry and other fields of Christian activity. Others enter the professions and become leaders in their community. Still others enter the ranks of business and set a high standard of man's relationship to man. Others become home makers, helping to set up and maintain Christian homes, thus doubtless rendering greater service than all others. Money given through the church to the college helps it to serve young people in their need for adequate life preparation, and these young people serve the day in which they live.

Elwood W. Jones.

WHY SHOULD WE SUPPORT ELON COLLEGE?

I have been asked to state my views upon the above subject. I do not know of any new reasons that I could mention why the churches and the members of the Southern Convention of Congregational and Christian Churches should support the college. The basic reasons have often been stated and any lack of such support can scarcely be based upon ignorance of our duty to give such support.

In the first place Elon College was founded upon a basis of a long-felt need. That immediate need was to provide a trained ministry and trained Christian leaders to serve our churches. This was not only needful but essential for the future growth of our churches. There was the felt need also to provide a school of higher learning where members of the Christian Church could send their children and feel that they were being trained by Christians according to the ideals of the Church. Christian teachers would teach them and Christian influences would surround them. Christian activities would be provided for them outside of the class room. It is only natural that in a day when parents exercised more supervision over their children than they do today, that such a school should be desired. It was out of such felt needs that Elon College was born.

As to the provision for a trained ministry, that need is just as great as it ever was, and indeed more so. Through the influence of the college and the leadership it has sent forth, many churches have been established and some strong churches have been developed. Without Elon where would these churches look for leadership? Oh, of course they can get them elsewhere, some may say. But who is so short-sighted as not to be able to see that when our churches of the South cease to train for their own ministry, a noble heritage will have been lost, and one to be sincerely regretted only when it is too late. An old adage runs: "Don't cut off your nose to spite your face." To withhold an adequate support from our college in the face of an urgent and worthy need is to lay the grounds for an unfavorable reaction against our church life in which we can have no pride.

I still think Elon to be the best place to send our sons and our daughters to college. But such a need for the college does not seem to function now as it once did. Parents do not send their children to college now as in the days of yore; rather they let children choose, and agree to pay the bills. This may be for the best in this new day; but it is very hard on the high sense of loyalty. Perhaps this is why Elon at the present time, with its more than 350 students, has more Methodist students than from our own church: 87 to 85; with 60 Baptists and 40 Presbyterians and so on. Can it be that other denominations see in our own Elon a greater and more worthy institution that we can see ourselves? Give to Elon the adequate and loyal support in good will, finances and our sons and daughters, and it will be as big as we want it to be; as famous as it can afford to be, and with a drawing power from afar as well as near.

Elon is a going concern and doing a splendid work, even if under most trying circumstances. It is an unthinkable loss to close it. The only sensible and Christian thing to do is to arise in our strength and unity and nourish our college back to health, success and to the full powers of in our brotherhood.

W. M. Jay.

THE MULTIPLIED POWER OF UNITED PURPOSE.

One day the father of seven sons found them quarreling about a task that he had previously assigned to them instead of doing the work. In their presence, he took seven small sticks and bound them together into a bundle, tying them securely with a strong cord. Having completed the tying of the sticks, he passed the bundle to the elder son with the request that he break them in two. The elder failing in this project, each son was tried, but none succeeded in breaking the bundle. The father then took the bundle and untied it, passing a single stick to each son. Upon being asked to try to break their individual sticks, they did so, finding it to be an easy task. From this homely psychology, presented by their father, the value of united effort was brought forcefully into their minds.

Nearly fifty years ago some of our forward-looking laymen and ministers met in Boone Township and prayed there beneath the spreading boughs of a stately oak which is now a part of the campus of Elon College. These loyal men caught a vision there of a united purpose for the Kingdom of Christ, and thus founded Elon College.

As I write on this Christmas day, my thoughts turn to Bethlehem and to the scene in which the Magi presented their gifts of gold, myrrh and frankincense to the Christ-child. In the comparison of material values, perhaps the first dimes that were contributed by the founders of Elon are insignificant when placed beside the gifts of the wise men, but the contributors of those dimes had a task—that task was to plant a seed. That seed has sprung up and grown through all these years, and its tree has been bearing the fruits of Christian character and achievement, more enduring substances than bronze or marble.

We believe every member of the Christian Church is proud of Elon and her fair name, and that all of us appreciate the value of the work she has been doing, and continues to do, in training and preparing men and women for life's duties, some of them having attained high positions within the religious, educational, and other realms.

Elon is the child of the church. We all share in her glory. Today she is a child in distress—not our child by adoption, but of our own flesh and bone. She is calling us not for a selfish purpose, but to perpetuate the high ideals and glorious principles expressed through our leaders who gave her birth and entrusted her to our care.

United, our dimes will multiply into dollars, and in the process will be converted into character which in turn will live to bless generations yet unborn.

R. A. Whitten, Sr.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

WAITING TO LIVE.

While lying in bed recently with a case of flu, pneumonia, and an inflamed ear that had to be lanced, the above topic came to my mind. I was doing nothing, and had no desire to work. Breathing was about my only activity. It occurred to me that I was just waiting to live. Here's hoping that life will follow the waiting, and it is beginning to do so.

Many young people seem to be waiting for the time when they will begin living. Perhaps they are in school or they may be looking for a job, as several million are. Sometime in the future they expect to live. Let's hope they will.

But the truth is they are living now, and the way they are living now will have much to do with how they will live in the future. Those who are waiting to get married before they begin to live will probably find, as one lady told me recently she found, that there is no more thrill in cooking cabbage after marriage than there was before. It is simply too bad when people have become unconscious of the fountains of life that flow all about us and think that only in the future can we live. Every day is a new day, and every hour brings its opportunity. Happy are those who understand that life is for the present and we do not have to wait to enjoy it.

THE TENTH ANNUAL HOLIDAY CONFERENCE.

Great was the opportunity and full of joy were the hearts of the seventy young leaders of Congregational and Christian Churches who gathered at Defiance College, Defiance, Ohio, December 28th to 31st, 1934. These leaders were seeking "A Far Better Way" both for their own lives and for the world in which they live. The group from North Carolina and Virginia, which included Miss Priscilla Chase and Lillie Horne from N. C., and Lanson Granger, Aubrey Todd and Edna Fulcher from Eastern Virginia, shall long remember those "Upper Room" meditations in the early mornings and late evenings, the genuine Christian fellowship, the royal hospitality, the share in household duties, and the discussion groups when we faced such questions as, "What does it really mean for young people to be Christian in 1935?", "How can we help others to become Christians?", and "What should the 'Statement of Purpose' of the Pilgrim Fellowship include?".

The reports of the findings committees on the questions mentioned above follows:

HOW CAN WE HELP OTHERS TO BECOME CHRISTIANS?

Our responsibility to help others to become Christian was recognized. Dr. F. W. Raymond, of Defiance College introduced this question and four groups discussed the four main phases of the question.

The report was presented to the General Forum and commended and adopted as follows:

Through Personal Influence.

Everyone has some influence on someone else at some time whether he is conscious of it or not.

We feel that personal spiritual preparation should be made in order that the individual may be able to help others to become Christians; therefore, we suggest the following:

> Daily Bible Reading, daily prayer (Personal prayer list), daily meditation, regular public worship.

We can influence directly our friends and associates by quiet talks, personal interviews and friendly sharing of our religious experiences.

We feel that tact and patience are essential in our approach to others.

Through the Local Church.

Local churches offer us many organizations and activities through which we may influence others. Therefore, we think that these organizations and activities should be made attractive, effective, and helpful to all.

This can be done through:

A. Group Meetings.

1. In the Sunday Church School, the class groups should be recognized as an opportunity to learn more about Christian living and to make and strengthen Christian decisions.
2. Consecration and Decision Services in the Young People's Society may be the climax of special study classes, series of talks or society programs.
3. Informal groups in which Christians gather for Bible study, prayer, personal counsel, and discussion are helpful.
4. Worship services should be thoughtfully planned to help young people to form and live up to ever higher ideals.

In both worship and study, Christianity should be presented as a great cause which young people may make their own.

B. Recreational and Social Life.

1. These provide opportunities to apply Christian principles to play life.

C. Wider Service.

1. Seek every opportunity for social service in our local communities.
2. Assume our responsibility in making the world Christian by participating in our church missionary program.

Through Youth Fellowship.

A. We Believe that Fellowship Programs Which Will Help Others to Become Christians Must Be Well Planned.—Therefore, we recommend:

1. That the program be prepared early.
2. That it be announced as far in advance of the meeting as possible as the early announcement of theme and program will help youth to come with anticipation.

B. Missionary Outlook.

1. Support Missionary projects which will extend the Christian influence of the church and the individuals to all the world.
2. Local groups should be so educated as to result in willing pledges to our mission goal.

C. Through the Inspiration of Leaders and Fellowship.

D. The Leaders Suggest Helps Such As:— Understanding ourselves"; "The Meaning of Jesus for My Life"; "What Does it Mean To Be A Christian?"

Through Summer Conferences.

A. Summer Conferences Should Include Astivities Which Help People To Become Christian. We believe that some of the most effective of these have been: Morning Watch, Vespers, Chapel, Candle-light services and Communion.

B. We feel that the ideal teachers and leaders should have the following qualities:

A Christian Spirit, an understanding of human nature, a pleasing personality, a sense of humor, thorough preparation, willingness to conform to necessary rules, enter into all activities, tactful especially in handling discipline, friendly relationships with all students, cooperation with students after close of conference, sincerity, one who inspires confidence of students and who is approachable.

C. We feel that through the fellowship and inspiration of leaders the Summer Conferences should create a growing desire and ability on the part of every student and leader to help others to become Christians. E. F.

WHAT IS THE PROGRAM OF OUR CHURCH AND DENOMINATION?

Acts 6:1-7.

CHRISTIAN ENDEAVOR TOPIC FOR JAN. 27, 1935.

Preparation for this meeting:

"The Handbook of the Congregational and Christian Churches" (5c per single copy, from Board of Christian Education, 505 S. Main St., Norfolk, Va), has much resource material to help the leader of this meeting. An envelope of leaflets will be sent on request by the Young People's Departmnt, C. P. A. Bldg., Dayton, Ohio, if you will send ten cents to cover postage, or a request sent to your state office asking for a free leaflet material which will help you plan a program with the topic "What is the program of our church and denomination?" will bring you a wealth of material. *Advance* and *The Missionary Herald* which your minister or some church member undoubtedly has will give suggestive information to use in this meeting.

Something Different:

"Meetings which merely bring information "clipping style" or in talks may become dull. How would it be to stage a "Conversation" right up in front of folks by having five or six of your best young people talk over things right in front of the rest of you? This is called a "panel discussion." There should be a chairman to keep the conversation moving, and others to enter in with their contributions in an interesting way. Each member of the "pael" may be given some special phase of the church program upon which he is to read up in advance. All may ask questions, or contribute ideas. After about half an hour, the chairman may ask the entire society to join in the discussion with any questions, suggestions or ideas which they have."

Helps for Discussion: by HARRY THOMAS STOCK, D. D.

Find out the following facts about the program of your church and denomination:

1. What is the average pastor's day like? How does he spend his time? What kinds of activities engage his interest? What do you learn about the program of your church from this?

2. Where does your church's money go? Have you any clear idea what service it renders? If it all "stays in your community" is the church doing all that can be expected of it? Is it part of the obligation of your church to share in the world-wide program of your denomination? (What does your denomination do for you? Does your local church depend upon the national offices of the denomination for any kind of assistance in its program?)

3. What is your denomination doing for young people? Is it spending a reasonable amount of time and money in helping the program of youth? Is it getting "value received" from its investment in young people's work? (For example, most denominations spend a great deal of time and money in maintaining summer conferences, in providing program suggestions, and in holding institutes, rallies, etc. How well do young people respond?)

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

PETER'S LESSON IN HUMBLE SERVICE.

Lesson III—January 20, 1935.

Golden Text: *"All of you gird yourselves with humility, to serve one another."*—I Peter 5:5.

Lesson: John 13:1-17; I Peter 5:5.

"Yea, all of you, gird yourselves with humility, to serve one another"—thus writes Peter to the Christians scattered here and there throughout the Roman Empire. And as he wrote the words there must have come before his mind a strange picture that more than once had haunted his memory. He must have seen a group of thirteen men gathered in an upper room to celebrate the sacred sacrament of the Jewish Passover. There was something unusually solemn about this particular occasion, for their leader had told them that it was the last time He would eat it with them in the flesh. But in spite of that fact, there had been a dissention among them as to who was the greatest. And they had come into the upper room unprepared for the solemn sacrament. It was customary for the host either to provide someone to wash the feet of his guests after they had removed their sandals, or to do it himself. In this instance none of the Twelve was willing to perform this humble act of courtesy. Each felt that the other should do that. Each felt that it was above his dignity.

Thus it was that their leader, the Master Himself, quietly got up from supper, took a towel, girded Himself, and in a quiet and simple and unostentatious way proceeded to wash the feet of His disciples. He who was Lord and Master was doing the work of a servant. And He was doing it in a way that made it all the more effective.

He went from one to another, washing their feet, and drying them with the towel with which He was girded. There must have been a deep silence in the room, and a deep sense of shame in their hearts. But nobody said anything. It seemed as if there was nothing that anybody could say. But when at last Jesus came to Simon Peter, Peter could keep silent no longer. He saw the incongruity of the situation, and his soul rebelled at the very thought of the thing. "Lord dost Thou wash my feet"—do you mean to say that you are going to wash my feet? You have already washed some of the disciples' feet, and the others may allow you to wash their feet, but you shall never wash my feet. The idea of such a thing! It is unthinkable! I have done some mean and low-down things in my life, but I have some sense of decency and propriety, and I am not going to allow you, my Master and my Teacher, to wash my feet. No sir, Thou shalt never wash my feet."

But the quiet man, on his knees before Simon was quite insistent. He told him that there was a deeper significance to the act than appeared on the surface. He told him that if Peter wanted to have any part with Him, he must submit, even if he did not understand, and even if his protest was made in the right spirit. Overcome by a sense of shame and of need, Peter then told the Master to wash not only his feet, but his hands and his head—to cleanse him thoroughly with water as a symbol of that cleansing of soul of which he now felt such a desperate need. And so the task was completed. One by one Jesus had washed the feet of His disciples, even the feet of Judas, whom He knew would betray Him. And then He sat down and talked quietly with them about the significance of what He had done.

He told them that humility was a mark of true greatness. To be willing to lay aside one's dignity, to be willing to forego personal preferment, to be willing to do even the humblest tasks of life in a glad spirit—that is true greatness. And that is also the secret of happiness—"If ye know these things, happy are ye if ye do them." Mind you, Jesus was not talking about cringing, about loss of self-respect, about self-pity, about meanness of spirit, about self-abasement, when He talked about humility. Jesus was never more sure of Himself than when He washed the disciples' feet. He knew that He had come from God and that He was going to God. He knew that the Father had given all things unto His hands. And it was when He knew this, and because He knew this, that He laid aside personal pride, and false dignity, and performed His humble service. This is the spirit which they are to express—"for I have given you an example."

This was the picture, then, that came to Peter's mind as he sat writing his letter to his Christian friends. He wanted to furnish them unto every good work. He writes, therefore, "Yea, all of you gird yourselves with humility, to serve one another." "Seek not great things for yourselves, be not proud, vaunt not your superiority over others, demand not that ye be served by others, but in lowliness of mind, in sincere but regnant humility, have the mind in you which was in Christ Jesus our Lord, and rejoice whenever and wherever you have an opportunity to lay aside your dignity, or a right to preferment, to serve others."

What a difference it would make if we heeded Peter's advice, and following the Master's example! All too many of us think of our rights instead of thinking of our obligations. Too many of us think of being served instead of serving. Too many of us think of what we can get instead of what we can give. Too many of us want to be masters instead of ministers. And to all of us there comes the words of Jesus—"he that would be greatest must be the minister or servant of all; he that would be first must be willing to be last." And to all such God giveth grace.

YOUTH FELLOWSHIP.

(Continued from page 10.)

4. Is your church taking any stand on social issues, such as: the movies, the use of liquor, opposition to war and the preparation for war? Is that part of the responsibility of your church, or should the church "keep its hands off of such matters?"

5. Is it part of the program of your church to cooperate with other churches. Are there more ways in which the churches of your neighborhood can work together for important causes?

6. If you could determine the six or eight main tasks of your church and denomination for a year, what are the items you would list as being of most importance?

Additional helps in Christian Herald.

"Seeing Your Church With Fresh Eyes" . . A study of several churches to see how they could be improved. (November, 1934.)

"Faint Hearts Have Never Built a Church," September and October issues of the *Herald*, showing how an inadequate church was rebuilt by faith and works.

"A Play . . . A Ship . . . A Toy Bank" (September, 1934) . . . methods for making your Sunday School appeal to young people.

Bible Readings.

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Helps the distressed. John 6:1-15.
Promotes brotherhood. I John 3:10-17.
Encourages right living. Gal. 5:14-23.
Covers the world. Matt. 28:18-20.

E. F.

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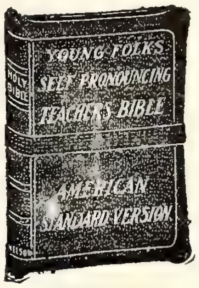

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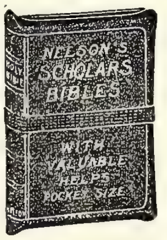

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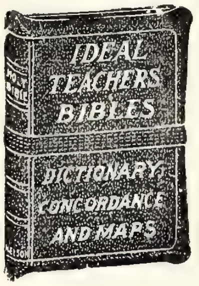

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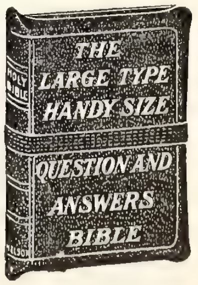

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MONDAY.

HYPOCRISY.

"For they are not all Israel which are Israels "Neither because they are the seed of Abraham, are they all children."—Rom. 9:6,7.

It has been said that most every one has a little of hypocrisy in him. Shakespeare said: "Few men dare show their thoughts of worst of best." And it is believed that it is conceded that most every one has something that he does not wish to be made known. A boy far from home perhaps has done something that he would not like his mother to know. That the heart does have its secrets to hide is made all the more real in the knowledge of the fact that the wink of an eye may evince a terrible deception.

But such deception is not necessarily hypocrisy. Hypocrisy is pretending to be something, (usually something good) but in reality the pretentions are false. The heart is the opposite. This is the sort that is represented in Shakespeare's Macbeth when he says, "Look like time, smile with welcome eyes, look like an innocent flower, but be a serpent under it."

This is the kind of hypocrisy that the most of us are familiar with and which we hate. This is the kind of hypocrisy that Christ saw, and it is a consolation to us that we see it as He saw it. "Whited sepulchres," men praying in the temple and in practice devouring widows' houses by extortion; Scribes teaching the law but having in their hearts nothing of what they teach. "Serpents, generations of vipers," said the Lord, "How can ye escape the damnation of hell?"

It is quite a complacent feeling to feel that we see things as Christ saw them. But do we see all the way with Christ? When they see hypocrisy in the church, many people withhold themselves from the church and say that they will have nothing to do with it. Jesus saw further than this. He saw through to each individual, and said that every man must bear his own burden, that every man is responsible for himself, and not another, and before one can pick the splinters out of other folk's eyes he must pull the beam out of his own eye. He said that we are to answer for our own selves, that our work is to be brought unto the judgment as our own record, and every one shall be judged accordingly. The crown of life is won only through faithfulness.

Prayer—Our Father we pray Thee to bless us this day with purity of heart as it is in Jesus Christ.—*Amen.*

TUESDAY.

REVERENCE.

"The fear of the Lord, that is wisdom: and to depart from evil is understanding."—Job. 28:28.

The word "fear" as used in the Bible means "reverence." So to put this scripture in that sense would make it read, "The reverence of the Lord."

Reverence is taken to be more inclusive than that profound respect and veneration one has for things sublime and sacred. It includes one's devotion to things.

Darwin was distinguished for his reverence and devotion to the worm, and his understanding of the worm was in proportion to that reverence.

A gardener has no reverence for a worm, therefore he can tell us nothing about the ministries of the worm. His business is flowers and his understanding of flowers is in proportion to his reverence for them.

Without a deep interest in the thing we would know about, we can know but little about it. And it would seem that this scripture teaching that "The fear of the Lord is the beginning of wisdom," is intended to include the knowledge of the universe. The universe of which we are a part is a thought of the Divine mind; it is a work of the Divine hand; and it is a scene of Divine operations. If reverence is the first requisite to obtaining knowledge, it follows that we cannot get very much knowledge without reverence for Him who has created it all. We would as well try to understand a painting without relation to the artist. The fact is that a man of knowledge and understanding of things of this world who does not take God in the picture is lacking something very vital. So often his wisdom and understanding is turned to folly. Without God there is no knowledge. Wisdom cannot even be justified as wisdom without Him.

Prayer—Our Father, whatever life may mean to us, we pray for ourselves that Thou wilt have mercy on us unworthy creatures and help us up. May we begin each day with those devotions that take us out of ourselves and plant our hearts with Thee. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

" 'BOUT FACE."

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."—Exodus 3:5.

A traveler was visiting a cathedral. He was being shown around. He did not remove his hat, and presently said, "I hope you don't mind my leaving my hat on." "O, no," was the reply, "I do not mind at all. This is not my house."

The apparent irreverance in churches today is appalling, especially in Protestant churches: talking, whispering, contemplating dress, styles and every other sort of thing. But of the most flagrant forms of irreverence is that of sitting bolt upright during prayers. This has become the custom everywhere. Whatever may be said of reverence being a condition of heart that has no relation to the posture of the body, it still remains the fact that without reverence there can be no true worship, and where one worships he is apt to show it by certain physical manifestations. In church he removes his hat. In song he feels a lip service in which the heart goes out to God. In prayer he must bow. In the sermon he thinks and is uplifted. And, in all, he feels Christ, sees Christ, and finds God.

There must be much lacking in profound reality of these things, if we judge from outward appearances. God only knows how much reverence the unbowing people carry in their hearts, and to be sure God alone is to be judge, but how can one be reverent and that reverence find no outward expression is a marvel to many of us.

Prayer—Our Father in heaven, we are sinners. Forgive us and make us saints. Humble our hearts in Thy presence forevermore.—*Amen.*

THURSDAY.

IS REVERENCE NATURAL?

"Having your behaviour seemly among the Gentiles, that . . . they may by your good works, which they behold, glorify God in the day of visitation."—I Peter 2:12.

Our text today is chosen as one of those having that urgency of heaven to keep good company, setting forth the results of keeping good company. This is not something extraneous to human tendencies. In fact, when we come to think of it, it is something that is perfectly natural, for exactly in the degree that one finds something greater than himself to look up to, to that degree he ennobles his own life and makes himself happier.

For instance, in the presence of noble and virtuous women, a young man is a finer and nobler creature. Many a father has been known to say, "I am always satisfied so long as I know that my boys are keeping the company of good girls." That it what we mean.

True joy and happiness depends upon an influence of something better upon which we can bestow our affections.

Prayer—Our Father, in Thee is joy forever. Grant unto us the vision of ideals that lead us on in spite of our failures and dark days. This we ask for Jesus' sake.—*Amen.*

FRIDAY.

A KNOWING CHRISTIAN.

"If we love one another, God dwelleth in us, and His love is perfected in us."—I Jno. 4:12.

This scripture is a plain unadulterated fact. It is a fact because love is a central emotion of God; because it is the motive of God in the creation of all things; because it wipes away tears and makes happy; because it is the hope of the future; because it is a token of a higher nature and a surety of immortality. Where there is love, there is a soul that gives it; and that a soul can give love means that the soul is stronger than love itself. . . Beautiful is the one that loves.

Prayer—Our Father, we pray Thee to be with us this day and each day. Endow our souls with Christ, with His love, with Thy love, and with all of it that we can embrace, and thus perfect us and the life we live both here and hereafter. This we ask for Jesus' sake.—*Amen.*

SATURDAY.

THE CLOTHES OF A CHRISTIAN.

"For as many of you as were baptized into Christ did put on Christ."—Gal. 3:23129.

There is much talk about clothes, their wearing out, their color and style, their varying material, their cost; but to the Christian, though, it is perforce interesting, it is of pitifully secondary interest. For his clothes, his essential garments, are Christ.

Let us say to ourselves every morning, as we array ourselves, "I will put on Christ." I will put on His meekness, His humility. I will put on His obedience, firm to the end. I will put on His love for all men. I will put on His peace, and I will assume His power.

Prayer—Then indeed, O our Saviour, can we go forth clad in garments of beauty and robes of praise.—*Amen.*

AMOS R. WELLS.

SUNDAY.

IF FOR MEN, NOT FOR GOD.

"Take heed that ye do not your righteousness before men, to be seen of them: else ye have no reward with your father who is in heaven."—Mat. 6:1-6.

We expect both God's approval and man's, and so in the end we get neither. Our aims are outwardly holy and inwardly selfish, and so even ourselves are frustrated.

There is no reward except for thoughts, words and deeds directed Godward and only Godward. A ray of light can not go in two directions at once, and neither can the affection of our soul go in two directions at once.

Prayer—All rewards are in Thy hands, O God; and Thou wilt not give them to those who seek them, but only to those who, with all their hearts, seek Thee.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WHAT A CHRISTIAN SHOULD BELIEVE ABOUT SALVATION.

By REV. W. T. MEACHAM.

"Thou shalt call His name Jesus, for He shall save his people from their sins." (Matt. 1:21.) So with the very commencement of his birth came a message of Salvation, for Salvation is being saved from sin. Salvation means deliverance. "He gave Himself for our sins, that He might deliver us from this present evil world." (Gal. 1:4.) "He was manifested to take away our sins." (I John 3:5.) Saved from sin, delivered, sin taken away, forgiven, pardoned, justified, born again, regenerated, converted. This is all included in Salvation.

"Behold, now is the acecpted time: Behold, now is the day of Salvation." (II Cor. 6:2.) Salvation is a present and a present reality. Its very reality is most convincingly attested by the fact of its being a present experience. "I am not ashamed of the gospel of Christ: for it is the power of God unto Salvation to every one that believeth." (Rom. 1:16.) Paul knew, for it was true in his own case. The moment he had believed he was saved he knew because of the Phillipian jailer's experience. He had told him, "Believe on the Lord, Jesus Christ, and thou shalt be saved." Immediately he saw him rejoicing in a new-found peace and pardon. Yes, one can receive here and now the end of one's faith, even "the Salvation of your souls." (I Pet. 1:9.), and testify with Paul according to his mercy he saved us, "by the washing on regeneration, and renewing of the Holy Ghost" (Titus 3:5), and with John, "Unto Him that loved us and washed us from our sins in His own blood." (Rev. 1:5.)

A Christian not only should but does believe in the reality of a present experienc of justification here and now.

Different points of the meaning of Salvation are shown in the terms which are used in Scripture relation to it. These different terms do not mean that many different works of grace in the heart. They simply bring out different aspects of the one work of grace which are all included in Salvation. However, more than one work is included in Salvation in its broadest meaning, which takes in Sanctification. This second work will be treated in a separate chapter. In the broadest sense it also includes future Salvation from the eternal consequences of sin, and punishment in hell-fire. But in the present chapter it is used to refer to this initial work of grace.

Salvation includes justification. To justify means to be clear from guilt to make just. It makes the guilty not guilty. Since all have sinned and come short of the glory of God, all need to be justified. We cannot be justified on the grounds of our innocence. How then can God be just and at the same time be the Justifier of those who are ungodly. It is through the sacrifice and offering of Christ. "There is therefore now no condemnation to them which are in Christ Jesus." (Rom. 8:11.) That is the secret: in Christ Jesus. But justification does more than pardon, remit guilt—it makes the man just and right. He stands in the sight of God as though he had never committed a sin or sins. Small wonder Paul said, "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1.)

Salvation includes conversion. Bible conversion means more than reformation or just an amendment of life. It simply means a real change of heart. To our younger set this may seem old fashioned, but it adequately expresses what scriptural conversion is. It is a real change of heart, which naturally brings a consequent change of life. Certainly David knew what it meant when he prayed, "Create in me a clean heart, O God."

A change is absolutely necessary, for "Except ye be converted and become as a little child, ye shall not enter into the Kingdom of Heaven." (Matt. 18:3.) This change is also represented as a new birth, being born again. The same is expressed in terms of regeneration. A sinful man is dead in sins and must be made alive. This is what takes place when one is born again, or regenerated. He is made alive in the Spirit. Jesus came for this sole purpose—"That they may have life and have it more abundantly." (John 10:10.) "To as many as received Him, to them gave He power to become the sons of God, even to them that believe on His name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." (John 1:11-13.) There is no spiritual life until one is born of God.

Jesus said to Nicodemus, "That which is born of the flesh is as flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee ye must be born again." (John 3:6, 7.) Ye must be born again; there is no other way, no substitute. Man must be made a new creature, "Therefore if any man be in Christ, he is a new creature, or a new creation: old things are passed away, behold, all things are become new." (II Cor. 5: 17.) It is a real and complete change and is put over by the power of God.

Can we know whether we are saved or not? Positively, we can. Jesus came to impart knowledge of Salvation unto His people by the remission of their sins. (Luke 1:17.) We know when the burden is lifted, when guilt and condemnation are gone, when the burden rolls away. Not only for what has been taken away, but for what comes in. Would anyone say when Jesus comes into the heart we would not know it? I think His presence amounts to more than that.

We love God. We love the brethren and we know that we have passed from death unto life because we love the brethren." (I John 5:2.) We even love our enemies and pray for them. But the greatest of all, "He that believeth on the Son of God hath the witness in himself. (I Jno. 5:10.) The testimony comes by the Spirit itself bearing witness with our Spirit, that we are the children of God. (Rom. 8:16.)

"How shall we escape if we neglect so great Salvation?" (Heb. 2:3.)

Roanoke, Ala.

The nation is rich in material things, rich in a heritage of ideas and ideals. During the last decade we almost lost sight of the greater and finer things and chased the dollar mark as if it were the god of the morning and the goddess of the evening. Whatever benefits the depression will bring us, one of these benefits is reflection that America is still a land of ideals and ideas and thought, and without these all the money that our mints can produce cannot keep and sustain us as a self-respecting people.

We can no more retain old methods, policies, and fallacies than we can change human nature. We tried this after the world war. That international upheaval pushed us years ahead into a completely changed social and economic order. We started out dealing with a new world on an old basis. In thought we returned to normalcy; in practice we failed.

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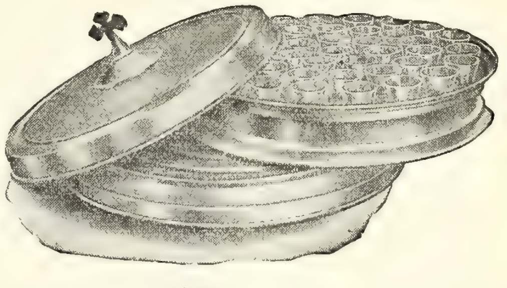

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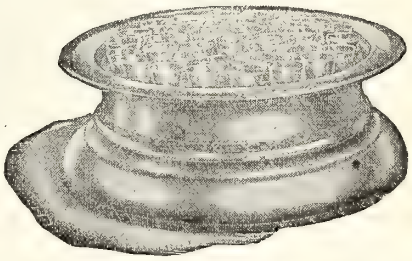
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60

SILVER-PLATED.

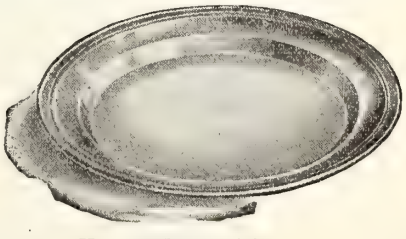
The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90	14.00



Bread Plate No. 3—Narrow Rim	$ 9.00
Bread Plate No. 4—Broad Rim	9.00
Filler—Silver Lined	6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

This letter and financial report starts off our new year, 1935. When we were a little boy in school, our teacher taught us to never give up and if we did not first succeed try again and keep on trying again and keep on trying until we did succeed! We lacked just a few thousand dollars of reaching our goal of twenty thousand dollars for the year 1934. We will not give up and we are going to set our goal at twenty thousand dollars for the year 1935 and we must reach it this year. The way to reach it is to start now in your Sunday School monthly offerings and try and get your people to increase their offerings monthly and help us built up to it.

No one except the man at the head of an institution of this kind knows the mental strain one is going through every day nor the anxious moments we experience. We have no endowment from which we can draw when in need. We are entirely dependent on you for our support and friends outside our denomination who are interested in all fatherless children. The orphanage has no part in the conference apportionments at all and receives nothing from that source.

We are entirely dependent on Sunday School monthly offerings, special Thanksgiving offerings and personal donations for our support. Be a loyal friend to us this year and help us reach our goal of twenty thousand dollars.

Chas. D. Johnston, *Supt.*

Tht following has been sent in since our last report:

Winston-Salem Christian Church, Winston-Salem, N. C., by Rev. W. T. Scott: I box canned fruit, 1 sack apples, etc.

I. W. Johnson S. S. Class, Chuckatuck, Va., 2 quilts.

Ladies' Aid Society, Pleasant Hill Christian Church, Cochran, Ga., 1 doz. baby dolls.

Mr. J. U. Sutton, Brown Summit, N. C., 3 suits of clothing.

Miss Mary Fix, Pres. Class No. 6, Burlington Christian Church, Burlington, N. C., 15 dolls.

Liberty Spring Church, R. 2, Suffolk, Va., by Miss Hontas Rawles: 1 box Christmas presents for children.

Franklin Christian Church, Franklin, Va., 1 box Christmas presents for children.

Greensboro Christian Church, Greensboro, N. C., by Mr. York, 1 box white gifts.

Suffolk Christian Church, Suffolk, Va., 1 box white gifts.

Mrs. Margaret Pritchette, Mrs. Amos Jones, Berea Church, N. C., 2 cakes.

First Christian Church, Norfolk, Va., 1 box Christmas presents for children.

Mr. J. D. Howard, 200 Poplar Ave., Norfolk, Va., 60 pounds candy.

Waverly Christian Church, Waverly, Va., 1 box white gifts.

Mrs. J. P. Barrett, Elon College, N. C., 1 coat, 1 pr. shoes.

Miss Ruth Simpson, Miss Faye Simpson, Burlington, N. C., 1 pr. shoes and 2 dresses.

Miss Aimee Lee Cobb, Wakefield, Va., 1 jacket, 2 caps, 1 scarf, 1 dress, 1 piece print material.

Mrs. Carries Holt, Burlington, N. C., 5 dresses, 1 tam, 1 hat, 2 prs. boys' pants, 1 coat and vest, 1 towel.

Biscoe and Flint Hill Churches, Biscoe, N. C., 1 box fruit and 1 box toys.

Mr. J. M. Darden, Suffolk, Va., 100 pounds candy.

REPORT FOR JANUARY 3, 10, and 17, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Connference:

Happy Home ....$	2.40	
Durham	13.45	
Mt. Bethel	1.52	
Lebanon	1.00	
Third Ave., Danville	5.0	
		23.46

Eastern North Carolina Conference:

Sanford	1.00	
Cary Church	1.00	
Oak Level	1.00	
Youngsville	2.00	
		5.00

Western North Carolina Conference:

Flint Hill	.67	
Pleasant Cross	3.00	
Biscoe	1.05	
Ramseur	6.90	
Pleasant Hill	2.59	
		14.21

Eastern Virginia Conference:

Union Southampton	2.75	
Mt. Zion	2.93	
Newport News	8.19	
		13.87

Valley Va. Central Conference:

Whistler's Chapel	.55	
Woods Chapel	1.85	
Mt. Olivet (G)	1.38	
		3.78

Special Offerings.

Eure Christian S. S., Christmas offerings	6.40	
Class No. 1, Lanett S. S., Lanett, Ala.	1.00	
Mrs. Thelma Hines, support of children	20.00	
Mrs. Dalton, support of children	12.50	
A Friend	3.00	
Mr. W. P. Perrry, support of Billy Perry	10.00	
Friendship Bible Class, Oakland S. S., Chuckatuck, Va.	3.00	
Alamance County	45.00	
Mr. J. Spencer Love, support of a child	60.00	
		160.90

Thanksgiving Offerings.

North Carolina and Virginia Conference:

Monticello, additional	3.00	
Hopedale	9.57	
		12.57

Eastern North Carolina Conference:

Sanford, additional	1.05	
Damascus	7.10	
		8.15

Eastern Virginia Conference:

Dendron	14.00	
Damascus	5.15	
New Lebanon	15.00	
		34.15

Valley Va. Central Conference:

Mt. Lebanon, additional	1.00	
Woods Chapel	3.25	
		4.25

Alabama Conference:

Forest Home		3.00

Individual Thanksgiving Offerings.

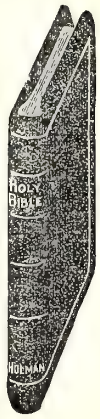
Mr. W. J. Ballentine, Fuquay Springs, N. C.		25.00
Total for the week ....$		308.34

AN APPRECIATION.

When I approached my car to leave Mt. Bethel the first Sunday in January, I found my "flivver" pretty well loaded with packages of various kinds.

When I arrived at my home and unloaded, we found such things as flour, potatoes, sausage, coffee, sugar, canned fruits, pickles, preserves, butter, milk, apples, candy, etc., and in case there should be anything lacking there was handed to us some money on the side, with which to purchase it. Many thanks for these kind and timely remembrances and we crave for you each the rich blessing of a kind Heavenly Father through the new year.

T. J. Green.



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BOLD BLACK TYPE—COMPACT SIZE 4½x6¾ INCHES—WILL FIT THE COAT POCKET

Part page specimen of Holman Boldblack Type Bible
ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīleṣ;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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All styles sent Postpaid at above prices—Thumb Index 50 cents extra

FIFTH SUNDAY OFFERINGS.

Previously reported		$ 67,98
Receipts for January 7-12, inclusive, as follows:		
Eastern Virginia Conference:		
Liberty Springs	$ 4.50	
New Lebanon	2.50	
		7.00
Virginia Valley Conference:		
Linville	3.43	
Mayland	1.00	
Mt. Olivet (G)	4.81	
Wood's Chapel	1.00	
		10.24
North Carolina and Virginia Conference:		
Hines Chapel	3.41	
Mt. Bethel	1.31	
Pleasant Grove	1.36	
		6.08
Eastern North Carolina Conference:		
Fuller's Chapel	.75	
Sanford	1.00	
Youngsville	1.00	
		2.75
Western North Carolina Conference:		
Burlington	11.97	
Liberty	2.54	
Pleasant Hill	1.74	
		16.25
Total receipts this week ....$		42.32
Total receipts to date		$ 110.30

DOLLAR-A-MONTH CLUB.

Previously reported		$ 149.00
Receipts for January 7-12, inclusive, as follows:		
Amounts credited to churches in the Convention:		
Burlington	$ 7.00	
Elon College	2.00	
Holland	2.00	
Wake Chapel	41.00	
		52.00
Amounts credited to Alumni:		
Dr. C. W. McPherson, Burlington, N. C.	5.00	
Dr. W. C. Wicker, Elon College, N. C.	6.00	
		11.00
Amounts received (*not in either of above classes*):		
Chaplain and Mrs. H. E. Rountree, U. S. Navy ..	2.00	
		2.00
Total receipts this week ....$		65.00
Total receipts to date		$ 214.00

L. E. Smith.

ELON FACULTY AND OFFICERS.

(Continued from page 2.)

ERMA LOYD, R. N., *Resident Nurse.*
MRS. ALICE CORBOY, *Assistant Dietitian.*

Officers of Administration.

LEON EDGAR SMITH, A. B., M. A., B. D., D. D., *President.*
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ALFRED APPLE, *Superintendent of Grounds.*
EARL W. VICKERS, *Superintendent of Power Plant.*

THE COLLEGE AND THE CHURCHES.

(Continued from page 7.)

grow like the green bay tree and your faith like the mustard seed.

Again you may give zest to your loyalty by keeping abreast of the college needs. It needs students. Send it your children. There may be other colleges. There are others. But none like yours. When David asked for a sword at one time, they gave him the only one they had; it was a sword of Goliath. David exclaimed: "Give it me, there is none like it." So your best college is *your* college. There is none like it.

In studying your college, you may find some imperfect or rough edges. Shall you forsake your college for that? You may have grown luke warm since your first love awakened a holy response in your nature. But don't you wish the fire would burn once more? It may be cold for the child of your earlier years. Coolness will not light the fire. It takes the eternal fires of the love of God in human hearts and minds to build warmth where cold winds have blown the fire out. In adversity, friends, real friends, do not desert. My last suggestion on this topic is "Love your college." It can be done. Study to know its history, its place, its condition, its hopes, its foregleams of victory and its dire needs. And remember—love does not have to be stirred by an outside stick in another's hand. It leaps to the rescue at the cry of danger. It gives itself to be burned in order to save.

My closing word for the Congregational churches and the college is only this: We must increasingly find our ministers for our churches chom the sons of men whose homes are in the southeast. They will be furnished very largely from the homes of our Christian churches. Increasingly I have requests for ministers who were from the sons of men whose homes are in the these things the more. And if there be any virtue in the words here written, let us give ourselves to this ministry of the college more diligently to the end that we may hold fast that we have,—let no man take away our crown.

Milo J. Sweet.

ALABAMA LETTER.

(Continued from page 6.)

of the morals in our country. The moral standard of almost every community is the lowest in its history. The moral standard must be set by the Church. The Church is the religious "pulse" of the community. "Feel" the pulse and you can tell what is the condition of the moral and spiritual standard of the community.

There is a prediction being made that, with the present tendency, there will be no open churches in our country within fifteen years from today! What do you say? "We need a revival!" To your knees O Church of the Living God!

Sister V. E. Kitchen has donated an Organ to the Old State Line Church, and may God bless Sister Kitchen and add to her joys of His presence "a hundred-fold" the value of the instrument. And may He sanctify it to His glory in the church to which it goes.

If the church can "Double Its Working Force" the program will be easier.

God bless the Christian Sun—its Editors and subscribers and may this be a happy new year to all. Pray for us.

G. D. Hunt.

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— *Specimen of Type* —
16 The Lord *is* King for ever and ever: the heathen are perished out
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— *Type in Junior's Bible* —
2 Take the sum of all the of the children of Is′ra-el, years old and upward, thro
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Child's ILLUSTRATED Bible
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— *Specimen of Type* —
2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin
No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges ------------ $2.50

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— *Specimen of Type* —
9 Behold, [a] O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*
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— *Specimen of Type* —
8 ¶ [2b] Jĕ-hŏi′-ă-chĭn *was* years old when he began t
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— *Specimen of Type* —
14 Like sheep they are laid in grave; death shall feed on th
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Established 1844 by Rev. Daniel W. Kerr

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

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MARRIAGES

WOODSON—TRUITT.

In a quiet wedding at the First Christian Church on Christmas morning, at six o'clock, Miss Gladys Woodson was wed to Mr. Herman Truitt, Rev. G. O. Lankford, former pastor, assisted by Dr. J. H. Lightbourne, present pastor, officiating. The ring ceremony was used. The bride is the daughter of Mrs. Sophia Woodson of the Christian Church of Burlington and is assistant organist in the church, and the groom is the son of Mr. and Mrs. Egbert Truitt of Glen Raven and is superintendent of the Sunday School of the same church. This couple is one of the most popular in the community and very widely known and appreciated in many sections of the state. Immediately after the ceremony, they left by motor for an extended wedding tour through several of the Southern states, Florida in particular. Upon their return they will make their home at Glen Raven, where the groom is owner and manager of the Truitt Grocery Store.

G. O. LANKFORD.

SASNETT—RICHARDSON.

Miss Evelyn Byrd Richardson, daughter of Mr. and Mrs. E. B. Richardson, of Waverly, and Mr. Henry Harris Sasnett of Jacksonville, Fla., were married on December 31st, at the home of the bride's parents.

The bride was gowned in blue velvet and wore a shoulder bouquet of Talisman roses.

Immediately after the service, a small reception was held following which Mr. and Mrs. Sasnett left for Daytona Beach, Fla.

Mr. and Mrs. Sasnett are graduates of Elon College and he is principal of the Blountstown High School.

After January 10th, the couple will be at home in Blountstown, Fla.

The ceremony was performed by the writer. T. FRED WRIGHT.

OBITUARIES

STORY.

Mr. James Martin Story, born in Guilford County, N. C., August 1, 1839, died at his home in Alamance County, January 3, 1935, aged 95 years 5 months and two days. He was the youngest son of the late James and Catherine Story.

On September 26, 1866, he was united in marriage to Sara Elizabeth Jane Ross, who preceded him to the grave more than fifty years; and to the union was born five children, three of whom survive, Mrs. Josephine Foster, Mrs. Bobbitt Simpson, and Mrs. J. B. Cantrell, eight grandchildren and seventeen great grandchildren.

He was married a second time to Miss Fanny B. Hankins, December 24, 1902, and he had one half-brother, Charlie, both of whom survive.

For four years he saw service for his country during the Civil War.

In 1860, Mr. Story professed faith in Jesus Christ at Bethel M. E. Church South. He later moved his membership to Bethlehem Christian Church, where he remained faithful until he was called home.

Burial services were conducted from Bethlehem Christian Church Saturday afternoon, January 5, 1935, by the writer, assisted by Rev. J. F. Apple. Interment was in Bethlehem Cemetery. May God bless the family.

G. C. CRUTCHFIELD.

MAY.

Whereas Phillip B. May has been a consistent member of First Christian Church of Norfolk, Virginia, since April 20, 1921, and

Whereas the Divine Master called him from labor to reward on November 18, 1934, therefore be it resolved:

First. That First Christian Church record its appreciation for the kind and consistent life which brother May gave to the church during these years; and

Second. That we humbly submit to the will of God that took him so suddenly and unexpectedly from us, and renew our own allegiance to Him who will soon call us to another world; and

Third. That we assure the widow and son of the Christian sympathy of the Church which prays for the presence of the Comforter; and

Fourth. That a copy of these resolutions be entered in the records of the church, a copy be sent to members of the family, and a copy be sent to **The Christian Sun** for publication.

J. M. JONES,
J. R. BROWNIE,
E. H. ROCK,
Committee.

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For information write

WILLIAM JAMES CAMPBELL, *President,*
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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

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•• THE SUN'S OBSERVATORY ••

Vaccine for Paralysis to be Offered Public.—

In an Associated Press news item of January 22nd, we find the following information, which we believe to be of public interest: "Vaccination against infantile paralysis will be offered to the public this week by Dr. John A. Kolmer, paralysis vaccine discoverer. In what he believes is the world's first clinic of its kind, the physician-scientist will put his discovery into practical use for public benefit beginning Saturday."

Destroying a Cause of War.—

Destroy this munitions industry and you immediately destroy 90 per cent of the causes of war. The fault today is that when we speak of national defense, we really speak of offensive war. Munitions makers have found their best partner in Uncle Sam. Our policy is all wrong, for we say our munitions makers should be allowed to sell to foreign markets. A new mind and right-about-face policy is needed, and it is my hope that President Roosevelt will lead us away from the program of building the largest navy.—*Senator Nye.*

Moderator Changes Pastorate.—

Dr. Jay T. Stocking, Moderator of the General Council, tendered his resignation as minister of Pilgrim Church, St. Louis, Mo., on Sunday, January 13th, and has since accepted a call to the pastorate of the First Church in Newton, Mass. It is understood that Dr. Stocking will begin his work in Newton not later than May 1st. Dr. Stocking was formerly minister of the Central Church in Newtonville, but in resuming residence and ministerial work in the city of Newton, he comes to a field that can hardly be said to overlap his former parish. Newton is a strong Congregational city, but of its eight churches of our order each has its distinctive area and field of work. The church to which Dr. Stocking goes is the mother church, founded in 1644.—*Advance.*

Filling the "Empties."—

Since the repeal of prohibition, many unlooked-for problems have arisen and have necessitated a veritable avalanche of legislation that the "repealists" had not taken into consideration. The most recent problem is that of "empties," commonly known among the imbibing element as "dead soldiers." *Business Week* of January 12th, informs us that "used domestic liquor bottles are now outlawed as public enemies in the stimulants industry. Violators are subject to a maximum of a $1,000 fine and 2 years in the calaboose. . . . When its full effects are felt, this bottle control is expected to be the hardest blow yet struck at the illicit traffic. There has been an enormous underground business in the collection of empties which were refilled, pasted with phony labels, reintroduced into the trade—often through legitimate outlets. Resale, purchase, or use (even by the original filler) is now prohibited. . . " Is it not the "fulls" and not the "empties" that are skyrocketing the number of arrests for drunken driving and other evils which arise from the use of the "much legislated" repeal product?

Race Relations Sunday.—

Race Relations Sunday falls on February 10th. The fashion has grown among our churches to observe the Sunday nearest to the birthday of Abraham Lincoln as a time for stressing the solemn necessity for rooting out the stubborn old prejudices which stick to our racial atitudes, and to bid ourselves move forward to that happier time when every man shall be gauged at his own worth, and not by the color of his skin. The General Council at Oberlin committed to the Council for Social Action the leadership in this delicate and sobering social ministry of the churches. The Council for Social Action, working in close cooperation with the American Missionary Association and the Federal Council of Churches, urges the churches to use February 10th as an occasion for stressing again and with new force the obligations of Christian brotherhood in terms of race relations. Churches may obtain suggestions for observing Race Relations Sunday by writing the Council for Social Action, 287 Fourth Avenue, New York City.—*Advance.*

Copan to Be Restored.—

The ancient Mayan city of Copan, in Western Honduras near the Guatamela border, will be restored to its former splendor, as far as architecture goes, in the near future. Work will begin at once, it was announced last week by Julius G. Lay, retiring United States Minister to Honduras. The restoration will be made by the Carnegie Institute of Washington, cooperating with the Government of Honduras. Copan was one of the laregst and most ancient cities of the Mayas, whose civilization was among the finest developed on the American Continent before the coming of Columbus. It was a great center of American culture in the early years of the Christian era in the Old World. In it was found the famous astronomical stone which revealed that the Mayas had as great a knowledge of astronomy as any people in existence at that time. The city was abandoned to the jungle about 1,000 years ago, and now lies well off the beaten track. Until about a year ago to reach it required a journey of two weeks by mule over the mountains. Now it is two hours by plane from Tegucigalpa.

"Take Murder Out of the Nursery."—

A nation-wide drive is under way to "take murder out of the nursery." It is sponsored by the Parent-Teacher Association, which is centering its attack on toy guns, holding that they lead not only to serious accidents but to actual crime. Thus, while the Federal, State, city and county agencies are concentrating movements to rid the country of its "public enemies," the parents and teachers are trying to do their bit by putting a stop to such childhood games as "cops and robbers," and the like. Pledges from school children to get rid of their toy weapons once and for all are being asked. An honor roll for all schools which obtain pledges from 75 per cent of their pupils and parents to put a stop to toy gun play has been started. "We must do away with the pernicious game of 'cops and robbers,' " said Mrs. W. F. Krahl of Chicago, humane education chairman of the parent-teacher organization of Illinois. "In one institution for the blind there are more than 300 children who must go through life sightless because their eyes were shot out by 'play guns.' " Sponsors of the campaign say the play weapons are making mock gangsters out of the nation's children.—*Methodist Protestant-Recorder.*

A Plea to the Supreme Court.—

It is good news that the Supreme Court decision in the University of California case is going to be further challenged. John Beardsley, Los Angeles attorney, representing the students who were suspended for conscientious objection to military training, has filed a petition for a rehearing, on the ground that the Court has misunderstood his plea, based on the Fourteenth Amendment, and has not decided the fundamental matter of constitutional right. Mr. Beardsley points out that his plea is based not upon religious rights or privileges, but upon the constitutional provision that protects citizens against compulsory military service in times of peace—an issue very different from that decided in the Mackintosh case. His point is made clear in this salient paragraph of the petition: "Under Federal law, enlistment in the military academy at West Point is voluntary, as are all enlistments in the Federal military establishment in time of peace. Suppose the regents of the University of New York were to impose a requirement that students take a summer course in the near-by military academy. Would any court sustain such action as 'not inconsistent with any exertion of the authority of the national government?' Would any court say that the state government may enforce military training in the United States military academy? The R. O. T. C. is as completely within the control of Congress and the War Department as is the West Point Academy. . . We maintain that compelling young men to surrender their immunity from compulsory service in time of peace in a branch of the Federal military establishment does transgress a right safeguarded to the citizen by the Federal Constitution."*Advance.*

NOTES-PERSONALS

News from the Churches.

Rev. B. J. Earp, pastor of Palm Street Church (Greensboro) and of Hines Chapel, reports satisfactory progress in his field.

The ministers of the North Carolina and Virginia Conference met at the College in their monthly meeting, Monday, January 14th. Drs. Rowland and Atkinson were absent on account of illness. Miss Priscilla Chase, who usually meets with the group, was in Ohio.

The many friends of Mrs. Jay, wife of Dr. William Jay, pastor of the Christian Church, Holland, Va., will be glad to know that she is improving satisfactorily. Mrs. Jay underwent a major operation recently at Lakeview Hospital, Suffolk, Va.

Mr. M. L. Patrick, of High Point, president of Elon Alumni Association, is greatly interested in organizing Alumni units throughout the States of Virginia and Carolina. Any one interested in organizing a new unit will please communicate with Mr. Patrick at High Point.

During the past week, the managing editor has been away from The Sun office because of sickness, except for half a day. And to complicate matters the other four members of his family have also been in bed. One member of the office force was ill last week and two have been unwell this week, but have remained on duty part time.

The pastors of the churches in North Carolina and Virginia received this week programs and suggestions to be used in observance of Elon College day. It is hoped that all Sunday Schools and churches will use the material freely. Sun., Jan. 27th, has been suggested as the day for the programs in Sunday Schools and churches.

Officials and representatives of the Congregational and Christian Churches will be in mid-year session at the First Congregational Church, Evanston, Ill., beginning Saturday, January 19th, and continuing through to Friday, January 25th. Reports from superintendents and officials of all departments of the church will be received and plans will be made for the coming year.

Rev. J. L. Neese, pastor of our Reidsville church reports remarkable increase in both church and mid-week attendance. The church is increasing in membership rapidly under Brother Neese's guidance. He is earnest, energetic and consecrated. We trust that the Lord may continue to bless pastor and people as they labor together.

We have a few interesting news items from Quarterly Reports. For instance: "Rev. H. B. Mowbray, pastor of the Demorest, Ga., church, reports concerning a school of missions held in the church—a suggestion worth passing on to other churches. Using the current Mission Study Books on Japan a concrete and thorough School of Missions was held during October. The teachers were Chaplain Walker, Dean G. C. Bellingrath, Prof. Mabel Percy and Miss Dorothea Percy—all of Piedmont College. Mrs. H. B. Mowbray was superintendent. In addition to the study there was a Japanese drama, and practical demonstration of the art of tea drinking and the art of decoration with reference to flowers."

Rev. Arnold Slater, pastor at Albemarle reports as follows: "Having been here just long enough to give my first quarterly report my observations and impressions may be a little superficial, but at least Mrs. Slater and I are learning to like Albemarle and thereby enjoy working with our people. Our Christmas was made happier by the receipt of the Parsonage Box. The Andover Church sent some very beautiful and useful gifts. Whoever is responsible for the parsonage box idea has our well-wishes. We also received some things from our Stamford Church, Conn., for which we are grateful. And to complete everything the Church School presented me with a seven-jewel wrist watch as a surprise gift. The year of 1935 is starting in a promising way —may the results justify our optimism."

Rev. Allen T. Jones, pastor of the Friendship Parish in Georgia summarizes the greater achievements in that interesting field: "At the Association the various churches gave their annual reports, which make a good subject for the closing paragraph of this December report. All of the churches of Friendship Parish have improved their physical equipment. Williams Chapel and Antioch finished paying for pianos (it is understood that these pianos are new in the sense of being new for us). Union Hill painted the church and Friendship put new pillars of brick and foundation sills under the church. Antioch has the cypress blocks cut and the money raised for a new shingle roof, and all the churches have paid in full their apportionment and per capita tax. Three have all but paid in full their share of the pastor's salary. Thirty-two folks joined the churches. The summer camp was the best ever. And in general the spirit of the church is worthy of our fine parish name, 'Friendship Parish'."

Rev. Wm. M. T. Scott, who needs no identification as the pastor of the Winston-Salem Church, writes interestingly concerning the fellowship classes: "Perhaps the most outstanding organizational activity of the Quarter was the work of The Fellowship Class, an adult class composed of both men and women. The teacher is a capable young attorney, who after teaching the class for a number of Sundays presented himself for membership in the Church. He announced publicly on one Sunday, 'I have been looking for such a Church as this all my life. I didn't know that such a Church existed, nor that its name was Congregational-Christian, but I am happy that I have found it. I want to cast my lot here. I hereby make application for church membership. I have great confidence in the message and program of this Church. It is what the South needs. There is a great future here for such a church.' Of course such a stand by a prominent man has had great effect upon his listeners. As a result of this interest, a number of new members have been enlisted. The Fellowship Class membership is now fifty, with a fine average attendance."

HERMON ELDREDGE.

Hermon Eldredge was born in East Springfield, Pa., July 7, 1866. He died suddenly January 3, 1935. He was the son of L. O. and Lucy M. Eldredge. He leaves his wife, Martha Nason Eldredge, three daughters, Miss Lucy M., Myrtle and Marian, all of Dayton, Ohio, and one son, Nason, of Ithaca, New York, two brothers, R. M. Eldredge, of Erie, Pa., and William S. Eldredge, of Chicago, Ill., and one sister, Mrs. E. B. Thayer, of Conneaut, Ohio.

He received his training in Military School at Mercer Pa. For a number of years, he was engaged in business at Erie. In 1909, he resigned his business to accept secretaryship of the Pennsylvanit State Sabbath School Association, which he held for two years. From 1911 to 1917, he was secretary to the Men's Interchurch Federation and director of religious work in the Erie Y. M. C. A. In 1917, he entered the army "Y" work and was stationed at Ft. Niagara and Syracuse, N. Y. He was later made director of all Y. M. C. A. activities at Camp Upton, Long Island.

Following the war, he returned to his work as secretary of the Men's Interchurch Federation, at Erie. While acting as secretary of the Interchurch Federation, he was made secretary of Religious Education of the Christian Church as a part of the forward movement of his denomination. He served in this capacity for ten years. In 1920, he was actively engaged in the Interchurch World Movement, particularly in the Pa. district.

In 1923 he was made full time Editor and Young People's Secretary in the Department of Christian Education in his church. This position necessitated a change in location. Consequently, he moved to Dayton, Ohio, where he remained until his death. At the time of his death, he was editor of the Sunday Schools Publications and was an official in the Christian Endeavor organization. He was a member of the Executive Committee of the General Council and Vice Chairman of the Executive Committee of the General Convention, Editor of the Christian Publishing Association, Associate Editor of *Advance,* the national organ of the Congregational and Christian Churches, and Associate Editor of the Congregational Publishing Society.

Mr. Eldredge was a man of unusual ability and was in much demand as a public speaker. He has made lasting contributions to his church and to the religious life of his day. He will be greatly missed throughout our brotherhood in all sections of the country. We will not realize how badly we miss him until we are really conscious that he is not in our midst and that we are not blessed with his great messages and fine fellowship. Not only will the church be conscious of its loss, but individuals and individual homes in different sections will be conscious of their personal losses in his going.

The Christian Sun and the church that it represents extends sympathy and prayers to the family and all.

L. E. Smith.

FROM REIDSVILLE.

Just a few lines from the Reidsville Church. We are happy in our work here. The Lord is blessing our efforts, and we are having a great time in the work of the Master. During our relatively brief residence here, we have found some fine, conscientious and cooperative people.

The first week here on our new field, the church presented us with a real nice pounding of pantry supplies. On Christmas Eve the Baraca Class presented the writer with a new overcoat, and on December 31st they supplied him with enough cash to purchase his new 1935 license plates.

On December 13th we closed a two week's revival meeting with about 75 professions and rededications. Up to date 46 have united with the church, and others have expressed their desire to do so in the very near future.

On Wednesday evening, January 9th, we had an hundred present for the prayer service.

Sunday, January 13th, we had 302 present in the Sunday School.

We are well pleased with the cooperation that we are receiving from our people here and we are looking forward to a great work in the future.

J. L. Neese.

HOW THE LOCAL CHURCH CAN HELP IN THE COLLEGE CAMPAIGN.

The effective work done by any organization will depend upon the strength of the cooperation shown by individuals. The same will apply to Elon College. It can make headway only with the supporting constituency of the local church.

The church can help in the college campaign by creating sentiment and an atmosphere within the local church for Elon. Since this institution is the backbone of the denomination, a feeling of anxiety for her success should be felt by every individual of the church. This interest may be created through a word spoken by those who have been touched by the influence of Elon. More earnest supporters of the local church would, seemingly, support the college if they were better informed about the work our college is doing within the local church. Those individuals who have been benefitted through their experiences on the Elon campus should be enthusiastic about the college campaign and help others see why the church should support her college.

A program concerning Elon should be put on in the Sunday School during the months that are devoted to the college campaign. Sunday School superintendents should comment upon the work of the college, that those who attend the Sunday School may have a deepened interest in the welfare of Elon. Pastors should speak from their pulpits in behalf of the college and its importance. All this should be done to cause those who are interested to rally to Elon's support and to create a right spirit, where such does not exist, for Elon.

Having created enthusiasm for the college, the church is now ready to show her willingness to help by giving each member of the church an opportunity to make a contribution to Elon's support. A committee should be appointed to see that all members of the church have this opportunity extended to them.

One should not hesitate because his or her gift is small, but should realize that an opportunity lies at the door of the church to face an urgent need. A small donation from each member would awaken a deeper interest for the college. Let each local church do her part.

S. E. Madren.

ELON COLLEGE AND THE LOCAL ALUMNI.

Often times former students and graduates of Elon, in different localities, do not express themselves as openly for their Alma Mater as do the graduates of other institutions. This condition is attributable in many instances to a lack of organization, and it must not be interpreted as lack of affection for Elon.

For the expressed purpose of building anew a stronger love among the people associated together in each community and toward the college itself, the Elon Alumni Association organized its first unit of the year in High Point. Here, as a matter of fact, an old unit was revived, for in 1928 a local chapter was set up.

The meeting was held in the Y. W. C. A. hut on the evening of October 24th. Miss Lucille Johnson was largely instrumental in bringing together this group. Officers for the permanent unit were as follows: M. L. Patrick, president; J. C. Whitesell, vice-president, and Miss Lucille Johnston, secretary-treasurer. A membership committee, composed of Mrs. R. H. Gunn and Mr. Clyde Farley, was elected. Mr. R. H. Gunn and Mrs. John Fambrough make up the publicity committee. Mrs. J. C. Whitesell and Mrs. Janice Edwards constitute the social committee. It is obvious by the nature of the above committees that the purpose of this local unit is, in keeping with other local chapters, to promote a closer personal relationship between Elon people here than has been done before.

Dr. L. E. Smith was present for the meeting, and, as is his wont, he talked very interestingly and sincerely about the program of the college.

The local chapter of the Alumni Association wishes to promise its cooperation to the fullest extent possible in advancing the mutual interest between Elon and her former students and graduates.

J. C. Whitesell, *Vive-President,*
High Point Chapter, Elon College Alumni Association.

OUR CHURCH PERIODICALS.

The membership of the Methodist Episcopal Church is 4,570,410. The membership of the Methodist Episcopal Church, South, is 2,689,125. The approximate number of families in the former is 904,082; in the latter it is 537,825. The total number of subscriptions of the six area *Advocates* in the Methodist Episcopal Church is 115,000, which is the paid-up subscription list. The total number of subscriptions of the General Organ and the ten conference *Advocates* in the Methodist Episcopal Church, South, is 112,000. I do not have the figures of the Methodist Protestant Church. These calculations do not include other periodicals, such as *Epworth Herald, Epworth Highroad,* or *World Outlook,* but is strictly limited to the *Advocates.* This means, in so far as the *Advocates* are concerned, that approximately only one family out of seven in the Methodist Episcopal Church, and one family out of six in the Methodist Episcopal Church, South, is a subscriber to any of the *Advocates.* This is not strictly accurate. In many instances there are those who are subscribers for two of the *Advocates.* One of the conspicuous failures of Protestantism is in the restricted circulation of Christian literature. An authority on this subject says:

"There has been a steady decline in the circulation of Protestant religious periodicals during the past fifteen years. In the ten-year period from 1920 to 1930, Catholic papers, as a whole, approximately doubled their circulation. It is an exception that a Protestant minister or Protestant church official makes an effort to push the circulation of church papers. Indeed, it is not an unheard-of thing in the Protestant church for pastors and church officials to refuse to permit their congregations to be canvassed for church periodicals. But our Catholic brethren give a whole month to arouse an interest in their church periodicals. The priests preach on the subject, and their young people are faithfully taught the value of a church paper."

While it is not a solution of the disparity between the Roman Catholic and the Methodist Churches, yet some explanation may be mentioned of the small circulation of our weekly church periodicals. Within the last few years as many as a half dozen popular weekly magazines have reached a circulation of 1,000,000 and more. A careful observer says:

"Moreover, within the past quarter of a century, the daily papers have risen to a place of power. Many of them have been devoting increasing space in the Sunday edition to religious announcements. And more recently local churches have begun the custom of carrying paid adverticing in these editions. Bulletins by local churches carry not only programs for the Sunday worship service and announcements for the week, but frequently news of the local parish and occasionally some general religious material. These are sent by mail to members of the local congregation during the week."

The tendency of all this has been to make the average church member feel that he does not need the ministrations of the *Advocates.* Again, the publication of journals specifically for clergymen tends to cool their affection for their denominational press, which must, in a measure, serve both clergy and laymen.

More serious than all of this is the breakdown of a spiritual morale, with the result of a growing secularism and sensualism. It may as well be confessed that there is a decline in church loyalty. And we put what loyalty we have to a severe test when we have to make an appeal to loyalty in behalf of inferior publications.—*Nashville Christian Advocate.*

THE UNITED CHURCH IN THE SOUTHEAST.

By Dr. W. R. Kedzie,

It was not only a distinct opportunity but a very great pleasure to visit a number of the churches in the Southeast as I had opportunity to do recently. I was particularly interested in studying the progress made toward working out the details of the union of the Congregational and Christian Churches. The bringing about of a merger of churches is more of a process than it is an event, and the adjustment of many details is required for an efficient program. When a boy and a girl are married it is a comparatively simple process, but when you undertake to merge two separate and distinct households of furniture and two separate and distinct sets of children you have a problem on your hands. This merger has been somewhat of the latter nature, but remarkable progress has been made in seeing that the children of both denominations are looked after and that no unnecessary damage is done in adjusting the two sets of household furniture. In other words, our institutions and our programs are being merged into an efficient unity with as great rapidity as is practicable. The thing that gives encouragement to this whole enterprise is the universal spirit of good-will in the churches of both denominations, as I had abundant opportunity to observe.

The Congregational Conference of the Carolinas, which has been a constituent Conference of the General Council, has voluntarily surrendered its status to become only an association in the Southern Convention. In other words it loses its status as a Conference and becomes a constituent part of the Southern Convention, thus definitely taking its part in the development of the union. It should be explained for northern readers that the Southern Convention has become a constituent Conference of the General Conference on the same basis as the State Conferences. The area of the Southern Convention has been restricted to the Carolinas and Virginia by the withdrawal of Alabama and Georgia to become Conference members of the General Council. While this has reduced the area of the Southern Convention, it has made its work much more compact and is in line with the general program of progress.

Nowhere in the country is there a better illustration of the immediate impact of a Christian college upon its constituency than is afforded among the churches of North Carolina and Virginia in their relationship to Elon College. Take the church at Suffolk, Virginia, for instance, which has in its membership fifty-one graduates of Elon College. It has always been my theory that our Christian colleges must supply not only an educated leadership for the pulpit, but also an educated leadership for the pew, and here is an illustration that is significant. It is no wonder, is it, that Suffolk church is outstanding among the Christian churches. Its commodious

(Continued on page 15.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ADVENTURES IN IDLENESS.

(*An Editorial Correspondence.*)

Life is one glorious adventure after another, and if we don't get thrills out of it, the fault is ours. Every day is different and every hour, every scene and every experience. And so we have variety and novelty and romance, compelling the most timid and stupid of us to be adventurers; to try the untried and brave the unknown!

The SUN's Editor is now adventuring in idleness, pure, genuine, unadulterated idleness. And there is romance and variety in every hour of it. It was not of his choosing; far from it. And that is where the novelty and the spice of life comes in; facing the unexpected and meeting, all unlooked for, the unannounced.

I had come to this hospital and sanitarium to try to rest and gain some strength, expecting to enjoy the broad open, the long, leisurely walks and loitering by the lake and in the sunshine. Presto! My doctor, God bless him, says, "Atkinson, not so. You go to bed now and stay there for several weeks, maybe months; this do if you mean business and want to get well." Now how is that for a change, a real adventure, a plunge in fact, into the unexpected. And so here I am, this pad and pen in hand, companions of my idleness, in bed writing a line to such as may read, to say that I am still enjoying the romantic, and finding something new and glorious to see and sing about every day and hour.

Out from my screened porch, where I am spending these blessed and balmy days, is a scene that no decorative artist can hope to equal on this earth. I will not describe it now—it would take pages and pages and more strength than I am allowed to use now. But just one tree of it. A gorgeous, grand, green willow oak. And the drapery of it. No lace curtains that man (or woman) ever wove can compare with it. The good God hung those decorations—a soft, silky, dark green moss in generous clusters, graceful folds and ribbons, rippling wavelets. Now that oak is not the same in any two hours. It changes from glory to glory, and from grandeur to gorgeousness—until you want to go out and touch the thing and shout "Stop it!" The birds come and sing to me from it, the squirrels chase each other over and through it, and the balmy breezes blow all sorts of music from it into your soul. "A poem can be made by a fool like me, But only God can make a tree." And that is the truth—if it is like this tree just outside my door.

It is genuinely delightful here in this hospital. Take "hospital" out of "hospitality" and you haven't much left. Well, hospitality abounds here in every sense. Our doctor is skilled, cheerful, encouraging. Nurses are kind, faithful, considerate; bell boys are accommodating, smiling and happy. Dr. Rowland is now rapidly climbing back to health, vigor and happiness, and his fine sense of humor, and delightful fellowship are real assets in any situation. Surely God is in this place, and makes this world of ours a place in which to live, laugh, rejoice, be glad—above all, be humble.

If the printer accepts this, and it escapes the eye of my doctor, I may write again some time. But no more now. Love to all our dear SUN family.

J. O. A.

NATIONALISM AND DENOMINATIONALISM.

Students of world affairs are saying that the greatest danger that threatens the peace of the world today is nationalism. Nationalism is not a new thing, but it has only recently come to be recognized for the danger that it is. Nationalism, in the sense that it is used by those who see in it such a serious threat, is patriotism rampant. It is the desire to see ones own nation advance that has become an obsession. It is the fear of other nations become a phobia.

If concrete examples of nationalism are desired, the world abounds in them. Italy, under Mussolini, has long been shouting about the glorious destiny to which that nation is foreodained. The Italian people have been urged with passionate zeal to sacrifice every personal interest for the good of the nation, and to be prepared to defend their nation against every danger. Ever since the close of the World War France has been loudly demanding that her security must be assured, and has been steadily building up a standing army of such a size as has been unknown heretofore in times of peace. Germany, under Hitler, is a nation with an inferiority complex gnawing at its soul and a chip on its shoulder.

The United States of America, if we are to believe the vociferous exponents of the American purpose, has no ambition for imperialistic conquests; but because of her wealth and her almost unlimited resources, is now the envy of all the other nations, and some day is bound to be the object of a destructive attack that will be made by some other nation. There is a "school of the prophets" which loudly proclaims that there is bound to be war between the United States and Japan.

The fact is that in this modern world the nations have been brought so close together that the policy of one nation becomes the most intimate concern of all the other nations. There is one great world market which determines the value of all the staple commodities. No nation is sufficient unto itself. It must either have access to this world market, or there can be no national prosperity, as we reckon prosperity today. The nation that establishes a protective tariff finds it has not only erected a barrier that keeps the products of other nations from coming in, it has also erected a barrier that keeps its own products from going out.

Interpreters of the principles of Christ tell us that what the world needs is to apply the principles of Christ to international relations. They tell us that, according to the mesage of Jesus, cooperation and not competition is the basic principle of all real well being. They tell us that, in the light of Christ's gospel, men must learn the doctrine of universal brotherhood. They tell us that men can be safe on this earth only when they have learned to love one another. Brotherly cooperation, they tell us, must be substituted for fear, suspicion and hatred.

That is all very true. No one will deny that if the truths that Jesus taught were really lived by all men that our present world dangers would be completely dispelled. But those who deign to consider the claims of the Christian gospel tell us that they are entirely impractical. They say that the teachings of Jesus are visionary, idealistic and other-worldly. They say that we have to deal with a world as it is, and with humanity as it is. They say that the world and humanity being what they are, that the only practical plan is for each nation to seek by every possible means to advance its own interests, and to be prepared to defend itself with all the weapons of modern destruction against all comers.

Now what has Christendom to show to the world in the way of a practical demonstration of the application of Christ's teachings? One very large portion of those who call themselves Christian, denies that all the rest of those who profess to be Christians are that, in any real sense. And that other part says that if those who claim to be the real Church, are that, they will have none of it. In other words, between two great bodies of those who claim to be followers of Jesus, there is a feeling of bitterness and distrust that is as deep seated and as far reaching as any that may exist between two rival nations that are not actually at war.

And what of the conditions that exist within Protestantism itself? We find that the Protestant world is broken up into many distinct and entirely separate groups. Some of these groups manifest towards others all the characteristics of armed camps. Some groups disregard the existence of all other groups, and go their own way as if they alone were the only real Christians in the world. And all the groups seem more concerned about advancing the interests of their own individual group, than they are about the advancement of Christianity as a whole.

Does a divided Christian world have a message for a secular world torn by nationalistic ambitions and harassed by national rivalries? There are many who feel that the Christian Church cannot effectively preach world brotherhood until it has learned to practice Christian brotherhood within its own ranks. It is hard to escape the conviction that so long as the Christian Church maintains its present system of denominations, it will be powerless to do anything about the evils of war-breeding nationalism. S. C. H.

EVANGELISM.

Since the days of Christ in the flesh, the question of evangelism has been to the forefront in the church's program. Pentecost released the power that brought conviction and the desire for a new life through Christ on the part of individuals.

Paul was an evangelist and recognized evangelism as a definite gift upon the part of certain types of religious workers.

The church, through the centuries, has been blessed with great souls touched by Christ, fired by the Spirit, and sent out as living witnesses to those who had not heard. Even in our day, the church has been greatly strengthened and its borders extended by evangelistic endeavors. The individual who possesses Christ and who seeks to carry Him to those who have Him not is in the truest sense an evangelist. A pastor or a laymen may be an effective evangelist. In these latter days, there seems to have been a tendency for all to labor and wait until somone comes from afar who heralds himself as an evangelist. Indeed, he may be an evangelist sent from Gord, but the responsibility is upon all who know Christ to impart Him to those who know Him not.

Soon, we will come to the Lenten season. In this season of the year, we have been accustomed to think more seriously about things religious and to strive more earnestly, ourselves, to give Christ a larger place in our lives. The nearer we come to Christ ourselves in our daily living, the more likely we are to attract those who have not yet believed. This, also, is the season of the year, quite naturally, when Christian people become more concerned about the non-Christians in their communities. In recent years, the weeks preceeding Easter have been used for the earnest presntation of the gospel with a hope that there might be a great ingathering during the weeks preceeding and on Easter Sunday. This is a most commendable custom.

The ones of us who constitute the church need that our faith should be quickened and our devotions increased. We need also to realize the responsibility that rests upon us for those who are out of the church. It is certainly the time when every pastor might, wlth profit, lay the matter of more thorough and deeper consecration upon the hearts of his people and also encourage them to cooperate with him that the church might accomplish its real mission—that of winning the lost to Christ. Can we not, as a church, in the light of our church history and our present opportunities determine that we shall increase our numbers, not simply for the sake of church, but for the sake and blessing of those who have not yet known the church in its fellowship and gospel? The pastor who fails to put forth such an effort must, of necessity, witness the tragedy of failure on the part of his church. This is the time to sound an evangelistic note in keeping with the gospel of Christ and its propagation in New Testament days. L. E. S.

THE CHURCH SERVICE.

The church does have a service of worship. The service is for all, members and non-members alike. This service is usually held on the Sabbath. The purpose of the service is to inspire its members to greater devotion and more consecrated living and to prove a winning force to those who have not believed. The songs that we sing, the prayers that we pray, and the exhortation that we give cannot of themselves accomplish these things. They may, however, prove to be the means by which such miracles of grace are wrought. These items in the average church's program of worship are employed as guides to our thinking and helpers in our seeking after God. The more perfect they are in content and presentation, the more effective they will be in bringing the worshipper and God together.

The church service should be planned with the utmost care and executed with sacred thoroughness. The program of worship should materially assist in creating an atmosphere of reverence—an atmosphere in which the best that there is in the worshipper is consciously aroused that he may receive the best that there is to be obtained from the Spirit. Such an atmosphere will produce a consciousness of the presence of Christ. No one can come consciously in the presence of Christ without desiring to free himself from all that hinders and to secure for himself all that will help. In this way, Christ is lifted up, enthroned anew; and people come in increasing numbers and with eagerness that they may find Him in His fullness, themselves.

There are still those who demand, "Sirs, we would see Jesus." It should be the aim and purpose of every service of worship plan that all who come be given the opportunity to behold Christ, that they, themselves, might be renewed in faith or transformed in life. L. E. S.

WARS OF THE FUTURE.

The writer was at a luncheon of the Civic Club, to which he belongs, recently and listened to a talk by a young newspaper man who was in the World War. He spoke on the subject of future wars and described some of the possibilities. The writer did not make notes and can only give some impressions.

The speaker made it seem quite easy for a large fleet of airships to fly from foreign shores to ours and spread death and destruction pretty generally across the country and then to land and become interned and board at the expense of the country. He pictured these planes with terrible destructive poisonous gases or dropping death dealing germs that would be destructive of human life and even drop poison which would be embedded into the ground and for years poison sources of water supply, causing death for years to come. These are just some of the terrible possibilities pictured by the newspaperman, who was of course working for preparedness.

The impression made upon the writer was that he had overdrawn his picture in the first place, and in the second place he had presented the very best kind or an argument for those who are against all wars and preparation for wars. It would seem almost hopeless to undertake to prepare ourselves against such warfare. There is no military preparation that could meet it. It would appear to be utterly hopeless and futile and the writer felt and knew that the only preparedness possible was that which made such war unthinkable and impossible. The only way to meet such a program is by building up international good will and confidence, mutual respect and a sense of international justice. It would seem almost inevitable that thinking people, thinking nations, would throw up their hands and say "this cannot be, let's get together and be friends."

As the Christian churches are more effective in preserving peace and order in our American cities than our police forces so all agencies promoting good will and brotherly love are infinitely more effective in preventing such tragic and terrible war. A Christian church and other similar agencies will do more than fleets or army planes and poisonous gases. May God help us to do our duty by the world. E. C. G.

CHRISTIANS AND JEWS.

In February, the South (at any rate Florida) will be visited by a team representing the National Conference of Jews and Christians. This conference is an outgrowth of joint meetings which have been held over the country and participated in by Jews, Catholics and Protestants. The purpose of the National Conference of Jews and Christians, is to promote "justice, amity and understanding among Protestants, Catholics and Jews." The director of the Conference is Rev. Everett Clinchy of New York, who is a member of our denomination. The team which is to hold meetings in Florida consists of Dr. Clinchy, Rev. Father Lawrence Riggs of New York City, and Rabbi Morris S. Lazaren of Baltimore. They are, as it were, "Embassadors of Good Will."

We can all share in the promotion of a more just and Christian attitude toward members of these other faiths, all believers in our common Heavenly Father, and all working for a happier and better world.

The writer recently received a letter from the pastor of three small rural churches in Western Massachusetts. This minister has spent all his ministerial life working with rural churches, and has made an earnest effort to have his churches serve the whole life of the people of their communities. It so happens that in some of these churches many of the old New England farmers have moved away and in their places have come many Jews, mostly Polish and Russian, aided by certain Jewish charities in New York. There are also two conservation camps in the vicinity of his churches. He writes as follows: "Catholic mass is celebrated every Sunday morning in my church in Otis. As the nearest Catholic church is thirteen miles away, Catholic priests from Lee started holding services in the town hall. As the basement of my church holds more people, I suggested to my church people that they invite the Catholic people to have their services there. Last year we had in our church a fellowship meeting for Christians and Jews, with Rabbi Harry Kaplan as the speaker. There is a summer camp for Jewish boys in my parish. When I first went to Otis, I invited the Rabbi there to speak in my church and he wanted me to speak in one of his services. I have spoken once every year since, and when they have had a Rabbi he has spoken in my church."

This pastor, Rev. C. H. Perry, deserves a great deal of credit for the breadth of his attitude toward the new comers in those communities. He was called upon to tell the story of his work among the Catholics and Jews at the annual State conference in Massachusetts. Nothing is gained by the promotion of ill will or religious prejudice, but much is gained by the promotion of understanding and good will.

E. C. G

OUR HAILING SIGN.

By C. Rexford Raymond.

Upon the street I often meet
A smiling lad or lass,
With open hand upheld to greet
And cheer me as I pass.

These open hands, thus lifted, bear
A mystic sign for me;
To treasures fair, beyond compare,
An open sesame.
For, faring forth upon my search
For Christ's fair reign on earth,
I see the children of the Church
Lift open hands in mirth.

O Church of Christ, the hailing sign
Thy blessed children choose,
Be nobly fit to claim as Thine
And for Thy symbol use.
Be this our sign of brotherhood
That all may understand:
"Wide Fellowship" means world-wide good,
A friendly open hand.

Southern Pines, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Conference made a net gain of five members for the year 1934. According to the reports made to the annual Conference, 328 members were received on Confession; 151 by letter; total received, 479. On the other hand, the following losses in membership were reported: by death, 103; dismissed by letter, 152; revision of Roll, 219; total losses, 474.

A study of these figures shows that the number of letters given exceeds the number of persons received by letter, one. It could hardly be expected that only one person was transferred to another denomination or that this difference is due to the failure of one person to use the letter of transfer. The figures almost balance on this point. The number of deaths as shown above, is 103. This item is a loss which cannot be avoided. It is normal and is to be expected. But there is an item of loss which should be more carefully considered; 219 persons were dropped from the church by revising the church roll.

In this conection the writer takes it for granted that the churches feel justified in revising their roll of members. Apparently these 219 persons were not considered worthy members of the church. They have been erased from the records. Facing this matter, seriously, one asks: "Is that the only alternative?" The usual reply to such a question is: "Well, they do not give anything, and they do not attend the church, why keep them on the roll?"

The writer believes that a Conference, with a membership of 9,878, should have an annual net gain of more than five members. And the duty to the unsaved has not been fully performed by adding 328 members on Confession of Faith. Three or four of the larger churches should win more than this number every year, in addition to the members added by letters of transfer. Indeed, the churches of Norfolk and Portsmouth can win more than 300 converts in one year. The churches of Suffolk and Nansemond County can do likewise. There are a number of country churches which are located in sections where a large increase from new converts cannot be accomplished. But has any church measured up to its opportunity in winning souls during the past years of its history? Have the pastors fully discharged their duty in this matter?

This is written not as a criticism, but as a challenge. During the Conference year the churches are requested to present four appeals for money, by special offerings, for the following: Ministerial Relief, Elon College, Missions and Orphanage. These Special Offerings must be emphasized by repeated presentation from the pulpit, if the apportionments are raised in full. Additional appeals will be made for the other calls of the Conference and Convention. In many churches it will be necesary to present an appeal for money at every preaching service if the pastor meets the expectation of the Conference and Convention officials in charge of these enterprises of the Church.

The church cannot go forward without money. The kingdom of God, on earth, is inseparably connected with material things. The spiritual and the material are handmaids during the present dispensation. But money is not the source of its power. And the raising of money is not its sole objective. Pulpit and press have placed great emphasis upon dollar marks and financial statistics. How does the emphasis of soul winning and religious education of converts and church members compare with the emphasis of raising money? For example this Conference (E. Va.) reported a Sunday School enrollment of 6,827 for 1934. This is a little more than two thirds of the church membership. In other words, it appears from the records that 3,051 of the church members in the Conference do not attend Sunday School. Enlist these in the Sunday School work and the church roll will not need such drastic revision. Have faith to meet the challenge of reaching the unsaved in your community and win them for the church. Make this a banner year in going forward with the Master.

I. W. Johnson.

HOW TO MAKE THE COLLEGE CAMPAIGN IN THE LOCAL CHURCH.

I take it that the average church in our Convention is loyal—loyal to the denomination of which it is a part—and that it wishes to reflect that loyalty by an earnest effort to carry out the unanimous wish of the Convention, which is the promotional agency for our churches. The Southern Convention, in session at Suffolk, Virginia, voted what may be termed "our larger budget," such budget to include provision for the various departments and institutions of the Convention. It also set apart certain periods in the church year when the local church is supposed to make an effort to comply with the askings of the Convention.

Elon College is an organized institution of higher learning of the Convention. Its services are not confined to the Southern Convention or to the members of the United Church, but its facilities are open to any and all who may come, regardless of section or church affiliation. The Convention recognizes the importance of the college and its financial needs and undertook to provide for its support, relying, of course, upon the generosity of its constituency. The report of the Convention's Special Committee provided that the sum of $12,500 should be raised for Elon College and apportioned this amount to the several conferences, with the instruction that these conferences apportion their allotment to the local church.

The responsibility, then, rests upon the local church. The majority of the conferences have provided the local church with the exact amount that it is expected to raise for the college. Now the local church is confronted with the task of raising this amount. How can it be done? There are different ways, of course; and I venture to say that very few churches will follow the same plan, but whatever plan the local church may follow, there are certain things that are necessary.

First, information. The congregation should be furnished with adequate information regarding the needs of the college and the place it fills in our brotherhood. These facts, I am sure, are evident to the average minister in our church, for he is either a graduate or a former student of the college, or he has been constantly in touch with it. In this connection, I might state that we are operating on the smallest possible budget. Approximately $80,000 is required. A little more than half of this amount will be realized from the college itself. Generous friends will make gifts. But we will be dependent largely upon the local church's raising its apportionment. I think that an average gift of $.05 per member per week, or $.02 a day for the year, would provide the amount needed for the college. The college will be supported in the future, not by a few gifts, but by small gifts from the rank and file of the church. Of course, some can and will give more largely than others; but if every one will give according to his ability, there will be no difficulty about supporting the college.

Then, too, there will of necessity be a certain amount of inspiration if the task is to be done. People do not usually rally to cold facts and monotonous figures when these facts and figures are calculated to secure from them part of their hard-earned money. But by far the greater part of the giving is done under, what might be termed, impelling inspiration. We are inspired to give by an array of facts that convince us of our duty and of our responsibility. We are inspired to give by the convincing appeal of someone who is tremendously interested in the thing that he presents. By force of logic and the power of winsome personality, he develops within us a generous attitude; and under the inspiration of the moment, we part with that which is ours, realizing that we are making an investment in a cause that is tremendously worthwhile. We are inspired to give by the need and the pressing demand of that which for a long time has been the object of our support and devotion. What we have done in the past we want to do now, and more, since the occasion demands greater generosity.

Then, too, I think that the goal in the average church could hardly be reached without personal solicitation. We need to be informed to know what we are to give and why we should give it. We need to be inspired to do that which we have been convinced we should do; but, even then, it may be that someone will have to come along and help us a bit in performing our known duty. That is, someone will have to come, solicit, and receive if we are to do our part. You know, we make up our minds, and if the opportunity were present then we would make our contribution; but if the opportunity does not present itself, we may "cool off" a bit and have a tendency to change our minds. There is nothing quite so helpful to the individual who wants to be generous than the presence and appeal of one who is greatly interested.

I am certain that if the local church is properly informed, wisely inspired, and tactfully appealed to by an efficient organization that that church, regardless of its financial strength, will reach its goal and rejoice the college with its contribution. This is to express the hope that, beginning immediately, every church in the Convention will set itself to the task of raising its apportionment for the college, which is in keeping with the Convention's askings and a part of the larger budget of the church itself.

L. E. Smith.

CIRCULAR CONGREGATIONAL CHURCH.

We observed Christmas by holding the annual Sunday School Christmas Tree service at which a delightful play was given by the children; also by a cantata given in the church by a choice group of local singers from various churches directed by our organist, Mr. P. Daver. It was entitled "Child Jesus," and included carols of many nations and of other centuries.

Some members of our church also took part in another Christmas musical program held in St. Michael's Episcopal Church by the Musical Art Club of the city. Numbers were given by representatives of seven different churches including the Unitarian and Roman Catholic. A rather striking example of Christian fellowship in music

(Continued on page 15.)

CHRISTMAS IN THE HILLS.

Once more many young hearts were made glad by the nice toys Santa brought from the Christian folks to these hills. Our Grissoms came up for the holidays and had a nice program both at Elk Spur and Rocky Ford. So it has been a real Christmas in our hills. However, there was one cloud to hide the shining stars from view. We had expected Bro. Sorrell and some of his folks from Danville, and they did not get here. The hills remember the Sorrells, and we feel our loss in not getting to see them again. Bro. Sorrell has been a faithful friend to our hills since he left this field, and his churches have sent lots of cheer to the hills each Christmas. We appreciate it a lot, and I take great pleasure in thanking those good folks and all who sent things to make Christmas a happy one among the hills.

Soon now our Grissoms will be back from school; and we will be glad, for they have grown to be a part of our hills. I have seen the daily struggle the Grissoms have put up; have seen them try many things, sometimes only to fail. Still they try again. Many times they meet with lack of understanding, lack of appreciation, and therefore get only criticism for all their work. The Grissoms have to preach to people who for the most part don't even feel the need of a church. He not only has to preach but he also has to get the people to come out to hear him, which is harder work. Here among the hills one must strive to create a desire to hear preaching before he can preach to people. So to create a desire in the heart of a hunter to leave his dogs and the hunt on Sunday to come to church is not an easy job. It would not be an easy job for an old mountaineer, much less for a young preacher from the outside world. I think at times that Grissom has a deeper understanding and more patience with the ruggedness of our hills than I have, and I am of the hills. When I see a man taking better care of his dogs and giving them more attention than his children I get a kind of silly feeling very much related to anger. And when I see children brought up in the same house with dogs, the baby take a bite of bread and the dog the next bite; or if the man has his way, the dog gets the first bite, I get another silly feeling. But Grissom looks on with patience and keeps trying.

Many times the women and children would come to church if the men would let them. The man is master in the hills. It is only in the homes that Christianity has touched that you find the old "hilly" customs passing out. In many homes here the man still tells his women folks where they may go and when. Only the light of Christianity will change these conditions and the point is—just how to make these people feel the need of a higher and finer life. The law has been busy here for years, and still every lovely scene in our hills is stained with blood of some person who has been murdered. Climb any cliff you may, and you either find blood stains upon a stone where some one lost his life in days gone by or you find the story on the lips of the people who recall the case. No, the law can do nothing. Love, alone, can cleanse these stains and make peace reign among our hills. The church alone must try the job.

Everywhere one goes he sees either the need of the church or what the church has done. This fall I had the pleasure of visiting in Lynchburg, and there I found a wide-awake church. Our little church there is going fine. I like the pastor and his wife and all whom I met there. If we had Mr. Dunn and his wife to superintend our Sunday School here it would be great. I had a lovely visit with Prof. and Mrs. Gay, and the Gays are fine. Mrs. Gay is a former student of Elon College and a loyal member of our church. Prof. Gay spoke of her loyalty to her church school. He said she was always going back, and I say—"so do the others." Elon holds her students. Why? The answer is clear. Elon is not only a college, but it is also a church college—Christian. What a difference one word can make, if that word is Christian! They never quite get away from it, but are always going back, in spirit, if not in body.

It makes me feel a pang of regret that I could not go to Elon. I feel that it might have made something of even me. However, I'm glad for others to have the things that never came to me. I may brush aside a tear, but it is not a bitter tear. I am determined never to let the things I cannot have "sour me." And so I feel with the others that dear old Elon is my college too. It has the power to make me dream. But if I get to dreaming, I'll be telling of my trip up the Valley to Lynchburg again. It was my first visit there; and I can see the river now, with the weeping willows dipping their graceful boughts into the clear water of the James, the hills rising clear and blue against the sky. But I must save my romantic "stuff" till Spring. Even an *old maid* knows that romance is for Springtime—and this is January. I watched the New Year come in over gray and rugged hills, for we have no snow this time.

"Sunshine and shadow have mingled,
In the year that has passed away;
Sunshine and shadow will mingle,
In the year that I meet today.
But hand in hand with the Master,
I fear not what it will bring,
He knows, He cares, and He loves me,
And God is in everything."

VICTORIA OF THE HILLS.

ELON COLLEGE AND THE HIGH SCHOOL GRADUATE.

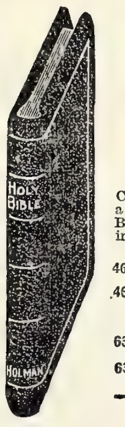
Having been a senior in high school, and during the past eight years talked personally with several thousand seniors, I have come to the conclusion that deciding the vocation to follow and the college to attend is a real problem, and the majority of us dismiss it with too little thought.

Elon College trys to be of whatever assistance possible to the high school seniors. Besides visiting and talking with them personally, we are always glad to answer any question and to furnish literature that will assist the high school senior in making up his or her own mind as to what college to attend.

I recall very vividly my senior year and the things that led me to come to Elon. I had rather definite plans as to what I wished to do in life and wrote Elon, along with other colleges, a goodly number of letters in order that I might get the information I desired. Some were late in replying, some never wrote at all, but within three days' time I had an answer from Elon. This impressed me so well that I turned from the colleges of my community (Durham) and my denomination and came to Elon. I have always rejoiced that I did, for I am convinced that the average college cannot give to a young man or woman what Elon can. Our physical plant is second to none, we have a strong faculty, a religious environment, good athletics, and a surrounding that is tuned to bring the best out of young people.

Besides a curriculum that gives to a high school graduate all the foundational courses leading to the various professions, Elon has extra departments, music, art, secretarial work, Home Economics, etc. This gives the Elon student opportunities many other colleges are not in position to offer.

GEORGE D. COLCLOUGH.



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13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīles;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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Rev. J. O. Atkinson, D. D., *Secretary.*

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Union Grove, Asheboro, N. C. ...	.95	
Ingram, Va.	9.00	
Leaksville, Luray, Va.	2.42	
Wake Chapel, Fuquay Springs, N. C.	3.36	
Youngsville, N. C.	2.00	
Henderson, N. C.	4.19	
Whistler's Chapel, Quicksburg, Va.	.55 .55	
Ocean View, Va.	2.83	
Zion, Sanford, N. C.	1.45	
Christian Light, Fuquay Springs, N. C.	1.32	
Holland, Va.	4.05	
Mayland, Broadway, Va.	1.00	
Antioch, Harrisonburg, Va.	2.31	
Mt. Auburn, Manson, N. C.	2.75	
Total		41.83

Individuals and Churches.

"A Friend," Burlington, N. C. ..	15.00

Woman's Board, S. C. C.

Received from Mrs. H. S. Hardcastle, Treasurer	1,536.00

Coin Card

Mrs. Ruth Apple, Gibsonville, N. C.	1.00	
Mrs. W. R. Michael, McLeansville, N. C.	1.00	
Mt. Auburn Class No. 2, Manson, N. C.	1.00	
Total		3.00

Total for week ending Jan. 19, 1935 ...$	1,595.83
Previously acknowledged	4,876.73
Total since Sept. 1, 1934 ....$	6,472.56

J. O. Atkinson, *Secy.*

QUARTERLY MISSIONARY REPORT.

The first quarterly report of 1934 for the North Carolina Woman's Mission Board.

Women's Societies.

Balance from Mrs. W. R. Sellars, Treasurer ....$	5.00	
Biscoe	5.00	
Catawba Springs	4.50	
Chapel Hill	6.25	
Durham	34.54	
Elon College	96.74	
Greensboro	86.50	
Hanks Chapel	4.80	
Henderson	25.00	
Howards Chapel	10.00	
Ingram	9.34	
Liberty (Vance)	30.00	
Palm Street, Greensboro	6.25	
Parks Cross Roads	2.95	
Piney Plains	6.00	
Pleasant Hill	4.20	
Pleasant Ridge (Guilford)	8.00	
Pleasant Ridge (Ramseur)	2.14	
Pleasant Union (Lilington)	4.00	
Raleigh	10.00	
Ramseur	4.80	
Union Ridge, N. C.	10.00	
Wake Chapel	32.85	
		408.86

Young People's Societies.

Durham	13.26	
Sanford	1.50	
		14.76

Willing Workers.

Durham	8.23	
Durham, Jr.	4.10	
		12.33

Cradle Roll.

Durham	3.64
Total ....$	439.59

Respectfully submitted,
Mrs. C. H. Stephenson, *Treas.*

QUARTERLY REPORT.

Report of receipt of funds of the Woman's Board of Missions, Southern Christian Convention for Quarter ending December 21, 1934.

Valley of Va. Central Conference:		
Women's Societies ....$	82.35	
Young People's Societies	6.55	
		88.90
Alabama Conference:		
Women's Societies	104.18	
Young People's Societies	10.60	
Willing Workers' Societies	4.57	
Cradle Roll Societies	2.00	
		121.35
North Carolina Conference:		
Women's Societies	386.43	
Young People's Societies	14.76	
Willing Workers' Societies	12.33	
Cradle Roll Societies	3.64	
		417.16
Eastern Virginia Conference:		
Women's Societies	721.00	
Young People's Societies	124.00	
Willing Workers' Societies	78.00	
Cradle Roll Societies	78.00	
		924.00
Total ....$		1,551.41

Report of disbursements of Home and Foreign Mision Funds of Woman's Board of Missions, Southern Christian Convention for Quarter ending December 31, 1934.

Home Missions:		
Ocean View Church ....$	200.00	
Mountain Work	300.00	
Raleigh Church	150.00	
South Norfolk Church	100.00	
Elon Orphanage	3.00	
Porto Rico	138.00	
		891.00
Foreign Missions:		
General Foreign Work		645.00
Total ....$		1,536.00

Respectfully submitted,
Mrs. H. S. Hardcastle, *Treas.*

NEWS ITEMS OF SOCIETIES.

The Woman's Missionary Society of the Hine's Chapel Christian Church asembled for its regular monthly meeting on Sunday afternoon, January 13, 1935. There was also a meeting or the Ladies' Aid Society. The attendance was good. The program was a very inspiring one on the topic of Home Missions. Further inspiration was added by the presence of Bro. Earp, the pastor, and his wife. They spoke encouragingly and offered valuable suggestions.

We are indeed glad that the women of the church have fallen in line with the great program of carrying glad tidings to those who know not our Lord in His goodness and love.

Mrs W. F. Burton.

THE MID-WINTER MEETING.

The annual Mid-winter Meeting, so called, will be held in Evanston, Illinois, January 21st-24th. This meeting has been something of a development. It began as a meeting of the Home Boards with the Home Missionary superintendents, but gradually developed until now it is a meeting of the Commission on Missions and each of the constituent Boards, Home and Foreign. This brings together all the the Board Secretaries, elected members of the Boards and superintendents of conferences, secretaries from all over the country. This is not a meeting for platform addresses, but is rather a purely business gathering at which are discussed the program for the year, the budget and methods of promotion. It has its value in coordinating the work of the denomination and also a serious facing of all necessary problems and questions. There are, of course, inspiring features and elements of the program which stimulate interest and faith and equip those who attent with the necessary information and enthusiasm for the year's undertaking.

Perhaps as important a phase of the business transacted as any is the appointing of the percentages of apportionment receipts to the various mission boards. Another important feature is the annual meeting of the superintendents' conference. This will be held this year at the Hotel LeSalle in Chicago, January 18th-21st. Among those who are to speak or lead discussions at the Superintendents' Conference is Superintendent D. Bennett of Indiana, whose topic is "The State Conference and Its Young People."

PROMISE.

The year will keep its promises to me;
Unfailingly the days will come and go;
Rivers will take their sure course to the sea;
Seedtime and harvest—these will come, I know.
The stars will go their quiet silver way;
There will be sun and rain and wind and dew;
There will be breathless beauty in each day;
There will be old loved tasks for me to do.

And I have made my promise to the year.
God help me keep it through the hours ahead;
I shall be braver, I shall banish fear;
I shall not leave a kindly word unsaid;
I shall have faith that this, my ancient grief,
Will yield at last to laughter and to song;
I shall have hope that there will be relief
For the old hurts the world has borne so long.

The year will keep its promise. Oh, my heart,
We must not fail to do our humble part.

—Grace Noll Crowell.

Little five-year-old Yvonne had been a very naughty little girl for most of the day, going from one naughty thing to another, until her actions caused her to get a spanking. At night when she went to say her prayers at her mother's knee, after praying her accustomed "Now I lay me down to sleep," she continued: "Dear God, Please make me a very, very good little girl tomorrow, for you haven't helped me much today." *—Michigan Christian Advocate.*

SOUTHEAST REGIONAL MEETING.

The Southern Convention of Congregational and Christian Churches in session at Suffolk last May voted aproval of, and ratified the decision, "to hold the first separate meeting of the Southeast Convention with the United Church at Raleigh, a year from this time." The object of this Convention is not to legislate but "to find," to point out the way and take counsel together relative to all the institutions and enterprises of Congregational and Christian Churches of the Southeast—from Washington to New Orleans. A competent program committee was named, which committee has been and is marking out a commendable program, which should commend itself and call together a large assemblage of our common fellowship throughout the Southeast .

In October (23-25), 1934, the mid-West held such a regional meeting at Grinnell, Iowa. From reports and findings, that certainly must have been a worthwhile meeting. The findings are worthy of consideration by the men and women who will likely make up or be interested in our Convention of the Southeast at Raleigh. On this account we are publishing in THE CHRISTIAN SUN this week these findings, or beginning the publication, since the length of them may require two issues. They will pay careful reading by all who care for the work, worship and welfare of our fellowship through the Southeast. In these findings, we are told, from the point of view of those gathered at Grinnell (a) of the function of the Christian College; (b) of Missions; (c) Social Action; (d) Missionary Education; (e) Standards of Giving; (f) The Cent-A-Meal Boxes; (g) Church Officers; (h) Evangelism and the Devotional Life; (i) Leaders of Youth; (j) Pulpit Supply; (k) Race Relations; (l) Christian Missions and World Peace. These "findings" certainly blaze the way if they do not map the road specifically that we are to follow in our Southeast meeting next May. They are the vital topics of the church and cannot, with impunity, be ignored. We invite all our readers to go carefully over "the findings," since they are illuminating, wholesome and helpful even to individuals who are trying to find their way in the path that leads to righteousness and to truth. J. O. A.

REGIONAL MEETING FINDINGS.

The Function of the Christian College:

The College canot function in world leadership unless there is world-consciousness on the campus. The World War which should have helped to produce such a consciousness induced a hateful and exclusive nationalism. Nevertheless there is a wholesome interest in world affairs among college students. There is no doubt but that a leadership in world affairs can be built.

A Christian College can make a particularly valuable contribution in this field. In the first place it is free from state control and therefore political influences and is left free and unhampered in dealing with thees problems. The Christian College can inculcate the Christian graces, namely; good-will, human brotherhood, humility, a hunger for righteousness and peace, and a willingness to go a second mile. These Christian graces surely provide the proper condition for the training of a new type of world leaders.

Missions:

Faced with diminishing funds for our missionary work our churches have sought new appeals and methods. They have appealed to loyalty to denomination, Church and historic work. But this appeal has not been sufficient. We have rethought, reformed and rephrased missions, but this is not enough. We have sought for new motives, but in vain. There are no new motives, we must have a rebirth of the old motives.

There are at least four enduring motives for Missions. These must be a divine concern for the welfare of others; a sympathy that will drive us to their aid. There must be zeal for religion as the only thing that will meet the deepest needs of men. There must be confidence in the unique worth of Jesus in fulfilling human life everywhere and in bringing justice and peace to human society. There must be a new sense of personal responsibility which will come only as our hearts are sensitized to the needs of men by the love of Christ and as we worship a God who requires much at our hands and leaves us no comfort until we go out to meet the needs that love discerns.

Social Action:

1. The Council for Social Action is primarily religious in its aims and methods. Created by bote of the General Council at Oberlin, at its first and only meeting, held at Portland, Maine, on September 1st-3rd, it said "We find our justification and impulse in the teachings of the prophets and of Jesus; we seek no other character. . . . . The gospel of Christ is needed for personal reconstruction and for the fighting of those scourges which destroy the human soul—hate, pride and covetousness."

2. The Council for Social Action proposes a four-fold crusade:

Justice for the worker.
Fair Play for the Farmer.
Equal citizenship rights for the Negro.
Abolition of the war system.

and abundant ilfe, so far as this can be concertedly achieved.

4. In the field of industrial relations, the General Council at Oberlin passed an incisive resolution in support of a program which will be given due consideration also by the Council for Social Action in planning its work on this field. Suggestions for activities in this and all of the other areas mentioned above, however, will be welcomed by the Council for Social Action from all other groups and individuals in the church consecrated to the achievement of a Christian social order.

5. The Council for Social Action, at its Portland meeting, issued a profoundly earnest call to Social Action on a four-fold front suggested above saying, "It is a crusade to which we are called. Crusades need crusaders. This great new movement inaugurated at Oberlin will succeed if

It is committed to no social, economic or political formulae save those consonant with the progressive realization of the human well being. In the carrying forward of its crusades it seeks the widest wisdom of the church and the hearty cooperation of all varieties of opinion to which the church gives shelter.

3. The Council for Social Action conceives its procedure to be three-fold—research, education and action. It stresses the need of exploration and proposes to keep facts ahead of oratory. At each step in this three-fold process it seeks the systematic criticism and constructive suggestion of the entire constituency of the churches. Preserving the historic right of the individual conscience, it proposes to advance the lines of human liberty the ministers and laymen in our six thousand churches respond to the General Council's action and unite for the realization of the Kingdom of God on earth."

Missionary Education:

In 1933, giving for missions ran from 25c to $2.03 per capita in this region. A majority of our states averaged under one dollar. eW may well seek for the reason. If we atribute it primarily to depression or to lack of *things* done, our diagnosis is painfully shallow and inadequate. Nothing but a lack of being earnestly and deeply Christian, on the part of many ministers and laymen, can account for it.

First of all then, ours is the task of becoming more fully Christian; for by the very nature of Christianity, to be Christian is to be missionary.

Also, when being a Christian applies to all life; personal, social, political, industrial, international and racial, we shall be on the road to solution. We live in a competitive, profit dominated, "get yours," "let-yourself-go," "have-a-good-time" civilization. The disregard for human welfare, fundamentally contradicts the universal fatherhood of God and brotherhood of man, convictions which are central in Christianity. We cannot be pirates in industry or frivolously self indulgent in personal life and be at heart missionary.

Our first task, therefore, in Missionary Education, is to become more deeply, seriously and fully Christian. Then inspiration and information will make us a missionary people. Through pulpit, Church School, Women's Society, Young People, special programs, district, state, regional and national meetings, magazines, literature, books, making and paying budgets, secretaries and missionaries—we may inform and inspire our people into missionary living and giving.

Standards of Giving:

In view of serious and continuous falling off in benevolence giving by Congregationalists, we recommend three emphases as to standards or bases of giving!

1. We should realize that the present standard of 14 per cent compared with the local expenses is too low. Other denominations have much better records.

2. In view of the diminution of large incomes that formerly furnished a greater proportion of the funds of the missionary boards, it is felt that the number of givers must be increased. Small incomes have always provided the most of the missionary money. This source of support can be largely increased.

3. With *greater* efforts in the field of missionary education, especially on the part of ministers who are the leaders and key people, and with determined optimism and faith in the missionary character of Christianity, we should sound the note of victory and refuse to cut down the world service program, but rather delve deeper into our spiritual and financial resources.

The Cent-A-Meal Boxes:

Since the contributions of the churches have fallen off 45 per cent since 1930 and are 11 per cent lower now than a year ago at this time, every promising means of securing missionary funds should be encouraged. We commend to the churches the use of the Cent-a-Meal Boxes as having already demonstrated their worth, according to abundant testimony. Some 50,000 are in circulation in Congregation churches, about 11,000 in the Mid-West. But this is only a beginning. The Regional Committee strongly commends their use, as does the General Council, and this, as far as possible, for benevolences only. The cause needs the potential resources of these boxes and the churches need the aid they afford for meeting their apportionment. They also have educational value in the way of interesting children in developing habits of systematic giving and reminding the home of the goodness of God, and the church's responsibility to give the Gospel to all the world. They are especially suited to secure gifts in a time of depression. Every consideration calls for their widespread use.

(To be concluded.)

Turning over the leaves, Phillips came upon the phrase, "Let justice be done, though the heavens fall," and quick as a flash he wrote opposite: "If justice be done, the heavens will not fall."—*The Challenge.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor,* 505 S. Main St., Norfolk, Va.

THE SOUTHEAST FELLOWSHIP.

Today I heard Dr. Daniel A. Poling in his regular Sunday afternoon broadcast as he spoke to the young people on "Sacrifice, the Spirit of Victory." He talks about things that are important and stirs one's heart to the depths. His talk reminded me that we expect to have him share in the Southeast Youth Fellowship program at Raleigh, North Carolina, May 3, 1935.

That means that every young person in our churches of the southeast who can possibly do so should be in Raleigh for that meeting. The Southeast Convention will be in session there May 1st-3rd, and the young people will have sessions of their own on the 3rd. Other youth leaders who will be there include Dr. Roy Helfenstein of Dover, Delaware, and Miss Lucy Eldredge of Dayton, Ohio.

Every section of the southeast should be represented, and every person should be there, if at all possible.

ARE YOU WORKING?

The Summer Schools, Christmas Conferences, Youth Fellowships, and all sorts of groups talk much about building a new and Christian world. Reams of material is pouring from the press daily on the need of rebuilding the world on a Christian basis. The *Christian Herald* tells of how representatives of youth meeting in New York, said to the older people present, including Mrs. Roosevelt: "We do not want to live in a world like yours."

Resolutions are good, but it takes work to make wheels go round. Talk may be very inspiring but it is worthless unless it produces activity.

Is your Sunday School class, Christian Endeavor Society, or Missionary Society busy building better worship programs, training young people in Christian living, creating sentiment against such things as war, race prejudices, alcoholic beverages, rotten movies, and loose living? Are you busy feeding the poor, ministering to the sick, bringing cheer to despondents, studying the Bible, missions, and changing social conditions, and by socials, worship, friendships and prayer really doing the things that will make a truly Christian world? It is work that counts. Those who reach the top, and those who make the world better, are those who are struggling upward in the night.

If you are in need of helps, please write the editor of this page, who is also Chairman of the Board of Christian Education. We are eager to help. Tell us your needs and let us try to assist you.

OUR SOUTHERN CHURCHES AND ELON COLLEGE.

Recent issues of this paper have been filled with messages concerning our own Elon College. Pictures and pens have been used abundantly to tell the story of Elon and the churches.

But this line has gone out to all the earth for forty years. Since the first students turned again home after drinking from the fountains of knowledge which flow at Elon, the message of Elon and the blessing of Elon have gone into our churches.

Most of our southern ministers and many of our best church workers have learned at Elon. They speak what they know, much of which they learned at Elon. Religion has had a central place in the studies and activities at Elon, and rich religious influence has flowed from Elon to the churches.

That is why the churches built Elon College, and why they now support it. The churches believe in education that is religious and religion that is educated. The churches know that this is the road towards progress, and they want to grow. The churches want religion to be central in their college, else there is no reason for a church school.

But the churches must give before they receive. They had to build Elon before Elon could bless them. Now they must maintain Elon or lose that shining light. Now is the time for all good churches to come to the support of their college.

ELON SUMMER SCHOOL DATE CHANGED.

Plans are under way for the merging of the Blue Ridge and Elon Summer School of Leadership Training. This seems to be the wise thing to do for several reasons, and is made very necessary because of reduced budgets.

Blue Ridge has been having the Student Summer Service Workers present for training before going out to work. This makes it necessary for the combined school to be held in June. The definite date has not been set, but it will probably be about the last of June. All those interested—and I hope that includes all—will please take note of the change. Suggestions concerning the exact date will be appreciated, if they come soon. Write me at once if you have an idea and it will be received with thanks.

THE TENTH LEGION.

One division of Christian Endeavor is called the Tenth Legion. Members of this group sign a pledge to give one tenth of their income to Christ and the Church. During the fifty-four years of Christian Endeavor millions of young people have signed this pledge and have found the joy of Christian stewardship. This helps to account for the marvelous success of Christian Endeavor in expansion and in constructive work. Every society should have an active leader of the Tenth Legion—one who will keep the matter of stewardship and tithing before the members.

And churches need to follow the example of Christian Endeavor in this. The Bible teaches tithing; the law commands it; the prophets urge it. Jesus said it ought to be done, and Paul assumed that it would be done even by Gentile Christians. The Church that has no other "rule of faith and practice" save the Bible will have a hard time explaining why it does not tithe.

When our churches begin to tithe they will pay all their debts and denominational obligations. They will quit saying, "I can't" and will begin to succeed in a way we have not yet dreamed. But now we are keeping the Lord's money in our own hands while we profess to follow Biblical teachings and expect God's blessings. Is this the reason why our souls are so lean ("The liberal soul shall grow fat"), and we fail to grow. My church is trying the tithing system from January 1st to Easter. If all will join in this plan, it will make the Church new. Why don't all church people tithe? They certainly would not do worse than they have the other way. Let's read Malachi 3 and put God to the test.

WANTED: YOUTH FOR THE KINGDOM.

CHRISTIAN ENDEAVOR TOPIC FOR FEB. 3, 1935.
I Tim. 4:6-16.

You might like to cooperate with your pastor and make this meeting one for the entire church.

In preparation for this meeting, study the history of Christian Endeavor found in the June and July, 1934, issues of *The Christian Herald* under the title, "The Sun Never Sets on Christian Endeavor."

Worship Program.

Theme: "For Me To Live Is Christ."

Meditation:

"Rise! for the day is passing,
And you lie dreaming on;
The others have buckled their armour,
And forth to the fight are gone;
A place in the ranks awaits you,
Each man has some part to play;
The Past and the Future are nothing,
In the face of the stern Today.
"Rise from your dreams of the Future—
Of gaining some hard-fought field;
Of storming some airy fortress,
Of bidding some giant yield;
Your future has deeds of glory,
Of honor (God grant it may!)
But your arm will never be stronger,
Or the need so great as Today."

—*Adelaide Anne Proctor.*

Hymn: "Stand Up For Jesus."

Scripture: I Timothy 4:6-16.

Prayer followed with Lord's Prayer.

Develop these thoughts:

A Christian Is—

A Mind—Through which Christ thinks.
A Heart—Through which Christ loves.
A Voice—Through which Christ speaks.
A Hand—Through which Christ helps.

Hymn: "O Master, Let Me Walk With Thee."

Have three people carefully study the following questions and lead the group in a discussion or give talks.

These questions were studied by the young people who attended the Defiance Holiday Conference, and last week this page carried the answer made by the group to the second question. The Board of Christian Education can furnish you with information relative to the other questions.

1. What Does It Mean to be a Christian in 1935?
2. How Can We Help Others to Become Christian?
3. What are the next steps in the building of a Christian World?
    a. What can Christian young people do about:
        1. Peace?
        2. Alcohol?
        3. The economic order?
        4. Missions and Race Relations?
        5. Leisure Time?

Bible Readings.

Now in the days of youth. Eccl. 12:1.
The ability of youth is needed. Matt. 19:16-22.
Getting experience in youth. Lam. 3:27, 28.
Youth can be an example. I Tim. 4:12-14.
A young man with Jesus. Mark 14:50-52.
A young man impressed. Acts 7:54-60.

E. F.

You may hang all of your medals on the front door, but it will neither keep the wolf away nor make it afraid.

I have noticed that the fellow who blows his own horn is generally out of tune with all the rest.—*Milton Lee.*

Sunday School Lesson

By Rev. H. S. Hardcastle.

PETER'S DENIAL.

Lesson IV—January 27, 1935.

Golden Text: *"Wherefore let him that thinketh he standeth take heed lest he fall."*—I Cor. 10: 12.

Lesson Text: Mark 14:27-31, 54, 66-72.

Jesus knew what was in man. He could read the human heart. He foresaw what was going to happen. He therefore, frankly told His disciples that they were going to be offended, "caused to stumble," "scandalized"—the Greek word is "skandalize," caused to fall away that very night. Just as the sheep become scattered when the shepherd is taken from them, just so would the disciples break up, desert Him, and flee. Jesus knows our divine possibilities, but He also knows our human limitations.

"After I Am Raised Up."

Jesus knew His enemies were going to put Him to death. But He knew they could not keep Him in the bonds of death. Here is thrilling evidence of his certain faith in His rising from the dead. Before it all happens, indeed before they fully understand what He is talking about, He makes an engagement to meet them in Galilee, in the old familiar scenes. Peter could not forget this incident, and when he told the story of Jesus which John Mark later wrote down in what we call the gospel of Mark, he included these significant words of Jesus—"After I am raised up, I will go before you to Galilee." On another occasion Jesus said, "I go to prepare a place for you." Let us in simple faith take the Master at His word. He demonstrated that He is to be trusted in this matter.

Although All, Yet Not I.

Simon Peter would not hear to such a thing, at least not for himself. The other disciples might be cowards, "fraidy-cats," deserters, but not he. No sir! And when the Master added insult to injury by saying that even before morning Peter would deny Him thrice, he "boiled over"—he spake exceeding vehemently, and when Peter spoke exceeding vehemently we may be sure he made it emphatic. The others might desert Jesus, but not Peter. Not much. Die with or for you, yes. But deny you, never.

It was, of course, over-confidence. It was the cause of Peter's downfall, as it has been the cause of many a man's downfall. Confidence is not only good, but necessary. But over-confidence—what woe it has caused. If any man thinketh that he standeth, let him take heed lest he fall.

So Said They All.

We sometimes forget that the other disciples also affirmed their devotion and pledged their loyalty to Jesus, but they also forsook Him and fled. As a matter of fact they did not have quite as much spunk as Peter, for he actually followed Jesus and went even into the court-yard of the high priest. It is one thing to declare our loyalty and devotion to our ideals; it is quite another thing to be true to them in the hour of testing.

Warming Himself in the Light of the Fire.

There was no harm in that. The night air was chill, and Peter stepped up within the circle of light and within the range of the heat to warm himself. That was all right. The trouble was not in where he was, but in the way in which he was behaving himself. "He was not there as an open disciple of Jesus, but was associating with His enemies as though he were one of them. He was hiding his real character and dissembling. He probably talked and jested with the servant and officers as though he were as much amused or incensed at the strange prisoner as they were themselves. It took a keen eye to detect any differnce between him and them." It is thus today. Many Christians associate with the people of the world as though they were one with them, moved by the same motives and seeking the same ends and having the same spirit. They talk and jest with them, indulge in the same pleasures and use the same means and methods as the people of the world. They may even take the same attitude towards religion and make light of it, as though it were mockery." Of course we must meet with people of this world and mingle with them, but we should always be true in word and spirit to our Master.

He Denied . . . Again He Denied . . . He Began to Curse and to Swear "Know Not This Man."

Poor old Simon Peter. Things got too hot for him at that fire. And the worst feature about it all was that is was started by a little servant girl. Sometimes it does not take much to make us deny our Lord when we are in the wrong place or with the wrong crowd. Let every young person be especially careful of the company he keeps and the places he visits. It is never easy to be true to Christ, but there are some people and some places which make it exceedingly difficult for us to be true to our Master.

As a matter of fact, Peter's downfall had been gradual, as is usually the case. Over-confidence, boasting, loss of temper—he cut off the ear of the servant of the high priest—following Jesus afar off, associating with the enemies of Jesus, denial, cursing and swearing—thus it went. Once a man starts lagging behind Christ it is so easy to go from bad to worse.

He Wept.

"And Peter called to mind the word that Jesus had said unto him, and when he thought thereon, he wept." Not because he was afraid of the penalty, but because he had denied his Lord, because he had failed Him, because he had made a sorry mess of things, because he was desperately ashamed of himself. He was truly penitent. There are few pictures in the New Testament more moving than the picture of that strong, rugged, fearless fisherman sobbing as if his heart would break, weeping because of shame and remorse. There is a godly sorrow that worketh unto repentance. It was because of this fact that when Jesus sent the message back on the first Easter morning He said, "Tell the disciples, and Peter." The tragedies of life do not come from denying our Lord, although that is bad enough. The tragedies come from lack of penitence, from callousness, from indifference. Peter is not an example in all things, but he is an example in his penitence and in his new obedience. A good man may fall, but he gets up again and strives more strenuously to walk in the right path.

In every church we must have our warriors, our workers, our financiers, our singers, the night watch of intercessors who give God no rest. Some must open the doors, some light the lamps, some teach, some preach the gospel. The smallest wheel in a big machine is able to promote or to impair the entire movement; so the most insignificant workers of the church are needed for the well-being and successful operation of the whole.

—*F. B. Meyer.*

He is a wise man that can avoid evil; he is a patient man that can endure it; but he is a valiant man who can conquer it.—*Quarles.*

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

MONDAY.

How Shall We Pay—Or—Can We.

"What shall a man give in exchange for his soul?"—Matt. 16:26.

"Is there no way to pay for prayers,
Firelight or polished floors?
How much is a honeysuckle worth
Nodding at open doors?

"How shall I pay for April rains?
What does a new moon cost?
Who can compute my debts against
Starlight as sharp as frost?

"I know the price of a velvet gown,
Rooms that are candle gay,
Street corner roses and lollipops,
Orchids, and love in May.

"But odor of cinnamon and heliotrope,
Sunlight on new-turned earth,
The way I feel when you smile at me,
Tell me, what are these worth?"
—*Helen Welshimer.*

Prayer—Our dear Father, contemplations of Thy blessings humble us. The very thought of them gives us light. When we are poor, we are rich, and even in these we shall not want. Be thou the shepherd of our souls this day. In His name we ask it.—*Amen.*

TUESDAY.

Love, Mercy.

There is a natural tendency to mercy in the human heart. However this tendency can be exercised only to the extent of pity and be nothing more than a bit of pity from the heart of a man of the world.

This is well explained in the thirteenth chapter of first Corinthians. "Though I bestow all my goods to feed the poor and have not love it profiteth me nothing." Religion without love is nothing, and a man without love is not a good man. He is one who assays to be good just to be different, different from the church and different from the way God would have him go,—a kind of self-righteous man.

To be good, one must be good for goodness' sake; he is one who would be right for righteousness' sake. Thus to love justice and mercy are Siamese-twin characteristics of a true Christian. One cannot live without the other. Justice, without love of mercy, may be upright, but it is upright like a marble column, and as hard and as cold.

Christ talks about this. Once he was asked, "Who shall be the greatest in the kingdom?" And He took a little child and set him in their midst and said, "Except ye become as little children, ye shall in no wise enter into the kingdom of heaven." At another time He said, "The greatest in the kingdom shall be the servant of all."

And so it is truly said, "If God gives a man an abundance of this world's goods, it is not that he may sit in idleness, but that he may become a benefactor of men. If he makes a man stronger than his brothers, it is not for tyranny, but that he may help the weak. If he gives a man education, it is not that he may make others his servants, but that he may utilize his learning for a blessing to humanity."

Prayer—Almighty God Thou knowest best for us. We pray Thee to sanctify us with trust of heart, and help us daily to say and do, "Thy will be done on earth as it is done in heaven."—*Amen.*

WEDNESDAY.

How Count Life.

"A man's life consisteth not in the abundance of the things which he possesseth."—Luke 12:15.

"Count your garden by the flowers,
Never by the leaves that fall.
Count your days by golden hours,
Don't remember clouds at all.

"Count your nights by stars, not shadows,
Count your life with smiles, not tears;
And with joy through all your life-time,
Count your age by friends, not years."
—*Dixie Wilson.*

Prayer—Dear Father, the giver of all good and perfect gifts, help us to find the secret wells of life's loveliness. We would know the paths laid out for us that we may choose aright and fill our hearts with a song that would be fashioned with soulful appreciation of the true, and make us what we ought to be. In His name we ask it.—*Amen.*

THURSDAY.

To The War!

"And Moses said to the children of Gad and to the children of Reuben, shall your brethren go to the war, and shall ye sit here?"—Num. 32:6-15.

Whenever there is a war for the right, you will find the tribes of Reuben and of Gad sitting at home, tending their fields and their cattle, making money, safely looking on while their brothers are risking their all for country and God. It is so in the war against the saloon, against drugs, against the debauchery of the press, against the criminal politicians, against war, and against infidelity.

Is there a greater sin than to sit still and do nothing when the call from God is to shoulder muskets and join the army of the Lord? Excuses? There are thousands of them, not one of which will stand in the Great Day.

Prayer—Lord, preserve us from cowardice! Lord, help us to be decently heroes!—*Amen.*

FRIDAY.

The Never-Old.

"Who satisfieth thy mouth with good things so that thy youth is renewed like the eagle."—Ps. 103:5.

"They who can smile when others hate,
Nor bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the never old.

"They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire of gold
The green roads of the never old.

"They who can put the self aside
And in love's saddle leap and ride,
Their eyes will see the gates unfold
To green roads of the never old."
—*Edwin Markham.*

Prayer—Dear Lord, Our God, we would be so near to Thee that if we stretched our hand out, we would feel Thine own. We would live so close to Thee that no dark experience would shake our faith. We would live so near to Thee that Thou wouldst hear our lowest whisper, yea, our yearning thoughts. This we ask for today, in the name of Jesus.—*Amen.*

SATURDAY.

We Know.

"Hereby we know that we have passed from death unto life, because we love the brethren."—John 3:14.

Christian experience brings to one not only a sense of sinlessness, but a sense of love. After all, that is the first and second commandment.

There are two types of this love. One is in persons who are self-centered and regard other people as on a lower level of consideration. The other is the unselfish life wherein the good of others and consideration for others is the actuating motive in their actions.

This is something that merely a law abiding or moral citizen can never know, because law cannot give us this experience. Law can be made in the spirit of righteousness and justice and by righteous and just people, but law can never impart to us the power to choose, of ourselves, between right and wrong. God only gives that power to all who pay the price, and it is found in love.

Prayer—Our Father, we would conquer. Give us Thy love that conquers. Give us power to tremble under foot every accusing voice. In Christ's name, we ask it.—*Amen.*

SUNDAY.

Bare Tyre.

"Thou shalt be a place for the spreading of nets."—Ezekiel 26:7-14.

Haughty Tyre, mistress of the nations, now crumbled into dust at the word of the Lord. Lovely Tyre, beautiful with temples and fair women, thou art naked for thy sins, bare rocks where fishermen spread their nets to dry them. And so it is with all iniquity.

Let us never think to make any gain out of a wrong. Let no human ingenuity expect to circumvent Jehovah. All Tyres shall gall, and be given over to fish-nets. There never has been, there never will be the least profit in the least or the greatest sin.

Prayer—I will be warned in time. I will have prudence in advance. I will not live in Tyre.—*Amen.*

WHERE THERE'S DRINK, THERE'S DANGER.

Write it over every gate,
On the church and halls of state,
On the hearts of every band,
In the laws of every land,—
Where there's drink, there's danger.

Write it on our ships that sail
Borne along by storm and gale;
Write it large in letters plain
Over every land and main,—
Where there's drink, there's danger.

Write it on the ships that fly;
Write it, pilots, sailing high;
Write it on the airplane's wing,
Let each "zoom" this warning bring,—
Where there's drink, there's danger.

Write it on the motor car,
Speeding, racing everywhere;
See the wrecks in morgue and jail;
Write lest others, too, shall fail,—
Where there's drink, there's danger.

Keep it in the nation's laws,
It shall be a holy cause;
Write it clear in every heart,
Let it be of life a part,—
Where there's drink, there's danger.
—*Exchange.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

CHRIST, THE FOUNDATION OF CHRISTIAN FAITH.

By John G. Truitt, D. D.

"The same was in the beginning with God."—John 1:2.

When we join John in the first verses of his Gospel we come upon some very academic territory. And we might ask ourselves the question: What does a congregation of men, women, young people, and children such as this care about academic questions? What does it matter whether Jesus "was from the beginning," or not? What does it matter whether He was God manifesting Himself in the flesh, or not? What do a few lines written so long ago matter anyhow, to a modern congregation bent on meeting the issues of the present day? Well, my friends, it matters a very great deal.

Because you are Christians you wish to examine the bed-rock foundations of your faith. It means everything as to whether you are deluded in your beliefs, and that some day in a crisis of life you will wake up to find them false. It means everything when all else sometime, somewhere may seem to be slipping from under you to find that a sure faith, anchored to a solid rock, holds. You are neither a fish nor a fool, to swallow whatever is handed you just because it is handed you; you want to see something of the facts of its foundation, and to know something of the logic of its implications. You call yourself Christian. Who is Christ? You worship God. What do you know about Him? You feel yourself to be but a finite creature in an earth-bound world. How can you know an infinite God in a spiritual world that all other worlds make? Yes, these are academic questions, and as a Christian you cannot escape them.

Again, for the sake of your worship, these questions matter a great deal. Worship, we say, is more necessary to the full development of man than physical food. How shall we worship with intelligence as Christians without a knowledge of Christ?

And again these academic questions do matter a great deal in making our faith so vital and active as to be a daily working tool in our hands. How much we do by faith! No saying was ever truer than "We walk by faith." And for the clarifying of our faith, giving it a practical value, and making it daily useful we need to consider Jesus, and God, and God's revelations to man.

Our text as much as says, Jesus was in the beginning with God: "The same was in the beginning with God." Our text as good as says, Jesus was God. No sooner do we read that than we say, How could that be? It is not the first time the question has been asked. When Jesus told Nicodemus that he needed to be born again, he in turn asked Him, "How can these things be?"

Let us put it this way: In so far as it was consistent and necessary for God to reveal Himself on earth He was in Jesus Christ. But someone will say, But that is not enough. What is not enough? You have not measured Jesus yet! The inspired writer of the book of Hebrews, telling of all the wonders of God, His grace, His love, His power, and His mercy as expressed throughout the Old Testament shows how Jesus is better than all the ceremonies and systems, covenants and testaments therein made. The Jesus that could stand by the well curb near Sychar and cause a poor sinner who had decided that God had forgotten there ever was such a person to look into the face of God and become a new creature; the man who could stand in the midst of a crowded house of cringing and carping critics and forgive a dying man of his sins, and then hand him his life for good measure; the Jesus who could hang bleeding, beaten, dying upon the cross, and cry, "Father, forgive them for they know not what they do"; the Jesus who could live in this old world as clean as the gates of heaven, and so holy that to touch His garment's hem was to be transformed from sickness unto health; the Jesus who could teach as He taught, serve as He served, love as He loved, and forgive as He forgave, has not yet been measured by the mind of man. He was a king that entered Jerusalem triumphantly, but you and I have seen the evidences of his kingship, after nearly two thousand years, far clearer than the multitudes who sang His praises on that day could; and yet Bruce Barton can well write an entire book in our own day calling Him the "Man Nobody Knows."

How would God act among men? Look at Jesus! How would the problems of sin, and sickness, and want, and doubt, and fear, and malice, and hypocracy be handled by God? Follow Jesus. See the touch of His hand, hear the words of His lips, see the light of His face, the genuineness of His soul, and answer your own question. "How sayest thou then: Show us the Father? He that hath seen Me hath seen the Father." You would expect those words to recur to the mind of John as he writes his Gospel story, for John is telling us over and over that Jesus is an understandable, and therefore wonderful manifestation of God in the flesh.

Hence in these opening verses of his Gospel he is saying that God is eternal, that He is the Creator, the He is life-giving, and that He is mission-giving. Look at God, says John, and then behold Jesus! The God who created the universe and is from everlasting to everlasting desired to be better known to the children of His heart and hand. Jesus is the result of that council. Jesus is the way of that wisdom and wish. Am I satisfied? If I have looked steadfastly and adoringly and faithfully upon Him, I am. Are you satisfied with God's goodness in sending Jesus so you might have a firm foundation for your everlasting faith? Then you have known Him, loved Him, and are seeking to serve Him. Yes, I am satisfied. Is Jesus satisfied?

Jesus is not satisfied unless we accept the sense of mission which He places upon our lives. It is the way of God to give work to do, to challenge to the use of our best powers, to send us to others in loving helping service. It is in verse six of these opening verses: "There was a man sent from God." God has always trusted the human heart, and offered the guidance of divine wisdom. Jesus Himself says he was sent from God. And in our lessons here we are being told that the forerunner of Jesus was sent from God. In this same Gospel we are told by Jesus, that just as he was sent from God just so is He sending us. Yes, we are satisfied with Jesus, if we know Him and love Him. Is He satisfied with us? Yes, if we go. If being sent we accept the mission and serve, it will be a constant revelation of the goodness of God to others.

And then whenever we are thanked for some deed of Christian kindness we shall begin to see the meaning of Paul's words: "Not I . . . but Christ, that dwelleth in me." And thus we shall come to know that we are "co-workers, together with God, for "The same (Christ who dwells in our hearts) was in the beginning with God."

God, being God, should have some way of making doubtful, yet anxious, men and women understand more than a flooded landscape, a smoking moutain, a burning bush, or a riven rock,—or even commandments written on stone, and he does have. "There was a man sent from God!" And greater still "God so loved the world that He gave His only begotten son . . . " And Jesus having Himself showed the way, re-sent the men, and women, and youth of the world, saying, "Come, follow me."

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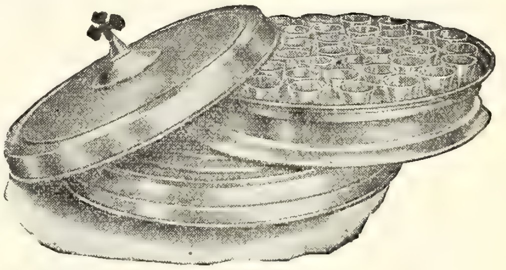

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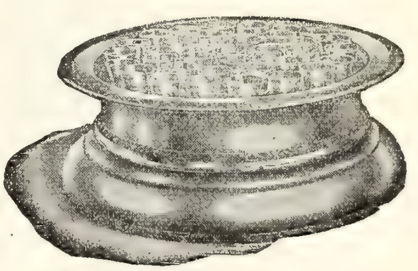

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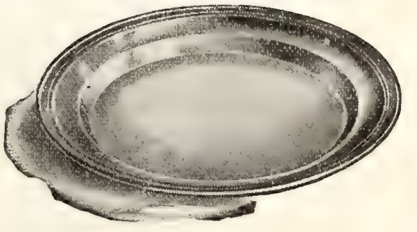

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

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I believe the most joy I ever got out of a contribution was years ago when I had more money than I have now and was holding a job with a splendid salary attached to it. I undertook to support a little child in this institution. It gave me lots of real joy to mail my check each month to support that little child.

Some years ago a little girl came to the Christian Orphanage to live. She had no other home to which she could go. By your help she has been given a chance. When she graduated in High School a friend made it possible for her to get a business education. She graduated with honors. She has accepted a good position and has gone out in the world to face its problems and make her way.

It was with your contribution from time to time that this fine young woman has been given a chance to be of service to humanity.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JANUARY 24, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Bethlehem ....$	3.98	
Mt. Zion	1.31	
Hopedale	1.00	
Howards Chapel	1.00	
Ingram	6.00	
Apples Chapel	10.00	
	———	23.29
Eastern North Carolina Conference:		
Shallow Well	1.75	
Mt. Auburn	2.75	
	———	4.50
Western North Carolina Conference:		
Pleasant Ridge	2.39	
Burlington	21.69	
High Point	2.10	
Ether	1.29	
Zion	.65	
Pleasant Cross	3.00	
	———	31.12
Eastern Virginia Conference:		
First Richmond	5.88	
Mt. Zion	4.00	
Wakefield	2.00	
Berea Nansemond	5.00	
Barretts	.96	
Cypress Chapel	5.64	
	———	23.48
Valley Va. Central Conference:		
Concord	1.04	
Antioch	3.48	
Leaksville	2.46	
	———	6.98
Alabama Conference:		
Bethany		1.00

Special Offerings.

Mrs. Dalton, support of children.	12.50

Endowments.

L. S. Holt Endowment Fund ...	150.00

Thanksgiving Offerings.

Eastern North Carolina Conference:		
Bethlehem		3.00
Western North Carolina Conference:		
Burlington, Additional	9.50	
Seagrove	5.30	
	———	14.80
Eastern Virginia Conference:		
Ivor	5.30	
First Norfolk	25.00	
	———	30.30
		———
Total for the week ....$		300.97
Brought forward		308.34
		———
Grand total ....$		609.31

FIFTH SUNDAY OFFERINGS.

Previously reported ....$		110.30
Receipts for January 14-19, inclusive, as follows:		
Eastern Virginia Conference:		
First, Richmond ....$	3.15	
Waverly	3.60	
	———	6.75
North Carolina and Virginia Conference:		
Apples Chapel	4.22	
Greensboro, Palm Street	12.40	
Pleasant Ridge	4.00	
Union Ridge	3.00	
	———	23.62
Eastern North Carolina Conference:		
Piney Plains	7.80	
Wake Chapel	3.60	
Wentworth	10.05	
	———	21.45
Total receipts for week		51.82
Total Receipts to date ....$		162.12

DOLLAR-A-MONTH CLUB.

Previously reported ....$		214.00
Receipts for January 14-19, inclusive, as follows:		
Amounts credited to churches in the Convention:		
Liberty Vance ....$	24.00	
Total this week	———	24.00
Total receipts to date ....$		238.00

L. E. SMITH.

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(*Successor to Atlanta Theological Seminary.*)

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WOMEN DRINKERS.

Every generation has had its women who could carry their liquor—and did. But if reports are true, women today take their cocktails along with the men, and bid fair to outdrink their brothers in the race for prosperity through liquor. Because of this growing custom, writers in popular journals, and even the wife of the President, have urged the necessity of educating young girls in the art of drinking.

Yet, despite society's endorsement of the habit, there is inherent in the minds of all who have at heart the good of society and the preservation of the race a deep repulsion to the drink habit among women. A drunken father of a family has always been regarded as pretty hopeless; but when the mother takes up the habit, no basis for decency in the family is left.

But women are paying the price for their indulgence. O. O. McIntyre, popular columnist, recently used a letter from a nurse in a private sanitarium which described the "rich debauchees" —young women addicts of liquor and drugs. To the columnist the nurse wrote that cocktail parties are the getaway barriers for most of the cases which finally end up in the sanitarium.

A writer in the *Wall Street Journal* of August 3rd, reports that the increase in drinking among women since repeal has produced "whiskey faces" and given a new problem to the beauty specialists. The whiskey face is described as one in which "the veins stand out, lines hard, and complexion bad." The writer says: "The duty of every person who has the American woman's beauty at heart is to get her back on the water wagon just as soon as possible."

Testimony as to the effect of alcohol on women was made by Dame Louise McIlroy, professor of obstetrics at a hospital in London. Speaking to the World Congress on Alcoholism, Dame McIlroy declared that alcoholism among women is more important than among men; that it has a more deleterious effect on the race; that its cost to the country is great in its effects upon motherhood.—*Christian Advocate.*

THE UNITED CHURCH IN THE SOUTHEAST.

(Continued from page 3.)

building and adequate educational plant would comfortably house a meeting of the General Council, and it does regularly house a large congregation and a church school developed to a high state of efficiency.

There are other commodious and beautiful churches in the group. One is immediately impressed with such a building as that of the Norfolk Christian Temple. It sets a high standard for our churches in its architectural beauty and its provision for efficient church activities. The United Church at Raleigh and the Church of Wide Fellowship at Southern Pines are examples of beauty and adequate church plants. I should like to tell the story of the eighteen or twenty churches that it was my privilege to visit, but space forbids.

A visitor from the North is immediately impressed by the size and vigor of the rural churches of the Southern Convention. In the North we have become accustomed to the idea that rural churches are fading out of the picture, but in the South we find large and vigorous church organizations in the open country carrying on a complete program of community service. There seems to be a stability in the rural areas of the South that makes possible the continuance of these strong churches.

An institution that makes a very strong appeal to the churches in the Southeast and for which there is great loyalty is the Christian orphanage located near Elon College. This institution with its commodious building houses an interesting company of boys and girls whose educational privileges are extended to include the college training offered at Elon.

The Congregational and Christian churches are well represented in educational leadership through out the Southeast with Elon College in North Carolina, Piedmont College in Georgia, Berea College in Kentucky, of distinctly Congregational origin though now quite independent, and Rollins College in Florida which is just now preparing to celebrate its fiftieth anniversary. To this list should be added Thorsby Institute in Alabama, a secondary school of high grade, and Pleasant Hill Academy in Tennessee. The Southern Convention yields to Alabama the supervision of Southern Union College, at Wadley, which after having been closed has been thoroughly reorganized and was reopened at the beginning of the school year with a modern educational program. Atlanta Theological Seminary Foundation, which is connected with Vanderbilt School of Religion, is preparing ministers on the graduate level for the southern churches.

CIRCULAR CONGREGATIONAL CHURCH.

(Continued from page 6.)

brought out by the Christmas season. It was not planned by the ministers but by the organist of St. Michael's Church.

At the last meeting of our Ministerial Union, I gave the paper entitled: "Active Cooperation of Christian Communions."

With best wishes for the coming year I am cordially yours,

GEORGE N. EDWARDS.

FROM WINDSOR, VIRGINIA.

A beautiful Christmas cantata and pageant, postponed from the Christmas season, on account of sickness, was given at the Windsor (Va.) Christian Church on the second Sunday night, under the auspices of the Young People's Missionary Society. It was the story of the birth of Christ, beautiful in design and well rendered in all of its parts. The house was crowded and a spirit of appreciation and reverence prevailed. The offering taken for the Young People's work was $7.03.

N. G. NEWMAN.

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [b]Jĕ-hoi′-ă-chin *was* years old when he began t

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OBITUARIES

BUSICK.

J. J. Busick, aged 71, a life-long member of Hines Chapel Christian Church and its Senior Deacon, was called to his reward January 3, 1935. The body was laid to rest beside his wife at Freedens Lutheran Church. Two sons and two daughters are left behind. May the Compassion of Jesus comfort them. Five miristers assisted with the service.

B. J. EARP.

HUFFINES.

Mrs. Mary Susan Huffines, for many years a member of Hines Chapel, was called to her reward on January 8, 1935, at the age of 72. The body was laid to rest in the cemetery at her church. Four ministers had part in the service: Revs. J. L. Neese, C. P. Bowles, D. R. Profitt and the Pastor. Four daughters are left without a mother. May the Compassion of Jesus comfort them.

B. J. EARP.

HANBURY.

Whereas Sargeant Charles Lee Hanbury was a member of First Christian Church of Norfolk, Virginia, for almost half a century, and was faithful in attendance, cooperative in work, liberal in giving, and consistent in living, and

Whereas Sargeant Hanbury left his earthly labors on December 5, 1934, to report to his Chief concerning his life's work, therefore be it resolved:

First. That the First Christian Church records its grateful appreciation for the long and useful life of the deceased, and

Second. That we bow humbly in submission to the Divine will and renew our efforts to carry on where our brother left off;

Third. That we extend to the family our sincere sympathy in their bereavement and remind them that the Great Comforter will sustain them always, if trust is in Him; and

Fourth. That a copy of these resolutions be entered in the records of the church, a copy be sent to members of the family, and a copy be sent to **The Christian Sun** for publication.

J. M. JONES,
J. R. BROWNIE,
E. H. ROCK,
Committee.

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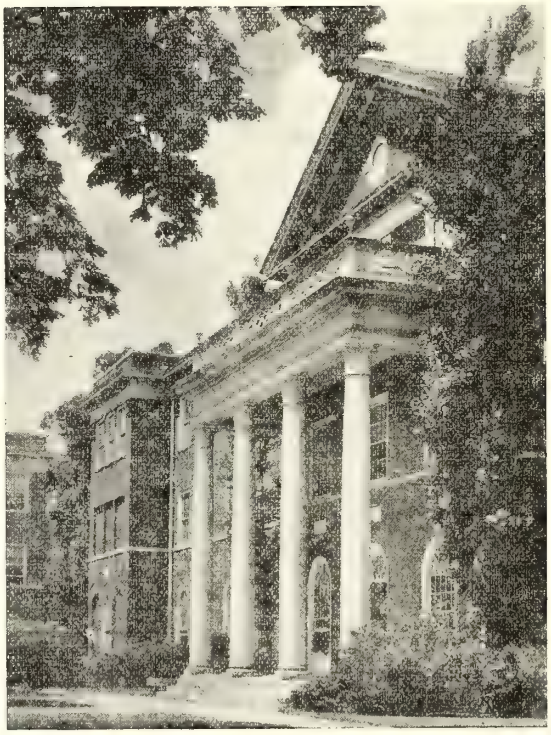

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LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JANUARY 31, 1935. NUMBER 5.

•• THE SUN'S OBSERVATORY ••

A Sanctuary for Human Beings.—

Although there are arrangements for shooting them on as large as possible a scale, nobody has started any protection-for-humans sanctuary where they cannot be shot.—*G. B. Shaw.*

World Court Rejected.—

By a vote of 52 to 36, the Senate this week rejected the resolution ratifying American adherence to the World Court in one of the surprise votes of the present session. Thus lacking seven votes of the necessary two-thirds, both friends and foes of American adherence declared that the court issue was dead for some time at least.

Christmas in Russia.—

The forty churches still open in Moscow, which used to be called the "City of Forty times Forty Churches," were crowded with worshippers on Christmas Eve. Harold Denny, special correspondent of the *New York Times,* reported that the majority of the worshippers were elderly people in rusty overcoats. Some looked as if they had once been prosperous. Some of the old women their heads covered with woolen shawls, looked like the wretched creatures one sees scrubbing hotel floors late at night. There was, however, a surprising number of young men and women among them, some well dressed and others obviously peasants, who had recently migrated to the metropolis.—*The Presbyterian of the South.*

Further Cuts in Power Rates.—

"Further reductions of electric power rates appeared in prospect yesterday," says a statement in the local press. During the past few years, there has been a gradual reduction in power rates as compared with the prices of commodities. This has been only right, because increrased consumption of power and reduced operating costs that have naturally followed should have made such reductions possible. However, electricity, today, is one of the creapest of all the servants of mankind, and it would be a serious mistake on the part of the public to demand reductions that might in any way curtail service. If the continued increase in the use of power justifies a further reduction at this time, so well and good. But reduction in rates at the cost of service, or even at the cost of a fair return on investment, will ultimately be expensive.

Cooperatives Beat Chain Stores.—

A news release from the Cooperative League of New York informs us that the average sales increase reported by member societies of the Central Cooperative Wholesale for the first half of the past year has been in excess of 30 per cent. In some places cooperative sales jumped 100 per cent in that time. Simultaneously chain store sales increased for the same period rose 9.8 and 4.6 in two instances and decreased 3.4 in another instance; all of them being widely flung organizations. Meanwhile the United States bureau of labor statistics has made a comprehensive study of consumers' cooperatives and has released a report showing that 534 cooperatives during 1933 made a net saving of 5.5 per cent on total sales, or the equivalent of a saving of 23.5 per cent if figured on capital stock. And these societies in spite of the depression were able during the years 1929-1934 to make trading gains which amounted to $7,419,999. Not bad for organizations with a total membership of 225,000. In the light of these figures, anyone who refuses to become interested in the cooperative movement because he thinks it cannot buck the chain stores is decidedly backing the wrong horse.—*The Christian Century.*

At the President's Ball.—

More than 7,000 benefit balls were given on Wednesday night in honor of President Roosevelt, and for the purpose of raising money in the fight against infantile paralysis. The President is quoted as saying: "I like this kind of birthday." All over the country gay crowds gathered, and literally millions of dollarrs poured into the coffers of this health program. Yet there is in this something that causes one to stop and ponder. Has America gone pleasure mad? If the President, instead of urging that our young people go and carouse and dance, that little children might be saved from physical suffering, had asked that these same people remain at home on his birthday, giving of their little of their much to such a cause, what would the answer have been? If attendance at prayer meeting on this night which has until recently been looked upon as "prayer meeting night" had been urged, would there have been 7,000 extra prayer meetings throughout the country? Can we dance ourselves out of the dark, or must we pray our way? Is the Church out of tune with the times, or is it following the pace set by our government? Will there arise a Daniel to interpret the hand-writing on the wall? Whither are we bound? Does the end justify the means?

Union Heads Drafting Labor Bill.—

Working behind a curtain of secrecy, trade union leaders are drafting plans to gain, if possible, dictatorial control of industrial labor in America. The Wagner Labor Disputes Bill, which was shelved by the last Congress, is being revamped, and will be supported as an independent bill, we are told, unless union officials can gain the whip hand over all industrial labor through revision of the National Recovery Act. This is being opposed by such organizations as the National Association of Manufacturers, who call upon the government to "Protect men in their right to work. . . Refrain from policies which tend to force men into labor organizations. . . Encourage local settlements of disputes. . . recognize the equal rights of minorities or individuals to bargain for themselves." They add: "We believe sympathetic or general strikes or lockouts, blacklists, and boycotts should be prohibited." Certainly there is a third element entering this dispute which should have something to say. We refer to the public in general, which seems to get short shrift from both organized labor and big business. There is no necessity for a multiplicity of laws and rules to guide employer and employee in the settlement of their problems. These problems will be solved when the Golden Rule is substituted for the rule of gold—and only then.

Do University Students Lose Their Religion?—

Winifred Cherrington Jones, writing in *Advance,* raises this question. She has tried to answer it to her own satisfaction, and her answer is, in part: "Those with whom I talked agree that a good many students in the university lack either belief or interest in religion . . . Some become confused through failure to recognize their early religious tenets and their new thinking in certain courses, especially in elementary science, . . . due largely to the fact that many of these elementary courses are taught by the younger instructors, not yet fully stabilized and so not prepared to guide wisely the thinking of those whose beliefs are being shaken; they are destructive, not constructive critics. . . There is an inclination to blame indifference more than doubt for inactivity in religious affairs." Miss Jones says, however, that "there is a belief that some of those who lose out at the beginning of their university days get their bearings as they become more advanced, though the religion they find may differ from that which they lost. One explanation . . . is that students, who in elementary science courses accepted as absolute facts certain ideas presented, come to see that they are not absolute after all, and so turn to reconsider religion." While there is some slipping away in university life, it looks "as though the slipping, in many cases, began before high school days were over." If one would summarize, it only emphasizes the need for the small Christian College as a corrective force in a world that is fast tending toward the superficial and material. University students do lose their religion in many cases, but it is not because of knowledge they acquire, but because of theories that have never been proven, and are often abandoned before the damage that they have done to the student has been corrected.

NOTES-PERSONALS

News from the Churches.

The "Editorial Correspondence" in last week's Sun signed J. O. A. should have been dated Florida, Sanitarium, Orlando, Fla.

Dr. James H. Lightbourne, pastor of our Burlington Church, was the guest preacher at the College Church last Sunday morning at 11:00 o'clock

Rev. F. Ervin Hyde, pastor of Monticello Christian Church, is confined to his bed and was unable to fill his appointment last Sunday.

Rev. Wm. T. Scott, pastor of our Winston-Salem Church, attended the mid-year meeting at Evanston, Ill., last week.

Rev. Milo J. Sweet of Elon College, and pastor-at-large for the Carolinas and Georgia, attended the mid-year meeting of the Congregational Christian Church, Evanston, Ill., last week.

Dr. Edwards, head of Physics Department of Duke University, was chapel speaker at the College Friday. Dr .Edwards gave a very interesting report on the recent meeting of scientists held in Pittsburgh. He was greatly enjoyed by faculty and students.

The readers of The Christian Sun are anxious for the health of Dr. Atkinson, who is now in Florida for rest and recuperation. Doctor is improving slowly but surely. He writes optimistically of himself and always interested in the enterprises of the church. He will appreciate hearing from those interested. His address is Florida Sanitarium, Orlando, Fla.

In the week's correspondence comes a note from Brother W. T. Meacham in which he informs us: "I am planning to enter the evangelistic work at a very early date and will appreciate an invitation from any of our pastors and members of the Congregational and Christian Churches of the Alabama and Georgia and Alabama Conferences. If I am needed write me at Route 2, Box 92, Roanoke, Alabama." Churches in these conferences anticipating a revival would do well to confer with this good brother.

Our Greensboro Church has had a most delightful and inspirational experience in tithing. About four-fifths of its membership tithed for a period of thirteen weeks, bringing the entire tithe into the church. Last Sunday they voted to continue the practice of tithing, with the hope of inducing every wage earning member of the church to cooperate. What a great blessing would come to our people if the entire membership in the Southern Convention would begin now to practice tithing as an act of Christian stewardship and of earnest worship?

ANSWERS TO DR. ATKINSON'S OPEN LETTER.

(Below we print some of the replies received to Dr. Atkinson's letter, asking for answers to the open question put in Christian Sun some weeks ago as to why the Christian Church had not grown in comparison with other denominations. The public will perhaps read these answers with interest.)

I have been thinking for some time of some very pertinent questions lying before the Western North Carolina Christian Conference. A fellow worker in asking these same questions of the editor of The Christian Sun in the December 13, 1934 number of the paper, aroused a deeper interest in the heart and mind of the writer of this article, a desire to know what others would say in regard to these questions. I have not so far been able to find anyone attempting to answer them. So by the Grace of God that strengthens and sustains me, I am giving my personal views, after much meditation and prayer that God might through His humble servant at least help us to think of the deplorable conditions in which we as ministers and laymen of the Christian Church find ourselves.

Question number one was: Why are we not growing in church membership?

I would say, in the first place, we, as ministers and church members, have so commercialized our religion that there is no inducement to those who are not members. Yet, no opportunity to know what real church membership should mean to those who join. Not until the churches prove to the world that "We are the body of Christ, and members in particular," by our daily living, will our young people have any desire to affiliate themselves with the church. Jesus Christ expects Christians to be living examples of His presence; and if we fail to live that kind of life as church members, we are not good witnesses for Christ. In the church today there is among ministers and laymen, malice, hatred, strife, and many other things that should not be. Yet we call ourselves Christian and want others to accept the sacred obligations of church membership under the existing circumstances. Let all the things that do not really belong to the Christian way of life be put aside, and Christians be governed "not by might, nor by power, but by my spirit," saith the Lord, and see our churches grow.

Question number two: Why are we not growing in the establishment of new churches?

Young ministers and some of our older ones too, have been working on plans of consolidation so that our rural churches may be carried to the city or town or several churches consolidated into one establishment so that a pastor can give his entire time to that greater church. So many of our preachers think they have too much religion to get into some poor rural churches and there do a good deed "unto the least of these my brethren," in order to do it unto him, but want some great congregation to preach to and a fat pocket-book to carry home. As long as our religion will not carry us to places of humility where the gospel is needed even without remuneration if necessary, I seriously doubt if God would be pleased for us to carry it anywhere. We are not establishing new churches because we are destroying the ones already established. God calls men to minister unto the poor, the needy, the orphans and widows. I believe God wants His church in every community and will see to it that it is taken care of if we will let Him be our guide. The ministry itself, I believe, is the cause of no new churches being established.

Question number three: Why are we not growing in our gifts and benevolences?

Speaking strictly from the viewpoint of the W. N. C. C. Conference as to why we, as a Conference, are not growing in our gifts to benevolences, the fact is that too small a percentage of the entire gifts is ever used within the bounds of the Conference. If we were able to see any returns in proportion to our gifts here in the Conference, we would more gladly give. There are churches in this Conference that need assistance in some way; and if our money were first used locally, and then, if we had any to spare, given to others, this conference would in a few years more than double in gifts. Is it fair? Is it right to take money collected from churches that make a sacrifice to do all they can financially for their pastor, and other things, and use that money where those who paid it will in no way be benefitted? I believe God expects us to let our light shine, beginning at home. Now if some plan be devised so as to care for those churches in the conference that are struggling to exist, our own people will help; otherwise, if we continue as at present, we are doomed to failure.

There are now in this conference pastors whose salaries will not pay their expenses to and from their churches. These churches can't pay; they would if they had it, yet we allow the money the conference raises to be practically all used elsewhere and then abuse our pastors and lay members because they don't give more. If we are to be good stewards let us use what God gives us where it will do the most good for the most people concerned. I don't mean we should be selfish or non-missionary, far from that; but I do say I believe that the foundation for any missionary effort must have its beginning at home. The stronger the home base, the more can be spared for others.

Question number four: Why we are not growing in consecration and a deeper spiritual life? Consecration is almost a thing considered obsolete. We forget the Lord requires a consecration of everything we possess, or else there is no rebirth. We used to tell of our consecrated lives; now we are either ashamed to tell about giving ourselves to the Lord or we have not been given. You seldom hear consecration mentioned from the pulpit or elsewhere. There can be no growth in spiritual life unless that life is first consecrated. We speak of spirituality these days in very lenient terms, and to some it has nothing to do with their being consecrated Christians. The greater the consecration, the deeper the spiritual life. We don't hold as sacred as we should the obligations we made when we accepted Him as our Lord and Saviour. We keep in touch with the great power house of God only through the consecration of our lives; and unless we have made good contact with Him, the spark within us becomes weak. And after a while, instead of a deeper spiritual life, we find ourselves among the sinful, the worldly, and the unrighteous, because we did not live the real consecrated life.

Question number five: Why are we not growing in interest for the salvation of the lost?

Many people today, according to their own judgment, think themselves among those saved. Self-righteousness has played havoc with our interest in the souls of the lost. Some say they are too good to talk with and try to lead to the Lord Jesus Christ a poor lost soul; but as I see it, if we are not interested in getting others saved, we ourselves are unsaved, our very actions showing we don't have faith in what we profess to possess.

Our preaching of today in many instances does not consider the lost. Many sermons and, I fear preachers, too, do not manifest the presence of the spirit of God. I believe such sermons and preaching are out of the order, and that such preachers have answered the wrong call. When God called me, He said *Preach The Word,* not some other doctrine, as there are many today. The Gospel is the power of God unto Salvation to every one who believeth it and accepts it as the Way of Life. When the true gospel is preached, there will be an interest in the salvation of the last.

M. A. Pollard.

Liberty, N. C.

HERMON ELDREDGE.

Hermon Eldredge, in his early manhood, surrendered his life and talents to the service of the Lord. There were three small churches in East Springfield, Pa., where Hermon lived. Soon after his conversion, he interviewed each of the three pastors and then chose the Christian Church as the one in which he felt he could best serve the Lord. Neither of his parents was identified with this church. Forty-five years later he wrote a letter to an old friend recounting the anniversary of his conversion, giving the date and the text of the sermon delivered on the occasion, Amos 7:7, when Amos saw "the Lord standing upon a wall built by a plumbline with a plumbline in His hand." The vision seems to have remained with Hermon as a motto for his life's work.

Hermon was proud of his name. He liked the "o" in Hermon rather than the usual "a", doubtless because it recalled Mount Hermon and the Psalmist's words, "My strength cometh from God, who built the hills."

Not long after Brother Eldredge's conversion, he was engaged as a clerk in a dry goods store in Erie, Pa. He soon found work for the Master in gathering the neglected children of the city into a Sunday School. He found an empty room in the third story of an old hall down near the railway station. This desolate place was occupied until a lot was purchased and a chapel built. A pastor was engaged, and a church was organized.

The Christian Endeavor Education Society was ther~~e~~n in its infancy; but soon a society was organized in the little church and Hermon became one of its enthusiastic workers.

The Erie Christian Conference elected young Eldredge as its secretary. His beautiful handwriting and his diction made him a popular scribe so his services were called for in many organizations during the remainder of his life.

After a few years of experience in business, he and a partner began business as interior decorators. Soon he found himself too closely bound to secular business, which hindered the real purpose of his life; so he gave up his partnership, suffering a severe financial loss, and gave all his time to the Lord's work in the employment of the Penn State Sunday School Union.

This work was followed by religious work in the Erie Y. M. C. A. In the meantime, he became acquainted with the great John R. Mott. When the President appointed John R. Mott to organize the Y. M. C. A. in the army, the latter chose Hermon Eldredge as one of his helpers. Mr. Eldredge was placed in charge of Camp Upton, Long Island. One of his many tasks was to keep harmony among the Protestants, Catholics and Jews, assigning to each his proportionate share of the use of the various buildings. Mr. Eldredge was so thoroughly Christian; so broadminded and practical that he was eminently fitted for this task.

Brother Eldredge realized the great need of thoroughly equipped leaders for the young people who were just approaching the realities of duty and the privileges of service in this age. To this need he gave his strength and life. He did not excuse himself but traveled day and night, making the train his study in order to reach his engagements and depriving himself of the society and comforts of home. He was editor of Sunday School literature and supplies and held a place on the International S. S. Lesson committee for years.

Hermon Eldredge was strongly in favor of Christian union. He was heartily in favor of the merging of the Christians and the Congregational churches. He explained misunderstandings and ironed out difficulties.

When Hermon's call came he was ready. His Sunday School Quarterlies were prepared. One of his last efforts was giving time and good judgment for the benefit of the cause of aged ministers and their widows. The last call found him ready. With a smile he said to his loved ones, "If this is good-bye, it is all right."

Bro. Eldredge had prepared his three daughters to carry on his great work. Lucy is an alumna of Elon College and is well trained as a leader of young people. Her two sisters are teachers, one in Cincinnatti and one in Dayton.

Hermon Eldredge is not dead or asleep. His mortal body only was worn out by strenuous service and laid away. His real life, his spirit, still lives. He was freed to join the saints in Glory and to receive his Lord's welcome "Well done."

MYRON TYLER.

REGIONAL MEETING FINDINGS.

(Continued from last week.)

Church Officers:

Our times call for more effective Churchmanship. eW believe that the greatest unworked field for effective service to the Churches is that of trained church officers. It would be eminently worth while for pastors to take the trouble to train church officers in some such manner as teachers for the Church School are being trained.

The method now used by some States of official visitation with officers of churches, especially if followed up later by the pastor can result each year in bringing the whole task of the church before those who are responsible for its policies.

Evangelism and the Devotional Life:

Three questions regarding this subject were raised and discussed:

1. Is the tide of devotional life in or out in our churches?

The tide is out. The shallows and mud flats of our spiritual shores are plainly visible. Only by stimulating definite religious experience in our church members can a farther recession be stopped.

2. Is the word "Evangelism" meaningless in our churches?

The day of mass evangelism or the revival meeting, so largely responsible for Protestant America, will not work today in our churches. There are two other methods which are being used as substitutes. Cultural or educational evangelism, and visitation or personal evangelism. These two are not doing for our day what mass evangelism did for a former generation. It is felt that while they are intellectually more tenable they too often lack a vital religious experience— they neither introduce man into a conscious relation to God nor into a vital fellowship with man.

3. Are personal religion and Kingdom passion vital forces in our churches?

Personal religion is too often discredited with the result that there is no Kingdom passion left. There seems to be a definite, traceable relation between personal religion and a passion for missions of all kinds.

Leaders of Youth:

This group considered the values of the proposed Pilgrim Fellowship, the statement of convictions, and the new program based on the theme, "Christian Youth Building a New World." The following points were commended:

1. The name, "Pilgrim Fellowship," as a fitting recognition of a rgowing fellowship through Summer Conferences and seasonal Rallies, of 180,000 Congregational young people, should make us more aware of a wider fellowship and lead to farther promotion of it. The emphasis is to be an fellowship rather than on organization or program. It is to be sugestive of the spirit of the pioneer in the courageous adventure for the Ideals of Jesus.

2. The leaders of youth, representing more than forty denominations and above ten million young people work out together a tentative statement of convictions and a common program, the theme of which is "Christian Youth Building a New oWrld." The areas included in this program are: a new person, a new church, a new community, a new nation and a new world. This means that the Pilgrim Fellowship will participate in the whole program of the church and cooperate with youth of all denominations in an earnest endeavor to build a new world on the life and teachings of Jesus.

Pulpit Supply:

The situation with regard to unemployed ministers and pastors who need change, has become tragic. The problem is so difficult that it is felt that additional facilities should be created to help handle the situation.

After careful consideration and full discussion it is the opinion of the Mid-West Regional Meeting, in order to facilitate the settlement of pastors and the supply of vacant churches, that it is wise at this time to supplement the existing machinery for this purpose by the establishment of a Committee not to exceed 10 or 12 to be known as the Mid-West Settlement Committee; and we request the Executive Committee of the General Council to proceed to the constitution of such a committee.

Race Relations:

The Christian program for all race relations is primarily to be an endeavor to liberate each group, especially the underprivileged white, from the chains of fear, pride, prejudice and selfishness in order that these groups may be free to be Christian in their atitudes toward each other. The best liberator is enlightenment—an appreciation of anothr's history, culture, and contribution to the whole, and a reverence for personal worth.

This program must involve the adventurour discovery of the ideal, its fearless proclamation, implementing it intelligently and believing in it passionately.

Christian Missions and World Peace:

Science has made the world a neighborhood: Only religion can make it a brotherhood. The east and the west have met. The question now is whether the meeting shall be as blood brothers, or as mortal foes. If our religion is to become an effective instrument of peace, we must incarnate Christ in the social realities. Several practical ways are immediately apparent.

1. Divest Church Boards of any posible investment in munitions business.

2. Invest in exchange students sending our own young people abroad and training native leaders here.

3. Encourage our State Department in investing in peace promotion.

4. Receive humbly and gratefully the Christianity that comes back to us enriched for having passed through the mind of the Orient. The vision of the exiled disciples has become a reality. There is no moral sea, but rapid transit has not brought the Kingdom of God. Only Christ can bring heaven to earth.

SUPT. CHAS. C. BURGER, *Chmn.*,
MRS. ALBERT W. PALMER,
MRS. R. A. HOLVENSTATER,
SUPT. C. H. BURDICK,
REV. S. C. PEABODY,
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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE TRAINING OF ADULTS.

Sunday Schools are generally thought of as designed primarily for the teaching of children. No one would question the importance of that phase of Sunday School work. But since the organized class movement, and the emphasis that has been given to the Baraca and Philathea organization, the Sunday School can no longer be thought of as an organization that majors in work with children.

A great deal of time and energy has been expended in building up adult departments and classes, and frequently one would gather that these organizations are ends within themselves. The thought has been that it is a fine thing to have a large class, with a splendid record for attendance. Most of the efforts in behalf of the class have been directed to the end of keeping the class going.

Perhaps if the teachers of such classes were to frankly examine the purposes that they have had in mind, they would have to admit that their main purpose has been to interest the members in the class discussions and to keep them coming. Where there has been a more serious purpose, it has generally been to give an explanation of the lesson text, and from the text to draw those truths that apply to individual and personal morality.

If there is any truth that needs to be seriously considered today, it is the fact that the adults of this generation desperately need educating. We have been thinking of our responsibility for training the coming generation. Someone has said that the only way to do much for the coming generation is to improve the present generation. It may be that we have been thinking too much about the future, not aware that a hopeful future can come only out of the present.

Thoughtful critics are saying that much of the work that is now being attempted by the Sunday School for the children can only be done successfully by the home. Teachers of children are well aware that what they are trying to do can best be done by the home; but say that the home is not what it ought to be and is not doing what it ought to do. Herein lies a tremendous challenge for the adult department and the adult class. A great many of the home makers are members of adult classes, frequently coming to the Sunday School for the express purpose of bringing the children. If the Sunday School is all that we have believed it to be, then certainly it ought to be able to so train parents that those who desire to do so may know how to make their homes soundly Christian.

Another objective that might well challenge the adult class is to train adults for Christian service through the church. It is a well known fact that in the average church not more than half the enrolled membersip of the church is actively engaged in the work of the church. Many of these inactive members have completely separated themselves from the influence of the church; but some of them are pretty regular atendants of an adult Sunday School class. The class could have no better objective than to make of all its members faithful workers in the church.

Then there is the question of the relationship of the individual to the complex and intricate problems of the day. The attitude of the average individual toward these questions is largely molded by public opinion. Public opinion in turn is frequently determined by the propaganda that is put out by agencies and organizations that have a selfish end to serve. It is amazing to note how little public opinion is influenced by Christian principles. The adult class has an opportunity of the Christian pulpit. For there is in the class not only a place to set forth the teachings of Jesus; but there is also opportunity to hear the viewpoint of the individual members and to answer questions that may have arisen in his mind.

It needs also to be remembered that the work that is done in the class is never limited to the individuals who are reached directly through the class. Every one who is taught becomes a medium for conveying the truth to others. The adult classes of the modern Sunday School ought to be the most potent influence for good in all the community. The adults of the Sunday School must be trained to render the largest measure of service. No organization has a future that does not give its members the consciousness that they are contributing in a definite way to the general welfare.

S. C. H.

THINGS NEW AND OLD.

Since the General Council at Oberlin, our minds have been very much taken up with the problems raised by the creation of the Council of Social Action. The significance of this new board in our denomination will be disclosed as the program develops. We wish to call attention, however, to the fact that it is simply a development of that which has been long a factor in our denominational life. Just what new program or progress may develop we are aware of the fact that our denomination has had a long history of interest in the social gospel.

The writer, having been a member of the Congregational wing, can speak more especially of the contribution made by the Congregationalists to the problem of this thing known as the "Social Gospel."

There have been three great leaders in the early development of the "Social Gospel" and we might say, *the* three great leaders. Dr. Washington Gladden, Pastor of Churches in Massachusetts and Ohio, was the first Christian minister to face such problems as the relationship of capital and labor, for instance. His passion for social justice and his early writings undoubtedly furnish the source of this movement. Following him came Josiah Strong, whose book, *Our Country,* was one of the best sellers of its day and tremendously affected Christian thinking and the sense of responsibility on the part of Christian people and especially the Christian churches for a Christianized social order.

Thus came Dr. Graham Taylor. The writer was a member of his church as a boy and has always thrilled to his tremendous enthusiasm and his devotion to the great cause of social justice and human goodwill. He began this work in the old Fourth Church in Hartford and was called to a chair of Christian Sociology and then to the Chicago Seminary, the first teacher of the future ministers along the line of the "Social Gospel." He then founded Chicago Commons, a famous social settlement and has battled for a generation against the evils of the great city of Chicago and written tremendously along this line. He is an old man now—over eighty—still fighting, still thrilled with the challenge of the hour.

Is it any wonder that the denomination has taken such a great interest and felt so deeply concerned about the social order and the matter of Christian brotherhood in human relations?

E. C. G.

PRISONERS OF HOPE.

The world is in the depths. We are all prisoners, caught in the mesh of circumstance. The rescue of society depends on those of us who are prisoners of hope. Our high hopes for social welfare must never let us submit to a sluggish acceptance of social injustice. In the chains of adverse circumstance, we must believe in the final power of fair dealing and honest toil. Failure would consist in feebly saying that "the end justifies the means," putting immediate relief above the sanctions of justice.

The Old Testament story of Joseph, the dreamer, in prison for years, finally the released leader of his race, shows us how we may conquer the depression by the power of the spirit. He did not sulk. Too many of us are like peevish children who take their dolls and go home. We "resign from the committee" and refuse to carry on in the face of immediate disaster and defeat. Nor did Joseph spend his prison years meditating revenge. It is our most insidious temptation when caught in the mesh of evil to lash out against the whole system and try to tear down society itself. Joseph got busy where he was in the prison. Many a man who only recently had an executive position of power is now walking the streets selling things from door to door in his refusal to be defeated.

Many, like Joseph of old, are in the prison house of poverty, not because of our own sins, but because of the collective sins of society. War has robbed us. Crooked directors of great corporations have robbed us. Racketeers allied with politicians have exacted tribute in every market place. Unfair tribute exacted from industry has crippled the power to buy until our factories stand idle and food rots in the field.

Entangled in these chains of slavery, there is still left to us the way of faith. We may still believe in our visions of a God who will lead us out of prison, if we stand firm in those convictions of fidelity to the eternal justice. We shall not call black white. We shall not condone robbery. The market place must be purged so that bankers and brokers can no longer steal the savings of the people under the guise of selling securities. The profit motive in industry must no longer be the controlling factor. The worker must have a fairer allotment of the products of his toil. But supremely it must be true of each of us that in the confusion of this emergence from a predatory age we must ourselves be sure that we are neither cowards nor villains. We must believe in our vision of God and be confident that the Realm of Good Will cometh.

C. R. R.

THE HOUR OF WORSHIP.

It is the custom of professing Christians to come together at a common meeting place of worship. "Behold, how good and pleasant it is for brethren to dwell together in unity," saith the Psalmist. The apostle commanded, "Forsake not the assembling of yourselves together." It is said of Christ that "as His custom was, He went into the synagogue on the Sabbath day." From the early beginnings of the church, there have been definitely appointed hours for worship. In this country, it is our custom for the members of the church to gather for worship on the Sabbath, usually at 11:00 A. M. and at 8:00 P. M.

At any rate, whatever the hour may be, that hour is important and should be regarded as a privilege. The hour of worship should be interesting to the worshipper—so much so that his mind would be halted in its wanderings and fastened upon Him who is worthy of our devotions. The hour of worship should be spiritual—so much so that the worshipper's own experience would be greatly enriched. The hour of worship should be decidedly helpful to the worshipper—so much so that he would anticipate the privilege and plan never to miss it.

If the hour of worship is to be a blessing to the worshipper, it must be carefully and thoroughly planned. It must be planned in consideration of the worshipper's needs. The content of the worship program should consist of prayer, praise, and exhortation. Usually, we sing hymns, pray prayers, and preach sermons, which is all good and well provided they are well prepared, pleasingly presented, and on time. This, as a rule, is the minister's responsibility. A service badly prepared falls short of its goal. A service well prepared but started at a late hour loses its larger effectiveness. Anything that is worth doing is worth doing well and on time. The hour of worship is vital to our Christian faith and must be observed if the church is to abide. Recently, I was the speaker at a church service. The service began fifteen minutes late. From certain officials of the church, I learned that usually the hour for the beginning of worship has passed before the service is started. It is useless to say that the service was not as effective as it otherwise would have been. The choir or those in charge of the music have a great responsibility. They have the responsibility of beginning the worship and of closing the same. The pastor should give the choir instructions to be in its place and begin the service on time, regardless. When once the congregation is convinced that the service will begin promptly and that it will close at a reasonable hour, restlessness and anxiety as to time will be eliminated, which is a very helpful thing in conducting an effective hour of worship.

The entire program—music, scripture, prayer, and sermon—should be planned with the ultimate aim of delighting and benefitting the worshippers—the ones who sing and speak and the ones who listen and receive alike.

L. E. S.

COUNTERFEIT.

Thursday morning of last week, as I came out of the National Bank of Burlington, North Carolina, I came face to face with one of the tellers, whom I know very well. He displayed a $5.00 bill that he had just received from Washington, with the word, "counterfeit," stamped in red ink on both sides of the bill. I looked at it and handled it. So far as I could tell, it was real money. It had all the outward earmarks of legal tender, but the authorities in Washington knew more about this particular bill than I and they had declared it worthless. From the general appearance of the bill, it had been in use a long time. Evidently, it had passed through many hands, made several purchases, and settled different obligations, but finally at the end of its business career was adjudged a fake.

I found myself wondering if many professing Christians are not of the same type. They claim to be Christian, their neighbors speak of them as Christian, they are greeted and received as members of the Household of Faith at different places and on different occasions. But how do they appear before the Judge? He said on one occasion, "How hardly shall they that have riches enter into the Kingdom of Heaven?" That is to say, "how hardly shall they who have riches for themselves, for their own satisfaction, and for their own indulgences and their own pleasure, who regard not the true source of wealth, who fail to use wealth for the purpose for which it was lent them—how hardly shall they find themselves eventually and eternally within the Kingdom of Righteousness?"

And again He said, "Not everyone that saith Lord, Lord, shall enter into the Kingdom of Heaven but he that doeth the will of my Father which is in Heaven." That is to say, professions alone, declarations of faith within themselves, will not avail; but a life that renounces its own will and adopts the will of God in the disposition of life and life's possessions will eventually find an abundant entrance into the Kingdom of God.

In seeking to determine the reality of religion in the individual life, the apostle declared that the same consisteth not in confessions of faith or in proclamations of beliefs in certain principles but in the Spirit Himself. "If any man," saith he, "hath not the spirit of Christ, he is none of His." That is a hard saying. It cuts straight through a man's life and lays the secrets of the same bare. Regardless of professions or beliefs, the fruits of life determine its realities and its genuineness. If we have served the spirit of Christ, if we live as He lived, serve as he served, die as He died, then, indeed and in truth, we are His.

L. E. S.

STARS BEGIN TO GLIMMER IN THE NIGHT.

(The following is furnished for the benefit of the readers of the SUN by Rev. John R. Scotford, Acting Secretary of the Commission on Missions.)

AS THE CHURCHES CLOSE THEIR APPORTIONMENT YEAR.

The Record for 1934.

	1934	1933	Loss	Per Cent Loss
American Board..	$ 560,396	$ 623,804	$ 63,408	10.16
Home Boards ...	441,136*	486,505**	45,369	9.33
State Conferences and Home Missionary Societies	387,717	408,866	21,149	5.17
Total	$1,389,249	$1,519,175	$129,926	8.6

*Includes $14,009 reported by three states for 1934, used by their own Boards for Ministerial Relief.

**Includes $13,028 reported by three states for 1933, used by their own Boards for Ministerial Relief.

For the fourth consecutive year the giving of our churches for the support of home and foreign missions and the state conferences has shown a decline. However, this is the smallest loss during this period.

1931 showed a loss over 1930 of 16.7%
1932 showed a loss over 1931 of 17. %
1933 showed a loss over 1932 of 22. %
1934 showed a loss over 1933 of only 8.6%

These figures offer two grounds for encouragement.

The rate of loss declined steadily throughout the fall. At the end of the first nine months, the figure stood at 10.9%. No miracle happened at the close of the year, yet at the end of the quarter in which the heaviest receipts come in this percentage was reduced to 8.6%.

Even more heartening has been the record of individual states. From 1931 through 1933 no state making any appreciable contribution to missions registered a gain. But in 1934 a number of minus signs were turned into plus signs. This honor roll begins with the Southern Convention of Christian churches which has done so well that that Southeastern states are the first section of the country to report a gain over last year.

Although the Mid-West as a region is slightly behind last year, individual states have made gains. These with plus signs in their statements are: Michigan, Indiana, Iowa, Colorado, Oklahoma, Montana, Arizona, New Mexico, Idaho and Texas. On the Pacific Coast, Oregon made a gain, as did the Evangelical Protestant churches and the German churches.

A considerable number of conferences ended the year in a "stand-still" situation with the giving very nearly equal to that of 1933. On the list we find Maine, New Hampshire, Pennsylvania, Minnesota, Missouri, Nebraska, South Dakota and Washington.

The real losses of the year occurred in Massachusetts, Connecticut, Rhode Island, New York, Middle Atlantic Conference, Illinois, Wisconsin, and Southern California. One theory which has been advanced to account for this situation is that these are the states in which many people are living on their incomes. The shrinkage of values, increased taxation and plain fright have wrought havoc with the giving of this group of people.

As we look ahead our greatest ground of hope is the loyal giving of a host of hard-pressed people during the past months. The same spirit of devotion which has steadily reduced the rate of decline in 1934 should bring its elimination in 1935. Stars are beginning to twinkle in the night; the dawn cannot be far distant.

JOHN R. SCOTFORD,
Acting Executive Secretary,
Commission on Missions.

MUST PROVE THEIR CALLING.

The Chinese church tries out its ministers before it ordains them. After six years of preaching Mr. Chi Kue Tung was ordained on October 8th, in a church not far from Peiping. Twenty ministers, representing the Kunglihui, Independent Churches, Church of Christ in China and Methodist church, took part in the ceremony of the laying on of hands. The same rule applies to members. Applicants for membership are voted on and only those getting a good number of votes are permitted to be examined. Dr. George Wilder of Tunghsien reported recently one very interesting and leading question which was put to would-be church members before baptism. "After the water is dropped on your head tomorrow," they were asked, "how will you be different from the non-church members?" A question that might be used to advantage in America.

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. W. M. Jay has tendered his resignation as pastor of the Holland Christian Church, effective in June. Dr. Jay has rendered faithful service in this field. The church has recently paid off all indebtedness on the Parsonage. Since the last session of Conference, Dr. Jay has been serving as pastor of Damascus and Eure in Gates Co., where he is preaching with great acceptance. The resignation will not affect these two churches for the present. No announcement has been made of plans for the future. It is hoped he will remain in this conference.

Quite a number of changes have been made in pastorates for the present year. Rev. C. E. Gerringer is serving Antioch, Isle of Wight, Oak Grove and Dendron. Rev. G. A. Pearce is serving Barrett's, Burton's Grove, Ivor and Wakefield. Union (Surry), and Dendron churches have no regular pastor. At the present time there is an overlapping in a number of county pastorates. Changing conditions have brought about this state of affairs. In the interest of both churches and ministers, steps should be taken to group the churches into compact pastorates, where it is possible to do so.

To accomplish the practical grouping of churches it is necessary for pastors and churches to cooperate to this end. Past experience does not justify the hope that such cooperation will be easily secured in future attempts to form groups of churches into pastorates. Some churches have peculiar ideas as to the qualifications of their pastor. They expect him to be equal to the best in intellectual ability. He is expected to preach great sermons and be a faithful pastor. And there are some people who expect such a pastor to possess the financial ability to make and save enough money to take care of himself and his family without depending upon his salary for support.

Churches in such cases should cooperate in the matter of agreeing to fix an adequate salary for the pastor. When the matter is presented to the local church every member should be willing to give systematically enough to support the larger program of the church. A pastor should at least be considered as worthy to receive his salary promptly as the employees on the farm and in the factory, who receive their pay on time. The minister is not an object of charity, in his relation as pastor. He is on the pay-roll of a great institution. So is the president of a great business corporation. If he is faithful he earns his salary and the church members should discharge their personal obligation to the church in adequate financial support.

In a denomination which has a congregational form of government, the local church is independent. The church has the privilege of calling the pastor. The pastor, likewise, has the choice of accepting or declining a call. Now every church has a distinct group personality. Ministers, after years of experience, learn that some churches are more desirable to serve than others. In a group of churches there may be a challenge to the pastor. A church may help to make a preacher; and it may wreck him. On the other hand, the minister has an opportunity of making a church. Unconsciously a church is greatly influenced by the life and spirit of the pastor.

Therefore a great responsibility rests upon the pastor of a church. He should face this opportunity with great faith. "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves." (Matt. 10:16.) He should preach the Word. He should not gossip in the pulpit nor in the home. He should be willing to listen to others. He should learn to keep silence. He should be sincere. He should be a man of prayer. He should not be jealous nor envious of others. He should put the interests of the church above his own personal interests. He should plan for the future growth of the church. He should grow, and go, and glow.

I. W. JOHNSON.

THE DOINGS OF A DIME.

Money has always had its place in the affairs of men. It is the important factor in business matters. Money has been coveted by some, wanted by many, and needed by all. Some hoard it, others use it, and still others waste it. It is dangerous to love it. The Bible teaches that from an intense affection all evil flows. Yet no enterprise can prevail without it. Certainly, the church cannot. Every item of its program demands money. Buildings, grounds, furniture, equipment, music, and leadership all cost money.

The church is not a business in a material sense. Its real business is spiritual. It does not exist to make money. It is a charitable institution, dependent upon the love and generosity of its constituents. God knew this when he formed the church and planted it in the hearts of men. The church looks to her own and waits for their gifts. In providing for the support of the church, God has suggested, through prophecy, that the dime and its multiples will be sufficient. He says, "Bring ye all the tithes into the store house, that there may be meat in mine house." That is to say, "Earn your money, tithe it, take nine dimes for yourself and set aside the other dime for me," saith the Lord, "that there be no material wants in the administration of the affairs of the Kingdom."

The dime doesn't have a great deal of value, but its value is real, genuine. You can't do much with it wherever you take it. Alone, it is extremely limited. In not very many instances is it sufficient. It shines, however at the pop corn stand, the cold drink shop, the shoe shine parlor, the peanut vender, and the chewing gum merchant; but it has lost its standing at the sandwich counter and is no longer admitted to the movies. However, the dime store is its habitual haunt. Here, it comes frequently and in great numbers. They pour into the till like meal into the hopper. The dime stores of the nation and the vast fortunes amassed therein stand as monuments to the doings of the dime. From these vast fortunes built up by the dime and its multiples, the church may easily learn a lesson.

Do you have a dollar? One-tenth of that dollar is a dime. Could you spare the one-tenth? This would leave you nine dimes. Do you have another dollar? How many dollars have you, and how frequently do dollars come into your hands? If you can spare one dime out of one dollar, can you not spare one dime out of all dollars that you may possess or that may come to you as a result of your efforts? If you would bring your dimes, one out of each dollar, and cast the same into the treasury of your church, would this amount equal or surpass your present contributions? Do you know something of the membership of your own local church? Have you an idea of the number of dollars that may come into their hands each week or each month? What would happen if all the members of your church joined you in such a practice? The average hundred members of the average church in our conferences and convention have twenty-five of the hundred who earn. The earning capacity of this twenty-five averages twenty-five dollars per week. A tenth of this amount is $62.50 per week, $250.00 per month, $3,000.00 a year, which would mean $3,000.00 a year for every hundred members. The average membership of the church in the Convention is two hundred, plus. All will agree, I think, that $25.00 per member, $100.00 per month, is a very low figure. I know that many of our people live on farms. Some years their earning capacity will fall below this amount; other years the amount will be in excess of the average. The same thing is true of the village, town and city churches. If the membership of our church would take a dime out of every dollar that they earn and cast the same into the treasury of the Lord, every demand of the church of whatsoever nature it may be could be readily and easily met; and there would be no necessity for canvasses, drives, or any efforts of this nature, nothing to harass or annoy the individual worshipper. His financial support of the church would be a pleasure and a spiritual benediction; whereas, the canvass, the drive, and the appeal method is constantly annoying and destroying the spirit of worship for many who otherwise would be blessed.

The individual member, however, who does not do his part, who does not contribute according as the Lord has prospered him, needs to be disturbed. He should not be allowed to be deceived. He may sense that he is in harmony with the Lord, when, in reality, he is following him afar off. It is impossible for us to give ourselves to the Lord and keep our possessions for ourselves. Money earned by a Christian is not only his but definitely a part of himself. The giving of his money for the church is not only an act of benevolence but becomes in a very definite way an act of worship. Great financial responsibilities rest upon our church and her institutions. It is not a question simply of supporting our church and saving our institutions but it is a question of saving ourselves.

"Will a man rob God?" "Yet," saith the prophet, "ye have robbed me in tithes and in offerings." We are commanded to lay aside on the first day of the week according as the Lord has prospered us. Rich blessings have been promised to those who in faith give as they have received.

L. E. SMITH.

FIFTH SUNDAY OFFERINGS.

Previously reported		$ 162.12
Receipts for January 21st-26th, inclusive, as follows:		
Eastern Virginia Conference:		
Suffolk		19.98
Virginia Valley Conference:		
Bethel		2.00
North Carolina and Virginia Conference:		
Belew Creek	1.11	
First, Greensboro	9.77	
		10.88
Total receipts this week		$ 32.86
Total receipts to date		$ 194.98

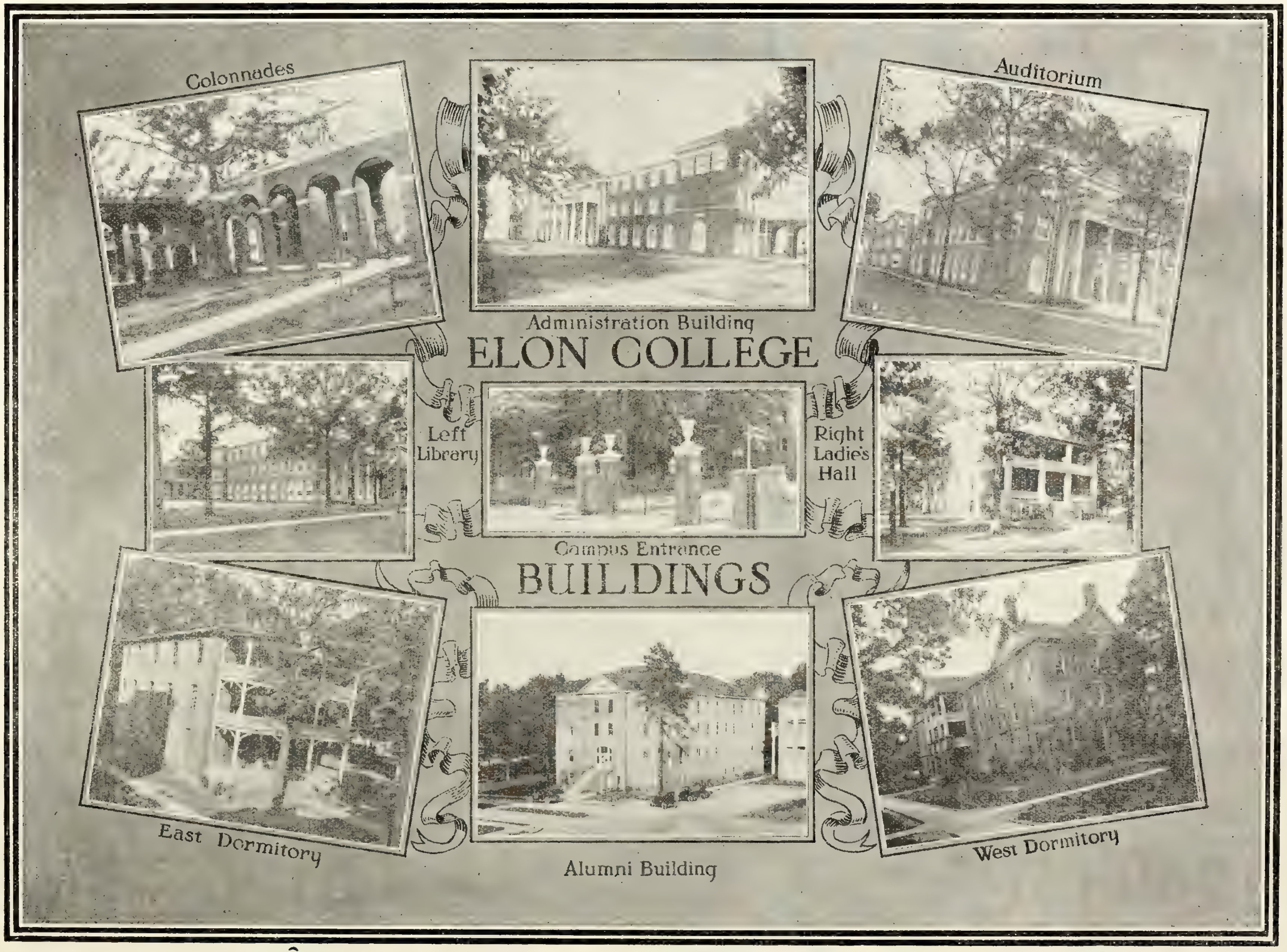
DOLLAR-A-MONTH CLUB.

Receipts for Jan. 21st-26th, inclusive, as follows:

Amounts credited to churches in the Convention.

Dendron	7.00	
Elon Community Church	8.00	
		15.00
Total receipts this week		$ 15.00
Total receipts to date		$ 253.00

L. E. SMITH.


Colonnades
Auditorium
Administration Building
ELON COLLEGE
Left
Library
Right
Ladies
Hall
Campus Entrance
BUILDINGS
East Dormitory
Alumni Building
West Dormitory

A GROUP OF ELON COLLEGE BUILDINGS.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

GEORGE WASHINGTON BRIDGE.

This is the world's longest and largest suspension bridge. The mighty structure spanning the Hudson River, reaches from the Palisades of the New Jersey shore to the heights of Manhattan on the New York side. Let your eye sweep the massive towers and the magnificent curves of the cables that reach from shore to shore! The length of the main span is 3,568 feet. The total length between anchorages is 8,200 feet. The cables look spidery far away but they are the strength of the bridge. They must support the tremendous weight of 160,000,000 pounds. These cables are three feet in diameter. They are made of sixty-one interwoven cables four and one-half inches thick. The smaller cables are the result of spinning together 434 strands of thin steel wire, each less than one-fiftieth of an inch in diameter! Thus bound together, 26.474 of these tiny steel wires make the large cables which must support the *load* of millions of pounds. Heed this fact: it was the great care, the constant testing and watching of the smallest wires which was the guarantee of the final safety of the bridge. *In the little wire lay the strength of the bridge.*

The Christian vision of life never undervalues any individual nor the least sacrifice in gift or service. In these lie the strength of the Kingdom of God.

We, in the churches, are believers in a religion of sharing. We are rich in our possession of Jesus Christ as our Lord and Master, our Guide for the pathway of life. He does not belong exclusively to us. He came that all might share in the "abundant life."

We have a bridge constructed direct from our churches to a needy world. We are the wires that support this bridge.

The strength of the George Washington Bridge is in the quality of its tiny wires. Your Cent-A-Meal Box will strengthen the steel wires at the very heart of our Congregational and Christian Bridge.

The Cent-A-Meal Box is one of the ways of repairing broken wires with which we are rebuilding and strengthening our Bridge. Over 50,000 Boxes have been distributed. Ponder these facts: The faithful use of your Box will mean—3 cents a day—90 cents a month—$10.80 per year.

If every box now distributed were used regularly it would add half a million dollars to the strength of our bridge. Will you not only use your own box daily but tell others of the blessings it has brought to your home.

Our goal is to have 10,000 families daily remembering our Missionaries.—*Commission on Missions.*

THE TRAFFIC THAT WAITS.

In the world-wide field of our Missionary Boards thousands of patients hoping for healing, thousands of students struggling for a Christian education are being held in the traffic jam until the bridge of friendship is open wider. Thousands of men and women and little children who have been plodding toward a knowledge of God from ignorance and superstition are having to stop where they are because the damage to the bridge is keeping them from those who should teach them and help them so.

Young men and women eager to spend their lives in Christian service abroad are being held back. Older men and women who have learned difficult languages, learned to think as other peoples think, learned how to share their best with other races, are in the line of traffic waiting for the bridge to get them back to their fields. Schools and hospitals which have covered the most difficult part of their journeys in the long years of founding and development are being halted in their programs until the bridge opens the way for progress. Books and magazines that would bring help and inspiration to millions are withheld from publication because of lack of funds.

Service to industrial and rural Africa, friendly help in factional India, adequate guidance in revolutionary China, friendly American personalities in Japan and Mexico, constructive friendship in the progressive new Turkey—all are being held up, slowed down or bumping over makeshift detours.

In our land the program and service of our State Conferences and National Home Boards in Religious Education of our youth, aid to needy churches, work among the strangers within our gates, all are channels offering you an opportunity of expressing your love to our Lord and Christ.

The Cent-A-Meal Box will help move the traffic over the bridge.—*Commission on Missions.*

MISSIONARY OFFERINGS.

WEEK ENDING JANUARY 26, 1935.

Sunday Schools.		
Big Oak, Biscoe, N. C. ....$	.44	
Apples Chapel, Brown Summit, N. C.	4.60	
Durham, N. C.	5.59	
Happy Home, Ruffin, N. C.	2.60	
Rosemont, Norfolk, Va.	11.49	
Oakland, Portsmouth, Va.	12.00	
Liberty (Vance), Henderson, N. C.	3.81	
Flint Hill, Biscoe, N. C.	.61	
Pleasant Cross, Asheboro, N. C. .	1.00	
Biscoe, N. C.	1.42	
Bethel, Elkton, Va.	2.00	
Berea (Nans.), Driver, Va.	4.04	
First Christian, Greensboro, N. C.	14.14	
Individuals and Churches.		
Belew Creek, N. C.		1.92
Specials.		
Class No. 2 (Ladies), Rosemont S. S., Norfolk, Va.		25.00
Coin Card.		
Apples Chapel S. S., Brown Summit, N. C.		8.00
Total for week ending Jan. 26, 1935 ...$		152.57
Previously acknowledged		6,472.56
Total since Sept. 1, 1934 ....$		6,625.13

J. O. Atkinson, *Sec'y.*

QUARTERLY REPORT.

Quarterly report of the Eastern Virginia Woman's Home and Foreign Missionary Conference for the quarter ending December 31, 1934.

Women's Societies.		
Berea (Nans.) ....$	7.90	
Berea, Norfolk	8.67	
Bethlehem	49.00	
Christian Temple	110.00	
Cypress Chapel	25.00	
Damascus	9.00	
Waverly, Va.	10.00	
Pleasant Union, Lillington, N. C.	.64	
Burlington, N. C.	18.27	
Suffolk, Va.	25.00	
Total		117.65
Dendron	15.00	
First, Norfolk	17.40	
First, Portsmouth	17.00	
First Richmond	3.00	
Franklin	50.00	
Holland	31.00	
Holy Neck	47.00	
Hopewell	1.40	
Isle of Wight	9.00	
Liberty Spring	55.15	
Mount Carmel	17.30	
Newport News	6.00	
Rosemont	46.67	
Suffolk	155.00	
Wakefield	12.00	
Waverly	12.50	
Windsor	12.40	
		717.39
Young People's Societies.		
Bethlehem	12.00	
Burton's Grove	4.17	
Cypress Chapel	10.00	
Dendron	7.68	
First Norfolk	4.50	
Franklin	18.75	
Holland	3 00	
Holy Neck	20.00	
Liberty Spring	15.00	
Mount Carmel	11.50	
Newport News	3.00	
New Lebanon	5.00	
Rosemont	6.55	
Suffolk	4.80	
Spring Hill	3.00	
Windsor	3.30	
		132.25
Juniors.		
Bethlehem	4.00	
Burton's Grove	.90	
Christian Temple	11.00	
Cypress Chapel	3.00	
First, Norfolk	2.50	
First, Portsmouth	1.00	
Franklin	7.50	
Holland	10.00	
Holy Neck	5.00	
Liberty Spring	7.96	
Mount Carmel	2.50	
Newport News	5.00	
Rosemont	2.96	
Suffolk	10.00	
Windsor	4.35	
		77.67
Cradle Roll.		
Cypress Chapel		1.00
Grand total ....$		928.31

Respectfully submitted,
Mrs. J. M. Raby, *Treas.*

THE KING'S MESSAGE.

King John (Sigrah) of Kusai, Caroline Islands, writes to the American board a letter. It says, in part, "We are happy to know that you will help us and have always been praying and trusting in God to help us, through you, by continuing the work that you started here 80 years ago in the name of our Lord and Saviour Jesus Christ." Rev. Clarence F. McCall of Niigati, Japan, paid them a visit recently and when he left a farewell supper was given attended by one of Miss Jessie Hoppin's cows—roasted! "May God bless you for your work among us in the past years," said His Majesty in closing his greetings.

A Story for the Children

"SICH A WIGGLE" AND OTHER BIRD FRIENDS.

By Walter K. Putney.

Down by the brookside of swampy thicket you hear him early in May, calling, "Sich a wiggle, sich a wiggle," nervously darting about and perhaps chattering, like Jenny Wren, for a moment. He flits about, apparently keeping very busy, but he is studying you, even if you think you are well concealed as you watch.

This is the Maryland yellow throat, known also, because of that mask he has on the front of his face, as The Little Highwayman. His little eyes are too sharp for you to deceive him, and on the other hand, he is not easily frightened by your presence.

Mr. Yellow Throat is a good friend. The one I heard this season has been with me for three years. We know each other fairly well and he knows that I mean no harm when I venture near his nest. But he is nervous just the same, for when I turn around to go back to my cottage, his call comes with less accent and with a questioning "Witchery? Witchery?" as if saying "Why hurry? Why hurry? Why hurry?"

Another nervous, twitching, little friend is the Redstart. His wings are always held in readiness for flight, for he trusts no visitor. In this nervous watchfulness, he is sometimes amusing for in his hasty darting to and fro he gives a little sharp note or two as in warning to his mate to keep her eyes open. He cannot see everything! The Redstart is almost constantly in action, fluttering from twig to twig as he pursues the elusive insects, so that the presence of visitors is not the only time when he is not calm. In fact, he is never calm, it seems, and he looks like a dancing torch as he twists madly about.

I have one little friend who is always in a hurry. I think he is a bit thoughtless of his friends, for he is with us for such a very short time. This is the Golden Crown Kinglet. I happen to live where he passes by on his way north in the spring and on his way south in the fall. So I have no opportunity of seeing him in either summer or winter home. That is really too bad, for I should like to get better acquainted with him. But his very impatience attracts me.

While he is with us, Mr. Golden Crown Kinglet spends most of his time among the coniferous trees where he cleans the pine needles of the eggs of certain insects. He hovers for a moment over one tuft, then darts to the next and in a great hurry passes from one to another as if he must do his work in record time. He is probably the best feathered friend possessed by the owner of a cone-bearing grove. Plant lice, bark lice, and eggs of aphids are his food and he does not do his tasks by halves.

Few people realize that the Golden Crowned thrush and the Ovenbird are the same. Sometimes you hear the name "Teacher Bird" given; this being because of his peculiar "teacher, Teacher, TEACHER!" given time after time, each "teacher" emphasized more strongly than the preceding one. He does not have the attractiveness of color that the Yellow Throat, Kinglet or Redstart have, but he is almost as nervous in his actions. Sitting near his Dutch oven nest (hence the name, Ovenbird), he will suddenly dart upward like the skylark and pour out his song. Then he will shoot swiftly downward, and with many a twitch, go to feeding again. His best song is heard as the sunset glow is showing in the western sky.

Among the larger birds are some more nervous beauties that I claim as friends. There is a Chewink that lives just back of the cottage. His song is beautiful, and I love to sit and listen as he pours forth his melody, but I like best to watch him when he gets excited, for he simply cannot keep still! You see a streak of black, white, and chestnut flashing into a bush. His call is short and saucy. He snaps his tail as if it might break off were he not careful. His crest is erected and he sends out his short call of "towee!" in a moderate tone that is not at all in keeping with his nervousness. Rather it suggests coolness and a brave pertness that is funny.

And as I speak of sauciness, were you to ask me what I consider the worst offender, I should unhesitatingly say, "the catbird." This bird, while very bold at times, is, at others, as nervous as the redstart. His various vocal attunements are decidedly nervous in character, as if he were not at all satisfied with any song he has thus far given but must try his whole repertoire. He can sing most beautifully when so inclined and he can jest when the mood takes him.

But his sauciest call comes when you least expect it. It is a creepy sound when heard in the dead of night, as is often the case when the bird is aroused from his sleep. It is that nasal, "tssy!" coming with emphasis. I have been startled many times when crossing a pasture at early evening and I must confess that every time I jump as if I had never previously heard this alarm call. One simply cannot help doing so.—*Epworth Herald.* .

AN IDEA THAT CAME OUT OF A STOCKING.

Not exactly oaks from acorns but rugs from socks is the tale of a bundle of old stockings sent Miss Mary Louise McClure in Fenchow, China, by some ladies in New Jersey. Wearing a Chinese coat of woolen home-spun made right in the Woman's Department of the Fenchow Bible School, "from sheep's back to mine," Miss McClure writes that student aid was done away with last spring and wool work made the basis of the self-help department. Outside of school hours those women needing money for tuition weave or spin, and less nimble fingers hook rugs. Material for the first rugs were the New Jersey stockings dyed! The principal, Wang Ching Wen, has a "fine Christian spirit with a rare gift for cultivating group spirit," says Miss McClure, So things go on famously.

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The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

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2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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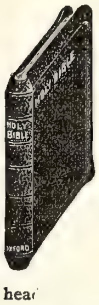

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8 ¶ [25]Jĕ-hŏi'-ă-chin *was* years old when he began t

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hea

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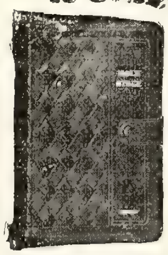

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

EASTERN VIRGINIA YOUNG PEOPLE NOTE THIS.

Mrs. Garland Spratley of Dendron, Virginia, announces that she can furnish a traveling library of missionary books for young people, if the young people so desire. Dr. Lobringier has promised such a library for a year. It will cost nothing except postage to the next place. If you are interested, write Mrs. Spratley at once so she will know whether to ask for the library or not.

SEVEN THOUSAND EMERALDS—*Frank C. Laubach.* A book of the Philippines—the islands, their history and the work of Christianity. For intermediates, young people, or adults.

THE YOUNG REVOLUTIONIST—*Buck.* A new story showing the struggle that Chinese youth has today in deciding between the old and the new. One of the best recent books for young people.

HANDS AROUND THE WORLD—Archer Wallace. Character sketches of outstanding personalities from different countries, including Tolstoy, Gandhi, Sun Yat Sen and a dozen others. Written for young people of junior high school age.

INDIAN AMERICANS—*Winifred Hulbert.* A book for young people showing how American Indian youth is adapting itself to modern American conditions.

THREE ARROWS—*E. Ryerson Young.* Stories of the early days of Indian missions. For the junior high school age.

AS IT LOOKS TO YOUNG CHINA—*William Hung.* A discussion of various Chinese authors of modern problems perplexing to the young people of China today. For young people.

FREEDOM—*Welthy H. Fisher.* The story of two students belonging to a high-caste Hindu family as they face the new forces of nationalism, modern education and Christianity at work in India today.

THE ADVENTURES OF MR. FRIEND—*Harold B. Hunting.* Stories of various people in America, each of whom has proved himself to be a "Mr. Friend." A 1931 book for intermediates or those who are older.

GOD AND THE CENSUS—*Robert N. McLean.* An interesting book on Home Missions showing how the church has been trying to have God counted in new communities. For young people and adults.

BEAUTIFUL GOLD—*Robert B. Thurber.* The story—in part, the love story of a Burman girl. A vivid picture of many phases of life in Burma in which the search for a cure for leprosy plays a part. For seniors and young people.

THE EASTER PROGRAM.

What are you going to have in the way of an Easter program this year? Easter comes April 21st, but it will soon be here. If your society, class, or church is to put on a real program, it is time to plan it now.

Why not give an Easter play? There are many good ones. "The Rock" is among the best. My young people gave a Christmas play, and the people liked it immensely. The change from the usual pageant or children's program was a help.

If you are interested, write to the Board of Christian Education, or to Miss Lucy Eldredge, C. P. A. Building, Dayton, Ohio, or to your state headquarters. We are eager to help.

Another phase of the Easter program ought to be the winning of others to Christ and the Church. Why not get your leaders together, make a list of prospects, begin praying definitely for them, and by prayer and personal effort have them ready for membership on Easter Sunday? Our churches need to grow and the young people need to win others. Plan for it, and do your best. The Board of Christian Education can furnish helps on this work also. Call on us.

WHAT DOES IT MEAN TO BE A CHRISTIAN IN 1935.

By Defiance Christmas Conference.

The discussion of this question was introduced by a Panel Discussion followed by consideration in ten small groups. The Findings Committee studied the reports of these groups and phrased the following statement, which after an hour's discussion was adopted by the Conference as its statement.

We believe that the following statements describe a real Christian:

I. *A Christian is one who lives according to the great Commandment,* "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy strength and with all thy mind and thy neighbor as thyself."

II. *A Christian is one who lives a purposeful life.*

(a) A life of service that springs from a motive of love.
(b) A life consecrated to the personality and philosophy of Christ.
(c) A life which will leave the world a bit more beautiful and better than the way he found it.
(d) A life which grows through regular personal and group worship.

III. *A Christian is one who strives at all times to live by His ideals.*

IV. *A Christian is one who by his Christ-like life challenges others to live at their best.*

V. *A Christian is one who is willing to make sacrifices for his beliefs to the extent of enduring ridicule, loss of friends, position or of material gains.*

VI. *A Christian is one who strives toward a sympathetic understanding of all peoples and their religions.*

VII. *A Christian is one who endeavors to keep informed on the issues of the day and to meet them in a way that will do the most good to his fellowmen.*

VIII. *A Christian believes that war is contrary to Jesus' Way of Love, and therefore, he, as a follower of the Way, is not justified in taking part in any war.*

IX. *A Christian is one who applies the Golden Rule in all business and personal relationships, or attempts to correct the evils which prevent the application of the Golden Rule.*

IMPROVING OUR ATTITUDE TOWARD PEOPLE OF OTHER RACES.

CHRISTIAN ENDEAVOR TOPIC FOR FEB. 10, 1935.
Acts 10:34, 35.

Ask a negro pastor to be the speaker for this meeting. Have him tell your group what the members of his race think of the white people.

"Religion has meant much to the black man in America. Imagine how bitter would have been his fate during the black years of slavery, if he had not had the knowledge that Jesus cared for him! And out of this childlike faith in Jesus, out of this simple trust, have come some of the most beautiful religious lyrics in the world. We call them negro spirituals. And musicians tell us that these religious songs of the negro are practically the only important contribution that our country has made to modern music."

Study these spirituals so you may have a deeper appreciation of their value. Paul Lawrence Dunbar has written some beautiful poetry which you might read in this meeting.

Worship Service.

Prelude: "This Is My Father's World."

For Meditation:

Dreams they are—but they are God's dreams!
Shall we decry them and scorn them?
That men shall love one another,
That white shall call black man brother,
That greed shall pass from the market place,
That lust shall yield to love for the race,
That men shall meet with God face to face—
Dreams are they all—
God's dreams!

—*Thomas Curtis Clark.*

Hymn: "In Christ There Is No East Nor West."

Scripture: Acts 10:34, 35.

Prayer:

"May the Peace of Christ move mightily in our hearts,
That we may be dedicated to kindness and mercy;
That we may restrained from anger and hatred;
That the Kingdom of God may be established in our midst:
And that all the children of men in our time,
And through the guidance of the Prince of Peace,
May establish the governments of nations
Upon the foundations of justice and love.
Hear us and guide us, Our Father.
In the name and for the sake of Jesus Christ.—*Amen.*"

(*New Hymnal for Christian Youth.*)

Speaker: A negro pastor.

Hymn: "Jesus Shall Reign."

Bible Readings.

All men are God's creatures. Acts 17:24-28.
God calls all nations. Isa. 52:10.
The gospel for all. Matt. 28:19, 20.
A foreigner found Christ. Acts 8:26-35.
Pentecost was not limited. Acts 2:1-21.
Heaven for the nations. Rev. 21:24-27.

—*Adapted from C. E. World Quarterly.*

Following are some of the suggestions made at Defiance Holiday Conference as to what Christian young people can do about improving their attitude toward people of other races:

1. Exchange students and professors between races and nations in educational circles.

2. Acquaint ourselves with the best and highest culture of other races and nations by reviewing books presenting this phase or by tours such as Friendship Tours. Some valuable books are "Out of the Far East" by Hunter; "Orientals in American Life" by Palmer.

3. Request the papers to present news in such a way that racial prejudice and misunderstanding will not be increased.

Lawrence Dunbar is one of the leading negro poets. The following poem from his pen shows something of the pathos and beauty of his poetry as he describes the Christian experience of the negroes.

O li'l' lamb out in de col',
De Mastah call you to de fol',
O li'l' lamb!

He hyeah you bleatin' on de hill;
Come hyeah and keep yo' moanin still,
O li'l' lamb!

De Mastah sen' de Shepud fo'f;
He wandah souf, he wandah no'f,
O li'l' lamb!

(Continued on page 11.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PETER'S RESTORATION.

LESSON V—FEBRUARY 3, 1935.

GOLDEN TEXT: *"Lord thou knowest all things. Thou knowest that I love Thee."*—John 21:17.

LESSON: Mark 16:7; John 20:1-10; 21:123.

Let us get the background of today's lesson. When the disciples knew that Jesus had been crucified, and that His body had been taken from the Cross by friends and buried they thought it was all over. Their hopes had been dashed and their dreams had been shattered. It all seemed like a ghastly mistake. They were discouraged and disheartened. They had hoped that it had been He who should redeem Israel, but He had been put to death in shame, and it appeared that there was nothing that either He or they could do about it.

And then came the unbelievable news that He was alive again. Women at the tomb reported that it was empty, and furthermore that they had seen Him. Two men at eventide as they had walked together had been joined by a stranger who later turned out to be the Master Himself. He had appeared to another group and had demonstrated in a convincing way that it was He and that He was very much alive. The disciples were torn between fear and joy. They knew it was true but they were afraid that it was not true.

One interesting incident for us in this series of studies in the life of Peter is recorded by Mark in his gospel. When Jesus commands the women to tell the disciples that He is alive and that they have seen Him, He specifically states—I paraphrase His words—"Be sure to tell Peter." He wanted that penitent disciple to know that He was still interested in him, that He was still counting upon Him, that He wanted to see Him so that they could make everything right again. Christ is always eager for the penitent sinner to know that there is welcome and pardon and another chance awaiting him.

Jesus had told His disciples before His death that He would meet them in Galilee after He had risen. He repeated or confirmed this engagement with them after He had risen. And the disciples had gone back to Galilee, back amid the familiar scenes, back among everything that was suggestive of Him. But as yet He had not come. They turned then to their old means of livelihood—they went fishing. It is a good thing for those with heavy hearts to do something with their hands. Busy hands will help burdened hearts. Work is a great antidote against despondency. Service is a great help in time of sorrow.

The story of how Jesus appeared to the disciples at the sea of Galilee is too familiar to need repetition. They had toiled all night and caught nothing, but when He appeared and gave them directions they made a big haul. And then they found that He had prepared something for them to eat. Things look different after a man has eaten. Hungry men are usually not in high moods. Christ would look after the needs of the body as a means of ministering to the souls of men.

And then there came the memorable incident between Jesus and Simon Peter. "Lovest thou me?" the Master asked three times, perhaps to emphasize Peter's three-fold denial of Him. And the warm-hearted disciple, sobered by his base act, in humility but in sincerity told the Master that he did love Him. And Jesus knew he meant it. "Feed my sheep"—if you love me do something for my sheep. Love for Christ is something more than a sweet sentiment, something more than a passing emotion. True love for Christ finds expression in service for Christ. And we serve Christ as we serve our fellowmen. The way a man shows his love for God whom he hath not seen, and cannot see is to love his fellowman whom he hath seen.

Simon Peter was all right now. A great change had taken place in his life. Never again would he deny his Lord. He was the Rock. And tradition has it that when he was crucified he requested that he be crucified with his head down—he did not feel worthy to be crucified like his Master.

Love for Christ—this is the greatest strength against temptation and the greatest stimulus to service. Let a man have a great devotion to Christ and he will be able to live more victoriously and to serve more fruitfully.

There is one interesting story and in a sense amusing incident recorded in John's story. Peter was concerned about what Jesus was going to do, or what was going to happen to John. Jesus told him in so many words that it was none of his business. Peter's duty was clear. Peter knew God's will for his life. Let him take care of that. God had something for John, but that was John's concern. The truth is simply this—God deals with us as individuals. Every man must respond to Christ's will for him. Every man is to be governed not by what others may do, but by what he believes to be Christ's will for his own life. "Follow thou me"—the command comes to us as individuals. Conscience is to have supremacy over curiosity. In the midst of mysteries, and in the midst of perplexities concerning the dealings of God with others, we are to obey His will for our own lives. And he that doeth the truth of God for his life will come into more light.

Some Teaching Points.

1. Christ conclusively demonstrated that He was alive from the dead.
2. The meaning of Christ's words often comes with new light and new meaning with later experiences of life.
3. Christ keeps His appointments with His people.
4. The risen Christ manifested the same interest in, and love for His disciples as when He was in the flesh.
5. Busy hands are great helps to burdened hearts.
6. The Master's program was to give men something to eat, something to do, and Someone to love.
7. Every man must interpret Christ's will for his own life and do that.
8. Christ deals gently, if firmly with all those who are truly penitent.
9. The blessings of Christ are to be shared with others.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

He wandah eas'. he wandah wes',
De win' a-wrenchin' at his breas',
O li'l' lamb!

Oh, tell de Shepud whaih you hide;
He want you walkin' by his side,
O li'l' lamb!

He know you weak, he know you so',
But come. don' stay away no mo',
O li'l' lamb!

An' af'ah while de lamb, he hyeah
De Shepud's voice a-callin' cleah. . .
Sweet li'l' lamb!

He answah from de brambles thick,
'O Shepud, I's a-cumin' quick,'
O li'l' lamb!

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

WHAT JESUS COULD NOT DO.

"To be carnal minded is death, but to be spiritual minded is life and peace."—Rom. 8:6.

We think of Christ usually in terms of what He can do. It is unusual to think of His powerlessness. He could not turn aside for ease and comfort. He could not accept the rich world which the devil showed Him. He could not stoop to bigotry nor could He be tempted to rage.

To consider Christian living in the light of Christ's standard means to know that there are inabilities that are as glorious as the abilities that achieve things. How truly said, "It is better to be incapable of cheating and lying than to be capable of laying down one's life in some great stress of duty." In the melodrama, "Art and Mrs. Bottle," Mrs. Bottle says, "It is better to be little and useful than it is to great and useless."

Prayer—Our Heavenly Father, if spiritual-mindedness is heaven give us all of heaven that we can carry in our lives. Give us freedom from unfettered use of our powers which Thou hast given us. This we ask for Jesus' sake.—*Amen.*.

TUESDAY.

AWAY FROM TOO MUCH.

"Let us follow the things that make for peace."—Rom. 14:19.

The following quotations are appropo:

"The worst unemployment is unemployment of the mind and heart."

"Let me live in a house by the side of the road and be a friend to man."

"The world is too much with us. Come ye yourselves apart into a desert place and rest awhile."—Jesus.

"God knew that we need so much of the peace of the earth, He turned a lot of it up edgewise." This is said of the grandeur of the mountains. It might also be said that He has left a lot of it in the quiet of country, home and forest for our retreat.

"The heavens are an all-star cast movie." What a reprimand to the modern urge to the bright lights and every-day movies!

Prayer—Our Father, give unto us the power to see things in their right relations and to put them in their proper places; and may we not miss the messages of silence in Thy wide open world. In Christ's name may we live.—*Amen.*

WEDNESDAY.

SILENT LAWS THE HEART MAKES.

"I will lift up mine eyes unto the hills from whence cometh my help. My help cometh from the Lord who made heaven and earth."—Ps. 21:1.

My, what nature brings to us! One of the most striking contrasts between heathenism and Christianity is in their respective attitudes toward nature, nature's laws and nature's meanings.

It is said that heathenism, untouched by Christianity, regards nature with uncertainty, distrust, timidity, even dread or terror, personifying and deifying the works of nature as something beyond them. Christianity, on the contrary, looks upon nature with confidence, fearlessness, cheerfulness, admiration, and adoration, a realm of life in which man may either illuminate and be illuminated.

Heathenism is in the bonds of slavery. Christianity makes one see that man's dominion is over the earth and sea, and everything therein speaks to man challenging him to take hold of its tremendous possibilities and turn the world into account. It is thus that we have the radio, the airplane, the organ, electricity, and all the other developments of science.

What has that to do with us? "All are yours," said Christ. He has given us our every day life and endowed us with a capacity to master it. He has promised a happy life and shown us the way to achieve it. Will we follow him?

Prayer—Our Father, be Thou our consciousness and our power. Raise us up daily unto the fulness of life within nature and within ourselves. Make our work today, yea, our thoughts worthy of Thy life and Thy name, and may our conduct please Thee. In Christ's name we ask it.—*Amen.*

THURSDAY.

THE BIBLE.

"I am the living bread which came down from heaven: If any man eat of this bread he shall live forever."—Jno. 6:58.

This book is one you can reach up on tiptoe and find yourself.

St. Francis, of Assisi read the Bible and saw in it the winsome beauty of the Lord, and saw Him going about doing good. He heard a call within himself and felt that he must do as much the same as he could.

Thus, St. Francis, like Thomas, fell down and said, "My Lord and my God," and like Peter, said, "I will follow Thee whithersoever Thou goest." He then arose and went about Italy, a gracious and tender presence, giving his life for the good of the people. This is what happens to one who reads God's word under the guidance of the Holy Spirit.

There is directness, reality and force in His Word. It makes one see out of his own inner consciousness and experience. It takes one into matchless elevations of thought and spirit. In it one rises into an atmosphere of transfiguration.

Time will efface all that belongs to the mind of man, but his Word which is the word of eternal truth both in human life and the life of nature will endure forever.

Prayer—Our dear Heavenly Father, give us the love we need for Thy word, give us the wisdom of Thy word. May we live and speak in the atmosphere of the spirit today and forever.—*Amen.*

FRIDAY.

A PRAYER FOR TODAY.

"God give me strength to face the day—
God teach me how to wear
The scarlet band of courage;
Like a Banner in my hair!

"Be never mine the weakling's plea
From strife to be denied—
Bestow but faith to see thy hand
In all that may betide.

"Yea, break my heart, if it be thus
Thy wisdom enters in,
Permit but that, at journey's end,
Some worthwhile goal I win.

"So that when purple eve'n shades
About my life shall close;
I go like one who seeks at dusk
A well-earned, sweet repose."

Elizabeth Ferguson.

SATURDAY.

THE PROSPECTOR.

"His eye seeth every precious thing."—Job 28:1-10.

Men have searched every corner of the earth for gold and silver and gems and for the new, rare minerals that are more valuable than any of the older "precious stones."

The business of a prospector is sometimes immensely profitable—and sometimes it results in mere emptiness. The result depends on knowledge, perseverance, and—chance.

But the eye of the divine Prospector "seeth every precious thing." If, deep down in your soul, so deep that your nearest and dearest do not suspect its presence, you cherish a noble ambition, a pure and holy desire, He sees that "gem of purest ray serene." He sees it and exults in it and counts all earth and heaven the richer for it.

Be glad that, as there is no hiding any evil from the Lord, so also there is no hiding any good. You may shirk from showing your best to your fellow mortals, well knowing how weak you are, how liable to err and fail; but rejoice in the knowledge that the divine Prospector has searched you out.

Prayer—May our hearts, O God, be full of precious things for Thine eye to gaze upon, lovingly, sympathetically, and with an eternal hope.—*Amen.*

—AMOS R. WELLS.

SUNDAY.

DOING ALL THINGS.

"I can do all things in Him that strengtheneth me."—Phil. 4:10-20.

Many years ago I chose this for my special Bible verse, my life motto. I am afraid that when I chose it I thought it meant that faith in Christ would confer on me a sort of human omnipotence. Many failures have taught me better. I have learned that Christ's strength will only enable me to do the things that He wishes me to do.

But do I really, when in my senses, wish to do anything else? If He should strengthen me to do anything outside His plans for me, what a failure, what misery would be the result! How glad I am that when I attempt what He does not want me to do, He sends no strength for the task, but only weakness!

Prayer—So will I rejoice in the strength Thou dost give me, my Saviour, and pray for ever more and more of it, since I am sure that Thou wilt bestow it only for my everlasting joy in the accomplishment of Thine eternally blessed will.—*Amen.*

—AMOS R. WELLS.

The dominant responsibility for the moral and spiritual condition of the nation does lie at the door of the churches. If the recognized mediators of the revelation of God to man sound an uncertain note, we obviously have no right to expect those who administer the affairs of Caesar to show consistent devotion to great moral or spiritual ideals. The power of Caesar is necessarily subject to constant approach by powerful influences of Mammon and greed for gain and selfish advantage. The Christian conscience must always exercise its largest influence upon civil government through its own consistent devotion and witness to the high and unselfish spiritual truths which it is its province to teach. Only as it contributes to the state of citizenship that seeks mercy from God and loves justice can they who rule follow such high principles.—*Western Recorder.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE KING'S BUSINESS.

(An anniversary sermon before the King's Daughters.)

By JOHN G. TRUITT, D. D.

> *"And David said unto Abimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword nor my weapons with me, because the king's business required haste. And the priest said unto him, The sword of Goliath, the Phillistine, whom thou slewest in the valley of Elah, behold, it is here wrapped in a cloth behind the ephod: if thou wilt take that, take it: for there is none other save that here. And David said, There is none like; give it to me."*—I Sam. 21:8, 9.

Let us turn to one of the many stories about David to which Jesus himself referred. We can imagine Jesus as a boy studying the Scriptures in Nazareth and with what delight He must have read about young David, since His mother was teaching Him that He was of the "house and lineage of David."

What lessons we may learn from this same story for ourselves today! The king had called one of his quickest and brightest young lieutenants in a very great emergency. Quick, quiet, sure! And David knows how to take orders! What great things God can do with men, and women who know how to obey. David once said "To obey is better than sacrifice." We have the curtain rise on David, and find him in the house of God. We do not know,—for he is not telling his business,—whether the work has been finished, or whether he is at that moment doing some angle of it. The king has instructed him, "Let no man know anything of the business whereabout I send thee." And so that is not told in the story. But as I was saying, we glimpse David as he passes through the house of God, and it is from that moment that we draw our lessons today.

I.

"The king's business required haste."—Another day, another hour, perhaps another brief moment would be too late. The king's business is not to be put off. It is not to be neglected. The little boy of a stricken family in our town may be on the road to a criminal career in a few awful, wanting, waiting, hungry months; and his poor little sisters may likewise be lost in the helpless hands of their stricken parents. But not if the King has His way. "Go, and do not talk so much." Tell the business to no man, and remember the king's business requires haste. Someone says, oh. but they are too young, and too poor to make the comparisons which bring such mental and spiritual suffering. They can struggle along, and maybe something will turn up, if not by the time they come to the years where they can work for themselves we can consider them and give them something to do. It will be too late. The king's business requires haste.

Or there is that poor, suffering, yet young and neglected mother; beaten, and bent, and broken, forgotten by her worthless husband, too scared and too proud to make her plight known to the outside world. She needs help. Help that will give a breathing spell, and hope, and life for herself and her little ones. Tomorrow. Tomorrow may be too late! The king's business requires haste.

Or let us not pass that "worthless husband" up too easily. Maybe there are plenty of reasons why even he is "worthless." Poor health, poor mentality, poor environment, a bad start, ignorance of the issues of life, the community kick, all may work together to make him a fatalist, and send him out to the land of I-Don't-Care, causing him to forfeit the life of his helpless children. The King has not wanted it so. Somewhere and somehow there is ample provision to tide him over with a bit of real help both in word and deed. In the kind of world that we talk so much about coming, he may have it, but it will be too late! The King's business requires haste.

And so the King's daughters, and the King's sons receive their orders and like David they act. And long before David was the King's son, the king's daughter had heard the cry of the helpless, and reached out her hand to rescue the baby who became the Moses of undying fame, and of unabating helpfulness to the human race.

II.

The King's business required a person. It did not require the bringing of a sword or other weapons. The person is the thing. "For I have neither brought my sword nor my weapons with me, for the king's business required haste." Bring the materials if you can, bring the things of the earth if you can, bring the wealth of the world if you can,—but do not tarry for it,—it is only a bubble after all,—by the side of character, personality, brains consecrated to the right, it is as nothing. So, in the presence of duty, and perchance danger there stood David,—empty-handed, *whole-hearted!*

Too much store has been laid by materials, too much price has been paid for bubbles, and too much emphasis has been put on persons. Too often men have been treated as machines, and women worse, and children have all too often been the chattels of lust and greed. A whole new day dawned with Jesus, and a person became a Son of God, or a King's daughter. It was He who said, "A man's life consisteth not in the things which he possesseth"; it was He who said that a man is better than a sheep; is was He who asked, "What shall a man give in exchange for his soul?" But far more than His words about the value of individuals was His constant expression of care, sympathy and love for the lowliest and most despised along the by-paths and lanes of life. And like David he was without the swords and weapons of earth as He climbed Calvary's heights attending the King's business. "And the Word became flesh and dwelt among us." The person is the thing. More than David's weapons, or the king's armaments, was David.

III.

The King's business required faith. It was not the first time David's faith had been found along with his fine courage. He had stood empty-handed before the lion that had attacked his father's flocks. But he had courage, and haste! He could act quicker than his enemy, and sure was his thrust. It was the ultimate sureness of goodness.

"My good blade carves the casques of men,
  My tough lance thrusteth sure;
My strength is as the strength of ten,
  Because my heart is pure."

It was faith that God would reward his efforts that gave him the courage to stand almost empty-handed before the giant Goliath, the Phillistine. And he had faith now on this mission whatever it was, that God would provide the proper equipment. Such faith saved the life of Moses, and such faith has moved those who have sensed the mission of the King throughout the past ages. Faith will make history today. A faith that moves individuals, and organizations, states and nations, will not have to rely so much on weapons as upon sympathy, understanding, and discretion such as is implied here in the faithfulness of David in obeying his king.

IV.

The King's business required equipment. "And David said, Is there not here under thine hand a spear, or sword . . . And the priest said, The

(Continued on page 14.)

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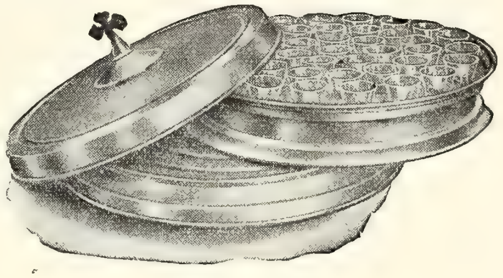

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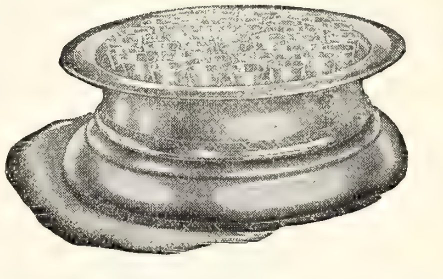

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

Since closing our books for the year 1934, and checking our churches for the year and the sources from which it comes, we find the following:

Virginia Valley Central Conference:		
Sunday School Monthly Offerings	$ 346.06	
Thanksgiving Offerings	177.57	
		$ 523.63
Eastern Va. Conference:		
Sunday School Monthly Offerings	$ 1,379.13	
Thanksgiving Offerings	1,440.64	
		$ 2,819.77
North Carolina and Virginia Conference:		
Sunday School Monthly Offerings	$ 1,021.60	
Thanksgiving Offerings	1,352.45	
		$ 2,374.05
Western North Carolina Conference:		
Sunday School Monthly Offerings	$ 688.83	
Thanksgiving Offerings	1,499.00	
		$ 2,187.83
Eastern North Carolina Conference:		
Sunday School Monthly Offerings	$ 599.09	
Thanksgiving Offering	678.31	
		$ 1,272.40
Alabama Conference:		
Sunday School Monthly Offerings	$ 57.96	
Thanksgiving Offerings	67.17	
		$ 125.13
Georgia & Alabama Conference:		
Sunday School Monthly Offerings	$ 17.00	
Thanksgiving Offerings	47.79	
		$ 64.79

Recapitulation.

Va. Valley Central Conference	$ 523.63
Eastern Va. Conference	2,819.77
N. C. and Va. Conference	2,374.05
Western N. C. Conference	2,187.83
Eastern N. C. Conference	1,272.40
Alabama Conference	125.13
Ga. and Ala. Conference	64.79
Grand total	$ 9,372.60

I analyze this to show you just what our churches and Sunday Schools are doing for the fatherless in our denomination. Now may I ask you just one question? Do you think our church as a denomination is doing its duty by these little ones who are wards of the church?

The balance of the income the Orphanage received last year came from wills, donations, and friends of the fatherless inside and outside of our church and from endowments.

Let every church and Sunday School start now to make a better showing in 1935.

Chas. D. Johnston, *Supt.*

REPORT FOR JANUARY 31, 1935.

Brought forward		$ 609.31
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Reidsville		4.82
Eastern North Carolina Conference:		
Liberty Vance		4.43
Eastern Virginia Conference:		
Waverly	8.80	
Holland	4.60	
Holy Neck	5.00	
First Portsmouth	15.92	
Oakland	12.00	
Suffolk	25.00	
		71.32
Valley Va. Central Conference:		
Bethel	4.00	
Winchester	5.52	
		9.52
Alabama Conference:		
Wadley		1.00
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
T. B. Roberts, support of children	24.00	
M. B. Smith, Jr., gdn. for Whitten children	50.00	
A Friend	15.00	
Montgomery Co., Troy, N. C., support of McQueen children	43.43	
		132.43
Thanksgiving Offerings.		
Eastern North Carolina Conference:		
New Elam		3.65
Burlington Add., V. H. Lane, payment of pledge		100.00
Total for the week		$ 327.17
Grand total		$ 936.48

THE SUN'S PULPIT.

(Continued from page 13.)

sword of Goliath the Phillistine, whom thou slewest in the valley of Elah, behold, it is wrapped in a cloth behind the ephod: if thou wilt take that, take it for there is no other save that here. And David said, there is none like it, give it me." What a beautiful lesson. Duty done yesterday had prepared equipment for today. There is enough in that for the whole sermon. He had stored up treasures for the time to come by doing his duty yesterday and all along the way.

There was probably danger lurking behind the curtains. David perhaps was thinking of his trusty sword, or spear hanging back yonder somewhere in his tent. He needed equipment now. Priests are not supposed to need swords, but Abimelech, do you not have a sword or spear about here somewhere. And Abimelech lifted from his flowing garments the sword of Goliath and reminded David that it was a trophy of his yesterday's courage and obedience to his eternal King! Did you do your duty under some trying circumstance? Did you fight on with your back to the wall? Did you hold on faithfully to the very best you knew when the way was dark? Did you show valor when the battle was hot? Please God, may you meet the trophies of your victories in an hour when you shall need equipment.

No individual, or church, or organization, or state, or government can proceed without equipment. It is necessary. But it is not the first necessity as we have learned today. The character and the faith come first. "Seek ye first the Kingdom of God, and his righteousness, and all these things shall be added unto you." In the day when you stand in the need of equipment you shall find your very own faith-earned equipment handed unto you. Now all of this did not just happen to David, for David was a man who believed in, and trusted in God. May I remind you that in God's house he found food for himself and soldiers, and in God's house he found the necessary weapons of his warfare. And it will ever be so when our business is the King's business.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled
A.D. 31. CHAP. 4. n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīles;
A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

STRADER.

Henry Lee Strader, Sr., prominent farmer of Belews Creek township, Forsyth County, North Carolina, passed away at the home of his son, Vincent E., in Winston-Salem, Friday, January 4, 1935. He had been in declining health for the past six years, but he was seriously ill since last September.

He was the son of the late John A. and Elizabeth Ann Marshall Strader, and he was born at the old Marshall homeplace near Salem Chapel Church, April 11, 1866. He spent the greater part of his life in that section, where he was well known and greatly beloved. He was a member of Salem Chapel Church.

Mr. Strader was married twice. His first wife, Miss Hadie Marshall, died December 14, 1909. To this union were born five sons and one daughter: M. M., V. E., J. E., of Winston-Salem, H. L., Jr., of the home place, and John, the latter having died in 1911; the daughter, Mrs. Talmage Preston, of Belews Creek. In 1914 he was married to Miss Essie Fulton, of Belews Creek, who with one daughter, Miss Hadie Strader, and the above mentioned, survives. In addition to the immediate family, four brothers and one sister of the deceased survive: W. M., J. W., of Belews Creek, Z. V., of Greensboro, W. P., of Winston-Salem, and Mrs. R. F. Gentry of Reidsville.

On Sunday, January 6th, these loved ones, with three grand-daughters, one grandson, and a host of relatives and friends, after the services at the home and church, tenderly laid him to rest in the old Salem Chapel Cemetery amid a beautiful and loving tribute of flowers. Services were conducted by the writer.

WM. T. SCOTT.

FORTUNE.

Whereas, God in His infinite wisdom has seen fit to remove from our midst our sister and co-worker, Miss Babel Fortune, whose death occurred January 1, 1935.

We, the members of the Sunday School of New Lebanon Christian Church offer the following resolutions as a token of our esteem and appreciation of her beautiful life.

First: That the home-going of our beloved sister has taken from our midst a most loyal, faithful and useful member, one whose life was a rich benediction to all who knew her; one who meant much to our Sunday School and Missionary Society. We bow in humble submission to the will of Him that doeth all things well.

Second: That we cherish with affectionate regard her loyal friendship, her wise counsel. That we have been wonderfully blessed by having her with us; and her beautiful Christian life shall be one of our sweetest memories.

Third: That we extend our deepest sympathy to the bereaved family and commend them to the All-wise Father for comfort and consolation.

Fourth: That a copy of these resolutions be sent to The Christian Sun for publication, a copy to the family and a copy be spread on the records of our Missionary Society.

Respectfully submitted,
MRS. G. C. MOORE,
CARRIE A. SHARPE,
RUTH HUMPHREYS.

HAYES.

We, the members of Union Christian Church, Virgilina, Va., because of our deep love for and high apreciation of the faithful Christian service of Brother Alfred Hayes, who departed this life at the Memorial Hospital, Danville, Va., on Monday, October 15, 1934, desire to express ourselves as follows:

First: Our appreciation of his efficient services for more than thirty years as deacon and Sunday School superintendent and for the past six years as Chairman of our Business Board.

Second: Our hope that from the inspiration of the memory of his Godly life and faithful service for his Lord we may carry on in the work from which he has been called.

Third: Our deepest sympathy to his loved ones, with the assurance of our prayers that all may meet at some time in the Better Land.

Fourth: A copy of this tribute of respect be placed on our church records, a copy be sent to the family and a copy be sent to **The Christian Sun** for publication.

R. W. GLASSCOCK,
C. E. NEWMAN,
Committee.

BLAND.

On December 10, 1934, Mrs. J. B. Bland passed from her earthly life to her eternal reward. She was one of the faithful members of Mt. Carmel and a woman of strong faith in God. Every one who knew her spoke of her as a good Christian woman.

She leaves to mourn their loss her husband, seven children, thirty-four grandchildren, two great-grandchildren and a host of relatives and friends. May the Lord's richest blessings rest and abide with them.

The funeral services were conducted at Mt. Carmel and her body was laid to rest in the church cemetery.

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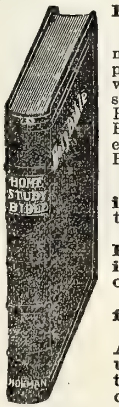

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17 ¶ ᵐ From that time Jē'şus began to preach, and to say, ⁿ Repent: for the kingdom of heaven is at

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BATTERSKILL.

Our town and community on last Sunday morning were plunged into deep grief in the passing of one of our finest Christian women, Mrs. John Webster Batterskill, at the age of sixty-four years.

She is survived by her husband, Mr. J. D. Batterskill, one daughter, Mrs. Luke Chandler, and two grandchildren, Jack Chandler of Virgilina and Mrs. Thomas Bradshaw of Burlington, N. C., and three brothers and three sisters of Newport, Vermont. Mrs. Batterskill was formerly of Newport, Vermont. More than thirty years ago, when the mining business of this section was booming, she, with her husband, came to Virgilina.

In 1905 it was my pleasure to receive Sister Batterskill and her husband into Union Christian Church, where they were faithful members for a number of years. Later they moved to West Norfolk and transferred their memberships to the M. E. Church there.

No words of mine can do justice to her memory. She is worthy of Solomon's tribute to a noble woman found recorded in Proverbs 31:10-31. Her home life was ideal. She was a real neighbor and friend to those about her, a woman of unusual poise, a fine personality, very intelligent and a true Christian.

The funeral service was from the M. E. Church of Virgilina by the pastor, Rev. J. B. Pettus, assisted by Rev. E. R. Harris and the writer. The burial was at the town cemetery. At the grave, the casket was hidden beneath a mound of beautiful flowers. C. E. NEWMAN.

BLACKSTONE.

In memory of Geo. F. Blackstone, who departed this life on December 28, 1934, aged 58 years.

While in the woods drawing shingles, he had a stroke of paralysis from which he never completely regained consciousness. He was a good neighbor and a useful man in the community and his friends proved their friendship during his affliction and death. He suffered greatly but he had all the attention and medical aid that loving hands and good doctors could administer. Death could only relieve him and so he went away.

He was buried December 29th in the cemetery at Pleasant Grove Church near his home. The funeral was conducted by Rev. C. W. Carter. Our deepest sympathy goes out to his wife, brothers and sister who mourn. G. D. HUNT.

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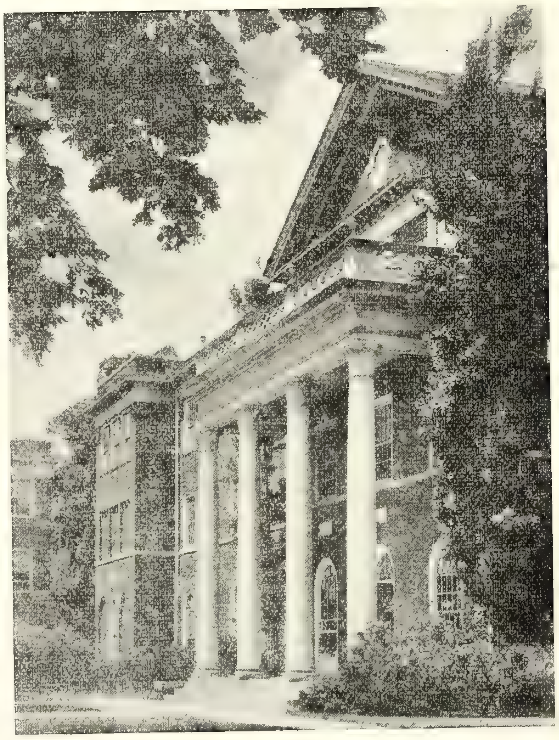

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, FEBRUARY 7, 1935. NUMBER 6.

•• THE SUN'S OBSERVATORY ••

Dr. G. Campbell Morgan Remembered.—

In connection with his seventy-first birthday anniversary, the multitudes of his parishoners remembered Dr. G. Campbell Morgan, of Westminster Chapel, London, by completing a fund sufficient to make some necessary repairs to the stately place of worship which has a world-wide fame. Throngs continue to wait upon Dr. Morgan's ministry, which seems to be unabated in its power and usefulness, in spite of the more than three score and ten years which rest upon him.—*The Phesbyterian.*

World War Costs Again.—

The cost of the World War to the United States was about $50,000,000,000, according to an official estimate by Secretary of the Treasury, Morgenthau. The figures are as follows: Estimated cost to June 30, 1921, $27,729,000,000. Interest on war debt, $9,557,000,000. Veterans' administration, $6,391,000,000. Settlement of war claims, $88,000,000. This does not include something like $12,000,000,000 in war debts owed the U. S. by foreign nations.—*Methodist Protestant-Recorder.*

Use of Cigarettes Increasing.—

The record production of 125,600,000,000 cigarettes in 1934 is decidedly encouraging, or discouraging, depending upon the viewpoint taken, for it is nearly 14,000,000,000 above the production of 1933, and exceeds any previous record by 6,000,000,000. It is a peculiar fact that unemployment and depression decidedly lowers the consumption of staple food products as well as reducing the amount spent for clothing, but the man who is not working seems not to let up in the use of cigarettes—and the women are helping wonderfully in increasing the number used.

Profits From Waste Material.—

One of the greatest sources of industrial stream polution has been the "pickling" solution from steel mills. Not only a source of polution, this material has been an absolute loss. Now it is claimed that processes have been perfected whereby these waste materials, consisting mostly of ferrous sulphate, can be treated with success and at a profit. In the near future it is expected that these will be applied at steel mills which now discharge this waste into streams and there destroy virtually all life. According to *Chemical and Metallurgical Engineering*, the ferrous sulphate is converted into sulphuric acid and a residue of iron oxide, thus giving two usable products in the place of one unusable product. Sulphuric acid is one of the basic chemicals of industry, while iron oxide has many uses, including that of making red paint.

"Yes-Men" Are Still in Demand.—

Probably there is no bill in Congress of more far-reaching importance, not only because of the stupendous amount of money involved, but because of its effect upon the morale of the nation, than the $4,880,000,000 Relief Bill which is now pending in the Senate. It is a known fact that Senator Glass was offered the post of Secretary of the treasury in the Roosevelt cabinet, and his wisdom in refusing has been well borne out. Yet because of this offer, and still more probably, because of personal friendship, the Virginian has been slow to assail the fiscal policy of the administration. However, the first break came when Mr. Glass was left off the conference committee on the Fletcher-Rayburn bill, at which time he resigned from the currency and banking committee. Although this could only be interpreted as a slight, the veteran Senator still attempted to maintain a friendly attitude, though he did not fail to courageously oppose the mistakes he felt the administration was making. Now along comes the relief bill, and again, though chairman of the appropriations committee of the Senate, Mr. Glass is ignored. "These two incidents," says an editorial in the Richmond *News Leader* of February 5th, "speak for themselves. Mr. Roosevelt will doubtless keep up the suave semblance of personal cordiality toward the Virginia Senator, but he has broken with him." It continues: "If this were purely a personal matter, it . . . might not be a proper subject of editorial comment. But it is much more than personal. Mr. Roosevelt has dismissed from the public service many of those who had intimate knowledge of the federal reserve act. His secretary of the treasury was an apple-grower until March, 1933, with no particular knowledge of finance or interest in it. The new governor of the federal reserve board, Mr. Eccles, is a man of ability, but he had only the average small-town banker's acquaintance with the system until, overnight, he was named to direct it three months ago. Senator Glass, on the other hand, is one of the few men who have an intimate knowledge of the evolution of the federal reserve system. . . . Of the senators who voted on the federal reserve act in 1913, just seven retain membership," while ten remain in the house. "Among these seventeen survivors of political change, Senator Glass is undeniably and indisputably the one best versed in banking law. Is it the course of common prudence for the president to disregard him, simply because the Virginian does not think in the same channels with Mr. Roosevelt? Does not every executive need a stubbornly-logical 'No-man' to offset the 'Yes-men' . . . . If one is so inclined, it is permissible to ignore individuals, but it is dangerous to ignore experience."

The Senate and the World Court.—

The action of the Senate in rejecting adherence to the World Court has created quite a storm of comment from advocates throughout the country. The "World Peace Foundation" submits quite a few of these comments, from which we must of necessity submit only brief excerpts. Henry L. Stimson, former Secretary of State, says: "The cause of peace cannot be permanently set aside by the decision, which is not in accord with the true interests or methods of this country." President Robert M. Hutchins, of the University of Chicago, still thinks that "membership is inevitable and all those interested in world peace must join in the effort to bring the United States into the Court at the earliest possible moment." Hamilton Holt, President of Rollins College, waxes bitter: "Again the United States Senate has run true to form. They defeated Ceveland's and McKinley's attempts to negotiate an arbitration treaty with Great Britain. They defeated Theodore Roosevelt's attempt to negotiate twenty arbitration treaties with our sister nations. They defeated Taft's attempt to negotiate model arbitration treaties with Great Britain and France. They defeated Wilson's attempt to bring the United States into the League of Nations. They defeated the attempts of Harding, Coolidge, Hoover and now Roosevelt, to get us into the World Court. For the past fifteen years the whole world has been in a state of fermentation. Revolutionary and reactionary forces are pulling both ways at once. We see everywhere the breakdown of parliamentarism and the growth of ultranationalism, disaster, confusion, disturbance, uncertainty, distrust and fear. Yet the United States Senate refuses to let America play her part in the setting up of the only instruments that can deal adequately with world problems." One World Court advocate goes so far as to say: "Almost every evil suffered by the American people since 1920 is traceable to pigheadedness of certain senators refusing to allow American membership in the World Court." Dr. Frank P. Graham, president of the University of North Carolina, hopes, "that this decision will not be the final action in a world situation calling for another step toward the judicial settlement of international disputes." All of these are proponents of adherence to the court, those who oppose the court, having gained at least a temporary victory, are saying little. Yet it is a mistake to brand everyone who is in the opposition forces as an enemy to world peace. There are many who can see little good in such a court; our repudiated war debts have caused others to hesitate, and there are many people who are essentially interested in world peace, yet they are fearful of entangling alliances of any kind with European nations.

NOTES-PERSONALS

News from the Churches.

Rev. W. T. Scott of Winston-Salem has two very interesting and important communications in this issue which should be read by all.

Rev. Milo J. Sweet of Elon College has returned from the mid-year meeting in Chicago and reports a very inspirational and helpful gathering.

At the meeting of the Board of Directors of the Church Extension Boards at Evanston, Rev. Edwin C. Gillette, D. D., was elected Superintendent for the Southeast. He has been serving as Acting Superintendent since the death of Dr. W. Knighton Bloom last spring.

Rev. Frank Atkinson of West Palm Beach, Chairman of the Florida Conference Committee on Evangelism, conducted a Preaching Mission at the church at Fort Myers, Rev. O. T. Anderson, pastor. Mr. Anderson reports a fine series of services with "wonderfully interesting and helpful sermons," by Mr. Atkinson.

Rev. Gordon Brokenshire, pastor of the church at Orange City, Florida and Miss Helen Elizabeth Young of Orange City, were married in the church on Wednesday, January 30th. The ceremony was performed by Superintendent Gillette. After a short wedding trip the pastor and his wife will return and occupy the parsonage.

The editor of The Sun, Dr. J. O. Atkinson, is in receipt of a very interesting letter from Dr. and Mrs. M. J. W. White, medical missionaries to the Philippine Islands for the past four and one-half years. Dr. White is the son of Mr. M. J. W. White, a prominent layman of Christian Temple, Norfolk, Va. Dr. and Mrs. White's letter appears elsewhere in this issue.

We are informed that Dr. W. M. Jay, pastor of our Holland Christian Church for a number of years, has tendered his resignation to take effect in June. It is presumed that he will be open for engagements. Any church desiring an efficient pastor will do well to communicate with him. Dr. Jay has a large number of friends throughout the Church. It is hoped that he will locate in the South.

The writer, who happens to be the Florida superintendent, had the opportunity to call on Dr. Atkinson and Dr. Rowland at the Florida Sanitarium in Orlando. He had a delightful visit and is glad to report that both of them seem to be improving in health and were in very cheerful spirits. Dr. Atkinson has gained some flesh, which is the object desired by the doctors, and Dr. Rowland has lost some, which also is desired by the doctors. The writer remarked that after they had finished that process we may have discovered the "average man."

Guests, attending the Rollins Anniversary, spoke in several of the Florida churches. The Moderator, Jay T. Stocking, D. D., preached at the church in Winter Park and spoke in the Rollins Chapel; Dr. Rockwell Harmon Potter, former Moderator of the General Council, preached at West Palm Beach and Melbourne and also spoke at the Rollins Chapel; Dr. W. R. Kedzie of the Foundation for Education, preached at Orange City; and Rev. Judson L. Cross, Regional Secretary for New England, preached at Daytona Beach. Mr. Cross is a nephew of Lucy Cross who was the prime mover for the founding of Rollins College, and she was also one of the organizers of the Congregational church at Daytona Beach.

Rev. Frederick Held has resigned the pastorate of the church at Jupiter, Florida, and has accepted a call to the United Church at Columbus, Ga. Mr. Held has been pastor in Jupiter for four and a half years and has made an enviable record for himself in that church. He has especially demonstrated his leadership in the work for the young people and for boys and girls. Mrs. Held has also been a leader along musical lines, organizing Junior and Senior choirs, having been at one time supervisor of music in public schools. Mrs. Held has been ill for a number of weeks and she and their daughter will remain in Jupiter until spring. Mr. Held has already assumed the pastorate of the church at Columbus and we prophesy a strong advance in that church under his leadership.

COLLEGE CAMPAIGN.

January and February were designated by the Convention as "The College Period." During these months, Sunday Schools, churches, and individuals are requested to make a contribution to the college. It was the plan of the Convention to have no other special campaign by any other department of the Convention during this period. All were to unite in an effort to do something for the college, that it might be enabled to continue its strategic service for the denomination.

Attendance and support of the college have been most satisfactory up to this point. We are and will be in great need of financial assistance during the spring semester. We are absolutely dependent upon the generosity of the churches and friends of the school if we are to continue with honor to ourselves and to our creditors. This is a heart appeal—most earnestly so—to every Sunray School and church in the Convention to do your best. If everyone will make a contribution, however small or large, the total in the college treasury will be a "lite-saver" to us.

To date, very few contributions have been received and still fewer churches have reached their goal. The majority of our ministers know the value of Elon College. They know what the college has meant to them and what it has meant to the church. They know how utterly impossible it would be for us to continue with progress without trained ministry. Our churches themselves are equally aware of this fact. By working together and uniting our contributions, we can keep the college open and going. I trust that the churches that have sent in partial contributions may continue their efforts until their quotas are reached. And those who have not sent in their offerings,—I trust that they will be anxious and determined that their churches shall raise the amounts asked for.

The following churches have responded:

	Quota	*Amount Received*
N. C. & VA. CONFERENCE:		
Elon College	$ 320.00	$ 12.00
Long's Chapel	48.00	2.00
Mt. Zion	48.00	15.00
Union Ridge	68.00	13.00
Total	$ 484.00	$ 42.00
WESTERN N. C. CONFERENCE:		
Burlington	$ 340.50	$ 7.00
Ether	47.50	5.00
Total	$ 388.00	$ 12.00
EASTERN N. C. CONFERENCE:		
Catawba Springs	$ 54.00	$ 12.00
Liberty-Vance	149.00	52.00
Mt. Auburn	60.00	24.57
Wake Chapel	96.00	64.00
Total	$ 359.40	$ 160.57
EASTERN VA. CONFERENCE:		
Dendron	$ 15.00	$ 7.00
Holland	191.00	2.00
Newport News	185.00	5.23
South Norfolk	170.00	5.91
Total	$ 561.00	$ 20.14
TOTAL RECEIVED TO DATE		$ 234.71

L. E. Smith.

CHRISTIAN EDUCATION.

Education which is grounded in a Christian atmosphere came in for its share of consideration at the Mid-winter meeting of the executive boards of the Congregational and Christian Churches at Evanston, Ill., January 21st-25th. It was asserted by Dr. W. Frederick Bohn, chairman of the Commission on Missions, that the Congregational and Christian Churches had "defaulted" in their financial responsibility toward higher education. Dr. Bohn, who is assistant to the President of Oberlin College, impressed upon his audience in an address on Tuesday night the religious responsibility of our denomination toward students in colleges and universities. He pointed out that historically and in theory the denomination has been foremost in working for higher education which has a religious emphasis. He called to mind that the first college in this country, Harvard, was founded by the Congregational Churches to provide an educated ministry, and later Yale was founded for a similar purpose; that up to 1921 the denomination approved a program to parallel the state universities with colleges of high standards and avowedly Christian.

"We cannot," Dr. Bohn said, "have come to the place where we do not believe we have an obligation to support the Christian college, nor that the time has come when the colleges no longer need to be Christian. That is the dual relationship. I make no plea for the pious institution which does not maintain proper educational standards nor for the college which has lost interest in that supreme educational function, the Christian interpretation of life and our relation to our fellowmen. Freedom we must have but just essential and more is the Christian interpretation of that freedom."

What the Congregationalists have done in a larger way, the Christians have attempted, as far as they have gone, in a smaller, but none the less important way, The founding of Antioch college has a significant place in the progress of education in America, and the services rendered by our other colleges are not to be taken as insignificant. But the effectiveness and length of service of these institutions have been limited because we have not supported them financially. Have we not "defaulted" in the support of our colleges? Elon College now offers us an opportunity and a challenge. The time has not come when we can honestly and soberly give over the program of higher education to the state. There is needed desperately the contribution which only the college dedicated to the quest of truth in an avowedly Christian atmosphere can make. There is desperately needed in these changing times education with an emphasis which is Christian. Elon offers Congregational-Christians in this section an opportunity to express their faith in such a Christian quest of education. Our dollars and our youth are needed to make good our belief!

William T. Scott.

Winston-Salem, N. C.

WHY I BELIEVE IN IMMORTALITY.

By REV. T. FRED WRIGHT.

(Read before the January meeting of the Eastern Virginia Conference Ministerial Union.)

First, what do we mean by immortality?

Webster's Dictionary says it means, "Exemption from death or oblivion; unending existence." Another definition is, "Deathlessness; imperishableness."

Like Shakespearè, most of us have immortal longings" in us. Why should this be so? I think we may go back to the record of Creation in Genesis and find our answer where it says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."—Gen. 2:7.

Into the dim past, to almost every race of men is traceable the hope for or belief in a future life in some form. "If a man die shall he live again?" has been asked many times, and man had rather believe that he will live again. It is said that the Hindu's Bible teaches a belief in immortality, and that Confucius did not expressly teach immortality, but joined in the belief of Chinese thought that the spirits of the good were permitted to visit their ancient habitation, and in reverence for the spirits of ancestors. The Egyptians early recognized the doctrines both of a future judgment and of a dwelling-place of the dead. When the white man came to America, he found the Indians worshipping the Great Spirit and believing in the Happy Hunting Ground.

Since God is eternal; and inasmuch as He created man in His own image, surely it all combines into a divine guarantee that He breathed into every living soul the breath of immortality. While the Old Testament does not emphasize immortality as much as the New Testament, yet the idea of immortality is clearly set forth. The following references give ample proof. "Enoch walked with God, and was not, for God took him." "Then shall the dust return to the earth as it was: and the spirit shall return unto God who gave it." Eccl. 12:7.

"What is man that thou art mindful of Him? and the son of man that thou visitest him? For thou hast made him a little lower than the angels and hast crowned him with glory and honour." Ps. 8:4, 5. We cannot believe that He would leave His children whom He created "a little lower than the angels" without hope or without the fact of immortality. So with Job we may say, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27. The New Testament from Matthew to Revelation bears witness to the fact of immortality. Jesus in refuting the teachings of the Sadducees that there is no resurrection, said: "Now that the dead are raised, even Moses showed at the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the God of the dead, but of the living: for all five unto Him." Luke 20:37, 38. His resurrection and His promises should give all the assurance we need. If there is no life beyond this, why should Jesus have said: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in Him should not perish, but have eternal life." Jno. 3:14, 15. Or, "What is a man profited, if he gain the whole world, and lose his own soul?" Matt. 16:26. Or why should He have told of the Father's house having many mansions, and that He would come back to receive His followers and take them to live with Him?

Immortality is the voice of God in man's soul. Let us say with Peter: "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us into a lively hope by the resurrection of Jesus Christ from the dead. To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you." I Pet. 1:3, 4.

VALLEY LETTER—A WORD ABOUT CONFERENCE APPORTIONMENTS.

I see danger of a misunderstanding about our Conference apportionments which may result in disaster to our work here in the Virginia Valley Central Conference. Certain communications have been received by ministers and others in our conference stating that amounts raised by the various churches for the Aged Ministers' Fund, and for Elon College Fund, and for Missions will be credited on our conference apportionments. This would be true if our apportionments had been made out last conference with that in view, but such was not the case. Here is what we have laid apportionments for upon our churches this year: Home Missions, $400; Conference Fund, $200; Southern Christian Convention, $511; total, $1,111. The apportionments laid upon the churches total just the same, $1,111.

Now, it could easily happen that a church could raise as much for the Aged Ministers' Fund, Elon College, Missions, etc., as their apportionments amounted to, and then call their apportionments paid. What, then, must become of the items named on our apportionment table and adopted by our conference last August? If several or any number of our churches call their apportionments already paid when they have perhaps paid nothing to Home Missions, Conference Fund, and the Southern Convention, what will happen to our work here? Can we not see at once that this will not do at all?

And then, who of us have the right to throw away the apportionment table as adopted by our last conference, and adopt an entirely different one at this time?

I do not question that certain changes were made in the financial policy of the Southern Christian Convention at its last session. Drastic changes are usually made at every session of the convention. We hardly have time to get acquainted with one policy and put it into operation before it is thrown aside and a new one made. But the fact is, the apportionment committee of our conference had not seen a copy of the new financial policy of the Southern Christian Convention when they made out their report for our last conference; and no one else in attendance at our conference seemed to know anything about this new financial policy, or if they did they said nothing about it. And so far as I know, no one in our conference has seen a copy of this new policy yet. Hence our committee on apportionments is not to be censured for not making the apportionments to include all the new plans of the last session of the Southern Christian Convention.

Since I have not seen a copy of the new financial policy of the convention, I am not able to write accurately about that; but I have before me the report of the apportionment committee submitted to and adopted by our last session of conference, and know whereof I speak concerning that. A. W. ANDES.

Harrisonburg, Va.

A man protesting against error is on the way toward uniting himself with all men that believe in truth.—*Carlyle.*

CHURCHES OF THE SOUTHEAST TO MEET.

The South-Eastern Congress of the Congregational Christian Churches will be held at The United Church, Raleigh, N. C., April 30th, May 1st and 2nd. Every Congregational Christian Church has a right to as many delegates as it wishes to send besides the minister. Kentucky, Tennessee, Alabama, Florida, Georgia, South Carolina, North Carolina, and Virginia Churches are invited to be represented. There will be three great days of counsel, fellowship and inspiration. The program will embrace all our Southern interests with the wider interests of our national fellowship in relation to the Kingdom of Christ. All our leaders in the South will be present as well as many of our national leaders. Dr. Parks Cadman, Honorary Moderator of the General Council, will be among our national speakers. Dr. Dan Poling has promised to come as a spokesman for our Young People. The program is in the process of making and will be outstanding in its personnel. It will be arranged, however, so that all our ministers and laymen may have a part if they wish. No business will be transacted. This announcement is made so that churches, young people's organizations, women's societies, men's classes may have an opportunity to begin to plan for three great days which will mark, we trust, a turning of our churches into aggressive spiritual groups for a larger realization of the Gospel of Christ among ourselves and the communities which we serve.

J. EDWARD KIRBYE.

Raleigh, N. C.

NEW YEAR'S RESOLUTIONS.

I have made several of them and so far as I know, I have never kept any of them to the letter; but I do not believe the spirit of any one of them was lost. I am wondering how much it would add to the value of the SUN if all our ministers would resolve to write at least once a month and tell us something about their field of labor.

Several years ago I knew most all our ministers and something about the activities of the various churches. Not so today! How much loss we have suffered, the "Lord only knows." Every letter from any one of our pastors is a letter from a member of the great family of God, of which I am a member and about which I am very much interested. Come along Brethren! What shall we do about it? J. J. CARTER.

MINISTERS TAKE NOTICE.

All ministers of the N. C. and Va. Conference and pastors who are members of any other conference who are serving churches in the said conferences are requested and urged to meet the committee that was appointed at the last regular meeting of N. C. and Va. Conference to carry out the instructions of the Southeastern Convention relative to the CHRISTIAN SUN, at Elon College, Monday, February 11, 1935, at two o'clock.

It is very important that every pastor that serves in the above mentioned conference to be present. Any church not having a pastor is asked to have some member to represent the said church at this meeting.

G. C. CRUTCHFIELD, *Chmn.,*
C. E. NEWMAN,
J. EVERETT NEESE.

"The most dangerous people are not the stupid and the low, but the astute and brilliant."—*Rev. H. N. Spear.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MY EUCALYPTUS TREE.

(An Editorial Correspondence.)

Florida Sanitarium,
Orlando, Fla., Feb. 2, 1935.

If this pad will stay put on my knees, (drawn up in bed at an angle of 45 degrees for a writing board) I will take my pen in hand to write and say that I did not attend even one of the seven thousand, five hundred dances the other evening, given in honor of our President's 53rd birthday in all the cities, villages, and hamlets throughout the United States, our inland and island possessions. No, Sir, not one of them did I go to. I just didn't have to go. Not the most gorgeous and glamorous dance would have been anything new and unusual to me—not in these days. You go to a dance, you know, to witness (or to take part in) rhythm of movement, grace and gracefulness of form, the lilt of limb and body, in brief, to see poetry in poise and person. Leastwise, that's what they tell us it is all about. Say that, and as much more as you can in praise of the dance, then come with me and I will show you, right here at my very door, a scene into which all these virtues and graces are cast with such charm and color as to make the most colorful ball-room you ever saw pale into insignificance, and seem in comparison as drab as a last year's bird's nest. And it is none other than the colorful dance, the glorious parade and quick-step that my eucalpytus tree puts on for me, sometimes three and four times every day. Now, I am not exaggerating, not trying to paint a picture; I am just trying to tell my readers the plain, unvarnished truth. The fact is we are so busy looking at the artificial and the superficial which we mortals put on, and try to adorn ourselves with, that we forget, or fail to look up and about to see what the good God and Father of us all has put on and adorned Himself and His creations with.

And that isn't the half of it. When we do look at, or try to find, beauty, grace, and glory in natural form and fashion, we think we must see a mountain, gaze at the ocean, or sweep the horizon with our eyes. Foolishness and nonsense! Can you get joy out of fiction, romance, history or science by looking at a library, walking through shelves and alcoves of big and beautiful books? Well, not much. The genuine joy, the real thrill comes when you pounce on a book and go through its chapters page by page and see what they are saying to you. Why can't we be as sane and particular about what the Supreme Author has written in one of His individual volumes as we are about what some man of flesh and failure has written, or tried to write for us in his book?

Of all the single and specific acts of Creation to keep me company, give me cheer, and thrill me, mind, body, and soul, please commend me to a tree. Not a forest or a jungle of trees—no more than a room full of books—just one tree. These three weeks while I have been on my back in bed looking up, (Who was it, by the way, that said we never look up till we are down, and only when flat on our backs do we get the real look up?)—well, into my vision, and into my life has come daily, hourly, my eucalyptus tree. Oh! but it is a joy. No chisel of man could ever carve such grace of trunk and body; no handiwork of man ever fashioned such perfection of limb and branch; no brush of artist ever painted such delicacy of leaf and bower as the Maker of this universe has displayed right here on my eucalyptus tree.

Its body is lithe, long and white, some fifty or more feet of it, much like the strong, stately column of a colonial mansion or some ancient temple. Then its limbs begin to go out with upward curve and reach, for the distance of another fifty feet or more, never a one of them drooping, but each and all pointing upward, as if their occupation was to lift sap, leaf and life itself to ever higher levels. A most graceful tree indeed is the eucalyptus tree when its long lithe limbs, branches and twigs decide to put on a dance. This it does every time the winds blow through its branches. Why, it just can't stand still then. When the winds, (the dancing music of my eucalyptus) start up, talk about the rhythmic and graceful step "figures," and movement on a ball-room floor! Well, they are simply not in the same class with the swing of joy, glee and gladness that you will see in the perfect harmony of movement in my eucalyptus.

Am I gaining strength, finding comfort, getting well? How in the world can I do otherwise when my cheerful and competent Doctor comes in and says, "Atkinson, I can just see improvement in you daily;" the dietitian sends me out great trays of delicious foods and I empty them voraciously; the business manager and nurses and messenger boys dropping in to see if they can add to my comfort; and my lovely eucalyptus tree staging three or four gleeful and real dances every day!

I agree with the Psalmist: God makes us lie down, and then we discover how green and glad the pastures are.

Dr. Rowland and I are grateful for the many cheering messages of faith and love that come to us while we regain our strength and health under such happy surroundings, and in a hospital where efficiency, hospitality and good cheer always abound—because all service to guests and patients is done in the name and love of the Great Physician. J. O. A.

CHURCH MACHINERY.

The Church of Christ is the one divine institution operative in human society for the redemption of mankind and the salvation of the world. Christ said on one occasion, "Upon this rock I build My church, and the Gates of Hell shall not prevail against it." Later, Paul declared the church to be the body of Christ. We think of the church as constituted by those who have been touched with the power of the Spirit and made one by redeeming grace. We think of the church house as a building erected and dedicated for worship and service, with its altars to which we come to make our confessions, offer up our prayers, and pay our vows unto the Lord. Usually, when we find fellowship with God and rejoice in the blessings of such communion, we become conscious of a passion to share with others the spiritual riches that have been acquired in fellowship with the Eternal. It is impossible for one to possess the Spirit and the Spirit not express Himself. Such expression we call witnessing. By witnessing, we convince and lead others to Him Whom we ourselves have found. On the Day of Pentecost, the Apostle Peter bore his witness without fear; and as a result of his witnessing, many were brought into the Kingdom.

The permanency and development of the church necessitated some kind of an organization. Accordingly, certain men of good report, filled with the Holy Ghost, were selected and set apart as deacons, whose duty it was to provide for the necessity of the poor. We find also that the apostles themselves, who were considered evangelists, had one of their number designated as the treasurer—the one who carried the money. There were, then, apostles, presbyters, deacons, deaconesses, and evangelists in the early church.

A certain amount of church machinery is necessary today if the work of the Kingdom is to be done with thoroughness and effectiveness. The modern church of today, as a rule, is burdened with too much church machinery, or rather, too much machinery that has become inactive and non-operative. This machinery includes as follows: First, a pastor, whose business it is to evangelize; that is, to proclaim the gospel, to care for the spiritual needs of its people. Second, a Board of Deacons, who should be active in its oversight of the church, looking after the poor and otherwise providing for the necessity of the same. Third, an official board or some kind of an official organization representing all departments of the church, charged with the responsibility of conducting the business of the same. Fourth, committees who look after the evangelistic, the educational, the devotional, the missionary, and the financial interests of the church. Fifth, organizations, men's groups, Ladies' Aid and Missionary Societies, etc. Sixth, Sunday School, with all of its departments, and the Christian Endeavor, with its organizations. This, in the main, indicates the usual machinery for the modern church, which is well and good, provided every part of the machinery is kept in condition and is made to be productive. When any part of an organization becomes inactive and inoperative, it should either be made productive for good or eliminated from the organization. Better by far for a more simplified organization—one that can be made productive—than to have a complicated scheme that is incapable of moving to bring forth fruit.

There are certain great responsibilities resting upon every organization that has the courage to call itself a church; namely, first, to proclaim the everlasting gospel to all who come and see that the light of that truth shines afar; second, to bring together those who are changed by the gospel that they may be encouraged by the fellowship and prayers of those to whom they have become related in the spirit; third, to build up each other in the knowledge of the truth and to multiply their common passion for righteousness in human society; fourth, to impart to others the joy that has become theirs through Christ. If the church can build itself around these important factors, its growth and efficiency will be assured.

We need to become concerned not simply about the ones who are in the church but tremendously about those who are out of the church. A church can become selfish and self-centered by contending that "we have all we can do to keep our members in line and active." It is not a question of keeping your church or of saving yourselves; but Christianity puts the imperative responsibility upon the church to save the world. We need to grow in numbers. It is the command of God. And every church in our Convention needs to take seriously this command and dedicate itself, heart and soul, to the business of discovering, convincing, and winning those who are out of the church into its fellowship.

Every local church should begin now, in its own way, to arouse its membership to an aggressive evangelistic program that all out of Christ may be brought to Him ere this season of religious activity and of spiritual revelation has come to a close. L. E. S.

COURT TRIALS.

The average individual in this country is quite aware of our court trials—our system of administering justice. If one should not be acquainted with such procedures, he certainly has missed an opportunity in these recent days. Every daily paper in the nation has been full of the Hauptmann trial. Practically every radio in the thousands of homes in our country has given reviews of the trial and indicated the progress of the same. Richard Bruno Hauptmann is being tried for kidnapping and murdering Charles A. Lindbergh, Jr.

The kidnapping of the Lindbergh baby was a crime that shocked civilization throughout the world. The failure to apprehend the criminal and bring him to justice seemed to encourage that type of crime throughout the country, at least. There followed closely a series of kidnappings. Not only were infants kidnapped, but adults—men and women—have been seized upon by criminals in disguise, forced into custody, and held as hostages until a fabulous sum of money was deposited as a ransom. The government has become determined and active in its efforts to bring to trial and to justice all such criminals, and its has succeeded admirably well.

The eyes of the world are focused on the New Jersey courts, waiting the outcome of this trial. It is not certain, however, that he will be proven guilty and given the maximum penalty for such a dreadful and dreaded crime. Should the courts fail to convict Hauptmann, or fail to find the guilty person and bring the same to justice and to judgment, one wonders what the results will be. To the average layman, there scarcely seems a question as to Hauptmann's guilt. Until he can explain his possession of the ransom money and his cleverness and success in concealing the same, it will be exceedingly difficult to convince anyone of his innocence. If, with the evidence now in hand, defending attorneys can build up a case that will prevent conviction and penalty, is it possible, the average individual inquires, for one in this country, under our present jury system, to bring any criminal to justice and prove his guilt unless he be caught in the act and there is no one who can be induced to defend him?

We are humans and our efforts along the lines of justice must of necessity be imperfect. We may escape human courts—in fact, there may be no reason to bring us into legal contentions—but no one shall escape divine courts. God has a case against every individual. There will be no accusers in that court other than one's own conscience. We will not be able to call upon witnesses to defend or denounce. We will declare our own guilt in the court of eternal justice. We are building up our case now, day by day. It will be with us either "Depart from me, O Lord, for I am a sinful man," or "Have mercy upon me, for I am unworthy of Thy love." Fortunately, however, there will be One to plead our cause. Christ will be our defense. And may His plea in our behalf be "Father, forgive them, for they know not what they do."

L. E. S.

ROLLINS CELEBRATION.

The fiftieth anniversary of the founding of Rollins College was celebrated at Orange City, January 29th. About one thousand people were present, including many Congregational leaders and leaders in other denominations; also representatives of colleges and universities and civic bodies. Plans for this celebration were in charge of Rev. William S. Beard, D. D., formerly Secretary of the Laymen's Advisory Committee of the Commission on Missions, and now connected with Rollins College. President Hamilton Holt presided. The historical address was given by Dr. Edward M. Noyes, pastor of the Tourist Church at Seabreeze, Florida, and pastor emeritus of the Congregational church at Newton Centre, Masachusetts. The other address was by the Moderator of the General Council, Dr. Jay T. Stocking, who by curious circumstances is the pastor-elect of the church at Newton Centre, Massachusetts. Dr. Stocking's address was on "The Building of a College," and was a brilliant, searching and vital discussion of that theme. Dr. Noyes' paper, entitled "The Early Hours of Rollins," recounted the steps which led up to the founding of the college, and was full of interesting information, enlivened by touches of wit and humor. Many expressed the hope that these two addresses would be published.

The story of the founding of Rollins is an interesting one. Thirteen struggling Home Missionary Congregational churches met in their first Conference. At that meeting a letter was read from Miss Lucy Cross, a graduate of Oberlin, urging the Congregational churches to take steps toward organizing a college. This letter impressed itself upon the gathering and a committee was appointed and a year later this committee reported. This was at the second meeting of he Congregational Association, as it was then called and was held in Orange City fifty years ago. At that time definite steps were taken toward organizing the college and three months later the association met again and selected a site and elected trustees. The site selected was at Winter Park. Other places considered were Orange City, Mount Dora, Daytona Beach and Jacksonville. This was the first college organized in the state of Florida. Congregational colleges have not been denominationally controlled, and the Board of Trustees selected were interdenominational, and the college has always been more or less independent, though fostered by the Congregational denomination. The Congregational Education Society, during the years, has contributed around $130,000 toward the promotion of the college.

A bronze tablet commemorating the founding of Rollins College was presented to the church at Orange City by Dr. William S. Beard on behalf of the donor, Mrs. Jane Murray of Willimantic, Connecticut, and Orange City. It was accepted for the church by the pastor, Rev. Gordon Brokenshire. Also there was erected on the lawn of the village library a highway marker presented by the Daughters of the American Revolution. This marker narrates the founding of Rollins College in that community by the Congregational Association of Florida.

In connection with the celebration there was beautiful music rendered by the Rollins Chapel Choir and there was a reception and tea at the Community Building, followed by an informal dinner at the Orange City Inn.

In connection with the fiftieth anniversary celebration of Rollins, there will be a further observance at Winter Park on April 17th. The Annual Founders' Week celebrated at Rollins will be held February 22nd-26th.

E. C. G.

THE MID-WINTER MEETING.

The annual, so-called, mid-winter meeting was held in Evanston, Illinois, January 21st-24th. The mid-winter meeting is a meeting of the Commission on Missions and of the Home and Foreign Boards, and this year there was added The Council of Social Action. Prior to the meeting in Evanston, the Conference of Superintendents for the country held a meeting at the LaSalle Hotel in Chicago, January 18th-21st. This meeting of the superintendents is one of fine fellowship and there is also the facing of the common problems of leadership in state conferences and other units of organization under our Congregational-Christian denomination. Rev. W. P. Minton, D. D., was welcomed into the conference of the Superintendents as the new Superintendent of Pennsylvania. Rev. Simon A. Bennett, Superintendent in Indiana, was one of the speakers on the program.

The mid-winter meeting of the various boards was held again at the Parish House of the Congregational church in Evanston, Dr. Hugh Elmer Brown, pastor. Dr. Brown is an ideal host and the people of the church also cooperated wonderfully in the meeting. The opening session was a supper at which the principal speaker was Moderator Rev. Jay T. Stocking, D. D., who spoke on the subject, "The Enduring Motives of Missions." Dr. Stocking, as always, gave a strong, inspiring and challenging message. The Boards faced many routine problems and also some important new ones. The principel new problem was that of financing the Council of Social Action, and the integrating of this Council into the denominational program. There had been some misgivings and many criticisms of the Council. Many of these were cleared up by the clear and forceful address given by Professor Arthur E. Holt, Chairman of the Council. Special sessions of the Council of Social Action were held on the last day of the mid-winter meeting.

At the evening sessions, which were held in the Evanston church there were platform addresses presenting the cause of Foreign and Home Missions and the Council of Social Action.

There was an optimistic spirit in the mid-winter meeting this year, and a feeling that the bottom had been struck as to missionary giving and that it was a time for facing the future and for a general advance. It was in this spirit that the problems were faced, and those who were present returned to their fields with a strong feeling that there were great days ahead, both days of challenge and opportunity and of achievement.

E. C. G.

CONTRIBUTIONS

SUFFOLK LETTER.

The church is a divine institution. But it is a body of people who are human. And the human element in the church is a field for development and a challenge of human faith. For the church was founded to reach human beings and call them to a re-birth of soul and life. In this materialistic age, of financial emphasis, there is a danger of losing the vision of spiritual privilege and opportunity.

Humanity has one universal need. This need is not limited to any class, creed nor color. It abounds in the palace of the rich and in the cottage of the poor. Capitalist and laborer, young and old, great and small find themselves finally face to face with an accusing conscience whose voice cannot be hushed by material forces. Man's need of divine help is evident everywhere. Jesus had compassion for the multitudes who were restless like sheep without a shepherd. The Master gave Himself to the opportunity of administering spiritual help. He had a sympathetic heart and a helping hand.

This is an age of hungry mouths. Millions of people today are suffering because they need bread and clothing. But that need is not as great as the hunger for the bread of life, although it may be more evident to the superficial observer. In every station of life hungry hearts cry out to the church for spiritual bread. What an opportunity for the church of Jesus Christ!

Just think of one group of people: the shut-ins of the world. Some of these are faithful Christians, who face the sunset of life, with broken health. Physical strength has failed them. They are denied the precious privilege of fellowship in the house of God. Others come and go, while their days of activity are a priceless heritage, and a sweet memory. Then there are others who have never known the joy of feasting in the house of God. Life is dull and dark and dreary and they scan the clouded skies for some flickering star of hope. They need the Gospel of life and a word of comfort and strength.

How fine it would be if some message of strength and spiritual help could be carried to all such hungry hearts! There are fathers and mothers and sons and daughters confined to their homes by sickness and sorrow. There are cripples and broken hearts who need a human voice and a human touch. The church is the only institution commissioned by Jesus Christ to seek the power to carry on this healing work in His name.

Busy pastors find many such people. There are multitudes who wait in vain for the word of encouragement and the prayer of faith. What a blessing and a benediction to be a messenger of God on such a glorious mission. How sweet to bow for a moment of prayer in the presence of an aged saint of God, who says, in her affliction, "This may be my last sickness, but all is well with my soul." For such an one there is a message of hope, steadfast and sure, and the handclasp carries a touch of another world and a new life.

The Church paper should be a channel of blessing in the homes of the people. It can minister to the people who are shut in. People who write for publication need to pray for spiritual power to help others. A young minister one day asked the late Dr. W. W. Staley, "How did you like my sermon?" The Doctor said: "It was a very good literary production. But it seemed to me that you were thinking more about the sermon than the congregation. A sermon should be prepared and delivered for a definite spiritual need." There is power for people who will use it to help others. Surely the church should pray that the press and the pulpit may be channels of blessings to all needy souls.

I. W. Johnson.

VIRGINIA TRIP.

South Norfolk.

It was my pleasure to visit South Norfolk Christian Church and Sunday School Sunday morning, January 27th. Through the courtesy of Rev. O. D. Poythress, the pastor, I had the privilege of addressing his Sunday School class. I found a fine group of young men, who listened attentively to the story of the Apostle Peter—his temptation, denial, and confession. At 11:00, we gathered in the beautiful auditorium for a service of worship and praise. I spoke to the audience about the college. At the close of the services, an offering was received which was turned over to me as a contribution for the college.

The Christian Temple.

Rev. H. S. Hardcastle, pastor, has recently changed its program of worship for the Sabbath. They meet at 11:00 for their morning worship. The evening service has been discontinued, and they meet at 5:00 for vespers instead. At this particular time of day, the auditorium of the Christian Temple is at its best. It presents a most beautiful and artistic effect, as the soft evening light forces its way, gently, through the art glass windows. An atmosphere which lends itself readily to worship is evident. It was a pleasure to worship again in this church and to enter once more into the fellowship and affection of the good people with whom I labored so many years. It is always a pleasure to visit the Temple, and particularly was it pleasing to me to speak to them in behalf of the college. The college has perhaps assisted the Temple more than any other church, both directly and indirectly, in its unselfish service for the denomination of which it is a part.

First Church, Norfolk.

Rev. F. C. Lester is the pastor. Responding to his most cordial invitation, I spent the evening of worship with him and his good people. It was a bitter cold night—one of the coldest I have ever felt. On my way to the service, I wondered if any would venture out. To my delight, I found a splendid audience, considering the membership of the church. Lester is interested in his local church and in the Department of Christian Education, but he is equally interested in the whole church's program, failing at no time to lend his influence for the good of every department according to its needs. On different occasions, I have worshipped with the congregation of the First Church in Berkely, and it was a delight to have this privilege again and to bring to them information about the college, with a hope that they too will add their interest and gifts that the college may be adequately supported.

I am greatly concerned for the college offering. It is impossible for me to visit all the churches, but I am willing to do my best; and wherever my services are requested I shall endeavor to go. It is not necessary for me to visit the church, but I do hope and pray that no one church in the entire Convention will fail in its duty at this particular time.

L. E. Smith.

AT THE FEET OF JESUS.

What a wonderful place the woman named Mary had at the feet of Jesus! A lowly place it seemed in the eyes of the people, yet how exalted in the sight of the Lord; a place to be coveted by all mankind; a privilege to be craved more than life itself.

Mary, the mother of Jesus, was the first Mary who worshipped at the feet of Jesus. There had been a great wonder in her heart from the time of the visit of the angel Gabriel with his prophetic announcement; then when the shepherds came to worship her babe in the lowly manger at Bethlehem; the visit of the wise men with their costly gifts; the words of Simeon and Anna in the temple caused her wonder to increase as she pondered them in her heart. Could her heart be so filled and not worship? We wonder if she fondled the tiny baby feet even as young mothers do now, kissing them, and as she did how she must have felt her humility and how her soul was prostrate with her love and devotion. Those feet that in a few short years were to be pierced for the salvation of a lost world.

The years sped by and one day another Mary who had been forgiven of her many sins entered the room where Jesus sat at meat in the Pharisee's house. Her sins had been open to the people and she was known as a sinner; yet she stood at the feet of Jesus and wept tears of repentance, tears of love for the One who had the power to forgive her sins. The feet of Jesus were bathed with her tears, her kisses, and then dried with her hair; her precious ointment was poured forth upon His feet, her ointment of love, what could be more precious? She was the first of the many who have followed in her train that acknowledge the power of the shed blood of Jesus to forgive sin and to cleanse from all unrighteousness.

Then on one other day Jesus went to a home in Bethany and Mary sat at Jesus' feet while her sister served. What a lesson she teaches us: that we need to sit at His feet and learn of Him before we can truly serve. "The better part," Jesus said, and may we also choose Mary's humble seat that we may be better fitted to serve. She also was at the feet of Jesus after her brother had died. Her heart was broken with grief, her faith was sorely tested, yet she fell at His feet in her sore need and Jesus met her need through His wonderful power. So today He meets every need by either lifting the burden or by giving grace to bear the burden. Jesus never fails His trusting children so they need never go as sorrowful orphans but ever looking up to Him with the reflection of His divine glory shining in their faces. The contrary winds should ever fan the flame of the divine fire to a greater glow.

Three of the gospels speak of the final annointing of Jesus but only in the gospel of John is Mary's name mentioned. Her box of very precious ointment was broken and poured out upon His head and His feet; proof of her love and faith. Her act was not understood yet all shared in the perfume poured forth. Mary did not know but she may have had a premonition that it would be the last time she could show forth her devotion to the One who had done so much for her. To her was given the blessed task of annointing Him for His burial. What an incentive her act should be for us to redeem the time; buy up every opportunity to serve our Lord for we know not when our last opportunity may come.

The last time we find the women named Mary at the feet of Jesus was on the wonderful resurrection morning. They were not only at His feet but they took hold of His feet and so expressing the deepest reverence mingled with the most ardent affection; while they obtained a fresh evi-

(Continued on page 14.)

A Story for the Children

FOLLOW THE GUIDE.

Last summer a party set out to climb Mt. Lyell, the highest peak of the Sierra Nevada within the Yosemite National Park. There were eighteen in the party. Several were of middle age, but most of them were boys and girls from fifteen to twenty-one or two, bubbling over with pep and eagerness to reach the summit.

The guide was a Ranger-naturalist in the National Park Service. He had been selected for his fitness to lead in this ascent and others equally hazardous. He had had many season's experience as a guide in the Colorado Rockies, and, in addition, had successfully fulfilled the requirements of the Field School for the training of Ranger-naturalists. He was strong, alert, intelligent, and, above all, cautious; all in all, a competent mountain guide. The more apprehensive of us, especially, believed that in trusting to his guidance we were in good hands.

The trail to the base camp lay along the Lyell Fork, and was comparatively flat except for an abrupt ascent of about a mile at the end. Each went his own pace, with little attempt to keep together. But at the campfire that evening, the guide called for the attention of all, and said, in effect: "Tomorrow, when we climb the peak, there will be very little danger for us if we keep together. No matter how impatient some may be to get to the top, there must be no going ahead of the party. I am the guide, and I am responsible for your safety. Therefore, since I am the leader, I want you to let me be always in the lead. If any fast climbers are to be sent ahead, I will be the one to say who they will be."

Two boys had come over from their camp across the river to visit our campfire. They were vacationing in the mountains on their own. They had packed in their bed rolls and a considerable supply of food, for they had planned to climb Ritter and Banner, as well as Mt. Lyell.

They were fine-looking boys, broad and sturdy in their plaid mackinaws. The older boy was a high school graduate, about to enter college, and doubtless knew a great deal. He had worked to earn the money to take himself and his younger brother on this camping trip.

Before they left, the Ranger-guide invited the two boys to join his party for the climb the next morning. But they declined courteously. They explained that they intended to leave earlier than his party, and climb two peaks instead of one the next day.

Yet the boys were still at their breakfast when the Ranger's party crossed the bridge the next morning and hit the upward trail. By taking a different trail, however, the boys reached the foot of the glacier before the Ranger's party came in sight three hours later.

The hardest part of the ascent lay ahead—a mile-wide stretch of pitted snow and ice rising steeply to the final perpendicular rampart, below the summit. It required an experienced eye to discover the safest route up such a formidable barrier. Again the Ranger asked the two boys to join his party.

The two boys talked it over at one side. The younger boy glanced up at the dizzy height, and seemed to weaken a little. But the other one said, "No, come on; we'll go it alone." They started off over the snow at heart-straining speed.

A steep snow chimney ran up to a high point on the rock wall, and here some of the more impetuous of the Ranger's group started to climb. But he called them down. "That is unsafe," he said. He led them around the rampart until he found a route where, by clinging to the great rocks with hands and toes, they finally reached the top in safety. The two boys were already there to greet them.

The Ranger's party had not finished eating lunch on the summit when the two boys rose to start on their descent. This time the Ranger did not ask them to join his group or give them advice. Several of his own boys asked to go with them and the Ranger consented, only cautioning them to go down by the same route they had come up.

The older brother came to the snow chimney, and, not heeding the guide's warning, determined to slide. He had had a little experience with the glissade, as this method of descent is called, but not enough to qualify him to judge the degree of risk involved. He stepped off on almost perpendicular snow and immediately lost his footing. He rolled over and over as he hurtled through the air and bounced on the snow until he finally came to a stop three hundred feet below. It was fortunate for him that he fell on snow, and not on the ice that covers the glacier later in the season. He might then have had a broken leg, or, at worst, a broken neck to pay for his rashness. As it happened, a broken wrist was his only injury.

It was fortunate, also, that the Ranger and his party were within call, to put the wrist in splints and send him back to the base camp, and from there on to a doctor, with several of the party to keep him company.

The injured boy expressed gratitude, but that could not alter the fact that he had upset the Ranger's party. The Ranger had the difficulty of restoring morale and getting his excited climbers back to camp without accident. Those who went with the injured boy had to give up a part of an enjoyable outing. The boy's dreamed-of holiday in the mountains was spoiled. Their parents were caused needless expense and anxiety.

It was an accident, to be sure, and accidents may come to anyone. But is it not true that many accidents might be avoided if those who rush headlong into adventure were willing to profit by the wisdom and experience of another already proven on the trail?

This is especially true in mountain climbing. There has been a mounting toll of fatal accidents in this sport in recent years. In almost every case, the cause may be traced to an overabundance rather than a lack of self-reliance.

In 1934, a couple left their camp breakfast hastily and set out, as though by impulse, to climb one of the loftiest and least known peaks of the Sierra Nevada. Twelve days later their bodies were found by a searching party. They had nearly reached the summit, but one point had proven too much for their limited experience.

The demands of recklessness on the Government Ranger service are increasing as more and more would-be climbers flock to the National Parks. It would not be unreasonable to require licenses for all except those who climb under accredited guidance.

Mountaineers with a record of brilliant achievement are more cautious than the average amateur, because they recognize the danger. The members of the German-American Expedition to Nanga Parbat in 1932 spent months in preparation for their almost superhuman exploit. Every possible source of helpful information was consulted, every suggestion considered. When it came to attempting the lofty Himalayan peak itself, the climbers did not move forward from one camp to the next without first sending scouts to test the safety of the way they were to follow.

Self-reliance is an admirable quality, and most worthy of cultivation. It serves excellently in the known and familiar areas, if not carried to extremes. But there are cliffs in life we must all climb, and perilous descents, as well. Better for us if at such times we do not turn a deaf ear to the One who has gone that way before.—*Mary Burr Dawson in Advance.*

ELON AS A CO-EDUCATIONAL COLLEGE.

The College which creates the will to learn, the purpose to achieve, has a quality that makes that College rich with value. It is the spirit of Elon College that makes her just such a College. I am happy to be an alumnae of Elon College and feel grateful for the beautiful and happy spirit that has always permeated the buildings, the campus, and every phase of life at Elon College.

I believe that one of the important factors that creates this spirit at Elon is that it is a co-educational college. It was the ancient idea that colleges were established for men. Women were not accepted. They were thought as not being intellectually capable of associating and "keeping up," mentally, with the men in College. The older institutes of learning in our own United States, when they were founded, had no place for women; but, thanks be, when Elon College was founded, it was decided that women should be admitted on an equal basis with men. Now the time has come when practically every College and University in the country has done the same thing. Woman has been accepted and acclaimed as man's equal, intellectually.

When one enters College, it is hoped that after four years of training and "schooling" a finished product will go forth from those College walls. However, it takes more than knowledge of books to meet with life's demands. One needs personality, social charm, and the ability to be at ease on many and varied occasions. True, some of this can be acquired in the school room, but associations and contact with fellow students will teach one much. In this day of equality of the sexes, men and women must meet on an equal and natural footing in all the relationships of life—commercial, social and intellectual. There is no place I know of where this is so normal, so taken for granted, as it is on a co-educational campus. There is no other place where men and women are so prepared for accepting it naturally in later life.

Then, to those who are opposed to co-educational Colleges on account of marriages made in College, it might be interesting to them to know that records show that in these days of unstable marriages, where there is a divorce for every six marriages in the United States there is only one divorce made between men and women who met at co-educational College.

One noted Judge has said, "The divorce Courts would go out of business if they depended on marriages made in College." These couples have had the same friends and same interests since they were eighteen. They have the same memories, the same loyalties. It seems that the man and woman who cannot make a success of marriage after four years of close acquaintanceship—such as is possible in a small co-educational College—probably would not be able to make a success of marriage under any circumstances.

So, may Elon College command the support, never uncritical, but always loyal and sympathetic, of all earnest-minded men and women who desire human life to go on to better things in the persons of the Alumni of Elon.

MRS. RUSSELL T. BRADFORD.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

"ENDURING MOTIVES FOR MISSIONS.

The Church has gone forward successfully and effectively only when it has been fired with a sense of mission. During the past few years the whole missionary enterprise of the Church has been under fire. Missions have been closed and missionaries have been told to come home because we have not believed sufficiently in the Christian message. To be sure there have been instances where possibly certain work has not been worth the funds invested, but that is the exception and not the rule. We have allowed the exceptions to govern our purse when we have sought an excuse for not supporting the program of world evangelization. We have given great concern to methods and efficiency of mission work at home and abroad, and, for this or for some other reason, the rank and file have had no particular motive for carrying on the extension of a Cause which had its inception on the shores of Galilee. Many earnest Christians have felt the need of a restating of the motive for missions which would once more make the march of the Church challenging. Many have asked earnestly, "In the light of the Laymen's Missions Inquiry and other inquiries, what are the new motives for the missionary program?"

Those of us who were privileged to hear Dr. Jay T. Stocking, Moderator of the General Council, at the fellowship dinner on the evening of January 21st, at the Mid-winter meeting in Evanston, Ill., had forcefully brought to our minds a convincing answer to this problem. Taking for his subject, "The Enduring Motives for Missions," Dr. Stocking declared that there are no "new motives for missions" but that our day needs terribly a "rethinking of the old motives" given by the Founder of the Christian faith and put into action by those whom he commissioned to a conquest of the world in his name.

Dr. Stocking strongly emphasized the Christian teaching, "The strong must bear the burdens of the weak." He said that those who would "write the obituary of home and foreign missions must wait a long time," for "if we have arrived at the twilight of missions it would mean that we are in the twilight of world civilization." Continuing he said that the seeming twilight of missions is not due to the "sinking sun" but to some passing clouds which have obscured our vision. Yet there are, he said, "Grave considerations affecting the missionary enterprise." He said our missionary givings are not commensurate with those for local purposes by a long way; that we do not have ideas entirely like those of missionary pioneers; and that new world situations call for new pleas. He said that the term "loyalty" had been overdone; that loyalty to denomination, Church, or society is not sufficient as an enduring motive for missions. Therefore, as a result of such loyalty it is to be expected that an enterprise promoted from such motives should sooner or later come under fire of sober thinking.

Continuing, Dr. Stocking gave what in his judgment are four enduring motives for missions. These are significant, and serious thinking upon them will lead to a rebirth of a compelling missionary program, the dire need of our Church today. These motives are:

First, "Concern for the welfare of humanity." "Early missionaries went out to rescue, and our own American Board grew out of such a motive," said Dr. Stocking. He then declared that people will still respond to appeals for rescue work. "The early missionaries went out to rescue people from hell," he said, "and while our ideas regarding hell may have changed yet there are hells about us which we can see and from which the world must be saved—hells of hunger, poverty, vice, ignorance from which men desperately need to be saved.

He said that we need a new sense of hell, and a new incentive to save people from the hells of economic denial and fear. People are groping for something higher and better and will find rescue only in the Christian emancipation.

Second, "Zeal for Religion." "The founders of the missionary program had a first and primary zeal for religion." He declared that there is within the revolt against religion in America potentialities which, if Christianized and released will cause this spirit to arise to put down paganism. "We need a revolt against irreligion."

Third, "Belief in the unique worth of Christianity." "To overcome the thinking of Christ and Christianity as one Saviour and one religion is the new and great need of our day." He said forcefully that the supremacy of the Christian religion makes more imperative the command to share it with all people. He illustrated his point by referring to Kagawa's expression of his debt to the native religions of Japan but that he had found something unique in Christ.

Referring to the limited views and interest that are common expressions of certain people, "They are not our kind of people," Dr. Stocking asked significantly, "Who are our kind of people?" "Every kind of people must be our kind, and Christ must be the Christ of every kind!" He said further that the world needs the unity which only Christ can give; that Christians need to believe in the unique worth of the Christian religion. Will not this come through a new personal experience? We cannot hope to satisfy the needs and hungers of a world with that which we ourselves do not feel!

Fourth, "A Sense of Personal Responsibility for carrying Christ to all men." He declared that we have largely lost the feeling of such responsibility and that this sense of responsibility must be inborn in us if we would possess sustaining missionary motives; that we cannot delegate that responsibility to mission boards and secretaries by mere payment of dollars. Do we not need to relearn that "the gift without the giver is bare"?

In concluding, Dr. Stocking said we can get a new sense of these enduring motives by experiencing a rebirth of the sense of God within our lives. "We must worship an uncomfortable God. We must get away from the sense of a God who does much for us and requires little of us. We must worship a God who is not a God of comfort until we have felt the discomfort of not doing His will." The route suggested is that of centering our attention upon Christ, and as we take on His spirit we will become sensitive to the needs of the world. "The foot of the Cross of Christ is not merely a place where we lose our burdens. We find at the foot of the Cross of Christ new burdens of responsibility which we must help lift."

I doubt if I have impressed my readers with this review as I was impressed with Dr. Stocking's challenging message. But I am persuaded that what is most needed among our Churches today is sober thinking upon the task of lifting men to the Christ way of life, and the enduring motives listed by Dr. Stocking will lead us to a new faith which will propel us as we attempt such a task. William T. Scott.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 2, 1935.

Sunday Schools.

First Christian, Norfolk, Va. ....$	4.00
Pleasant Ridge, Ramseur, N. C.	3.05
Palm St., Greensboro, N. C.	6.07
Wentworth, Raleigh, N. C.	2.03
Elk Spur, Fancy Gap, Va.	1.31
Rocky Ford, Fancy Gap, Va.	3.39
Ether, N. C.	1.00
Total for week ending Feb. 2, 1935 ...$	20.85
Previously acknowledged	6,625.13
Total since September 1, 1934 ....$	6,645.98

J. O. Atkinson, *Secy.*

WHAT PASTORS SAY ABOUT CENT-A-MEAL BOX.

A pastor from Nebraska writes:—"This is a Home Missionary field. Scarcely any crops for three years. A wheat country. Corn and wheat at 15c a bushel would be better than none at so high a figure. We secured 30 boxes and distributer 29 of them. We got them into the hands of people in July. They had them for from 110 to 130 days. Twenty-five have been in to date. They contained from 16c to $3.38. The total amount being $31.89. The lady who gave the largest amount is not a church member nor a member of the Missionary Society. She is an attendant and works with the Ladies' Aid.

"In giving them out and in references from time to time, we have emphasized the possibility of education in connection with the giving. They also inspired a special sermon on missions.

"The box is the most appealing device for aiding in the work of missions that I have seen. The box itself almost demands attention."

A pastor from Oregon says:—" 'The power for world service represented by the 'mite boxes' was revealed last Thursday when the accumulated coins of the summer months totaled $130!

" 'Other boxes yet to be returned by members of our 'fellowship of those who care and share' will add considerable more to the fund.

" 'A daily 'mite' from several hundred individuals makes a contribution of 'might'! Who hath despised the day of small things'?"

A pastor from Illinois writes:—"We distributed the Cent-A-Meal boxes on June 15th, some before and some after. We had seventy placed for all or part of the first period. We opened them on September 19th which was 111 days.

"We had a supper at the church purely for fellowship. We announced in advance that the Cent-A-Meal boxes were to be opened at that time. Only 37 boxes were returned that night out of the 70. We poured the pennies into a big bucket and we had thirty-seven pounds of pennies which totaled $111.59. Everybody was enthusiastic about it. People wanted their boxes back and now they are in circulation for a second period. All of the boxes are not returned yet. We are to have the second opening the second week in January at the Annual Meeting, and we look for a much larger return. I am entirely satisfied with the first opening. I suspect the amount will run from $160 to $170 when all the boxes are in."

A pastor from Michigan writes:—"We are using the boxes in all but eight homes in our membership. There are others outside the fellowship who asked to be given a box!

"A new-found joy has come into my pastoral visits, as I witness the transforming effect this simple project is working upon our constituency. Repeatedly do I hear of the blessings and the happiness that have come to the users of the box. I grant that the material ability of the people varies widely; but nowhere is the joy and satisfaction missing. It is easy to encourage the sincere experimenters and by others' examples to exhort the laggard. The timidity of many, fearing little will be found in the box, is met, on opening it, with the evidence that the Cent-A-Meal plan is at least 50 to 60 per cent successful for the time in use. I go away deeply conscious of a new fire kindled in that home. Not infrequently the user says, 'I'll have more the next time you come around,' or to my explanations, 'I haven't thought of it in that light.'

The Cent-A-Meal box can be a leavening influence in the spiritual restoration of any church. It can bring back through its tangibility new life and devotion, and unsuspected sacrifice for a cause. Unconsciously it can remake a church. I am interested in watching this experiment in the months ahead."

A pastor from New York writes:—"I have already placed 58 of the 100 and am constantly placing more. I handle the matter myself for two main reasons. First, it compels me to call on the people with a sufficient reason to justify a call when otherwise there might be none except just a matter of keeping in touch with the home. In the second place it gives me a vital opportunity to talk with folks on the subject of missions when other things might crowd it out of the conversation. It also gives me a chance to explain more fully some details concerning the use of the box which arise after folks have used it awhile. For a good man reasons I feel that it is a wise plan as pastor to make it a part of my work. People are not so ready to abandon the use of the box after several months if they know that the pastor is going to be around to check them up. As I call where there has been no box placed, I am endeavoring to place other boxes. I have a complete check of the whole matter right at hand constantly and find it of real value.

A pastor from Iowa writes:—"Regarding the Cent-A-Meal boxes let me say that the result exceeded my fondest hopes. Up to date 15 boxes were returned amounting to $22.88. My people are not greatly interested in the missionary outreach of the church as a whole, but more or less only in their local church. When I presented the proposition for the first time, I found little response, but finally after repeated announcement and personal solicitation as well as presenting it to the Ladies' Aid I was able to place 19 boxes in as many different homes. In distributing the boxes I made it clear that a special Sunday, designated as Mission Sunday, would be set aside to receive the boxes. This was done with the above result. Those that had boxes were delighted with the idea. One family that did not receive one asked, 'Why were we overlooked?' I assured them this would not happen again. I plan to redistribute the boxes as soon as they are labeled, and gather them in at our next Communion service, for I feel it pays to emphasize the whole plan in some effective way and special prayer. The result I had is ample proof, as least to me, that the average congregation will find in the boxes an effective method in training people to become mission-minded."

A pastor from North Carolina says:—"The use of the Cent-A-Meal box has helped to deepen and quicken the spiritual life of my church."

Simply set it in the center of the table and then, as an act of grace, in grateful remembrance of the blessings you ought to be thankful for,—life, health, home, friends, your Christ and His church and thousands of unsuspected good things every day that come your way,—drop in the box a "cent-a-meal for your family (or if you can afford to give more well and good.) J. O. A.

PERSONAL LETTER FROM THE WHITES TO THE EDITOR.

December 10, 1934.

Dear Dr. Atkinson:

In about one month we will be on our way home and our thoughts are continually turning that way. It has been five and a half years since we left the United States and so many things have changed that we sometimes wonder if we will fit in when we get back home. But we are sure that friendships have not changed and we hope to be able to see every one of you and also those who have been interested in our work here to tell you something first hand of the Philippines.

Even though we are looking forward with joyful anticipation to our home coming it will be very hard to break loose here too. We will be leaving our fellow missionaries and intimate fellow workers, our church people and hospital employees and my patients and they are like all doctor's patients—some very appreciative, some take our work as a matter of course and others half resentful because we can't perform miracles.

But even with disappointments and handicaps we feel we have been wonderfully blessed. We have been helped by living among those people and we hope we have helped many of them too. Now that the church and hospital here are entirely self-supporting I think they appreciate more than ever the gifts of their Christian friends in America who made these institutions possible and kept them going for so long.

We are so glad that the hospital work has progressed during the past year and are thankful that Dr. Brokenshire is returning before Christmas to take charge of the hospital again, for he certainly worked hard to build up and make such a success of the hospital.

We shall be glad to be with you so soon and hope you'll not forget all the questions you have been wanting to ask us. Don't expect any speeches from us but we do want to share with you some of our experiences and knowledge of missionary work here.

Happy New Year to you all,
Dr. and Mrs. M. J. W. White.

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of the children of Is′ra-el,
years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God.

10 Mercy and truth
gether; righteousness
kissed *each other.*
11 Truth shall sprin

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9 Behold, [a]O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1.
[b] Ps. 56. 1. & 57. 1.
[2] or, *all*

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8 ¶ [21]Jĕ-hôi′-ă-chin *was*
years old when he began t

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

"ARE CHURCHES TODAY CHRISTIAN?"

Saint Paul said that for him to live meant for Christ to live. (Phil. 1:21.) That is true of other Christians. It is the only chance Jesus has to live on earth today. He dwells in the human temple.

For a person to be Christian means that Christ is to have a human mind, heart, voice, and hands. It means for Him to think, feel, talk and walk in this present world.

The Church is composed of people of this type—or should be. The real Church is. It is a company of those who care. It is a fellowship of those who work for a Kingdom of Love.

But do the present churches look like that? From where do we get our ideals? Do they come from the movies, magazines, radio, and funny papers, or do we get them from Jesus? Who will answer? Do church people spend more time with the movies, cheap magazines, and frivilous radio, or reading the Bible and in church worshipping God? Do people go to church in search of God, or to be entertained? Do you "feel" a certain reality about the service, or is it unreal. For Jesus the church service had something vital, real. When he read the Scriptures he proceeded to say: "This day this prophesy is fulfilled right here."

Then are our programs Christian? Are we interested in keeping up a show, or in winning the world to Christ? Do we give for ourselves or for others? Are our services simply to keep the wheels turning, or to get strength to live right and labor for Christ? Do our programs include the world, or do they exclude all but our little group? Is the major purpose of our teaching, preaching, business meetings, etc., just to keep our church going, or is it to lift the community and the world a bit nearer to God?

And, finally, are our attitudes Christian? Jesus said that if one of the members sins the others are to try to win him back to the right. I have seen a conference kick them out with no visible attempt to win them through the persuasion of love. Do our churches try to redeem, or do they by deadly gossip damn those who are weak? Can we see in everyone the kinship to God which we want to develop? Jesus said that if we come to the altar with a gift and remember that someone has something against us, we must leave the gift at the altar until we have corrected the wrong. Do we deal with our fellows that way? I wonder.

A church to be Christian must get its ideals—standards of conduct—from Jesus, make its programs conform to the plans of the Master, and have the attitude of Christ. If your church does not measure up to this high standard, do not get discouraged and quit, but get busy and help to make it what it ought to be.

THE MINISTER.

A minister is one who seeks
To lift the people of his flock
A bit above the common stock
To lead them to the mountain peaks;
Where far horizons can be seen
And life is fresh and pure and clean.

His critics cry, "He works for hire
And preaches but to earn his pay!
Visits the sick from day to day
And money is his one desire."
If this be true, I'd ask his foes
Why such a thankless task he chose?

Money in large amounts is paid
To business men and others who
Life's profitable tasks can do,
It is the one reward of trade.
If money was his only search
Why did he choose to serve the church?

There is an easier task to do;
An easier way to garner gold
Against the time when he is old
Then preaching truth to me and you.
We seek our fortunes, but he strives
To beautify our sordid lives.

Though some have fallen by the way
And some when tempted over much
Have let life's stains their garments touch.
I still give thanks to God today
That there are men who'll choose to be
His minister to you and me.

—*Edgar A. Guest.*

THE GREATEST PATH.

The greatest path in the world is the path from your door to the door of your church. If all of us faithfully used this path and were guided by its radiant influence, the nation would be safe, crimes subside, business prosper, and all hearts have peace. For this path was made by the Son of Man for the Sons of men that walking humbly into His Holy Presence in the Church, they might afterwards walk together as brethren in the world. *Are you using your greatest path?*

—*Exchange.*

ONE MINUTE SERMON ON CHURCH GOING.

Text: *"Not forsaking the assembling of ourselves together, as the manner of some is.* —Hebrews 10:25.

Church-going is a means of grace, and divinely appointed. It is helpful and restful. A fine investment of your time. It develops the best powers of a man. But how easily neglected! Absence from next Sunday's services will make it easy to stay away the next week. The slightest irregularity in attendance will work serious havoc with a good habit. When we reach for excuses, we shall find many, but no good ones. Most excuses analyzed simply mean "I don't wish to." If you will attend church regularly one quarter, you will want to go. Try the remedy. Begin tomorrow, if you have not already begun. We shall look for you.—*Selected.*

MISSIONS.

When the preacher plead for missions,
And they brought the basket near,
Racial instincts of old Sandy,
Filled his very soul with fear.

As the deacon passed the basket,
Sandy turned a trifle red,
"Now I don't believe in missions,
You must count me out," he said.

Then the deacon answered slyly,
For he was a good old scout,
"This collection's for the heathen,
You may take a little out."

—*Harry Brokaw.*

"TWO CHURCHES."

There was a church in our town
Which thought 'Twas wondrous wise;
It tried to pay expenses
By selling cakes and pies;
But after years of trying
That plan to raise the cash,
The folks got tired of buying
And the whole thing went to smash.

There was a church in our town,
And it was wondrous wise;
It always paid expenses
By simply paying tithes.
For when 'Twas found the tithe did pay
It seemed so very plain,
Forthwith 'twould have no other way,
Not even once again.

—*Selected.*

WHAT THE BIBLE SAYS ABOUT TEMPTATION AND SIN.

Christian Endeavor Topic for Feb. 17, 1935.

Worship Program.

Prelude: "He Leadeth Me."

Call to Worship:

We would see Jesus—for the shadows lengthen
Across this little landscape of our life;
We would see Jesus, our weak faith to strengthen
For the least weariness—the final strife.

We would see Jesus—the great Rock foundation,
Whereon our feet were set by sovereign grace,
Not life, nor death, with all their agitation,
Can thence remove us, if we see His face.

We would see Jesus—other lights are paling,
Which for long years we have rejoiced to see;
The blessings of our pilgrimage are failing;
We would not mourn them, for we go to Thee.

We would see Jesus—this is all we're needing,
Strength, joy, and willingness come with the sight;
We would see Jesus, dying, risen, pleading;
Then welcome day! and farewell, mortal night!

—*Anna B. Warner.*

Solo: "Lord, For Tomorrow and Its Needs."

Prayer:

Companion of our vesper hour,
Renew in us each day
Our lofty purposes, grant us power
That worthy thoughts in deeds may flower,
In Christlike lives, we pray.

Surround us through temptation's maze
When artful foes assail;
Help us a peaceful path to blaze,
To lead mankind in nobler ways,
Give strength—we would not fail!

—*Harry Thomas Stock.*

Hymn: "Teach Me, O Lord, Thy Holy Way."

Scripture: James 1:2-4.

Bible Study on the Topic: (Have members study the following verses.)

Temptation:

1. James 1:12-18.
2. Everyone is tempted. Gen. 3:1; Acts 5:3; James 1:14, 15; I Cor. 10:12.
3. Temptation may strengthen one's whole life. James 1:2-5; I Peter 1:6, 7; Hebrews 2:18; James 1:12.
4. Jesus shares our temptations. Hebrews 4:15.
5. Our Master was tempted. Matt. 4:1-11.
6. Escape from temptation. I Cor. 10:13; Ephesians 6:10, 11, 16; Luke 21:36.

Sin:

1. Mark 7:14-23.
2. What sin is. I John 3:4.
3. Who has sinned? Romans 3:23; I John 1:8; I Kings 8:46.
4. The Consequences of sin. Gen. 2:17; Romans 6:23; Psalm 1:6; Ezekiel 18:4.
5. Sin May be Attractive. Jeremiah 14:10.

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

PETER PREACHES AT PENTECOST.

Lesson VI—February 10, 1935.

Golden Text: *"And Peter said unto them, Repent ye, and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit."*—Acts 2:38.

Lesson Text: Acts 2.

The word great might well be applied to many phases of Peter's sermon at Pentecost, and under the one word might be summed up the entire lesson story of today.

A Great Occasion.

The setting was the ancient feast of Pentecost, or the "Feast of the Weeks," one of the three great Jewish festivals—the one which came fifty days—the word Pentecost comes from the Greek word meaning fifty—after the Feast of Unleavened Bread. It was a great occasion, a great religious festival, a day with all the sanctity of the Sabbath day.

A Great Congregation.

There was a great crowd present. Multitudes were at Jerusalem for the Feast and when they heard the strange story about the unusual and unique thing which had happened—the coming of the Holy Spirit—they came together to hear about it. And the significant thing was that there were so many types and nationalities present, men from all parts of the earth were there.

A Great Preacher.

On a later occasion a reference is made to the fact that Peter and John were unlearned and ignorant men. (Acts 4:13.) The words mean that they did not belong to the "four hundred" and that they had not been "college trained" as we would say today. But Peter was a great preacher as the following paragraphs will indicate.

He knew the Scriptures. Read his sermon, which is, of course, condensed as reported by Luke in Acts. It is shot through and through with Scripture. And the Scripture is used in an intelligent, constructive, compelling way. Teachers of homiletics often use this sermon as a model for scriptural preaching.

He knew men. He had not lived a sheltered, secluded life. He had lived among men. And he knew how to talk to men. Under the influence and direction of the Holy Spirit he preached in such a way that every man felt that he was talking right to him. That is great preaching. It takes a great preacher to preach like that.

He knew Jesus. He had been with Him, lived with Him, learned of Him, been trained by Him. That was what made him a great preacher. That is what makes any man a great preacher. That and one thing more which comes in right here—he knew the Holy Spirit. He had been baptized with the Holy Spirit. Ah, this was the crowning and vitalizing factor in it all. All of Peter's talents of mind and body and heart had been made alive by the Holy Spirit.

And because of this fact Peter spake boldly. It took courage to say what Peter said at Pentecost. But because Peter had seen the face of God he was not afraid of the face of man.

A Great Sermon.

It had a great theme—Jesus Christ and Him crucified. Peter did not take a text in the formal sense, but he had a text, and his text was Jesus Christ. "Let all the house of Israel know assuredly that God hath made this same Jesus, whom ye have crucified, both Lord and Christ. Jesus Christ always makes a great theme and a great sermon.

It carries great conviction. The men who heard it were pricked in their hearts. They were so disturbed that they felt that they had to do something about it. That is a great sermon which so appeals to the minds of men, and so moves upon their hearts, that it arouses the will to action. No cultured essay can compete with it. Real preaching in the sense that Peter did it, has no competition.

It got great results. Three thousand souls were baptized, and were added unto the church. By their fruits ye shall know them. Peter's sermon would have been a great sermon in many senses even if he had not had a single convert, for as has been stated it was such a powerful presentation of scriptural truth. But its real claim to abiding greatness is the fact that under the blessing of the Holy Spirit, three thousand souls found new life in Christ. That is great preaching in the finest sense of the term.

A Great Result.

Peter's sermon got results in numbers, to which reference has already been made. But it got something more. It produced changed lives. The people went out to live differently. They gave themselves with enthusiasm to religious services —they counted daily with one accord in the temple, and breaking of bread from house to house, and did eat their meat with gladness and singleness of heart, praising God, and having favor with the people.

But their religion also found expression in social service. Those who had divided with those who did not have. They had all things in common. They divided with their fellowmen "as every man had need." This is not necessarily a call to communism. But it is a call to Christian brotherhood. Communism may not be the approved policy for society, but one feels that the present policy of society is not the approved policy.

And the thing kept growing. The Lord added daily unto the church such as were being saved or such as should be saved. It is important what happens when the evangelistic service is going on. But it is quite as important what happens after the evangelistic service is over. When a church has the Holy Spirit it will be growing through the year both in numbers and in power. Let every church examine itself as touching this vital point.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

6. God knows our sin. Psalm 90:8; Psalm 94:11.

7. Sin may be forgiven. I John 1:9; Acts 3:19.

"There is only one unconquerable sin, and that is the sin you are not trying to conquer. If you loathe your sin, though at the same time you love it, there is no hope for you, and as long as you loathe it. For the sin—never forget this—is not in the deed, but in the mind; and while your mind hates the deed and tries to flee from it, do not dare to think yourself wholly lost.

"Men sometimes ask me, with horror and disgust, whether they have committed the unpardonable sin. Always I must say, 'no, my brother, so long as you fear it and are ashamed'."*Amos R. Wells, in "Help for the Tempted."*—*(C. E. World Quarterly.)*

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MONDAY.

A Prayer.

"The prayer of the upright is his delight."—Ps. 15:8.

"Teach me, Father, how to go
Softly as the grasses grow;
Rush my soul to meet the shock
Of the wild world as a rock;
But my spirit propped with power,
Make as simple as a flower.
Let the dry heart fill its cup,
Like a poppy looking up;
Let life lightly wear its crown
Like a poppy looking down,
And when its heart is filled with dew
And its life begins anew.

"Teach me, Father, how to be
Kind and patient as a tree,
Joyfully the crickets croon
Under shady oak at noon;
Beetle on his mission bent
Tarries in that cooling tent.
Let me also cheer a spot,
Hidden field or garden plot—
Place where passing souls can rest
On the way and be their best."

—*Edwin Markham.*

TUESDAY.

"All the ways of a man are clean in his own eyes; but the Lord weigheth the spirits."—Ps. 16:2.

Therefore: *"Study to show thyself approved of God; a workman that needeth not to be ashamed."*—2 Tim. 2:15.

and Therefore: *"Commit thy works unto the Lord, and thy thoughts shall be established."*—Ps. 16:3.

The world has never learned that it would be better off "with a little and righteousness than great reserves with right." The great bulk of humanity is still selfish, covetous, avaricious, greedy and sophisticated.

By studying one's own spirits with a view to harmonizing them with the life of Jesus, one may easily be diverted from evil; and he that keepeth his life in that way "Preserveth his soul" says the Proverbs, and in that way there is no death. It is all life.

Prayer—O God, take my life into Thy hands, Free me from the evils of the day and from those bonds of habit that stifle my soul. Make me strong for good and for God, and when I am strong, I will do Thy will and bear calmly all the burdens and trials of the day, and give Thee thanks. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

The Evils of Gossip.

"He that covereth a transgression, seeketh love; but he that repeateth a matter separateth chief friends."—Prov. 17:9.

Therefore leave off speaking evil of people and "leave off contention," says the Proverbs, "before it be meddled with," for to be a friend means to love at all times.

Love and faithfulness is not talebearer of matters, and God blesses faithfulness and exalts the faithful. They who dwell in His "Holy hill," are they who "walk uprightly, worketh righteousness and speaketh the truth in their hearts; he that slandereth not with his tongue, nor doeth evil to his friend, nor taketh up reproach against his neighbor."

Prayer—

"Lord, e're I start this day
I kneel to Thee—and in those words I pray:
If I should fail in that for which I strive,
Grant from that failure, good I may derive;
And if I should succeed, then grant to me
In that success Thy guiding hand to see;
But whether my affairs go right or wrong,
Grant me, O Lord, the grit to carry on."

—*From the Cleveland Unitarian..*

THURSDAY.

Toward Tranquility.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls."—Matt. 11:29, 30.

Could all men wake tomorrow
with respect for other's need,
And know each as his brother,
disregarding race or creed;
Price valued not on what men own—but
what they are who lead—
To hold each selfish purpose under foot
and force out greed;
Be helped by those above them; raise
those who would recede—
Not strength of brawn to argue from,
but force of mind to heed,
To reach the wanted compromise,
the balance then decreed;
Let knowledge, truth, and beauty reign
then fellowship, indeed
Would e're surpass the tyrant's past
and worldly rule exceed;
A fine foundation would arise
destroying war-like seed;
So "Peace on earth, good will toward men"
could chance then to succeed."

—*A. L. V.*

Prayer—Dear Father, our God, though life should be enshrouded with trials and troubles, may we not forget that we are men still and that Thou dost love us. Give us that light that shines bravely through. Be our trials and troubles what they may, there is always in the stormy skies a bit of Thy sunshine peeping through.—*Amen.*

FRIDAY.

What Is Prayer?

"When thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father which is in secret; and thy Father which seeth in secret, shall reward thee openly."—Matt. 6:6.

"The supreme effort of attention to God is that which is commonly called prayer. It was the breath of life to the Son of God. It cannot be less than that to the sons (us). It consists of concentrating one's thoughts on God, opening our minds to the suggestions of His spirit—in fact, "Listening in" to the Father. For what God says to us in prayer is at least as important as what we say to Him, and for this reason the Bible is the best 'Prayer Manual'."

"In prayer the sons talk to the Father, and since we cannot consciously do this all day, we do it deliberately at certain moments. It is vital to do so in the morning: so that the first 'suggestion' that enters our heads, the first impression made upon our minds, comes not from the news paper, or the letters, or our friends at breakfast, but from God. Confiding in that Father in the morning gives a tone to the whole day."—*Bishop of Winchester, England.*

"Give Him thy first thoughts
So shalt thou keep
Him company all day,
And in Him sleep."

If He has much to say to His son the son will have much to say in return. There is a communication between mind and mind. If this is so between ordinary human beings, must it not be much more potent and far-reaching when the human mind seeks contact with God's mind, and when the son lays himself open to the Father's influence?

Prayer—Our Father in heaven, teach us how to approach Thee, and how to pray. We would know Thee and knowing Thee we would delight in Thee. As a child to his father make Thou us to Thee. And may we walk the way of life together around one common task. In His name we ask it.—*Amen.*

SATURDAY.

God—and You.

"Work out your own salvation with fear and trembling; for it is God who worketh in you."—Phil. 2:12-18.

How good is God, to give us a share in saving ourselves! We should be proud and glad to be saved entirely by Him, but it adds to our satisfaction of manhood, as He well knows, to have something to do with the process.

And it should knit us more closely with our Father to realize that, as we are intensely interested in our progress and perfection, so also is He. Not a flaw but grieves Him, as it grieves us. Not a lofty aim in which He does not share. We are partners, for life and for eternity, my God and I!

Prayer—We realize this, O God, with fear and trembling, for Thou are infinitely above us. We realize it with tenderness of happy confidence, for Thou are so near.—*Amen.*

Amos R. Wells.

SUNDAY.

Second Messages.

"And the word of Jehovah came the second time unto Haggai."—Hag. 2:20-23.

To some men the Lord sends many messages, to others two, to others one, to others—because they have deaf ears and dumb voices—none. Haggai might well have been grateful that he had two, that twice he was chosen as the Lord's mouthpiece, and was not false to the glorious trust.

Jehovah has a word for us to say to someone. Perhaps He has two words for us to say for Him. Let us rejoice in the honor. Let us not shirk the privilege. Let us not say, "Because I am not Isaiah or Jeremiah, with many messages, therefore my speech does not count." God needs His Isaiahs and Jeremiahs, but He needs also His Haggais.

Prayer—Have Thy will with us, O our Father! Make us Thy agents, for great things or for small.—*Amen.* Amos R. Wells.

Things you will always regret: Trying to have the last word. Getting the best of an argument which may cost you a friend. Squandering your time foolishly. Resenting fancied insults. Doing the lower when the higher is possible. Passing the buck, putting the blame, the burden, on the other fellow. Trying to get pleasure out of that.

—*Chesapeake Christian.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

TEACHING GOD'S WORD.

By JOHN G. TRUITT, D. D.

"The entrance of Thy Words giveth light."
—Psa. 119:130.

I shall never forget that little boy who loved his Sunday School teacher so much, and sat on the simple bench next to her during the opening service of that old fashioned Sunday School. His little feet swung back and forth while the big folks sang and he looked out the large window upon the white marble slabs that marked the resting place of those who "had gone to live with Jesus." Little did that lovely mother who had her own family to look after, and her unending chores to do, know that when she out of love for a class of boys, laid the chores aside and shared with us the beautiful stories and lessons of God's word that she was preparing me to preach. I could not know it then. She had us telling again and again the stories of the Bible in our own language, and reciting from memory choice bits of Scripture, but learning most of all to love her and the other members of our class. And until this day it is like striking hands with a brother from a far country whenever we chance to meet one of the little boys who dangled their feet off that long bench in that unfading and beautiful yesterday.

As I look back across those years our text comes to me: "The entrance of Thy words giveth light." (Ps. 119:130.) And it did give light. I can never cease thanking those several Sunday School teachers for opening the words of God to me. And I think about one of the finest pieces of Kingdom building that has ever come under my observation was the teaching of the Word of God to the fathers and mothers of these self-same children. Not so long as good men and good women take up the teaching of the Word of God across the length and breadth of our land will our civilization fail, or falter. For every thousand preachers there are ten thousand teachers, and they have a larger hearing, and at a more plastic age than do preachers. From the little groups in the cradle roll classes to the great assemblies of mature men and women the Sunday School teacher comes much closer to his pupil in the study and application of the Word of God than does the minister. That is not lessening the minister's place, or power of the pulpit, because he fills a particular place as a preacher, and many places as a pastor. But the influence and power of the good Sunday School teacher can never be over-estimated; because the "entrance of Thy words giveth light."

I. *Entrance.* It matters not so much that Bibles are being printed, and distributed by the millions, if they are not opened. Because they make appropriate birthday and Christmas presents, because they are the first book in any Christian home, because they are held in a sort of reverence it does not give them a fetish power when unread, and unopened. It is the "entrance of Thy word" that giveth the light. I have looked up several translations of this word "entrance." I am quoting it from the King James; in the American Standard Version we read, "The opening of Thy words giveth light"; another translation,—Smith-Goodspeed,—reads, "The *exposition* of Thy words give light"; Moffatt's translation reads, "The *interpretation* of Thy words enlightens. . . " and looking it up in the original Hebrew I find many words for open, but the one used here is the same as is used when the Lord said, "Prove me now, herewith, and see if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

Take whichever word you prefer, and yet who is more responsible for opening the Word of God, or causing to enter the Word of God into the mind of the pupil, or making an exposition, or interpretation of the Word of God than the Sunday School teacher? In our busy, machine-like age the Bible is becoming more and more a closed Book unless we give especial attention to opening it up. And who is in a better position to lead in that very necessary matter than the teacher who has a small group of pupils to him, or herself in a closed room in the House of God every Sunday morning? They will dodge the preacher when they will not dodge the teacher. The preacher is one where the teachers are many. The contact is so much more direct on the whole, and so much more conducive to the learning process. And so our church has cleared the way for the teacher. We believe that "the entrance of God's Word gives light."

Therefore more than forty beautiful rooms, with solid walls, open windows, complete furniture, and furnishings, steam-heat, and approved helps, lovely assembly halls, convenient cloakrooms, and closets; and rooms for dramatization, recreation, and fellowship, and above all worship are all testimony to our faith that the "entrance of God's Word will give light." We believe that if God's Word is taught in a friendly and prayerful place, by a consecrated and devoted teacher, that a light which was never seen on land or sea will shine into the mind and heart of the pupil. We believe that that Word will be a "lamp unto their feet, and a light unto their path." And so every brick in this building is saying, "The entrance of Thy word giveth light"; and every teacher in his lessons, and every pupil in his learning is the showing of a sublime confidence that "the entrance of Thy Word giveth light."

II. *Thy Words.* We are quite concerned too that the teaching shall be God's words. That His words may be turned by the teacher under every light and made to live in various circumstances, but that first and last it shall be the divine message from God! It is said that the "entrance or *Thy* Words (O God) giveth light." We fear that anything contrary to that will give something other than light. And our world is all too full of fear, and doubt, and darkness already. What thousands from the highest to the lowest have risen up everywhere to testify to the light of God's Word! Kings, and presidents, and statesmen; philosophers, and scientists, and physicians; business, and toil, and the home have all said, "Order my steps in Thy Word; and let not any iniquity have dominion over me." "Thou art my hiding place and my shield: I hope in Thy Word."

The teacher who has God's Word in his, or her own heart and life to such extent that it can be said of him, or her, that in them the "Word has become flesh" and dwells among the pupils has secured a lasting fame in the life of the pupils, and everlasting life in the world to come. No greater honor is there than that of entering the Word of God into the life of a pupil so that all his days he may gladly lift up his heart to God, and walk ever with its light upon his pathway.

About our city are a number of little boys. So far as the public is concerned, they are nameless, homeless, streetless,—for they are here and there and everywhere,—in offices, shops, and restaurants begging their bread and a few pennies be-

(Continued on page 14.)

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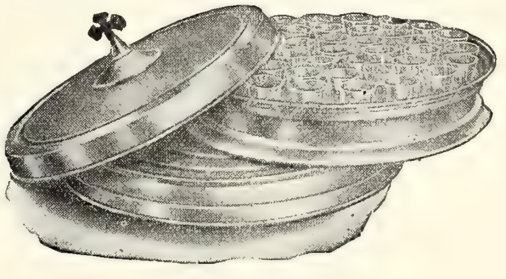

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Bread Plate No. 1—Narrow rim..............	1.60

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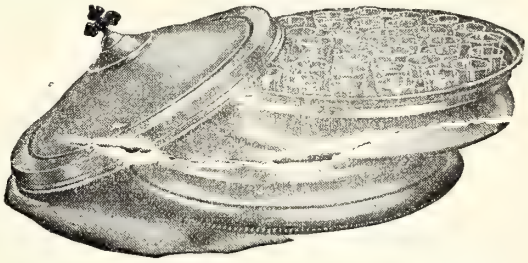

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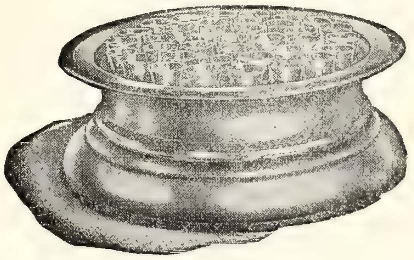

(For Silver Bread Plates, see under No. 90.)

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The flu has not made its visit to the Orphanage children this winter. The health of the children has been remarkably good up to this time. Last year we had so much sickness during the months of January and February that it almost got the best of us. At this writing, however, we do have one little girl on the sick list. (Little Ellena Morgan.) She was the little tot in our singing class last fall and endeared herself to the people who heard her.

Our children grow up and reach the age limit and in most cases graduate from High School. If they make good in High School and graduate at 16 years of age, they get two years in College, provided they want to go. The College has always been good to us and gives our children their literary tuition. Of course, if they want to take the Commercial Course or something special we generally find some friend who will finance them.

We had a girl to graduate from High School a year ago and a friend financed her business course at Elon College. Two weeks ago she accepted a position in the office of one of the leading attorneys in our county. A fine man to work for and a splendid opportunity for her to make good. She came to us a few years ago a little tot. By your contributions you helped her when she needed your help. You made a good investment. When you contribute to the monthly offering in your Sunday School you never know what worthy little boy or girl you may help to get a chance in life.

Our goal is $20,000 for the year 1935. *Make your monthly offerings liberal this year. Please!*

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 7, 1935.

Brought forward ....$		936.48
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Greensboro, First	$	8.71
Eastern North Carolina Conference:		
Henderson		3.47
Western North Carolina Conference:		
Hanks Chapel	2.62	
Big Oak	.38	
		3.00
Eastern Virginia Conference:		
First Norfolk		6.00
Valley Va. Central Conference:		
Mayland	1.00	
Linville	3.05	
		4.05
Special Offerings.		
Refund on gasoline by State ...	27.90	
F. C. Owen, gdn. for Jas. Brown.	12.50	
Miss Ruth Madren, Elon College, N. C.	2.00	
Mrs. Hayes, support of Landron	24.00	
Woman's Board, S. C. C.	3.00	
		69.40
Total for the week		94.63
Grand total ....$		1,031.11

THE SUN'S PULPIT.

(Continued from page 13.)

sides. Can you imagine the darkness behind them and their environment? I have been in some of their homes. I have seen something of the evidences of misery, want, and hopelessness of their households. Some help is ministered. But what could be a greater glory than to be a Sunday School teacher who could devote a bit of time, care, thought, and energy to a class of such boys? They would come into a pretty room that is warm, ready and inviting. They would lay their little hands into the hand of a kind, cheerful teacher, in greeting; and feel the touch of human love and understanding which in itself has changed full many a wretched little fellow into a prince; they would tell their experiences to their understanding teacher. She hers to them. And then while together she would open the Word of God, and cause its beauty and life to enter their little darkened lives, and light would follow! *"The entrance of Thy Words giveth light."*

We need not stop with that picture. There are others. Envision the scores of perfectly lovely children, and young people who are the hope of our homes who will rise, or fall spiritually speaking according as the principles set forth in the Word of God are implanted in their lives. Who has a more direct responsibility for the teaching of the Word of God to them than the Sunday School teacher? I am not contradicting the sermons which I have preached to you on the home, and "the church that is within thy house," for their influence is especially great just as I have said, but there are so many home where the Sunday School must do the teaching of the Word of God. What will happen to our young people, and what will happen to our church, if our young people find faithlessness on the part of the Sunday school or indifference on the part of those who have the supreme business of teaching them the Word of God.

They shall not pass out into the world, and life's graver responsibilities without the Word of God in their hearts. Our unified efforts in placing complete equipment, and inviting environment for the teaching of the Word to them, stand as a mighty fort saying "they shall not pass." But far greater than all that is the courage, love, devotion, and faithfulness of our nearly one hundred superintendents, teachers, and officers who, by the cheerful sacrifices which they make, seek to see to it that every boy and girl and every man and woman, is properly taught the Word of God. They are an invincible army of God's servants standing before whatever potential darkness that might lie in the pathway of our sons and daughters saying "they shall not pass." I am proud to be associated with such an army of workers, and daily I pray God's blessings upon our efforts to train the Word of God as a light upon the pathway of every person in our midst. "The entrance of Thy Words giveth light."

AT THE FEET OF JESUS.

(Continued from page 6.)

dence that it was not a phantom which they saw, but the living body of the real Jesus. But that was not what Jesus wanted them to do so He said, "Touch me not." He did not want them to cling to Him but to run on their own swift feet and bear the joyful news of the resurrection to His sorrowing disciples. So today we too may take hold of Him and feel His pesence and then go in the power of His Holy Spirit and proclaim the wonderful news of the risen glorified Lord that all men may know and serve Him. We may be misunderstood and our acts of devotion misconstrued but may we continue to pour out our love and devotion as long as we have life on this earth that the Name of Jesus may be glorified in the salvation of many precious souls. W.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīleş;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MARRIAGES

ARRINGTON—NEWTON.

On December 26, 1934 at the home of H. L. Arrington, Buffalo Junction, Va., I united in marriage Mr. Charlie Vest Arrington and Miss Olivia Ruth Newton. It was a quiet home marriage witnessed by a few relatives and friends. The groom is a young farmer, the son of Bro. and Sister H. L. Arrington, all active members of Hebron Christian Church. The bride is a member of the Baptist Church and the daughter of Mr. L. H. Newton of Clarksville, Va.

May blessings attend this splendid young couple.

C. E. NEWMAN.

OBITUARIES

UNDERWOOD.

Whereas, Mrs. Bessie Roberts Underwood departed this life on January 8, 1935, at her home in Suffolk, Va., and

Whereas, she was a faithful member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church, and

Whereas, we desire to record our sincere appreciation of her devoted Christian life and faithful service in our midst

Therefore, be it resolved:

First. That we bow in humble submission to the will of our Heavenly Father who doeth all things well.

Second: That in the death of this beloved member, our Society has sustained a great loss which we deeply feel.

Third. That we cherish her memory in our hearts and extend to the bereaved family our deepest sympathy in their great sorrow.

Fourth. That a copy of these resolutions be entered upon the records of the Society, a copy be sent to the bereaved family and a copy forwarded to **The Christian Sun** for publication.

MRS. I. W. JOHNSON,
MRS. W. H. YATES,
Committee.

ROSS.

Luther Dennis Ross was born in Alamance County, N. C., August 10, 1884, and died at his home at Altamahaw, N. C., January 14, 1935, aged 50 years, 5 months and 4 days old.

On December 24, 1908, he was united in marriage to Miss Lillian Franks. Surviving besides his wife are two brothers and one sister, Edd and Jasper Ross and Mrs. Jerome Isley, all of Burlington, N. C., Route 4.

While a young man he professed faith in Christ Jesus at Berea Christian Church and united with the said church. He was one of her loyal and devoted members, taking his place in every way possible that he could to help make her program go. He was a friend to all his pastors, co-operated with all of them and never was a man to complain. So well did he serve his church and prove himself worthy that when the church was in need of a deacon the lot fell upon him and well did he serve. Berea church has lost one of her most faithful and loyal members in his going, but while it is our loss, it is Heaven's gain. He was a man that his community could look up to and depend upon. In all of his business relationships, he maintained the spirit of his Christ. May our Heavenly Father comfort and keep the grief stricken wife who stuck by so untiring, with undaunted courage through his long siege of sickness.

Burial services were conducted from Berea Christian Church, Tuesday afternoon January 15th, by the writer, in the presence of a large host of friends. Interment was in the church cemetery to await the resurrection morn.

G. C. CRUTCHFIELD.

FLOWERS.

Captain Andrew Dallas Flowers was born in Wayne County, N. C., August 18, 1859, and died at his home at Lawrenceville, Va., Dec. 13, 1934 at the age of seventy-five years, three months and 25 days.

When a young man he accepted a position with the Atlantic Coast Line R. R. In 1889 he came with the A. I. D., now Southern Rwy,, serving as section foreman for sixteen years. In 1904 he was promoted to supervisor, which position he held for twenty-six years.

In December, 1883, he married Miss Ellen Cluster Ward and to them were born eight children, five of which survive him.

Capt. Flowers united with Lebanon Christian Church in the year 1889 where he held his membership till death. He was interested in all the enterprises of his church and every movement of moral and religious progress had his hearty support. He kept well informed both in affairs of the church and state and was an intelligent conversationalist and had a host of friends who will miss him.

In addition to the wife and surviving children there are seven grandchildren.

Funeral and burial were at Lawrenceville, Va., Friday, Dec. 15, 1934, conducted by the writer and assisted by Pastor Bunn and Pastor Bennett of the Lawrenceville Baptist and Methodist Church-

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Specimen of Type.

17 ¶ [m] From that time Jē´sus began to preach, and to say, [n] Repent: for the kingdom of heaven is at

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Entered as second-class matter at the Postoffice at Richmond, Va., July 25, 1922, under Act of March 3, 1879.

Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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es. There was at his funeral a large crowd of business associates and friends, many from a distance. He was buried with Masonic honors, having been a Mason since a young man.

C. E. NEWMAN.

BROWN.

In loving memory of Mrs. Bell Brown, wife of Brother Jimmie Brown of Roanoke, Ala., who departed this life Jan. 10, 1935 after a week of suffering with the dreaded disease pneumonia.

Sister Brown was 43 years old. She was a member of the Christian Church at Lowell. Her husband, her four living children, sister and brothers mourn the untimely going of this good woman.

She was kind to all and energetic in providing for the comfort of her home and friends. She was loved by a large circle of friends as was attested by the large crowd assembled to pay her honor. As well as by the many floral offerings spread upon the mound of earth covering her precious body. Farewell! wife, mother, daughter, sister, friend for a little while; we'll meet you bye and bye.

The funeral was conducted by the writer, assisted by Rev. W. W. Lankford of the Baptist Church and Rev. L. H. Price of the M. E. Church, South.

G. D. HUNT.

ROUNTREE.

Whereas God, in his wisdom, on the third day of December, 1934, saw fit to remove from our midst our beloved member and friend, Mrs. Mamie Blanchard Rountree, be it resolved:

First. That though we sorrow, we bow in humble submission to His will.

Second. The Ladies' Benevolent Social Union of Suffolk Christian Church has lost a devoted member, her children, a loving mother, and we extend to them our deepest sympathy.

Third. That her life and influence has been a blessing to those who knew her best, and the Christian courage and patience with which she bore her suffering will ever be an inspiration to those who visited her in her last illness.

Fourth. That a copy of these resolutions be sent to the bereaved family, a copy sent to the **Christian Sun** for publication, and a copy to be entered in the records of our Society.

Mrs. J. D. LUKE,
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MRS. J. C. RAMSEY,
Committee.

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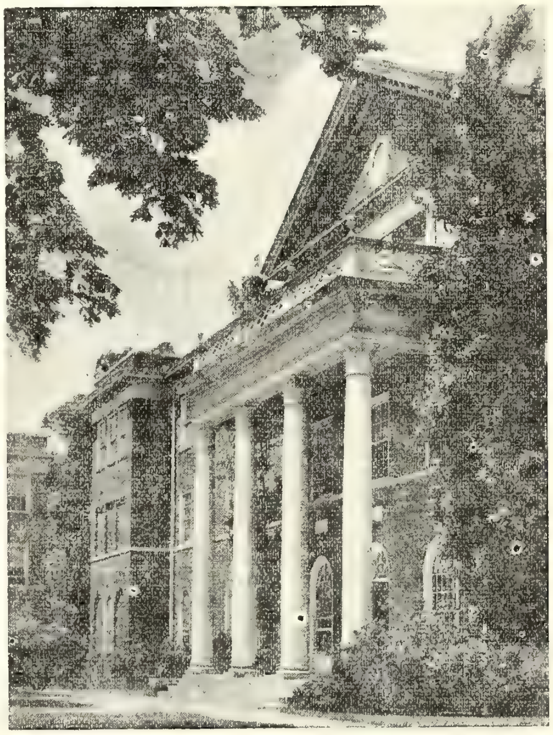

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, FEBRUARY 14, 1935. NUMBER 7.

•• THE SUN'S OBSERVATORY ••

Noted Educator Dies.—

Virginia suffers a severe loss in the death of Dr. Lyon G. Tyler, noted educator and son of the tenth President of the United States. Dr. Tyler was 82 years of age when the end came, and had been sick for about a month, developing a virulent case of pneumonia about two weeks ago, and passing away on last Tuesday evening. Dr. Tyler was president emeritus of William and Mary College, having resigned from that position in 1919. He was well known throughout the North as well as in his native State, and was a staunch defender of Southern statesmanship and tradition. His historical writings, dealing mostly with the South, are of great value, and his personal charm made him a man much loved and admired.

The "Macon" Crashes.—

The fifth major disaster of the United States Air Navy happened on last Tuesday when the *Macon* crashed and plunged 2,500 feet into the Pacific Ocean. Happily, however, 81 of the 83 navy men aboard were rescued. The scene of the sinking of this $4,000,000 dirigible was off the coast of California, some 110 miles from San Francisco, and 13 miles southeast of the rocky promontory of Point Sur. Discipline was declared perfect by the commander of the ship, and the results are certainly gratifying when compared with the loss of the *Akron,* which sank in the Atlantic in 1933, when only four of the 74 aboard were rescued. The *Macon* is the nineteenth dirigible to crash. These include the *Roma,* bought from Italy, the *Shenandoah,* formerly the ZR-1, the ZR-2 which was bought from England but never delivered, as it crashed over the Humber River with the loss of 42 lives, and the two American built craft referred to above.

Can They Stop War on Ethiopia?—

British and French diplomats are reported as working hard to bring about an agreement between Benito Mussolini and the Ethiopian government. Meantime preparations for war continue. The Ethiopians were reported as massing 30,000 men along the frontier, while Italy has 250,000 ready for the call to the colors. On January 29th, there was a border skirmish between Italian and Ethiopian troops and several Italians were slain. It is contended by Italy that there was an attempt to surround their patrol and annihilate it, and she has demanded damages. The Ethiopians contend that their force consisted of only twenty-five men armed only with rifles, while the Italians were armed with machine guns, and claim that the Italians were the aggressors. The Ethiopian Charge d'Affairs at Rome, declares that Mussolini's demands for satisfaction must be modified before they can be accepted. He says that his country has 1,000,000 fighting men available and will use them if necessary, and asserts that they expect no foreign ally and need none. It is to be hoped that the attempt of French and British diplomats toward arbitration will be successful.

Compulsory Military Training Upheld.—

Compulsory military training of Kansas State College students was upheld by District Judge Otis E. Hungate in ruling against the "conscientious objections" of Raymond McMahon. An application for an injunction to restrain college authorities from requiring McMahon to participate in the training was denied. McMahon claimed he was a victim of discrimination in that he had to attend the Manhattan Land Grant College, rather than other State institutions, to obtain the course he desired. He charged the board of regents with violating a State constitutional exemption for those having religious scruples against the bearing of arms. But Judge Hungate said the training was "not bearing arms as used in the Constitution," and that when McMahon "elected to attend the Manhattan College he submitted himself to a regulation the State has the right to make." He ruled further: "The State has a right to train its youth in military matters and to have them prepared for the defense of their country, whether the youth has conscientious objections or otherwise." The judge approved the penalty of expulsion for non-compliance. The "conscientious objectors" to compulsory military training have not received much encouragement from the courts lately.—*Methodist Protestant-Recorder.*

Football for 1935.—

It is not too soon to lay plans for football next fall, and along with plans for the players might be made some plans to protect the spectators. Says an exchange: "The interest in football has become astonishing, and people pour out in thousands to see splendid teams. Back in the old days, the games were followed by riotous drunkenness in the saloons and hotels, but one never saw a drunken man in the stands. In those days the spectators were usually college people, careful of their language in the presence of ladies and accustomed to do their drinking where drinking was the chief business." Not so in 1934. Drunkenness was more than common at football games throughout the country, and bottles seemed as important as pigskins. Even at Annapolis, despite the strictness of navy regulations, we are told that drunken girls were led reeling from the stands by men who were just as drunk. Notre Dame also complained of its volunteer alumni, drunken, blatant, and disgusting, who never went to Notre Dame or any other college, but was always on hand when that college played away from home. Notre Dame was not the only school thus afflicted. Alabama at the Rosebowl, suffered the same penalty for greatness, and many of our less great schools have had to pay the price and stand the disgrace. Is it not possible to establish regulations prohibiting drinking in public, and then to enforce such regulations ruthlessly? There seems that there is no other way to do away with this nuisance.

Individual Security.—

In no other country in the world, at any time in history, have individuals been given the opportunity offered here in America to provide through their own efforts against the evils of unemployment and the hazards of old age. Certainly, in view of this fact, individual action would seem the proper line of approach to these problems, as it keeps the cost at a minimum and at the same time provides maximum efficiency. Some facts that would seem to bear this statement out have been gleaned from governmental and other statistical publications: In 1932, there were more than 44,000,000 savings accounts in various kinds of United States banks, with aggregate deposits exceeding $25,000,000,000; while at the same time there were 1,545,000 postal savings depositors with deposits of $1,285,000,000. The same year there were reported 10,000,000 members of building and loan associations, with assets approaching $8,000,000,000; and there were in force 33,531,000 ordinary life insurance policies for the face amount of $90,611,000,000. We do not have as late figures on home-ownership, but in 1930, over 14,000,000 families owned or were buying their own homes. Until recently 4 out of 5 families in the United States had automobiles, and registration is again on the upgrade in many sections; over 60 per cent of the population was supplied with electricity, and 50 per cent had radios. One would not say that such figures prove an utopia existent here, but shouldn't they make one hesitate, before accepting lock, stock and barrel, the panaceas that are now being considered by the government in the way of old age pensions and unemployment insurance. The question was put to me recently in this manner by a friend: "When I was a boy, I had to walk two miles to school, while John Doe's parents furnished him with a horse to ride. I have worked hard and saved, but he has thrown away more than I have made. I have a small business and am trying to provide against the future for myself and family. Is it fair that John shall continue to squander his inheritance, and that I be taxed to provide an old age pension for him?" Any legislation that tends to pauperize the people of a nation is socially and economically unsound, and this is no time to become hysterical and to decide that that which has been started by private initiative is all wrong.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. and Mrs. I. W. Johnson made a brief visit to the Jacksonville office, much to the pleasure of those who labor there. Dr. and Mrs. Johnson, with others, are on a short vacation trip around Florida. Such friendly visits are not only enjoyable, but help to promote our common friendship.

Word is received from Dr. W. M. Jay of Holland, Va., that Mrs. Jay, who has been in Lakeview Hospital for surgical treatment for the past weeks, returned to her home Wednesday. Friends of the family will rejoice in her partial recovery and will wish for her complete recovery in the near future.

Dr. Rockwell Harmon Potter, president of the American Board of Commissioners for Foreign Missions and Dean of Hartford Theological Seminary, was Chapel speaker at the College Wednesday, February 6th, and remained for the greater part of the day for conferences with students. This was Dr. Potter's second visit to the College and we are always glad to have him.

The building known as the Boone house, and familiar to all former students of Elon College, was completely destroyed by fire Saturday night, late. This building was owned by the Orphanage and Mr. Les Wagoner, farm superintendent, and family lived in the house. The building was partly covered by insurance, but the Orphanage will sustain some loss from the fire.

Rev. D. W. Shepherd of the Meansville Parish in Georgia, including five churches, reports an interesting item: "Historians (one from each church in the parish) have been engaged in collecting data concerning the past history of the churches. When this information has been secured and organized it is to be the substance of a Parish Directory. In the meantime it is likely the historians will have had some experience as archaeologists."

News has reached THE SUN office that the Franklinton Christian Church was destroyed by fire, Sunday, February 3rd. The building was being used by the Holiness congregation, the Christian Church having ceased to hold services there. We understand that fire originated from a defective flue and destroyed the building just as the congregation was leaving the church after the morning worship. The property was owned by the Mission Board of the Southern Convention.

Dr. Jay T. Stocking, Moderator of the General Council of Congregational and Christian Churches, was a welcome visitor to the South the past week. He spoke in Duke Chapel, Sunday, February 3rd, at 11:00 A. M. He spoke at Burlington Christian Church that evening at 7:30 P. M. and was Chapel speaker at the College Monday morning at 10:00 o'clock. From Elon he went to Suffolk and Norfolk, Va., to address the Christian churches in those cities. His messages were instructive and helpful. We were delighted to have Dr. Stocking.

Dr. S. Parkes Cadman, Honorary Moderator of the General Council of Congregational and Christian Churches is to be in Richmond on Monday, February 18th. He will address the Richmond Ministerial Union at a Luncheon at 1:00 P. M., and speak again at the John Marshall High School that evening. The managing editor has asked permission for a limited number of our ministers in the nearby territory to attend this luncheon, and will appreciate it if those ministers wishing to avail themselves of this opportunity will notify him by Saturday if possible.

Pilgrim Church, Chattanooga, Rev. Alfred W. Hurst, pastor, at its recent annual meeting, reported fine progress during the year 1934. Among the significant reports made was that the $788.00 deficit of the year before had been liquidated. Also that the budget for the local expenses had been balanced and $1,500 had been paid on the building indebtedness. In addition, $350 had been paid on benevolence apportionment. The large number of inactive members had been reduced to about one-third, and in addition twenty-six new members had been received during the year.

Mr. Donald A. Adams, Chairman of the Laymen's Advisory Committee, arrived in Florida on Monday for a three week's circuit among the Florida churches, accompanied by Superintendent Gillette. The program calls for Church Officers' Visitations, men's suppers and general church meetings. In addition Mr. Adams, who is Past President of Rotary, will speak in twelve of the Rotary Clubs in Florida, in towns where he is speaking in the local church. It is expected that this tour by Mr. Adams will arouse special interest, especially along missionary lines, also stimulating the men's work in the churches.

Rev. Theodore L. Leverett of the Macedonia Parish in Georgia, including four churches, reports that the Macedonia church has a new roof. As there was no available money the farmers undertook the job. Standing trees were given, the men cut them down, sawed them into blocks and the shingle mill owners made them into shingles at a low cost and then in due time the men of the neighborhood laid the shingles and the women cooked a big kettle of Brunswick stew over an open fire. In this parish also the ladies of the Sardis church had bought and paid for a $200 piano, which has involved much labor on the part of the women.

The Sunday morning service at the First Church, Tampa, Florida, Rev. Walker Metcalf, pastor, was broadcast over the local radio station Sunday, February 3rd. There was a large congregation present and there were many responses from the radio listeners. This church has a habit of holding one fellowship dinner a month, following the morning service, individuals bringing their own supplies. On the above Sunday 225 ate dinner together in the church assembly room. Mr. Metcalf has been elected President of the Tampa Ministerial Alliance, which is an unusual honor. He has been called upon to represent the ministers of the city in many civic and religious functions. Under his leadership the Ministerial Alliance has undertaken some unusual lines of service.

Rev. George N. Edwards, pastor of the Circular Church, Charleston, S. C., makes an interesting quarterly report, not sent for publication, but from which we take the liberty of making the following extracts: "Beside regular engagements, I have preached at the Citadel (the military college), the Orphan House (a city institution), The Star Gospel Mission, and at the young people's united Thanksgiving Day service. I see that these four aggregate a congregation of over a thousand people of quite distinctly different groups. I have also spoken at the Congressional Union on the New Deal, had a paper before the Ministerial Union on 'Active Cooperation of Christian Communions' an illustrated lecture in an evening on 'Reformation,' taken my share of the radio services weekday mornings, conducted a union Thanksgiving Day service with the Unitarian Church and had two funerals."

Dr. Elisha A. King, pastor of the Miami Beach church, during January gave an interesting series of Sunday evening lectures as follows: "Face to Face With Christ;" "A New Allegiance;" "Finding a Life Work;" "Paul's Troubles and How He met Them;" "Joan of Arc: Exponent of Intrepid Womanhood;" "Modern Japan: Pagan or Christian?" "The Paradise of the Pacific;" followed by the Sacred Concert by the vested choir. The choir was assisted by the following distinguished musicians: Prof. Leo Portnop, violinist, teacher, composer, conductor, inventor, formerly head of the Violin Department of the Klindworth Scharwenka Conservatory of Music, Berlin, now with the University of Miami School of Music; Stephen Kransby, Portsmouth, Ohio, formerly with the Cincinnati Symphony Orchestra. George White, prominent tenor from Boston; Benedict DeGaetani from New York City, formerly with the Metropolitan Opera Company.

SOUTHEAST CONVENTION PROGRAM.

The program for the Southeast Convention which is to be held in Raleigh, North Carolina, April 30th to May 2nd, next, is well under way. It will be printed and ready for distribution probably about the first of March.

According to the present plans, the opening session on Tuesday evening will be featured by an address by Dr. S. Parkes Cadman, Honorary Moderator of the General Council of Congregational and Christian Churches. On Wednesday morning, Dr. Cadman will lead a discussion group and bring a message to ministers. This will be followed by a communion service administered by Dr. J. O. Atkinson, the message to be brought by Dr. John Briton Clark. The Wednesday afternoon session will center around our denominational program with Dr. Edwin C. Gillette as speaker. At the evening hour, Dr. Fred Field Goodsell, or someone else representing the American Board of Commissions for Foreign Missions, will speak.

Thursday morning there will be a discussion period on our missionary work, a devotional period led by Dr. Stanley C. Harrell, and an address by Professor Arthur Holt, chairman of the Council for Social Action of our denomination. In the afternoon, Dr. Roy C. Helfenstein will speak on evangelism, and Miss Lucy Eldredge will present young people's work. At the evening service, Dr. Daniel A. Poling will be the speaker, and Elon College with furnish music.

With this type of program it would seem important that many representatives should attend from every conference and association. This is not a delegated body, and anyone who wishes to do so may attend.

NOTICE.

As your Secretary of Education for the Sunday School and Christian Endeavor Convention, I want to express gratitude to those schools which sent to the College their Fifth Sunday Offering. I am persuaded that there are others which will do this soon. Of course we should do it promptly, right after the Fifth Sunday; but better late than never. To every school in the Eastern Virginia Conference we make the plea—"All Together," "All along the line," let us stand by our College.

W. M. JAY.

RECEIPTS ON THE COLLEGE CAMPAIGN.

THROUGH FEBRUARY 9TH.

	Quota	Amount Received
Eastern North Carolina Conference:		
Bethel	$ 24.00	$ 2.30
Catawba Springs	54.00	20.00
Fuller's Chapel	36.00	.75
Henderson	60.00	3.69
Lebanon	18.00	.71
Liberty-Vance	149.40	56.59
Morrisville	9.00	.42
Piney Plains	45.00	7.80
Mt. Auburn	60.00	24.57
Sanford	54.00	1.00
Wake Chapel	96.00	67.60
Wentworth	30.00	10.05
Youngsville	21.20	1.00
Total	$ 656.60	$ 196.48
Western North Carolina Conference:		
Big Oak	8.00	.35
Burlington	480.00	53.97
Ether	47.50	5.00
Flint Hill	16.50	.38
Liberty	14.00	2.54
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Total	$ 843.50	$ 65.88
North Carolina and Virginia Conferences		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Durham	460.00	11.42
Elon College	320.00	20.00
First, Greensboro	400.00	13.77
Greensboro, Palm St.	88.00	12.40
Happy Home	68.00	2.54
Mt. Bethel	48.00	6.31
New Lebanon	56.00	3.00
Long's Chapel	48.00	.59
Pleasant Grove	88.00	1.36
Pleasant Ridge	48.00	4.00
Reidsville	132.00	36.00
Union (N. C.)	68.00	14.00
Union (Va.)	88.00	7.00
Hines Chapel	88.00	3.41
Total	$2,116.00	$ 141.13
Eastern Virginia Conference:		
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	5.16
Christian Temple, Norfolk	550.00	25.00
Cypress Chapel	100.00	5.40
Dendron	15.00	8.98
First, Portsmouth	150.00	3.00
First, Richmond	100.00	3.15
Franklin	192.00	3.00
Holland	191.00	24.30
Holy Neck	150.00	4.54
Liberty Spring	150.00	4.50
New Lebanon	30.00	2.50
Newport News	185.00	5.23
Rosemont	175.00	8.71
South Norfolk	170.00	6.91
Spring Hill	30.00	1.30
Suffolk	987.00	29.98
Wakefield	53.00	2.00
Waverly	15.00	3.60
Total	$3,658.00	$ 149.26
Virginia Valley Conference:		
Antioch	45.50	9.21
Bethel	70.00	2.00
Leaksville	84.00	1.84
Linville	77.00	3.43
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Newport	78.00	1.18
Whistler's Chapel	42.00	.51
Winchester	105.00	1.31
Wood's Chapel	63.00	1.00
Total	$ 709.50	$ 26.29
Grand Total	$7,83.60	$ 579.04

L. E. SMITH, *President.*

"STANDING IN LINE."

Religious leaders here and there seem to think that the world is on the verge of a great spiritual awakening. Be that as it may, it is evident, especially to the person who reads and thinks at all, that we are on the verge of *something.*

Some think they *know* what the race is heading into, others are wondering, "what it's all about," while the great majority probably know something is wrong but doesn't care much what happens. At any rate they deny any responsibility for present conditions and let it go at that.

When one goes to a winter or summer resort for a season it is generally supposed that matters spiritual will be laid aside, fore or less, for the time being, and that things generally will be "taken easy." In fact, some take advantage of an occasion like that to "step out" and get a taste of so-called high life. Such is evidently not the case here in St. Petersburg. It is a real problem here on Sunday to get to church, to get inside, get a seat and hear a sermon, without going considerably ahead of time and standing in line. In fact, much of ones' time here is taken up "standing in line." It is estimated that there are 75,000 tourists here or 100,000 altogether in the State of Florida at present. This "standing in line" business here begins almost with one's visit to the bath room in the morning. Then at the cafeteria for breakfast a half hour very often to get to the serving table inside after falling in line somewhere on the street.

The post-office here is out-doors, except the strictly private section where the clerks work. This is the next place after breakfast. Here it's stand in line again (five lines) to get the mail. Then to the Chamber of Commerce to get information, write letters, or find out who the new arrivals are. For lunch and dinner in the evening it's the same standing in line procedure.

For special attractions at the churches at night it's the same thing, but the greatest rush at the churches is on Sunday. Some of the larger downtown churches find it necessary to have two ministers and four preaching services to accommodate the crowds—9:30 and 10:45 A. M. and 6:30 and 8 P. M. Space around the church is roped off so that as one congregation leaves, another may enter. The First Congregational Church where some of us attend seats 2,200. At this writing, loud speaker equipment is being installed in the Sunday School department so that the entire building may be used. Three revivals are in progress in the city at present, one at the Gospel Tabernacle (Christian and Missionary Alliance) which seats 4,000. Billy Sunday and Rodeheaver are scheduled to be there four days in February. Beginning January 15th and continuing throughout the greater part of the winter season, the Florida Fundamental Bible Conference is in session at Tampa. Among the most noted speakers are Sunday, Rodeheaver and Dr. Howard Kelley, the well-known physician and Bible teacher of Baltimore. To one who stands off and looks on at all this seeming unusual religious activity there might come a suggestion that maybe we are on the verge of a great spiritual revival. There is little doubt but that this is true, but the writer is of the opinion that it will not be of the nature the fundamentalists are desiring. We are wondering if these dear good brethren are not going a bit too far in being so rampageous in their declarations, claiming that the present depression is a curse sent by a sin-avenging God upon His children and that the only way to escape His wrath is come back to the "mouners' bench", re-confess our sins, promise to do better and start all over again.

Twelve, fifteen, twenty years ago great mass revivals were in progress throughout the country. People stood in line to get into the huge tabernacles and under large tents. That day seems to have passed. These same men who drew thousands then, and those who aspire to succeed them, are satisfied if they can fill an ordinary church. Many large churches are not holding annual revivals any more and probably never will again. What does all this mean? Does it indicate that "the old-time religion" isn't any good any more, that the world is rapidly "going to the devil" and that "Judgement Day" is just ahead? We think not. It does indicate, however, that men and women (and even young people) are beginning to think for themselves, that this thing we call "salvation" is a personal matter, and individual evangelism is to be the order of the new day.

Yes, we are on the verge of something. We are living in a fast age—fast in more ways than one. People have reached the point where they are doing their own thinking, realizing that each must work out his own salvation.

S. M. SMITH.

St. Petersburg, Fla.

NEWS FROM THE CHURCHES.

Elon College Day was observed on time, January 27th, at the Palm Street Christian Church. The weather was cold and a blanket of snow had been spread over the city of Greensboro the night before, but a fine attendance greeted the superintendent, Pearlie Hall, at the Sunday School. The pastor gave the morning worship period to be used as "Elon College Day." Mrs. Grace Harris, a former student of Elon College, delighted the congregation with a splendid solo and the following young people took part in the service: Misses Orphelia Morris, Mabel Hughes, Margaret Earp, Addie Marshall and Messrs. Hermon Henshaw, Doyle Merchison, Jr., and Harrison Hussey.

Hines Chapel observed "Elon College Day" February 3rd, at 11:00 A. M. It was a beautiful day and there was a large congregation present. A sextet was sung by the Forbes sisters of our community. Messrs. Frank and Herbert Burton, of Elon College Senior Class, brought splendid messages of tribute to Elon. Miss Vera Gerringer who is a graduate of the College, spoke on "What Elon Has Done For Me." Miss Florence Smith, Miss Jennie Lee Matkins and Mrs. Holt Gerringer led the Congregation in prayer for the College. It is our expectation to reach our financial goal for the College during the year.

It costs money to carry on the Home Missionary work of the local conference, just the same as it costs to live; to buy clothes; eats, car-fare and luxuries. It ought to be a Christian privilege for a true follower of Jesus to tithe. Those who practice it soon find a joy in giving. Tithers are never inactive church members. They know by experience that the following quotation is true: "It is more blessed to give than to receive." The Christian Missionary Association of the North Carolina and Virginia Christian Conference has promised $300.00 to Winston-Salem. The next payment will soon be due. The membership dues are $5.00. Since last report the following have paid: Miss Florence Smith (new member) and the Ladies' Aid of Bethlehem Church.

B. J. EARP,

Greensboro, N. C.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A MOVE TOWARD COOPERATION.

A movement was recently launched in Greensboro which will probably prove to be one of the most significant steps for North Carolina Protestantism that has ever been taken. This movement has for its objective the forming of a Church Council, comprising all the Protestant denominations working in the State.

The initial meeting was held in connection with the State Sunday School Association which met in Greensboro, January 21st-23rd. The State Association has been active in North Carolina for a number of years, and has rendered a valuable service. Nominally it was interdenominational; while actually it was non-denominational. Most of the larger denominations have a well organized Sunday School work. The work of the State and County Associations parallelled and in many instances duplicated the work of the denominations.

Someone conceived the idea that from the State Association might be developed an interdenominational church council that would represent all the denominations; and that would concern itself with all the enterprises and problems that are common to all the denominations. This council, it was believed, would serve as a sort of clearing house for all denominations. It would be a medium through which the denominations might share their experience, their wisdom, and their plans.

Those who were interested in the plan, took counsel with Dr. H. Shelton Smith of Duke University. Dr. Smith was asked to formulate the plans for the preliminary meeting and to preside over the session and lead discussions. Invitations were extended to representatives of all the denominations to be present, and to consider whether such a plan was feasible and possible; and whether in the judgment of those present, their respective denominations would be interested in such a move.

It was hoped that at least twenty-five representatives of the larger denominations might be induced to attend. When the meeting convened there were about a hundred people present representing twelve or thirteen denominations. On the day that the meeting was held the weather was anything but favorable, and for two days previous the weather forecasts had been predicting a blizzard.

Those who were most deeply interested in the plan, and who were convinced of its great possibilities, were quite sure that a step so advanced would be sure to meet with opposition from some one who would be present. But the opposition failed to develop. There was a unanimous sentiment that the time has arrived for a united front on the part of Protestant forces in North Carolina.

It is true that those who met in Greensboro were a picked group. It is also true that those who were present were well aware that it was a difficult task that confronted them. They knew that such a step could hope to succeed only when every detail of the program was most carefully considered and most wisely planned. They seemed convinced that the proposed plan offered such tremendous possibilities that a way must be found to make it work successfully.

Those present selected a smaller representative group from all the denominations which was charged with the task of going ahead with the working out of details for a permanent organization. This smaller group has already met and started on the task assigned to it. And reports indicate that the work has been well begun.

One thing agreed upon in the very beginning of the first meeting, viz., that denominational autonomy was not to be affected in the least. It is to be no super-authority over the denominations. It is to be the servant of them all. It is a recognition of the fact that all denominations have a common interest in the conditions that confront the Church today. It is a recognition of the fact that it is futile to separately attach a task that seems too great to be accomplished unitedly.

It would require a super-prophet to predict just what will be accomplished by such an effort. There is no one who could say just now exactly what such a council should consider. The significant fact is, that there are those in all denominations who are convinced that the day has passed when one denomination should make its plans and formulate its programs as if it, and it alone, were the only true representative of Christ on the earth; and that it makes no difference whatever what other denominations are undertaking and accomplishing. One thing seems reasonably certain: when the denominations begin to take counsel together as to how to accomplish seperately, a new and a more hopeful day has dawned.

S. C. H.

WHAT SHOULD THE CHURCH DO?

There are certain responsibilities resting upon the local church. It has a responsibility to its membership, a responsibility to its pastor, a responsibility to the denomination of which it is a part; but its one great responsibility is for the unchurched. As the representative of Christ, the command is upon it to "seek and to save that which is lost."

When the local church begins to consider a program of advancement, too often it is reminded of its weakness rather than of its strength. It is forced to look at its members that are out of harmony with their church and its program and in different ways out of step with the Kingdom. This type of member attracts the church's attention. If it could be attracted by those who are in harmony with its program and who are in step with the Kingdom, it would be able to utilize its strength rather than to be handicapped by its weakness.

It is a problem for the local church to know what to do with its so-called "inactive members." Just a few days ago, I heard two very prominent churchmen—both ministers—discussing the problems of the local church. The one asked the other what to do about members who for all intents and purposes were of no real value to the church. The minister replied, "This was always a very great problem with us in our church. Finally, we put these non-profitable members on an inactive list. Whether it was the right thing to do I do not know; but one thing I know, that we are a great deal better off."

With that the conversation ceased; and I wondered and am still wondering if the church really was better off. It seems to me that it has a very definite responsibility to those who are on that inactive list, a responsibility that neither pastor, deacons, nor members can treat lightly or pass by. The great problem is how to re-reach them, how to re-interest them, how to re-enlist them in the service of the church. This is a responsibility to the church and shall ever be until it is completely discharged.

One great mistake that the local church makes is to take up all of its time thinking about the so-called "dead wood" within the camp without thinking about those without who need to be won. You are not likely to enliven a dead coal by casting it out of the grate, but you may cause the dead coal to ignite and glow with brilliancy by bringing live coals and placing the same within the grate. The best way that I know to thaw out a cold church, to re-enlist its membership, is by securing within the so-called active membership of the church a double portion of the spirit, to see that their own hearts are fired and burning that the inactive lives among them may be ignited and may flame with a holy zeal for the coming of His Kingdom. It is not the responsibility of the church to serve itself, but the responsibility of the church to save the world. And when the local church assumes this responsibility, it will find new life and new power within itself.

L. E. S.

THE GRACE OF GIVING.

It is a fine thing to give. It is finer to give generously. It is more blessed to give gladly and freely. Our giving not only benefits the cause for which we give but enriches us greatly. There are definite types of givers. One is represented by steel. He gives only under pressure and then with a snap that makes you feel that you had rather a thousand times he had never given. The other is represented by a sponge. He gives more easily than the first, but it requires great effort. What you get is by squeezing, and then he will not give all that he should give. Still another class of givers is represented by the honeycomb. The slightest inpression causes the gift to come freely and with sweetness and will give all that is necessary. These three classes of givers are usually represented in every congregation, and we all know them very well. Remember, "The Lord loveth a cheerful giver." "There is that which withholdeth and yet scattereth abroad."

L. E. S.

Four things never come back: the spoken word, the sped arrow, past life, and the neglected opportunity.—*Exchange.*

"THE LIFE AND TIMES OF REV. LITTLE JOHN UTLEY."

By Rev. Joseph E. McCauley.

(Address delivered at the Utley Reunion, Holly Springs, N. C., August 26, 1934.)

Does the time make the man? Or does the man make the times? This is a question of long standing. As yet, this question has not been answered to the satisfaction of the masses. It seems to your speaker that the two go hand in hand. At least when we study the life and times of the man for our consideration today, it seems that such is the case. The span of his life covered a little more than eighty-five years. He was born February 7, 1775, and died May, 1860. Let us notice briefly the historical events that took place during this period of our national history.

He was born the year the Revolutionary War broke out, a few months before Patrick Henry uttererd those immortal words, "Give me liberty or give me death." The year before the Declaration of Independence was signed, lived as a child through the Revolutionary War, as a young man he lived through the disturbing influences of the war between England and France, 1793. Then again his own country was at war with Great Britain in 1812. He lived through the perilous days of propaganda and preparation for the Civil War, but passed to another world the year before it broke out.

He not only lived in a time of political revolution and war but he lived in the pioneer days of our nation. When he was thirty-five years of age, there were only three cities in the United States with more than eight thousand inhabitants. In 1807 there was only fifteen cotton mills in the entire nation. But he witnessed a rapid growth of industry and of population. By 1840 the northeastern section of our nation boasted over the fact that the cotton mills had grown from 15 to 1240. But the South remained an agricultural section and owed her prosperity chiefly to cotton growing and shipping. Therefore, cities did not spring up and the influence of an urban population asserted itself there until a later date.

However much the political strife, industrial growth and national expansion may have affected the life of Rev. Little John Utley, the strife for religious liberty affected him more. For it was to that end he dedicated his life and it was for that cause he lived and died. It is to be remembered that there was a strife for religious liberty at the time of his birth. During the plastic years of his life he caught the spirit of the age and to that end he lived.

According to "The Frontier Spirit in American Christianity," 2 by Mode, pp. 123-128, just preceding the Revolutionary War and for many years after its close, there was a constant strife in the ranks of Methodism. The Wesley faction of Europe was strong for an autocratic rule. The American preacher under the leadership of Francis Asbury was striving for democracy in the church. When Wesley sent Coke to America to ordain Asbury as Bishop and made him a co-superintendent with Coke the American Church rebelled.

At the same time the Methodists were having such strife within their own ranks, the Baptists were waging a strong fight for religious liberty and the manifestation of democratic principles in religion. What was true of these denominations was true of all denominations. It was the strife for liberty, political, social and religious that brought forth the Christian Church. Rev. Little John Utley was only seventeen years old when the split came in the Methodist Conference in Baltimore in 1792. The Group which was led by Rev. James O'Kelley was striving for the abolition of all forms of autocracy in the church of Jesus Christ, and fostered the spirit of liberty of conscience. Rev. Little John Utley caught this spirit and became a co-laborer with Rev. James O'Kelley, the founder of the Christian Church.

Rev. Little John Utley was ordained to the ministry in the Christian Church on April 28, 1822, by Rev. Mills Barrett and John Hayes. He was a little more than forty-seven years old when he was ordained. But this was by no means the beginning of his active Christian experience. Long before he was ordained to the ministry he had preached the Gospel and was successful in winning many of his neighbors to Christ.

Rev. Little John Utley fast arose to place of prominence after he was ordained to the ministry. In 1834 he was moderator of the North Carolina Conference which met at Pleasant Spring and preached the introductory sermon. Two years later at Pleasant Grove in Chatham County, he was elected moderator and was chosen to preach the introductory sermon at the next Conference. In 1840 he was appointed as a messenger from the N. C. Conference to the Free Will Baptist Association. The same year he was elected Conference Evangelist for the ensuing year. "In 1849 he attended the N. C. and Va. Conference at Hanks Chapel as a messenger from the N. C. Conference." (Kernodle's Lives of Christian Church Ministers). Two years later the Conference met at Hanks Chapel again and he was appointed fraternal messenger to the Georgia Conference.

Just how many churches Rev. Little John Utley organized your speaker is not able to say, but one of his abiding influences is to be found in the Raleigh Congregational Christian Church. He, together with Rev. H. B. Hayes, organized the above mentioned church, First Christian Church of that city on September 22, 1842. His pastoral labors were mostly in Wake, Chatham and Orange Counties, N. C. His last pastorate was at Damascus, Orange County, five miles southeast of Chapel Hill.

The following quotations better describe the qualifications and character than I could hope to do.

Some person wrote to me not long ago about Rev. Little John Utley, a preacher who was well known in Wake, Chatham and Orange Counties fifty or sixty years ago, and whose relatives were very numerous in Wake. "I remember him as an old man with white head and jolly red face, whose height was about five feet ten inches and whose weight was perhaps a hundred and sixty pounds. His face wore a very benevolent expression and his general demeanor was that of a consistent Christian minister. He was a preacher of great popularity, though I am not able to say whether or not he was a man of education or of more than ordinary preaching ability. He had regular appointments at Pleasant Springs, eight miles south of Raleigh, frequently held services at private homes, and was always gladly received wherever he went, as everybody had the utmost confidence in him; regarding him as an earnest, faithful minister of Christ. He belonged to the Christian Church." (Whitakers' Reminiscence ch. 33, p. 257.)

"He enjoyed the entire confidence of the public as a minister of the Gospel; his praise was in all the churches; and for more than forty years of vigilant and unabating ardor in the Lord's vineyard, he was abundantly successful in winning souls to Christ. Up to his very last hours, he continued to point sinners to that Saviour who had sustained and comforted him. After an illness of several months, which he passed with Christian fortitude and resignation, he closed his earthly experience in great peace." (Kernodle's Lives of Christian Ministers, p. 73.)

Strange as it may seem that the great grandson of this man and a preacher should at this time make the proud assertion that he was a great financier and a devout preacher, yet I have historical data to show that he was one of the greatest of his age. For when he was less than two years old, he financed the whole family through the Revolutionary War. He did it after this manner. The Tories were raiding the community. The family had money enough to care for them very well. So when they heard the Tories approaching all the family took what money they had and hid it in his mother's lap. Then she took Little John and set him on the money and she sat still and watched the enemies search for what money they could find. They never thought to move the little banker.

Rev. Little John Utley married Sarah Walton on February 10, 1797. To this union were born the following children: Samuel, October 28, 1799; William S., Oct. 23, 1801; Jacob, Nov. 6, 1803; Little John, Feb., 1806; Henry, June 10, 1808; Temperance Ann, (Mrs. White), July 3, 1810; Grey, Sept. 11, 1813; Nancy, July 3, 1816; Gabriel, March 10, 1818; Foster, June 9, 1820.

We do not have time to deal with these children individually. Neither is it my duty or privilege. But the mention of Jacob the preacher who won distinction as a Baptist minister in the State of North Carolina, and Grey, who invented the stump puller and the invention of the washing machine by Foster is not out of place.

Rev. Little John Utley had material possession in Wake, Orange and Chatham Counties. The records in Wake County show that at times he owned several hundred acres of land. One of the records show that in 1802 he purchased 843 acres of land for 3,000 silver dollars. To what extent he owned land or other possessions in Chatham and Orange Counties we do not know. The mention of these possessions is only to show that trait of character which exemplified energy and thrift. For surely a man must possess that to rear ten children and obtain the possessions which he did in that age.

He never looked upon his ministerial profession as a means of livelihood. Neither did he acquire any land or material possessions through his pastoral labors. He was peculiar in that he would not accept a salary for his work as a minister. He would accept a gift but counted it only as an expression of appreciation for his labors.

Early in his life Rev. Little John Utley realized that life in its sum total was made up of choices. His nature made him fond of the world and its amusements. He was fond of dancing but when he found Christ he gave up all in order that he might become a soul winner. He chose the ministry because it was the best way he could serve Christ . He chose a wife whom he loved dearly and made the best home possible for her. He was devoted to his children and chose to invest his best for them. So he left to posterity the record of a kind, loving husband and father, a devoted Christian and a life of service in the ministry.

He died at Chapel Hill, North Carolina, May 18, 1860. He lived in the faith and died in the faith. The following quotation will show for itself: "When near the end, a friend asked him if he knew him, he replied, 'I know one thing,—I know that the gift of God is eternal life, through Jesus Christ, our Lord'." His last words to his physician were, "Prepare to meet thy God." With his faith fixed securely in one whom he loved, served, and trusted through his long career, he went out to meet Him, with that peace and happiness which can come through no other source.

CONTRIBUTIONS

SUFFOLK LETTER.

SUN readers will please indulge the writer for a personal letter this week. On Tuesday, February 5th, at 10:00 A. M., Mr. and Mrs. J. S. Powell of Liberty Spring Church, with Mrs. Johnson and this scribe, left Suffolk for a ten day trip to Florida. This journey by automobile is the realization of a dream of years.

Tuesday night was spent in Florence, S. C., where the late Dr. D. A. Long died a few months ago. On Wednesday we stopped by Savannah, Ga., to call on Dr. and Mrs. M. X. Corbin, who formerly lived in Eastern Virginia. Wednesday night was spent in Jacksonville, Fla. Today we visited several places of historic interest in St. Augustine. Old Fort Marion is a place of great interest because of its origin and history. Space will not permit a review of this history, but it furnishes a great object lesson of human cruelty engendered by the old military spirit. To enter the secret chamber of torture, and have the lights turned off for a minute, while the guide recites the fact that a man could not live in this room, when closed, more than twelve hours, stirred the imagination. In that room I thought of Paul in the inner prison, and how such an experience tested his faith. Surely the war spirit has found many cruel methods to torture and punish civil enemies for the most trivial offense. The Church of Jesus Christ should pray and work to end all war.

Tonight we stopped at Florida Sanitarium for a visit with Dr. J. O. Atkinson and Dr. C. H. Rowland. Both of these faithful ministers are reserving health and strength—Dr. Atkinson has gained ten pounds. Surely it willl be a great joy when these two beloved brethren can return to their fields of labor.

One of the things which impressed us on this trip is the terrific waste of young timber by forest fires in South Carolina, Georgia and Florida. It is safe to say that forest fires are raging in these states for a total distance of more than two hundred miles along highways numbers 301 and 17. It would be of interest to know how many thousands of acres have been burned over during the past month. We were told that farmers want this burned over in order that grass may be fresh for the cattle in the woods. If the cattle we saw along the highway are a fair sample, they are not worth as much as the vegetation and timber destroyed by the fire. Another explanation offered was that bird hunters have the land burned off in places to force the quail to seek shelter in the sections protected from the fire. That is a high price to pay for hunting quail.

In these great southern States there is an opportunity for laying the foundation for great wealth by the conservation of the natural resources in forests and land. These timber lands can never regain good value unless fire protection is offered by the people of the states affected.

At Deland, Florida, we saw beautiful fields of celery, strawberries, lettuce, cabbage, carrots and many other vegetables. Apparently there is enough celery in that section alone, to supply the demands of many other states. This is a wonderful country and God has made wise provision for man's physical needs. If man could only be wise enough to adapt himself to this physical world and then be good enough to crown his life with the possibilities of the spiritual power within reach, this would become a new earth. But selfishness, and hate, and greed, and intemperance and many other sins have burned out many latent possibilities, and the world is marred in its beauty and man lies prostrate and crippled. A gracious and loving Father patiently waits for the prodigals, (the wasters), return to physical and spiritual plenty.

I. W. JOHNSON.

THE CONVENTION'S LARGER BUDGET.

The Southern Convention of Congregational and Christian Churches is not a legislative body but a promotional agency. It receives reports from departments and conferences. These reports are intended to reflect the condition and progress of the local church through their conferences and of the Convention through its various departments. The Convention ponders these facts, expresses its approval or disapproval, and passes certain resolutions looking toward the advancement of the church as a whole, and provides for certain promotional work in order that the entire membership of the Convention may be informed as to the conditions of the church and the plan for advancement along the lines indicated as a result of its findings and ambitions.

It has required money for the Convention to conduct its affairs in the past. It will require money to carry on its work in the future. The Convention undertakes the work of the Kingdom in its various departments. It does not undertake to provide money necessary for the conduct of these departments, but it does undertake to say how much money is required and to make a request of the local church, through the local conferences, for necessary funds. At its last session, held in Suffolk, Virginia, through a special committee appointed in advance, the Convention considered and adopted what may be termed "The Convention's Larger Budget." This larger budget includes money for the Convention itself, for publications, for superannuation, for Christian Education, for schools and colleges, and for missions. Definite amounts are allocated to the various departments. The condition and time for the raising of these funds were designated.

Three of the conference now constituting the Convention took the Convention's larger budget and apportioned the same to their several churches. The other two conferences now constituting the Convention did not apportion the larger budget to their several conferences. The Southern Convention of Congregational-Christian Churches is a delegated body; that is, local conferences elect delegates to the Convention. These delegates are seated and are given the privilege of counsel and vote on all matters coming before the Convention. They are there representing their conferences and the churches of their conferences through the conference itself. In this country, I assume that we are familiar with representative government; when a measure is passed by the state legislature or by the Congress of the United States without reference that measure becomes binding upon the constituency represented by such legislature or such congress. There is nothing divine about the church organization. It is purely human machinery set up to achieve divine ends. The Convention's larger budget was adopted unanimously without reference. Parliamentarily speaking, it would be binding upon those whom the delegates to the Convention represented.

The Convention's larger budget may not be agreeable to all. In fact, it is not. Very few measures are. But I do believe that the rank and file of our church is willing to follow the church's constituted leadership. It is not infallible, but it has done its best.

As seasons arrive for contributions to the various interests of the church, it would be helpful and inspirational to all charged with the definite responsibility to these various departments for the church to rally to the program of the Convention and dedicate itself and resources to the achieving of these ideals. The church calendar for the Convention is made up somewhat as follows: January and February—Education, when funds for Elon College are to be received; March, April, and May —Missions, when funds for missions are to be received; June, July, and Auugst—Religious Education, when funds are to be received for this department; September, October, and November—Benevolences, when funds are to be received for the Orphanage; December—when funds are to be received for the Board of Superannuation. The college will greatly appreciate the interest and contribution of the church at this particular time.

L. E. SMITH.

THE FOUNTAIN OF YOUTH.

Ponce De Leon hunted for many years trying to find a fountain where he could bathe and find perpetual youth, but he died in disappointment. Even today people are trying various washes and cosmetics to keep their youthful appearance, but time cannot be cheated out of his rightful heritage for all must yield to his sway who live to the three score years and ten. Yet there is a Fountain to which all may come and keep perennial youth in their souls.

In the beautiful garden where God placed Adam and Eve, there flowed a river which watered it; and the names given to the four streams which branched from it show the fountain-like propensities which it embraced. The Euphrates river has been called "the sweet waters of God;" the river Hiddekel: active, vehement; the river Gihon bursting forth; and the river Pison: overflowing. —A fountain of sweet waters to be sure that could not be contained but burst forth and overflowed in its great power. That was the fountain of youth and man could have ever kept the strength and vigor of youth had he obeyed the commands of God, for the garden was all that could be desired to please the heart of man with the presence of God and to satisfy his longing soul.

But sin came in and man was thrust out of the garden, away from the fountain; and his back was bent with the burden that sin brought; his face was wet with the sweat of his labor to combat the forces of sin which fought against his every effort to bring the ground into subjection that he might eat and live. Sin made the strength to fail, the eye to grow dim, the hair to turn gray, and the body to yield to disease and death. Yes, sin separated man from the fountain and from God; sin took its toll in heartaches and despair; sin did all in its power to thwart God's plan. *But God's promise held true.* The blood that was shed that man might be clothed was only typical of the Fountain that should be opened which would bruise and finally destroy the works of sin. And all through the intervening years the fountain of living waters ever flowed with its refreshing and life-giving stream. The lone travelers were refreshed; the Israelites drank their fill and still it flowed on.

Isaiah prophesied about the wayside springs of refreshing waters and of the satisfying fountain where the thirsty might drink their fill; and he sent forth the gracious invitation to everyone to drink, with the promise that their souls should be like a watered garden in the time of drouth. Ezekiel gave the picture of the Water of Life which flowed out from under the threshold of the temple, the mercy seat of God, the Fountain ever flowing. Then, one day, Jesus spoke to a woman at Jacob's well—a thirsty woman—and told her that she might drink of the fountain of living waters and never thirst. He told her that she might have this fountain in her soul, ever abiding in its life-giving power. And again on the great day of the feast, Jesus stood in the temple and cried to the unsatisfied souls to come and drink and then to let their souls refresh others.

"He who truly believes in Jesus shall possess within himself an inward spring of divine life, the fullness of which shall stream forth to bless others also." The Fountain was truly opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness when Jesus hung on Calvary's cross. His blood still flows in its life-giving power and will never lose its power as long as a guilty soul confesses and forsakes his sins. John, the beloved, still sees the fountain sending forth its Water of Life in his Revelations. Oh, we never get old while we drink of this life-giving stream, for "with Him is the Fountain of Life." We have found the fountain of perpetual youth "for though our outward man perish, yet the inward man, regnerated heart, is renewed day by day." "Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary and they shall walk, and not faint."

W.

YOUTH AND THE CHURCH OF TOMORROW.

De we fear for the Church of tomorrow? If so, why? Let us analyze our reasons.

a. Is the youth of today as religious by nature as the youth of the past was?

b. Is the Church of today giving its young people the training that will be necessary for future leaders of Christianity?

c. Will it be harder to be a Christian in the future than it is now?

Different opinions exist as to what will be the attitude of our youth toward the Church of the future. One writer lists the three following:

1. Many persons believe the young people will turn the Church upside down, unite the denominations, have the Church clean up politics, etc.

2. Others predict that youth will ignore the Church altogether, not caring whether it lives or dies.

3. Still another common belief is that the Church of tomorrow will be very much as it is today,—everybody will "belong" but not work very hard at being a Christian.

Future leadership largely depends on present responsibility given youth in the Church today. One writer has stressed the need of youth in the Church at the present time by saying:

> "He needs young hearts, young minds, young hands
> To fashion out the world that is to be."

This subject really has two divisions in its application. First, to the older people—the churches of today. Second, to youth, the Church of tomorrow.

The present-day Church cannot wash its hands of the responsibility of the Church of tomorrow. Solomon said: "Train up a child in the way he should go and when he is old he will not depart from it." The Roman Catholics say give them a child until it is seven years old and he will always be a Catholic. Can we say as much? Do we make a conscious effort to impress our children with the religious ideals early in life that we wish them to have when they grow up?

Do we talk so much about the necessity for better looking church buildings and more comfortable equipment that youth has the wrong idea of what the Church really is? The original meaning of Church was The Collective Body of Christians, with no reference to sect or building.

The most common adjectives used to describe the Church today are modern, broadminded and progressive. All these terms may be very good to apply with certain meanings. We think of modern machinery as that fitted and adequate for present-day needs, so the really modern Church must be adequate for the present needs. God is the most modern character of all the ages, "Our refuge and strength, a very present help in the time of trouble." Are we up-to-date in making use of all the wonderful aids He has promised us? Be careful the Church is as modern as its buildings and esuipment.

Broadminded—able to see problems from other view points than our own is an enviable quality in an individual or group. I heard an elderly Baptist minister remark in a sermon a few years ago that the Church had become so broadminded it would condone anything and that there was no difference between the church member and the outsider. He lamented the fact that "turning-out-of-the-church" had gone out of fashion. Has the Church become broadminded enough to wink at sin as other worldly institutions do?

Can we be Christians and not be progressive? We cannot stand still. God warned those who were neither cold or hot but luke-warm that he would spue them out of his mouth. Peter said, "But grow in grace in the knowledge of our Lord and Saviour Jesus Christ." Are church members growing so that young converts can observe the religion of older members as much deeper than theirs?

Let us now leave the responsibility of the Church of today and answer the questions at the beginning:

a. An able teacher says "Man is incurably religious." Human beings are very much the same in every age and clime. The youth of today has the same yearning for "something that will truly satisfy" that young people of any age ever had; but the present generation with its frankness wants no sham religion but the real thing with plenty of enthusiasm about it.

b. Young people are being given more responsibility and more attention every year by our churches. The whole membership centers its interest in Sunday School and other organizations around the needs of youth.

c. The future generation will have more leisure and the old saying that "an idle brain is the devil's workshop" is as true now as it ever was. More time though can be given to the study of God's word and more time to knowing the neighbor we have been too busy to meet in the past. Four great questions at least will have to be partly or wholly solved by the youth for we present-age people refuse to solve them or cannot. These four problems are whiskey, crime, war and the economic question.

In olden days whiskey was thought to be an aid to the physical and mental alertness. Now every youth in our schools knows that whiskey poisons the body, deadens the mind and weakens the morals. Knowing these facts will he not outlaw it more quickly than older people who are still skeptical they say.

Our president and our governor have both declared war on crime and when everyone becomes aroused something will be done. Youth will surely have its training school in the present orgy of crime and learn to deal better with it than we have.

We teach, preach and talk the evils of war enough to impress its honors on every mind.

The economic question has become a Church question. The New Deal taught us that we were responsible for our brother's keeping. When some lay up millions of dollars while others go hungry we are certainly not loving our brothers as ourselves.

I say the Church of tomorrow will settle these questions better than we are doing. So, Youth, the torch will soon be yours to hold it high and I for one believe it will be in good hands.

EUNICE TURNHAM.

A WORD FROM SUFFOLK.

The Turners turn in to old Suffolk,—William Redd, and Mary Rudd,—and take off the cake! The occasion was the twenty-third Birthday of the Woman's Missionary Society of the Suffolk Christian Church, and the Rev. William Redd Turner, and his good wife, Mary Rudd Turner, were invited to be present, with the understanding that the former would make the address of the occasion. He did. And it was a very fine one indeed. The more than one hundred women present, as well as the goodly number of men, enjoyed it immensely.

The Rev. Mr. Turner had a good start even before he came, for we all knew that he was a graduate of our College, that he was for six months supply pastor of one of our largest churches, and that he endeared himself to the flock. Also, we knew that Mary Rudd possessed the scholastic approval of our College, that she wore it with dignity and honor, that she was of the Rudds of Rockingham, members of the Christian Church. He spoke on an assigned subject: "Why I Believe in Foreign Missions." And he said, with illustrations that illustrated, that he believed in foreign missions because his people were converted by foreign missionaries; because the world is waiting for the gospel story; because contemporaries, some of the bravest and best of them, are giving their lives for the cause; and because Jesus Commanded it. His address was effective, and appreciated.

Mrs. John King, President of the Society, left nothing undone neither by herself nor her efficient committees, in making the meeting a success. For instance, birthday gifts,—23c,—would be in order as it was the twenty-third birthday, if those attending desired to make such a contribution. More than 156 such gifts were received!

The refreshments were served in Fellowship Hall, on tables beautifully decorated. A brief address by Col. J. E. West, Chairman of the Board of Missions of the Southern Convention stirred those present with a renewed enthusiasm for preaching the Gospel across the earth. Dr. J. E. Rawls enriched the occasion with his wit and philosophic observations. Contests and games came as a relief to the more serious parts of the celebration. The spirit of appreciation ran high when a letter sent by special delivery from Washington, D. C., with appropriate birthday presents from Mrs. Bessie Staley Cheatham, and William Staley, her son, was read; and higher if possible when a telegram of congratulations from Florida Sanitarium, Orlando, Fla., from our beloved Mission secretary, Dr. J. O. Atkinson, was read.

But as I was going to say,—the Turners took the cake. A beautiful birthday cake, twenty inches in *delicious* diameter, a gift of Naas & O'Neal, was presented by Mrs. J. E. Rawls, chairman of the refreshment committee, to the Rev. and Mrs. Turner. The meeting was over, naturally, and a great one it had been!

JOHN G. TRUITT.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

WHY GOD WANTS OUR GIFTS.

When God calls upon us to honor Him with our substance, He does so not chiefly because He has need of anything we can give. He calls upon us thus to honor Him because we need the spiritual exercise involved—this reaching out of our faith, this proof of the sincerity of our love, this safeguard against the sin of covetousness, which doth so easily beset us.

He calls upon us to honor Him with our first fruits, not primarily because He wants our material goods or dollars, but because He wants us. He wants to bring us into that relationship to Himself in which, through the things He has bestowed upon us, we stand before Him as faithful stewards.

When, therefore, we speak of consecrating our means to God, the thing we are concerned about is not mainly the money question, or funds for the prosecution of the work of the Kingdom of God. That is not the matter of supreme importance. We need money and ever more money in the work of the Kingdom. Sad the day when the Church of God will not need more money for its work.

But our emphasis, when it comes to the matter of consecrating our means to God, must be placed upon the spiritual value of such a consecration. The thing of supreme importance is the adjusted relationship to God and the material things with which He has blessed us. Our liberality must be akin to that of our Heavenly Father whom we serve. Paul, in his letter to the Corinthians, warned against sowing sparingly and cited God's liberality:

He hath scattered abroad, He hath given to the poor;
And His righteousness abideth forever.

Such adjustment will issue in lives joined in sacred partnership with God. And when the membership of the Church goes into sacred partnership with God, and administers its means with a due sense of personal responsibility, then will the money problem in the work of the Church be solved, and then will we be able to drive back the menacing tides of materialism.

Our greatest need is men and women who recognize God as the Father-Owner of all things, not by confession of lip alone, but by a consecrated life manifested in a full consecration of means—men and women who honor God with their substance and with the first fruits of their increase; men and women who are constrained by the love of Christ to walk with Him the way of sacrifice. To such men and women it will be indeed "more blessed to give than to receive." They shall walk with Him in white, for they are worthy.—*Nashville Christian Advocate.*

THINGS SEEMINGLY NONSENSICAL.

Good fortune has bestowed upon the writer a Jewish rabbi as a friend of long standing. Frequently his remarks are most illuminating. Once in a moment of frankness, he admitted that the keeping of the Jewish law was a terrible nuisance. But, he added, there is one advantage—it carries the thought of God into every act of life. Observances which to us seem nonsensical to the devout Jew serve as reminders of Jehovah.

The Cent-a-Meal boxes which are finding their way into so many of our homes may serve the same purpose. We need to think more of other people and less of ourselves. Giving is really a habit. Putting pennies into a box can serve to make us conscious of the needs of multitudes of people in our own land and beyond the sea. That little box can keep awake in our hearts a consciousness of the Kingdom of God.—*Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 9, 1935.

Sunday Schools.		
Berea, Altamahaw, N. C. ....$	2.00	
Lawrence Memorial Bible Class, Elon College S. S., Elon College, N. C.	1.18	
Pleasant Hill, Liberty, N. C. ...	2.45	
Wakefield, Va.	1.49	
Ramseur, N. C.	3.60	
Holland, Va.	6.00	
Mt. Bethel, Stokesdale, N. C. ...	1.12	
Winchester, Va.	4.99	
Newport, Shenandoah, Va.	1.54	
Parks Cross Roads, Ramseur, N. C.	6.50	
Berea (Norfolk), Great Bridge, Va.	1.00	
United Christian, Lynchburg, Va.	12.14	
Zion, Sanford, N. C.	.88	
Hanks Chapel, Pittsboro, N. C. ..	4.56	
Bethel, Burlington, N. C.	.72	
Haw River, N. C.	13.51	
Individuals and Churches.		
"A Friend," Raleigh, N. C.		5.00
Specials.		
Franklinton, N. C.		16.00
Coin Card.		
Piney Plains S. S., Raleigh, N. C.		1.00
Total for week ending Feb. 9, 1935. ...$		85.68
Previously acknowledged		6,645.98
Total since Sept. 1, 1934 ....$		6,731.66

J. O. Atkinson, *Sec'y.*

ELON FACES THE ORIENT.

Elon College is soon to turn its thought toward the West. The occasion is a Missions Conference to be held on the campus Monday, March 4th. *The Orientals in America* is the conference topic and the leader is none other than the distinguished author in person, the Reverend Albert W. Palmer, President of the Chicago Theological Seminary.

Happy is the author who writes from first-hand knowledge. Dr. Palmer grew up among the Orientals in Southern California, went to college with them at the University of California, and lived among them in Redlands, Oakland, and Honolulu, Hawaii. He taught Orientals in the Pacific School of Religion, and he has visited China and Japan twice. Dr. Palmer spent the summer of 1932 among the Orientals of our west coast; then, he wrote *Orientals in America.*

Dr. Palmer preaches at Elon College Sunday, March 3rd. The Missions Conference willl begin at 10:30 in Whitley Memorial Auditorium on Monday, March 4th. All the laymen and ministers of the Carolina-Virginia Churches are invited to the conference and to bring their lunches for the all-day session. The College will serve hot drinks to all guests at noon. In the early afternoon, Dr. Palmer will resume his interpretation of the *Orientals in America.* The Conference will close in time for those attending to drive home for dinner.

Seven years as minister of the Central Union Congregational Church at Honolulu, Hawaii, alone, qualifies Dr. Palmer to interpret oriental life to American churchmen. Out of this experience came Dr. Palmer's second book, *The Human Side of Hawaii.*

Come one, come all to this vital conference!

L. S. D.

AN INTREPID WOMAN.

By Miss D. P. Cushing, *News Editor.*

Although forced to evacuate her post in Kienning, Fukien Province, China, four times during recent years because of Communist invasions, Dr. Clara Sargent Shepherd, woman physician under the American Board of Commissioners for Foreign Missions who is now in the United States on furlough, brings back an optimistic story of the progress of China along social, economic and medical lines.

Mrs. Shepherd's husband, Rev. George W. Shepherd, is engaged in the new social reconstruction program being carried on in China under the direction of General Chiang Kai Shek in sections taken back from the Communists.

Dr. Shepherd, who represents in China the Wellesley Congregational Church, attended the National Medical Conference in Nanking just before she sailed for America. She first went to China in 1918 under the Y. W. C. A., and was allocated to health work. Although the duties of a mother of five children, the youngest not yet a year old, have made it impossible for Dr. Shepherd to carry full medical service since her marriage, she has done a grerat deal for women and children along the lines of maternity work and baby clinics.

When the Reds took Yankow last year, sending hundreds of refugees into Foochow, Dr. Shepherd was the prime mover in organizing relief for these stricken people. In her regular work she has traveled many steep mountain trails, often through bandit infested areas, carrying the baby in a hammock swung from a sedan chair. Everywhere she met only friendliness among the country people with especially responsive smiles for the children. Through these devastated districts Dr. Shepherd found plucky groups of Chinese Christians clinging tenaciously to their faith although robbed of all material things.

On several river trips the Shepherds were of necessity forced to ride in armour plated steam launches at which bands of robbers took pot shots. Once Dr. Shepherd and her children, with another woman doctor and a group of faithful Chinese friends, spent the night on the river bank waiting for an opportunity to get down stream to safety. On Christmas day last year they were in Foochow and with all the other families had to eat their Christmas dinner outside the city under the trees while bombing planes dropped shells on Foochow.

The Chinese greatly admire the idealism of America as represented by our famous national heroes, says Dr. Shepherd, as she told of seeing the picture of Dr. Sun Yat Sen, which holds the place of honor in China, flanked on either side by photographs of George Washington and Abraham Lincoln.

Dr. Shepherd is a graduate of the University of Michigan (M. D.), and served an interneship in the Worcester Memorial Hospital, Worcester, Mass. She was on the staff of the Battle Creek Sanitarium for over a year and for a time at the New England Hospital for Women and Children, Roxbury, Mass. She represents not only the Wellesley Congregational Church, but the Canandaigua Congregational Church, New York. Dr. Shepherd is the daughter of Mrs. F. E. Sargent, 4748 Brush Street, Detroit, Mich.

A Story for the Children

THE SECOND MILE.

"Father," said Harry, "there was a verse in our portion last night that puzzled me."

"Was there, my son?" said his father; "what was it? We were reading in the fifth chapter of St. Matthew, were we not?"

"Yes," said Harry, "in the forty-first verse you read, 'And whosoever shall compel thee to go a mile, go with him twain.' If anyone is so unreasonable as to ask you to walk a mile out of your road with him, why should you make it two?"

Harry's father smiled. "Christ often makes us do things that seem to the world to be unreasonable, my boy," he replied. "He means that when we are compelled to do something for somebody, we should be ready to go further, to go 'out of our way,' as the saying is, to lend a helping hand. The first mile is all that is asked, the second is given freely out of love."

Harry was really interested, and like many another boy, he said little.

Some weeks passed by, and examination at Harry's school drew near. There was one that he was especially concerned about, as most of the questions had to be answered orally. He sat himself to the master subject. When the day came, full of hope and anticipation, he set out on his bicycle for the four-mile ride to school, his parents' prayerful good wishes ringing in his ears.

But Harry never reached the school that day! Another school-fellow, named Bob, joined him on the way. When they had covered only half the distance to school a serious accident befell Bob. He was a careless rider, and failed to notice a car coming toward him in the opposite direction, with the result that he had a head-on collision, and was badly injured. It took Harry a long time to get help, and get a doctor. After seeing his chum safely to a hospital he cycled back to break the news to Bob's mother.

When Harry's father returned home late that evening he found him seated by the fire trying to read a book; there was a troubled look on his face. His father had heard the news from a neighbor, so he was prepared. "Well, Harry," he said after the usual greetings, "I've heard all you've done today, my boy. Poor Bob, what a sad accident!" Harry's only answer was, "I lost the prize."

His father understood the feeling of keen disappointment. "I know," he said, "and I sympathize with you; but you lost in a splendid cause."

"What do you mean, Father? Anybody else would have done what I did, in the circumstances."

"No, Harry, they wouldn't have done it. When Bob was on his way to the hospital, by riding hard there was still time for you to get to school; but you chose to cycle two miles in the opposite direction to relieve the anxiety of Bob's mother."

"Oh, that," said Harry, "that was nothing! Something seemed to compel me to do it, and Bob's mother was ever so grateful. Say, Father, was that going the second mile?"

"Yes, Harry, I think it was. You put the interests of others before your own. You will not lose by it in the long run. God will reward you, I feel sure."—*The Christian.*

REV. G. A. PEARCE MOVES.

We are very glad to announce to the SUN family and others of our friends, that we have changed our address from Burlington, N. C., to Wakefield, Va. The change came a bit sudden as we had about given up hopes of getting work in the religious field this year. But it is a significant fact that the Lord hears and answers prayers in these days as He did in days that have passed and gone.

We moved the last day of December, 1934. A truck came over for our furnishings and the next day we were residing in Wakefield, Va.

It seems that there is a spirit of perfect harmony existing throughout the entire field. The people seem eager to cooperate in every way possible, and I see no reason why this year should not be the best year this field has known in many years. We are hoping to come up, when conference convenes next fall one hundred per cent in every way; that is our goal.

Let me state just here that it is a genuine pleasure to have the privilege to follow a man on the field when there are so many good things said about him as I have heard said about Brother Gerringer and his good wife. As yet, I have not heard one word uttered except such that would bespeak for them praise for their years of efficient service on the field, and gratitude for the fine Christian character which has been exemplified by them while on the field.

I went up town Saturday afternoon and was talking to a gentleman, another gentleman came along in a truck. They asked me if I would like to go for a little ride. I accepted, and got in. Away the truck went as though it was going all the way in a short while, headed out of town. All of a sudden he made a right turn and then another right turn and around to the back of the Christian parsonage. I got out, and said, "well, you have brought me home, now come in." They began to take boxes and bags out of the truck and continued until the load was out. Then turning to me one of them said, "this is a little pounding from the Wakefield Church." He may call it a little one if he wishes, but I have another way of spelling it. Why, there was:—flour, 60 lbs; sugar 37 lbs; sweet potatoes, 2 bushels; Irish potatoes, 1½ bushels; coffee, 2 lbs; lard, 8 lbs; 2 nice chickens, 1½ bushels meal, and many other things of similar nature for the pantry. These people certainly believe in speaking their feelings in concrete form. May the Lord bless them and help us that we may measure up in every way to their fondest expectations.

GEORGE A. PEARCE.

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11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better

[a] Gen. 15. 1.

[b] Ps. 56. 1. & 57. 1.

[2] or, *all*

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

SOUTHEAST YOUTH FELLOWSHIP.

The constitution and by-laws of the Youth Fellowship of the Southeast call for a meeting of this fellowship in connection with the Southeast Convention of Congregational and Christian Churches. This means that there is to be a meeting of young people from all over the southeast at Raleigh during the Southeast Convention on April 30th to May 2, 1935.

Plans are under way to hold a separate session for young people on the afternoon of May 2nd, at which time Dr. Helfenstein and Miss Lucy Eldredge will be present. There will probably be a banquet that evening, and it is hoped that there will be a large number of young people present to hear Dr. Daniel A. Poling at the evening service.

Every conference and association in the Southeast Convention should have two or more young people in Raleigh for the entire session of the Southeast Convention. These young people can find time to work together in making plans for their own work and still get most of the addresses which will be given to the Southeast Convention. I sincerely hope that officials and leaders of all conferences and associations will feel the importance of this matter and will aid young people in getting to Raleigh. I also hope that young people will begin planning for themselves to get to Raleigh for this important meeting.

If we can have representatives from Kentucky, Tennessee, Virginia, the Carolinas, Georgia, Alabama, and Florida who will sit down together and work out plans for cooperative work, there is no way to estimate the amount of good that can grow out of such a meeting.

Rev. Aubrey C. Todd, a student at Elon College, Elon College, North Carolina, is president of this Youth Fellowship and is now busy with plans for this meeting. Those interested should correspond with him, or with the editor of this page who is assisting in building up the program.

S. S. TEACHERS' NOTEBOOK.

There has come to my desk recently something that appears to be very helpful. Dr. Erwin L. Shaver, director of Leadership Training for our Church, is always trying to do something to help our leaders. This new publication, "Directions for Making and Using a Church School Teachers' Notebook" appears to me to have real value. It is intended to be a personal notebook for the average teacher. There are several sections with directions as to how to use it to good advantage. The teacher will add a cover and note paper as needed, and will make his own notebook. Dr. Shaver gives the necessary suggestions to aid the average teacher in collecting source material and new methods of teaching, which will enrich his own experience and make him more effective. The cost of this material is 25c, and is published by The Pilgrim Press, 14 Beacon Street, Boston, Mass.

HOW DO YOU PRAY?

Prayer is the most important part of one's life. It is in prayer that one finds God. Prayer clears vision, purifies motives, and empowers the will. Prayer opens the channels of the soul so God can come in and abide. Prayer gives us time to hear God's voice and to rest the soul. Prayer increases faith, enthusiasm and love: it makes life sweet, harmonious and beautiful.

It will if it is the right kind of prayer. Selfish prayer will not. Prayer that is backed by hate, suspicion, or doubt does little or no good. Prayer that is real rises out of a sincere heart and goes to a living God. An effectual prayer comes from a righteous life and is fervent.

After the disciples had heard Jesus pray, they said to Him: "Lord, teach us to pray." And He taught them in words that all should know and use. (Matt. 6:9-13.)

There are many other prayers that are helpful, but they should supplement, never substitute for our own prayers. The one below is a good morning prayer. Why not use it for a while?

Another day has come;
O help me, God, I pray,
To full forget the bitter things
That happened yesterday,
And give us strength, O Lord,
Each issue so to meet,
That I may face Thee unashamed
Before the Judgment seat.
Help me to rule myself
And kindly let me live,
To all my work, to all mankind,
My very best to give.
And should, in Thy great plan,
This day labors end,
Forgive my sins, my soul receive
For Jesus' sake.—*Amen.*

WHEN FULL PAY IS POOR PAY.

"Son, rememberr that thou in thy lifetime receivest thy good things."—Luke 16:25.

If you get paid for all you do today neither God nor man will be under any obligation to you tomorrow. The man who is fully paid today is poorly paid. The man who can be paid today does not earn much. Earn a little more than you get today. Have something out on interest. God keeps books! Insist on taking a small percentage of today's pay in respect and friendship. It's great! I know justice demands that you should have all that belongs to you. That's what Hell is for. If everybody had taken their pay in full, what kind of a world would this be for you? Don't forget you are working for God and humanity—and eternity.—*From "War Cry."*

LITTLE THINGS.

Making an issue of a little thing is one of the surest ways to spoil happiness. One's personal pride is felt to be vitally injured by surrender, but there is no quality of human nature so nearly royal as the ability to yield gracefully. It shows small confidence in one's own nature to fear that compromise lessens self-control. To consider constantly the comfort and happiness of another is not a sign of weakness but a sign of strength.

—*Selected.*

WHAT THE BIBLE SAYS ABOUT FORGIVENESS.

CHRISTIAN ENDEAVOR TOPIC FOR FEB. 24, 1935.

Program.

"Someone has said, 'Humanity is never so beautiful as when praying for forgiveness, or else forgiving others'."

Key thought: "We, Too, Should Forgive."—Mark 11:25.

Hymn: "Lord for Tomorrow and Its Needs."

Poem:

PRECIOUS PROMISES.

Precious promise God hath given
To the weary passerby,
On the way from earth to Heaven,
"I will guide thee with mine eye."

When temptations almost win thee,
And thy trusted watchers fly,
Let this promise ring within thee,
"I will guide thee with mine eye."

When thy secret hopes have perished
In the grave of years gone by,
Let this promise still be cherished,
"I will guide thee with mine eye."

—*Nathaniel Niles.*

Prayer:

Solo: "Why Should He Love Me So?"

What the Bible says about forgiveness:

I John 1:7-9; 2:1-12.
God will forgive. Isaiah 55:6, 7.
The Father receives the sinner. Luke 15:11-24.
The Forgiving Saviour. Luke 23:34.
Receiving and granting forgiveness. Mark 11:25; Matt. 6:15.
Not a question of frequency. Matt. 18:21, 22.
Our example. Col 3:13.
The spirit of forgiveness. Matt. 18:35; Rom. 12:8.
I Thess. 6:15; I Cor. 13:7; Mark 3:28; I Pet. 3:9; Prov. 25:21; Luke 6:35; Matt. 6:14; Isa. 44:22; Luke 11:4; Luke 17:4; Eph. 4:32; Lev. 19:18; Matt. 5:38; Rom. 12:17; Eph. 4:2.

"Give the following four topics to members, asking each to bring in some situation in our lives today where the teaching applies, or to raise some problem which they see in the application of this teaching:

'The Spirit of Forgiveness'
'Receiving and Granting Forgiveness'
'Not a Question of Frequency'
'Our Example.' "

Make this "An Automobile-Race Meeting."

"Arrange the chairs in groups of five or seven according to the seating capacity of the car which each group represents. Attach the name of the car to one of the chairs.

"Appoint a chauffeur for each car, whose duty it will be to fill the remaining seats. The membership will be divided among the chauffeurs for this purpose. If visitors attend the meeting, they should be gladly received as 'extra passengers.' Score should be kept on the blackboard by the leader, with points suggested as follows:

"Full car, 15 points; prayer, 10 points; testimony, 10 points; a Scripture verse from memory, 5 points; reading a Scripture verse, 2 points; reading a clipping, 2 points; for each passenger late, 5 points off.

"Advertising the Meeting.—Make a poster with a sketch or magazine picture of an automobile, and beneath it announce the topic and nature of the meeting. Each 'Chauffeur' should give cards or invitations to the members who are to be passengers of his car."—*From "Fifty-two Varieties," a manual of plans for Christian Endeavor Prayer Meetings, by Harry W. Githens.*

E. F.

I tell you, fellow Christians, your love has a broken wing if it cannot fly across the ocean.—*Maltbie Babcock.*

Sunday School Lesson

By Rev. H. S. Hardcastle.

PETER TEACHES GOOD CITIZENSHIP.

(*Temperance Lesson.*)

Lesson VII—February 17, 1935.

Golden Text: *"Love worketh no ill to his neighbor; love therefore is the fulfillment of the law."* —Romans 13:10.

Lesson: I Peter 2:11-17; 4:1-5.

The Bible is the world's classic literature. There is nothing that surpasses it in dignity of style and beauty of expression, as well as in power of appeal. And if you should read the New Testament for the first time or for the one hundredth time and should be asked to pass judgment on the first Epistle of Peter from which today's lesson is taken you would undoubtedly say that it was up to the standard of the other parts of the Bible. It does not suffer by contrast. It does not have to be apologized for. And yet it was written by the man who was once an unschooled, rough and ready fisherman. Christ does make a difference. Christ does discover unsuspected possibilities. Christ does transform men. If Peter had not responded to the call of that friendly young man who called him from his nets that day, he would have remained an unknown and ordinary man. But because he answered Christ's call and challenge, he became one of the great figures of history, and the author of one of the world's classics.

All of this may seem aside from the subject of today's lesson, but as the writer thought over this lesson, it was this thought that impressed him most—Christ's amazing power to transform and develop men when they yield themselves to Him. Peter, a fisherman; Peter, the author of one of the world's classics—the same man, the same but different, and the difference was Christ.

This letter of Peter's was written to the Christians scattered throughout the Roman Empire. The rumblings of Rome's oppression and persecution were already in the air. Peter writes to prepare them for the inevitable and to encourage them. His message has a timelessness as well as a timeliness. He speaks to us today.

Abstinence and Good Behavior.

"I beseech you as sojourners and pilgrims to abstain from fleshly lusts, which war against the soul." Abstinence—that is the law for the Christian, abstinence from the things that war against the soul. It is not a question of whether a thing is illegal from the standpoint of state; it is a question of whether it is inimical to the health of the soul. That was what Peter said to the people of his day and that is what he would say to the Christians of our day. There are far too many professing Christians who are indulging in drinking, in gambling, in loose sex relations, in reading salacious literature, in seeing suggestive pictures, in indulging in things which smirch and stunt the soul. The question is not will it do me any harm, but will it do my soul good.

"Having your behavior seemly among the Gentiles." Peter announces a principle which is binding upon us today. He says in so many words, "Now these Gentiles will make fun of you, they will speak evil of you, they will even tell lies about you, but there is just one thing that you can do—you can go on living the Christ-like life, you can do your good works so that these things will refute everything they say." It is sound advice for us today. Let those out of the church think we are strange, let them make fun of our beliefs, but live in such a way that your life speaks the answer. The world is not going to pay very much attention to our creeds, but it is going to be profoundly impressed by our lives.

Observance of Law.

Peter put the emphasis, not upon law enforcement, but upon law observance. The Christians of his day were enjoined to obey the ordinances of men, from the king down to the local authorities. This does not mean that Peter put his stamp of approval on everything the rulers did. It does mean that the Christian will have a deep respect for law as long as it is law, he will obey it. America is the most lawless nation in the world. Men in high places openly show their disresepct for and practical disregard of law. And many citizens openly flout the laws they do not like. It is time we Americans turn to Peter's teaching and practice what he enjoined under very much worse circumstances than ours—"Be subject to every ordinance of man for the Lord's sake."

Liberty, But Not License.

"As free, and not using your freedom for a cloak of wickedness, but as bond-servants of God." The Christian is of all men most free. Christ sets men free with His glorious liberty. But He does not give them license. The man who is truly free will use his freedom in serving God, he will use his power to do as he pleases to do what he ought.

Civic Duties.

Honor all men—have a respect for human personality. Love the brotherhood—let intelligent good will govern you in all your relationships. Fear God—not be afraid of him, but stand in awe of Him, worship Him, obey Him. Honor the king—have respect for authority.

Ready for the Battle.

"Arm yourself also with the same mind"—with the mind of Christ. Earlier Peter had said that the Gentiles would make fun of them. He now tells them that they will actually persecute them, and he urges them to get ready for the conflict. Their armor is to be the mind of Christ. If they have in them the mind that was in Christ when He was persecuted and suffered they will be victorious.

Let Past Sins Suffice.

A Scotchman who visited one of the cities of his native land said that he was sorry that he had not had an opportunity to visit it before he became a Christian. There are many who still lust after the fleshpots of Egypt. But the man who possesses Christ has no desire to go back to his old sins. "The time past may suffice to have wrought the desire of the Gentiles, lusts, lasciviousness, winebibbings, revelings, carousings, and abominable idolatries—that sounds rather modern, doesn't it? That list fits the lives of many American men and women, and young people today. And in their best moments they loathe the whole business and have a hunger for Christ, and as Peter says, even while they are making sport of those who will not join them in their revelries, in their heart of hearts they respect them and even envy them. We have been made for the best things of life and nothing can totally crush out that instinctive hunger for them.

A Day of Reckoning.

"Who shall give account to him that is ready to judge the living and the dead." The wages of sin is death. The devil does not pay every Saturday night. But sin always finds us out eventually. Every one of us must give an account of himself unto God—thus writes Paul. It is a sobering fact, a stubborn fact. Modern science tends to confirm, rather than to refute this fact. Somewhere and sometime, as individuals we must give an account of ourselves to One Who is Judge of the universe. Let every man take heed unto himself.

AMERICAN STANDARD BIBLES.

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HOLY BIBLE
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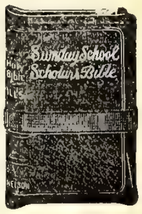

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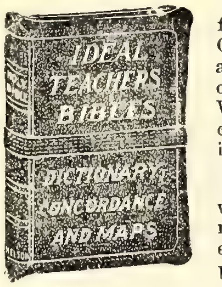

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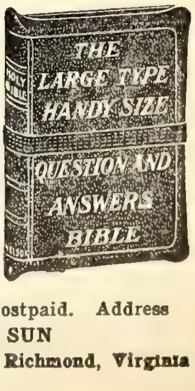

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

JESUS WITH MARY AND MARTHA.

"The Lord is my shepherd, I shall not want." —Psalm 23:1.

"Here we see our Lord at the Bethany home of these sisters, a place where He loved to tarry. Martha is the scriptural example of the virtue of hospitality, busy at serving food for physical needs. Mary is the quiet, contemplative, teachable one, more concerned with spiritual things, and spent most of her time sitting near Jesus, and listening to what He was saying. When Martha complained that Mary let her do all the work, Jesus gently hinted that He would rather have a quiet talk on heavenly things than receive all these hospitable attentions at her hands."—*Christian Calendar.*

Prayer—Dear Father, as Thy children, we desire to walk with Thee in a way that we shall feel the fellowship of Thy divine life and hear Thy divine voice. We pray for the spirit of the quiet hour to bring us in touch with Thee and in the dawning of this day may communion sweet be our reality. In Christ's name we ask it.—*Amen.*

TUESDAY.

GOD'S OPEN REWARD.

"Thy Father which seeth in secret shall reward thee openly."—Matt. 6:6.

It is a wonderfully satisfying reality that the rewards for inner right living are found in the open outer life. The rewards for the inner communion with God is not always as immediate as that of fellowship with a friend, but it is seen later in developing character, bestowed confidences, increasing spiritual joys, saving virtues, gentleness, meekness, kindnesses and a good life.

To illustrate! All the beauty and color of a rose came from within where all its powers were closeted with the God of its potentialities. All its beauty and glory is the reward of its inner prayer which in its developing life it struggled to obtain, and this reward is bestowed upon it in an outward fashion for the good of the world around it.

So God rewards His children who fellowship Him in their inner life. A good life is the fruitage and the outward manifestation of the inherent power from within, hid in God, faithful to God, resolute in God, assimilating, rejecting, amplifying or transmuting, and incorporating only that which is in accord with Him who is the Author of life and the blesser of souls—the Spirit of God.

Prayer—Spirit of heavens descend upon our hearts,—so slow to rise,—and give us Thy rewards from on high. May we abide in Thee as faithful as the tree abides in the life that makes it. —*Amen.*

WEDNESDAY.

THE CULTURE OF THE SPIRIT.

"Against such there is no law."—Gal. 5:23.

Paul has just stated what fruit is expected to be found of a Christian, and this statement is added to show that the spirit of a true Christian easily transcends all law. He endeavored to show the Galatians that the law not only cannot condemn the fruits of the Spirit, but that it cannot produce anything of the kind any more than a machine can fashion a flower.

Neither God nor man can condemn Christian character. God will not, for they are the fruit of His divine Spirit working within the soul. Law cannot, because it is that which is eternally right and fitting. There is no court on earth, either barbarous or civilized, to condemn a man against being joyful, peaceful, longsuffering, good, gentle, lovely, honest and praiseworthy.

Prayer—Our Father, create within us a hungering and a thirsting for righteousness. Endow us with the loftiest ideas of living. Endow us with an abiding influence which makes life what it ought to be, through and through.—*Amen.*

THURSDAY.

THE LAST SUPPER.

"Take, eat; this is my body." "Drink ye all of it, for this is my blood."—Matt. 26:26-28.

By declaring His body and blood to be the spiritual food and drink of mankind, and thus instituting the Sacrament of Holy Communion, Jesus asserted His true divinity. There is nothing that really comes so near to us, and continues to be so near to us as is the person of Jesus in whom is God the Father. Henry Ward Beecher used to say that the yearning of his own soul for God, a yearning that was so deep and persistent, that there was only one thing that he could conclude and that was that God put that yearning there, and He put it there as a ground of expectation that he would answer the cravings that He had created. And out of that came the conclusion that God who made him thus, must answer him or cease to be God. In this way the Christ of the Gospels was God's answer to man's necessity. And in grateful surprise he cried, "Why this God?" To him there was not a single thing that he would have in God that he did not find in Christ, and there was not anything in Christ that he would not like to have in God. This was the God that Beetcher worshipped.

Prayer—Our Father, give us this day our daily bread. Our bread is Christ and a close walk with Him. And as we eat of His word and His life this day, wash us and make us clean. Blot out our transgressions and remember them against us no more. Hold Thou our hands and suffer us not to stumble or err, but to walk in Thy righteousness forever.—*Amen.*

FRIDAY.

FEAR NOT.

"My spirit remaineth among you. Fear ye not." —Hag. 2:5.

The abiding Christ coupled with "Fear not," is a condition with which Christ has made us familiar.. These were His favorite words from the beginning to the end of His ministry. It was the watchword of His entire journey. The disciples met it when they were troubled. When the ship was sinking in the storm, they heard it. When enemies threatened them, they heard it. And when He was leaving them, it was His parting word.

Christ has been speaking that word ever since. He is God's answer to human gloom and despondency. "I am with you to the end of the world." "I will never leave you nor forsake you." This message should be one of the messages of our times when there are so great shakings.

Prayer—Our Father help us to put our trust in Thee and not in men.—*Amen.*

SATURDAY.

SWORDS IN THE SOUL.

"A sword shall pierce through thine own soul." —Luke 2:33-40.

Far more swords pierce souls than pierce bodies. Mary's was pierced when Jesus was crucified; so also was John's and Peter's, and James', and Mary Magdalene's, and no one knows how many more.

Swords are being thrust through souls all over the world. If Mary, most honored of women, chosen to be the mother of God's own Son, did not escape the sword, we cannot expect to escape it. Better not expect to. Better not try to. Better simply rest in Jesus, whose soul was so sorely pierced, and who knows the balm for all such wounds.

—*Prayer*—Our blessed Redeemer, encourage us in the warfare of this life. May we be Thy true soldiers, ready for whatever comes.—*Amen.*

AMOS R. WELLS.

SUNDAY.

ENDURING GARMENTS.

"Their clothes waxed not old."—Neh. 9:16:25.

The Levites who urged the people of Nehemiah's time to obey God gave as one reason the Lord's care for the Israelite's during the forty years of wandering in the desert. For one thing, "their clothes waxed not old."

That would be a great blessing to us, our clothes wear out so fast. It would be a fine thing to have clothes that did not grow old. And this is exactly what the Christian has. All his real possessions are permanent, the garments of his soul, his faith and hope and love, his courage and patience and peace. He is royally attired, and his garments endure.

Prayer—For whatever Thou givest, O Christ, is forever. It does not waste away. Time has no power over it. It belongs to Thy eternity.—*Amen.*

AMOS R. WELLS.

THROUGH THE NEEDLE'S EYE.

"Tall was my camel and laden high,
And small the gate as a needle's eye.
The city within was very fair,
And I and my camel would enter there.

'You must lower your load,' the porter cried
'You must throw away that bundle of pride.'
'Just now,' said the porter, 'to make it less.
Discard that hamper of selfishness.'

This I did, but the load was great,
Far too wide for the narrow gate.
'Ah,' said the porter, 'your load must hold
Some little package of trust-in-gold.'

The merest handful was all I had,
Yet 'Throw it away,' the porter bade.
I obeyed though with much ado,
Yet still nor camel nor I got through.

Then lo, a marvel! the camel tall
Shrank to the size of the portal small,
And all my riches, a vast estate,
Easily passed through the narrow gate!"

Sooner or later fundamental errors of belief must reproduce themselves in practice.—*Borden P. Bowne.*

Man is more blessed or less blessed in the same measure as he is aware of the presence of God.—*John Tauler.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

AN EVEN START WITH LIFE.

By JOHN G. TRUITT, D. D.

"O satisfy us early with Thy mercy; that we may rejoice and be glad all our days."—Psalms 90:14.

When David, the poet and musician, looked back across the centuries for suitable material for the psalter he must have rejoiced when he found the great poem-prayer from which our text is taken today. The great notes of the diapason peal forth in its very opening sentences: "Lord, Thou hast been our dwelling place in all generations; before the mountains were brought forth, or even Thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." Let the people sing those lines for a few hundred years, David must have prophetically thought, and even the Christ Himself will come!

To the large group of young people here present this morning, and especially you who are so faithful to attend the rehearsals, and performances of this large junior choir, I wish to say that if you store up these great songs in your soul you shall have a deep, diapason music and rhythm to your lives that will stand you in good stead all your days. In fact if I were giving a modern title to this ninetieth psalm, I would call it: *Getting an even start with life;* for it is a psalmic prayer for God's benedictions and blessings upon life from beginning to end.

In this great poem the psalmist is saying (1) Life is from the eternal God, (2) Life is uncertain, like a candle in the open air, (3) Life's sins are death dealing, and God sees them every one, and yet, and how fine (4) Life may be gloriously lived, and greatly rewarded. Your friend, Henry Wadsworth Longfellow, has said for you:

"Life is real, life is earnest;
  And the grave is not its goal;
From dust thou art, to dust thou returnest,
  Was not spoken of the soul."

And that is what we want, isn't it? Life that is real, life that is earnest and life that has no setting sun, or life that has no end. Our text under the sweet guise of music and poetry tells us how to have just that sort of life. Let us take it bit by bit and see its meaning.

I.

"O satisfy us early with Thy mercy; that we may rejoice and be glad all our days." I am left-handed. My mother used to tell me that I did things just backward. It is not always so good. but today let us take our text in the reverse order. Let us take the phrase, *"all our days"* first. It is as though we stood and looked at our life from the beginning to the end, isn't it? And what a lovely thing that is to do when we are in the house of God. We are surrounded by the right sore of things to give us something of the right perspective. "All our days" suggests that life is made up of single units of days; that step by step it is to be lived; that *now* is the moment of high resolve and noble action; and that when we have put all the moments together we have a life-span.

There is an ear-mark of age in this song. Wise, noble age, that loves youth and is patient with its overflowings. Our years are carried away like a flood, they pour like a stream, they perish like grass. The old man is looking back across them. How swiftly they have gone, after all! A whole life-span of seventy years, "three score years and ten," is past "as a tale that is told."

But let us not lose sight of the fact that this great Moses embedded life in God,—"thou hast been our dwelling place in all generations," and "even from everlasting to everlasting Thou art God." Life seems so short in the long reaches of eternity. A whole dollar would be much to a hungry lad, but a dollar is not much to a multi-millionaire, and so are the reaches of eternity, "thousand years in Thy sight are but yesterday when it is past, and as a watch in the night." And yet although God has endless days so that He is eternal He is not prodigal with life. Every day is counted even as the falling sparrow is noted, and the hairs of the head are numbered. Every day is a brand new blessing. Every day is a beginning again. And in every day we may be glad and rejoice!

II.

And that brings us to the second part of our text: *"That we may rejoice and be glad."* I started to say, I know every young person will vote for that. But why not make it unanimous, for we all would vote for that! "That we may rejoice and be glad," that is what we all long for. And this poem which begins with the everlasting God tells us how we may do it. By (1) numbering our days, by (2) making wisdom and life's choices go hand in hand, by (3) contemplating the works of God, by (4) having the Father's loving care and mercy upon us, and (5) by doing our work in such a way as to expect to have it established by the hand of God. "So teach us to number our days that we may apply our hearts unto wisdom" . . . "Let Thy work appear unto Thy servant, and their glory unto their children. And let the beauty of the Lord our God be upon us; and establish Thou the work of our hands."

Sometime ago I was given instructions as to how to unlock the iron safe in the church office. So many times to the left, or right; and so many times to the right or left; and a portion of a turn here, and a portion of a turn there. Click, and the formidable door,—so strong, so tight, so firmly shut,—swings so easily on its hinges! It was really a thrill to see it work. Young people, desire you to enter into the real thrills of life, to walk under the shining beauty of rejoicing and happiness? Here are the rules of life in the Book, and in the heart. Sidestep those rules, and, —the language seems almost too strong,—"thou turnest man to destruction" . . . "we are consumed by Thine anger" . . . "thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance." Sidestep the rules of the combination of that safe, and all my efforts are useless, and I stand on the outside. So near and yet so far, on the outside. But obey the rules,—"to obey is better than sacrifice,"—and we are happy, and rejoicing. I may turn the lock, and feel quite sure I have turned it exactly right, but if it does not open I know I make some sidestep somewhere; and if it does not open I have nobody to blame but myself.

III.

But religion and life are not as cold as an iron lock, if we lift our prayer unto God. That brings us to the remaining words of our text: *"O satisfy us early with Thy mercy."* Moses, who has given us an example of how we may fasten our faith upon an everlasting God, who is the Author and Giver of life, proceeds to make his petitions to that God: "teach us," "satisfy us," "make us glad," "let Thy beauty be upon us," and "establish Thou the work of our hands upon us." God and us! What beautiful language for a song. So

(Continued on page 14.)

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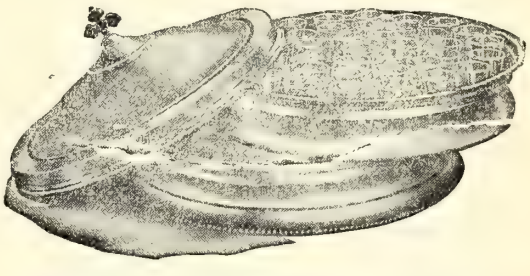

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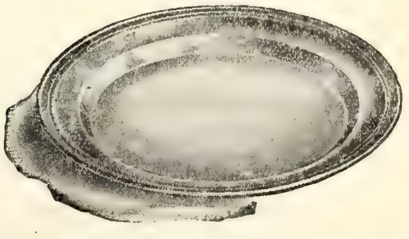

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THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Sunday morning, February 3rd at 2 o'clock, the Matron at the Orphanage called me and said: "The Superintendent's house is on fire." It was an unpleasant hour to be called out of a deep, peaceful slumber to go and see one of our buildings burn to the ground. This house was occupied by our assistant, his wife and baby on the lower floor and a widow lady and her son on the upper floor. We had never let the children live in it as it was not intended for a children's building from the beginning.

It was to be used for the Superintendent's home, but for the last several years, Mr. Wagoner and his family have occupied it as a home. They had a very narrow escape as the flames had gained such headway before anyone awoke to give the alarm and then Mr. Wagoner had to go through the window to save himself. He and his family lost everything. We are very happy that no one lost their life but it was a very narrow escape.

A number of Elon graduates of years ago will remember the happy days they spent in this building when they boarded with that good old Christian gentleman, Mr. Atlas Boone, who built it and lived there a number of years. It was known as the "Boone House" on our campus.

You will notice our financial report carries us above the first rung in our financial ladder this year. Nineteen more to reach.

CHAS. D. JOHNSON, *Supt.*

REPORT FOR FEBRUARY 14, 1935.

Brought forward		$ 1,031.11
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Happy Home	$ 3.32	
Mt. Bethel	1.16	
Lawrence Memorial Bible Class, Elon College, N. C.	.61	
Third Ave., Danville	6.92	
United, Lynchburg	9.48	
Haw River	5.70	
Durham	13.53	
		40.72
Eastern North Carolina Conference:		
Plymouth	3.62	
Catawba Springs	20.40	
Parks Cross Roads	6.50	
Oak Level	1.00	
Cary	1.66	
Turner's Chapel	1.08	
		34.26
Western North Carolina Conference:		
Zion	.80	
Biscoe	1.38	
Ramseur	5.25	
Glendon	12.18	
Flint Hill	.56	
Pleasant Cross	2.00	
		22.17
Eastern Virginia Conference:		
Berea, Norfolk	2.00	
Barretts	.70	
		2.70
Valley Va. Central Conference:		
Whistler's Chapel	.60	
Mt. Lebanon	1.00	
		1.60
Alabama Conference:		
Pisgah		1.10
Special Offerings.		
W. P. Perry, support of Billy	10.00	
Mrs. Dalton, support of children	12.50	
		22.50
Total for the week		$ 125.05
Grand total		$ 1,156.16

THE SUN'S PULPIT.

(Continued from page 13.)

many of our modern songs are not using "us" but "me"; but this great song brings one's neighbors, and loved ones, and friends to the throne of God.

"O satisfy us early with Thy mercy." Of all our numbered days,—which please teach us to number wisely,—let not one single one of them pass without Thy mercy and blessing upon it. Looking upon our life-span let us have Thy mercy upon the beginning of it as well as the ending of it. Early, before any of it has been started wrong, or wasted with evil, or idleness, let Thy mercy be upon it.

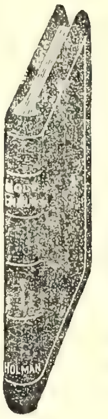
In some quarters it has been thought that a few "wild oats" in the outset of life is valuable experience. No more false philosophy was ever offered than that. If I wish a fine, sharp axe with which to enter the forest, how can I improve it by taking a whack, or two with it upon a railroad iron? From the very beginning let God's blessings be upon you. Mothers, fathers, your cooperation with God from the first days of your child's life; young people, your looking to God for His mercy and guidance from the first accountable years of your own; and all of us putting first things first is to honor the rules of life and have the beauty of the Lord upon the work of our hands:

"Early let us seek Thy favor,
Early let us do Thy will."

If we really try. If with devout purpose we set about working with God to make our lives really happy; if we take, as this psalm suggests, as our working tools: days, wisdom, industry; then we shall be satisfied early and always with the mercy of God. We shall make mistakes, but in order that we may never falter or fail God has given His son Jesus Christ to "satisfy us early with His mercy; that we may rejoice and be glad all our days." And if God so blesses us early with His mercy we shall have an even start with life!

The annual meeting of the trustees of the West Tampa Mission was held at the parsonage of the Mission on February 5th. Interesting reports were given by the workers which indicated very decided progress being made in the work. The unusual nature of the service through clubs and classes, as well as through church services, Sunday School, and various Christian Endeavor societies is having its effect in larger interest among the Cuban people. The three young women workers carry on this phase of the Mission work and Rev. Ray M. Busler, acting pastor, conducts the religious services and also shares in other activities of the Mission. Rev. C. DeW. Brower was re-elected Chairman of the Board of Trustees, after several years of devoted service to the Mission.

The world judges you by what you do and are, not by what you say about what you do and are.



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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
[n] Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, [a] he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 [k] The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´i-lee of the Gĕn´tīleş;
A. D. 31.
[k] Is. 9. 1, 2. [l] Is. 42. 7. Luke 2. 32. [m] Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

TROXLER.

Calvin Paul Troxler, of Winston-Salem was born March 4, 1915, near Belews Creek, and died January 8, 1935. He was the son of C. W. and Carrie Flynn Troxler. He lived for nine years near Belews Creek, moving to Winston-Salem with his parents about 10 years ago. He was a member of Belews Creek Christian Church.

Surviving are his parents, two sisters, Mrs. Newman Gray Link and Miss Ruby Troxler, of Winston-Salem; three brothers, Pinckney, Harvest, and Ernest, all of Winston-Salem.

The funeral services were conducted from the home, and from Belews Creek Christian Church, January 10th, and interment was made in White Rock Cemetery, Belews Creek. The services were conducted by the pastor of Goodwill Baptist Church, and the writer.

WM. T. SCOTT.

KNIGHT.

In memory of Bro. J. M. Knight, aged seventy years and one week, who departed this life at his home near Pleasant Grove Christian Church.

He was a good citizen and a good man; quiet and orderly in all his dealings—friendly and socially loving to all, everybody were his friends. He leaves a wife, two children, two brothers, three sisters, and a host of friends to mourn his going. He will be sadly missed in his home, community and church.

He was conscious of his approaching end and was ready to go. God bless his life and those who are bereaved.

The funeral service was conducted by the writer. G. D. HUNT.

FARMER.

Mr. Archie B. Farmer of News Ferry, Va., a member of Pleasant Grove Christian Church and a member of the Board of Trustees of Elon College, died February 2nd. Mr. Farmer was born and reared in Pleasant Grove community and was a member of the church childhood. He lived a quiet, unasuming life, always faithful and cooperative in community and in church affairs.

While he lived his life in that one community, that community was not able to retain his full life. It broke the bounds of the community and swept out into the missionary interest of the church, expressing that interest in material and spiritual contributions that reflected themselves in the life of our church in this and in other countries. Not being able to attend college himself, he, nevertheless, was interested in the great cause of education, particularly in Christian Education. His brother, Mr. Sam Farmer, was a faithful and efficient member of the Board of Trustees until his death, which occurred about fifteen years ago. Mr. Archie Farmer was elected to succeed his brother and was punctual to the demands of the College in every particular until failing health prevented him. The College records with regret his death and wishes to express to his family, to his friends, and to the public its great appreciation of the faithful services that he rendered. He is survived by two brothers, Mr. Joe Farmer of Elon College and Mr. Pleas. Farmer of News Ferry, and one sister, Mrs. Minnie Cook of So. Carolina.

SARTIN.

Mrs. Belia Sartin was born June 29, 1905 and died December 5, 1934. She was married to Frank Sartin December 31, 1934. To this union were born two children.

She leaves to mourn their loss a husband, two children, father, mother, two brothers and a host of relatives and friends.

The funeral was conducted at Cedar Grove by the writer assisted by Dr. P. H. Fleming.

Mrs. Sartin had been in declining health for quite a while. She joined Bethel Christian Church in early life and remained faithful to the end. A good woman is gone. May God bless and comfort the bereaved ones.

J. FRANK APPLE.

LANDRUM.

Mary Elizabeth Landrum, daughter of Wm. E., and Fannie Hudson Landrum was born in Halifax County, Va., Dec. 31, 1917, died Dev. 27, 1934 at the age of sixteen years, eleven months and twenty-seven days. Mary accepted her Saviour and united with Liberty Christian Church about four years ago. She was faithful in attending Sunday School, Christian Endeavor and preaching services. She possessed a lovely disposition that won for her and held the affections of all who knew her.

Besides her parents to mourn her departure there are six brothers and sisters.

The funeral and burial were at Liberty Church on Friday morning, Dec. 28th, by the writer, her pastor. Many are the tears shed by loved ones and friends at Mary's going from us. The comfort is in the assurance that she is in the heavenly home prepared by the Saviour for her.

C. E. NEWMAN.

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GREGORY.

Mrs. Anna Sanford Gregory, daughter of Dr. J. L. and Rebecca Sanford was born in Person County, N. C., November 23, 1859 and died at her home in Virgilina, Va., December 24, 1934, at the age of seventy-five years, one month, and one day. In her early teens she was converted and joined Union Christian Church where she held her membership till the summons to come up higher.

On the fourteenth of Dec., 1881 she was married to William D. Gregory of Mecklenburg Co., Va. To them were born the following children: Mary L., Wm. L., Julian M., Eddie S., Lucy R., Annie S., Kiry, Hannah, Ruth and Charlie. Ruth and Charlie are deceased. Mary Lizzie married Mr. Charlie Paul and departed this life in April, 1924.

I have been the pastor of this family for nearly three decades. The home life was beautiful both in devotion for each other and for their children and equally as devoted and faithful were the children to their parents. The influence of a Christian home like this one can be known only in eternity. The secret of Sister Gregory's patient, self-sacrificing devotion to all of life's duties, I am sure, is found in her faith in her Saviour. Her life as she lived it here was hid with Christ in God. Words fail me to express my estimate of her deep piety and noble Christian virtues.

The funeral was from the home on Christmas morning at 11 o'clock conducted by the writer and Rev. E. R. Harris, the Baptist pastor. It was one of the largest and most sympathetic crowds ever assembled on a similar occasion in this community. The burial was in the town cemetery. The floral designs from loved ones and friends were many and the most beautiful to be secured. Yet as we left the casket covered, together with space surrounding, with these beautiful tributes of love we were conscious of having done but little in comparison with what her beautiful life deserved.

To loved ones and friends there is the precious assurance that she is with her Saviour and loved ones gone before and awaits the coming of others.

C. E. NEWMAN.

You cannot treat the mind as independent of the body. Bodily defects or illnesses deeply affect the mind and the body may be a drag on the soul.—Anon.

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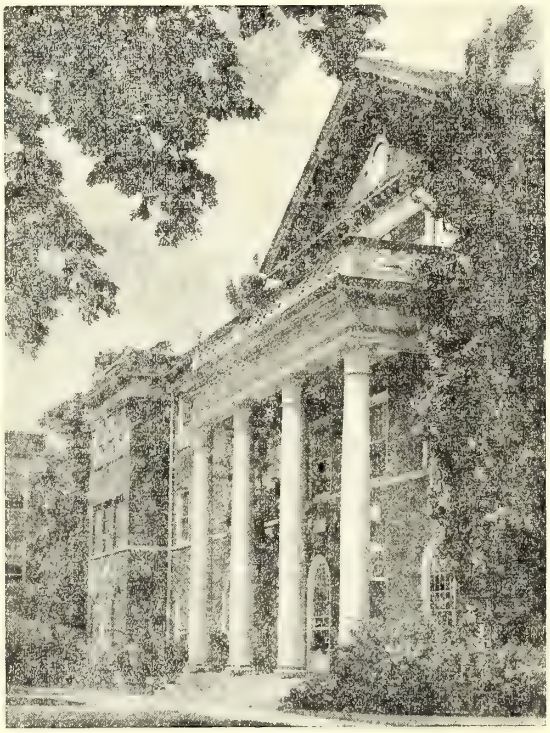

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LEON EDGAR SMITH, President
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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, FEBRUARY 21, 1935. NUMBER 8.

Rev. F. C. Lester
305 S Main St.

•• THE SUN'S OBSERVATORY ••

The Supreme Court Splits on Gold Decision.—

The Supreme Court decided for the Administration in its gold decision by a vote of five to four on every question brought before it except one. It decided that no one had a right to promise to pay another in dollars of a certain gold content, on the ground that Congress had a right to change the value of the dollar at will. On the other hand it decided unanimously that when the government had promised to pay in gold, it was obligated to do so. In this decision it was unanimous—but by another five to four decision it prohibits anyone holding the government's promise to pay in gold from trying to collect. It places the government in the attitude of one who says: "I owe you $1,690 in devaluated dollars for each $1,000 gold bond you hold, but just try and get it." It isn't probable that anyone is going to refuse a thousand crisp, new dollar bills when their bonds come due. Even after the decision has been handed down, most of us don't know what it is all about.

Capital Punishment in North Carolina.—

Nell Battle Lewis, writing in the Raleigh *News and Observer,* says: "The executioner's hand was heavy at the state prison last year. Twenty men were killed in the electric chair, eight more than in any other year of the 24 since the death chair claimed its first victim in 1910 . . . For the first time in . . . North Carolina, there was a triple electrocution . . . but having once started wholesale electrocutions, the authorities evidently were pleased with them." For she states that what made 1934 a record-breaker was two triple electrocutions and four double ones. What makes the death penalty more abhorent to her is the fact that seven of those who paid it in the Old North State last year, maintained that they were innocent to the end. North Carolina has quite a large list of crimes punishable by death, including arson, first degree burglary, rape and murder, but last year the penalty was inflicted for murder only. Our writer says that the only scriptural basis for capital punishment is the Old Testament passage, "An eye for an eye, and a tooth for a tooth." Says she: "North Carolina goes the Mosaic law two better. We exact three eyes for an eye and three teeth for a tooth. . . We're a great crowd of Christians, we are!" And she adds: "Even if we don't feel equal to practicing the Christian principles which we have professed for so many centuries, at least we could go about the infliction of capital punishment more intelligently." One may disagree with some of the things that Nell Battle Lewis says, but all will agree that this weapon of society should at least be used more intelligently.

Dr. Cadman in Richmond.—

Dr. S. Parkes Cadman, pastor of the Central Congregational Church, Brooklyn, and Honorary Moderator of the National Council of Congregational and Christian Churches, was in Richmond, Virginia, on Monday of this week and made three addresses during the day. His first address was before the Ministerial Union of the city, at one o'clock, and his subject was: "The Religious State of the Nation." Several laymen, including the writer, were present by invitation, and were well repaid for their attendance by the masterful discourse which Dr. Cadman delivered at the close of the luncheon. Dr. Cadman called for a closer unity among the Protestant Churches, declaring that the "center of our religious faith is not in a book or a creed, but a person and a life." Dr. Cadman does not think that the world has gone to the dogs, but he reminded the clergy in no weak language that there was work for them to do. He also called for a better prepared ministry, as well as a Christianly educated laity. At four o'clock, Dr. Cadman spoke at the Woman's Club, and again at eight o'clock he addressed a large audience at the John Marshall High School. He used the opportunity thus given him to eulogize Chief Justice John Marshall in opening his address. His subject was: "America's Opportunity in a Changing World," and a great deal of food for thought was packed in the comparatively short time that he spoke. At the close of his addresses, opportunity was given for questions on present day happenings. Those who heard Dr. Cadman certainly owe the Richmond League of Women Voters a vote of thanks for having persuaded him to come to our city.

Recipients of Federal Funds.—

The following figures showing the present number of recipients of funds from the Federal Government as well as the number which would be added by present proposed Congressional action, may prove of interest to the mere layman. Says Noel Sargent, secretary of the National Association of Manufacturers: "Today there are 7,920,000 regular recipients of Federal funds, including 950,000 regular Federal employees, 1,000,000 aided by the Veteran's Administration, 3,500,000 on straight relief (not including their dependents), 1,500,000 on work relief, 300,000 in the C. C. C. camps, and 670,000 aided by the H. O. L. C. Proposed legislation would add 9,380,000, including 2,080,000 involved in unemployment compensation, 3,750,000 under old age benefits, and 3,550,000 under the soldiers' bonus. This would make a grand total of 17,300,000 persons receiving Federal benefits. There is political dynamite in such a situation." One must not forget that as civilization advances and becomes more complex, there is need for a larger number of persons to administer the regulatory powers of such civilization. One must not fail to remember that there is only one safe way to improve one's environment: that is by raising the general level of the civilization in which one lives. Yet there is danger of lowering rather than raising such level when more than one in every six of our population become direct recipients of a bounty from any political machine that is established in our midsts. When a tax-paying public awakes to the situation which is being saddled upon it, there will be some action, for even among those who are benefitting now are those who must finally pay.

An Amazing Cablegram.—

A sensational disclosure by Senator Nye to the committee investigating armament profits has possibly missed the attention of some readers of *Advance.* It was reported in only a few of our daily papers. On March 5, 1917, Walter H. Page, American Ambassador in London sent a cablegram to President Wilson, which stated: " . . . [England] cannot continue her present large purchases in the United States without shipments of gold to pay for them, and she cannot maintain large shipments of gold. . . . The almost immediate danger, therefore, is that Franco-American and Anglo-American exchange will be so disturbed that orders by all the Allied Governments will be reduced to the lowest minimum and there will be almost a cessation of Transatlantic trade. This will, of course, cause a panic in the United States . . . . If we should go to war with Germany . . . all the money would be kept in our country, trade would be continued and enlarged until the war ends, and after the war Europe would continue to buy food and would buy from us an enormous supply of things to re-equip her peace industries. We should thus reap the profit of an uninterrupted, perhaps an enlarging, trade, over a number of years, and we should hold their securities in payment. . . . Perhaps our going to war is the only way in which our present pre-eminent trade position can be maintained and a panic averted." Did this argument influence President Wilson in his declaration of war a month and a day after receiving this cablegram? Were Page's high professions of idealism in his support of the Allied cause an insincere pretense covering real motives of promoting our entrance into the war from motives of material gain, or was he emphasizing what he thought would influence his fellow-countrymen? From any standpoint it is a sordid and terrible revelation, and another illustration of what war does to men.—*Advance.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The latest word from Dr. Atkinson is to the effect that he is gaining in both strength and weight. It is hardly possible for him to gain in optimism. He is optimism itself.

The ministers of the North Carolina and Virginia Conference met in their monthly session at the College, Monday, February 11th. The College is always glad to welcome this group.

Rev. R. A. Whitten has very kindly consented to assist pastors and churches in Eastern Virginia in raising their educational apportionments. It is hoped that the pastors will give Brother Whitten every possible assistance.

Miss Annie Watson, daughter of the late Dr. Watson, one of the original trustees of the College, has returned to Elon and is now living in the old home. We are glad to welcome Miss Annie back to the College and community.

Rev. O. T. Anderson, pastor of the church at Fort Myers, Florida, presided at a community memorial service in memory of Thomas A. Edison. The service was held at the Municipal Auditorium on the evening of Februarry 10th. Mr. Anderson not only presided, but was a leader in the planning of the service.

Mrs. Regina Williamson Warrington, the sister of Mrs. J. O. Atkinson, is visiting Mrs. Atkinson during the Doctor's stay in Florida. The College and community are glad to welcome Mrs. Warrington. She will be pleasantly remembered by her college mates as "Miss Regina Williamson."

Dr. L. E. Smith, president of the College, was in Eastern Virginia last week and spoke Sunday morning at 11:00 o'clock for Rev. R. A. Whitten in Washington Street Christian Church and at 7:30 P. M. for Rev. S. W. Phillips at Elm Avenue Christian Church. Dr. Smith was speaking in the interest of the College.

Rev. H. E. Crutchfield, pastor of Ingram Christian Church, reports that a valuable addition in the way of eight Sunday school rooms and an assembly room is being made to the Ingram church; also a choir loft is being built for the main auditorium. The Ingram Church is in the North Carolina and Virginia Conference and is one of our most active churches. We congratulate the pastor and congregation on this much needed improvement.

Inquiries have come to the editor's office concerning the "Cent-a-Meal" boxes. Money contributed through this means for Missions and sent through the local church to the Mission Office will count on the Easter offering for Missions and also will be credited on Conference apportionments. Where such offerings are sent in, the Mission Office will receipt, and in all cases such receipts should be attached to the church's letter to Conference showing that this amount has been paid.

Miss Marguerite Davison, Extension worker for Tennessee and Alabama, attended the Mid-winter meeting and also filled several speaking engagements in the Chicago area at that time. She spoke at ten different churches, visited Hull House and the Commons and other settlements and missions, also visited Chicago Seminary, especially having conferences with students concerning Student Summer Service work. Part of the time she stayed at the young women's dormitory connected with the Seminary.

AN OPEN LETTER TO DR. ROWLAND.

February 8, 1935.

Dr. C. H. Rowland,
Florida Sanitarium,
Orlando, Fla.

Dear Friend and Brother:

As we recall the past eleven years of our lives with the many changes, uncertainties, and disappointments, and when we attempt to enumerate the losses and gains, we realize that the friendships we have formed are our greatest asset. And among our friends, we think most of all of one who, through the years, has proven steadfast, patient and considerate.

As the eleventh anniversary of your pastorate at the First Christian Church has just passed, we, as officers of the Church, in regular meeting assembled, wish to express to you our sincere appreciation for the service you have rendered. Your love for us has been true, a gem to be worn in our memories through eternity.

During the months you have been away we have sorely missed your leadership. But because you taught us to love one another and Christ above all, we have, in some measure, carried on the work. The unity of purpose which has been displayed among the loyal members of the church is but a reflection of your example and patience. Had we not had that unified spirit, no progress would have been made. We can state, however, that because we have had a purpose, and have gone steadfastly ahead in the way you taught us, we have kept the fires burning.

We pray daily that you may be speedily restored to normal health and to your work. But as we may dimly see God's purpose unfolding, we believe that your present suffering may be used as a great stimulus to us, that Christ's cause may be magnified and his name glorified.

We extend our love to you and may God's peace be yours.

Very truly yours,
E. C. YORK,
H. V. SIMPSON,
ROBERT G. MOFFITT,
J. E. MURRAY,
F. M. HARWARD,
G. F. GRIFFIN,
B. S. COX,
S. D. SCOTT,
MRS. O. H. PARIS,
MARY ARMFIELD,
W. B. TRUITT.

RECEIPTS ON THE COLLEGE CAMPAIGN.

THROUGH FEBRUARY 9TH.

	Quota	*Amount Received*
Eastern North Carolina Conference:		
Bethel	$ 24.00	$ 2.30
Catawba Springs	54.00	20.00
Fuller's Chapel	36.00	.75
Henderson	60.00	3.69
Lebanon	18.00	.71
Liberty-Vance	149.40	56.59
Morrisville	9.00	.42
Mt. Auburn	60.00	55.57
Piney Plains	45.00	13.80
Sanford	54.00	1.00
Wake Chapel	96.00	67.60
Wentworth	30.00	10.05
Youngsville	21.20	1.00
Total	$ 656.60	$ 233.48
Western North Carolina Conference:		
Big Oak	89.00	.35
Biscoe	29.50	3.00
Burlington	480.00	224.38
Ether	47.50	9.00
Flint Hill	16.50	2.38
Liberty	14.00	2.54
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Total	873.00	245.29
North Carolina and Virginia Conferences		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Concord	40.00	8.00
Durham	460.00	11.42
Elon College	320.00	25.00
First, Greensboro	400.00	13.77
Greensboro, Palm St.	88.00	16.10
Happy Home	68.00	2.54
Hines Chapel	88.00	31.01
Long's Chapel	48.00	.59
Lynchburg	48.00	2.73
Mt. Bethel	48.00	6.31
Mt. Zion	48.00	14.00
New Lebanon	56.00	3.00
Pleasant Grove	88.00	1.36
Pleasant Ridge	48.00	4.00
Reidsville	132.00	36.00
Union (N. C.)	68.00	14.00
Union (Va.)	88.00	7.00
Total	$2,252.00	$ 202.16
Eastern Virginia Conference:		
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	5.16
Christian Temple, Norfolk	550.00	25.00
Cypress Chapel	100.00	5.40
Dendron	15.00	12.98
First, Portsmouth	150.00	3.00
First, Richmond	100.00	3.15
Franklin	192.00	3.00
Holland	191.00	24.30
Holy Neck	150.00	4.54
Liberty Spring	150.00	4.50
New Lebanon	30.00	2.50
Newport News	185.00	5.23
Rosemont	175.00	8.71
South Norfolk	170.00	6.91
Spring Hill	30.00	1.30
Suffolk	987.00	29.98
Wakefield	53.00	2.00
Waverly	15.00	3.60
Windsor	85.00	21.37
Total	$3,743.00	$ 174.63
Virginia Valley Conference:		
Antioch	45.50	19.21
Bethel	70.00	2.00
Leaksville	84.00	1.84
Linville	77.00	3.43
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Newport	78.00	1.18
Whistler's Chapel	42.00	.51
Winchester	105.00	1.31
Wood's Chapel	63.00	1.00
Total	$ 709.50	$ 36.29
Grand Total	$8,234.10	$ 891.85

L. E. SMITH, *President.*

PARAGRAPHS TO PONDER.

By Timothy Thomas.

Accepting or rejecting the decision of the United States Supreme Court on the now famous "gold clause" is a matter of individual opinion. Whether one agrees with the court or holds an opposite view may depend upon his knowledge and interpretation of the gold clause as embodied in many of our bond forms. During the reconstruction days following the Civil War when many people found themselves with large sums of Confederate money in their possession, or had little faith in the future of our Government, they were reluctant to accept collateral that did not specify payment in gold—hence the clause in bonds to pay in gold. It is merely one of those things that served its purpose at the time but has been retained as a matter of form. It should have been discarded years ago. Neglect to do so is chargeable to the legal profession, but on the other hand to those who issued and sold bonds it has been a high-sounding clause to make many a worthless bond appear to have gold backing. The fact that the subject was brought to the fore is an indictment against our legal stupidity as well as our brazen effrontery to make things seem what they are not. Even our largest corporations issuing such bonds have known for years that if they were called upon to pay their bonds in gold it would have been next to an impossibility to procure such amounts in gold coin. The question raised should be a lesson to show how easily we become victims of an outworn phraseology.

In reflecting on the Flemington circus, we should not forget that something besides a kidnapper has been on trial. Good manners, culture, or some indefinable thing has also been before the bar of public opinion. The trial presents a shameful spectacle of a sordid type. The court-room scenes presented a scandal and a disgrace to the American people. The sensation seekers were not concerned over the bleeding heart of a mother and father bereft of a babe in the most cruel and inhuman manner. Spectators were not concerned with the maintenanec of law and public security. They were not concerned with the gravity and hideousness of the crime. These sensation seekers indulged in unseemly outbreaks of laughter at sallies of counsel and answers of witnesses. What could be funny about trying a man for his life for a crime so revolting and shocking? Why a Roman holiday made of the trial? Why the temple of justice used as a theatre of the vaudeville type? Weaknesses of human beings for the sensational, lack of appreciation and respect for our courts, lack of proper thought of the circumstances and finally the lack of a judge stern enough to clear out the sorry mess and refuse his court to be turned into a feasting place for gluttons of curiosity, seem to be the combined answer.

When we became entrenched with the World War we gladly gleaned our treasuries and heroically buried our sons, feeling that these material and human sacrifices were being made to win the world for democracy, to bring a clearer dawn and a brighter day for all humanity. How futile our dreams! How meaningless our efforts, if compared in the light of present-day difficulties! We were looking toward a new birth and a new hope for the world. The new birth came but not as we expected it, and the hope we had cherished was not of its full expectation. We conquered in a physical combat, but we did not rid the world of sordid selfishness, the mighty and ruthless force that did so much to strangle and wreck our economic base, placing millions in bread lines and visiting upon them innumerable and untold sufferings. If we shall take this as a lesson and in our rebuilding educate ourselves out of the throes of selfishness, purge and purify the human heart, and teach every man, woman and child the simple but great lesson that "no man liveth to himself," we shall rise upon our wreckage and ruin to a place of permanency and power that will defy kings of the earth.

In many respect we are the most inconsistent nation on earth. We parade our "buy American" banners and if the slogan were carried to extremes would cut the economic throat of the nation. The "buy American" and "buy at home" slogans are always locally popular. The farce of the whole thing is that the strongest advocates of these movements are those who drink coffee grown in Brazil, buy toys made in Germany for their children, wear hats made in London, shoes made in some state other than their own, read papers made from Canadian pulp, while their wives frown on any perfume except a French product. When we ship products abroad we refer to a "world market," but when foreigners ship their products to our shores (to meet our own demands) we immediately call it "dumping." The whole sham is more or less hysteria, and if carried to its logical conclusion, every little village would be setting up local tariffs against its neighbors and we would find ourselves isolated as our colonies were in the early formation of our country.

There can be no adverse criticism to the bill passed by Congress last week authorizing the sale of "baby bonds" of the United States Government. Heretofore government bonds have been available in large denominations, and always bought by a limited number of banks and individuals. U. S. government bonds may now be obtained in amounts as low at $25.00 and will be sold on a discount basis. More people will own government securities, thus affording a wider public interest in national affairs and will likewise enable the small investor to invest safely his funds. It will help banks rather than hinder them, for it will put into the hands of the small borrower gilt edge security when a loan is immediately needed, thus conveniencing the borrower and better protecting the lender.

We are finding ourselves in a precarious position with foreign countries. More than one-half the American crop of raw cotton is normally exported. Exports of American cotton cloth have declined from 564,000,000 square yards in 1929 to an estimated 225,000,000 square yards in 1934. Exports of cotton yarn and thread have dwindled from 28,000,000 pounds to less than 8,000,000 pounds. Eighty per cent of the employees in textile industries in Japan are women, more than 20 per cent being under 16 years of age, and all working on a wage scale that can never be anywhere near the average wage paid such employees in American mills. The textile industry in this country is faced with complete destruction, unless we find some way out of the dilemma so as to restore our international trade. Unless this restoration is made we shall be faced with a readjustment of our economic situation that will create a social problem which will by comparison make our present difficulties seem trivial indeed.

When States were formed and divided into county units, transportation facilities were few and methods slow. There was a justification in slicing States into many political divisions. With improved highways, better and faster methods of transportation, modern methods of communication and other conveniences, little is left to justify so many counties and their costly upkeep. The bulk of their cost is for salaries paid small office-holders. The local government bill throughout the United States is $8,000.000.000, a matter which certainly should give as much concern to the average citizen as federal expenditures do. This vast sum is raised by direct taxes on classes which can stand the outlay least. Mississippi is proposing to reduce its counties to 57; Missouri to 40; Arkansas to 25; Oklahoma to 20; Georgia to 41; Tennessee to 13. North Carolina has 100 counties, and Governor Ehringhause of that State is making a sincere effort to bring about consolidations. The problem that stands in the way of such consolidations is selfish interests of political office-holders. The battle is on in many States and will be waged between the burdened taxpayers and office-holders who would lose their positions through consolidations in the interest of more economical and efficient local government.

Senator Borah is considered an able statesman, but his closest friends agree that one can never tell what course he may take or when he will go off at a tangent. Mr. Borah was a bitter opponent of the World Court, and within 48 hours of the time when he was crowned one of the victors in that combat he introduced a resolution to conduct an inquiry into "religious persecutions and anti-religious agitation in Mexico." His battle theme against the World Court was that we should attend to our own affairs. Had Mr. Borah made the proposal to investigate Mexico before his final stand against the World Court his words would have had less weight on the subject. Such an inquiry into Mexican affairs could do no less than create a greater international animosity. The Mexican government's fight against religious conditions in that country has been a fight against the Catholic Church and it does not appear to be the function of the United States Senate to intervene in behalf of any religious body, except when personal liberties are at stake—and that is another question.

Last week Alabama crowned Mrs. Irene Davis as one of Alabama's greatest women. Mrs. Davis refused to go on relief rolls and asked only for a chance to earn a living on a farm ten miles out in the country. With her oldest boy, 14, to do the plowing with a mule borrowed from a neighbor; with seed, feed, fertilizer, groceries and clothing supplied by the Alabama Relief Administration, Mrs. Davis portrayed the pioneer spirit, produced enough for self and family, and to pay for the advances made her. With millions of acres of land ready to produce with the cooperation of man, it seems a blight upon our intelligence and genius that millions of our destitute should not be assisting Nature in producing their daily needs. Large producers of farm products have suffered in recent years because of a surplus, but that is no argument against individual effort for personal sustenance. American farming as a means of livelihood was wrecked when farmers gave up the idea of providing for their families and centered their attention on producing money crops. What we need is more mules and fewer motors, more plows and fewer planes, more bacon and less ballyhoo, and more rye, rhubarb and radishes and less radios, razz and jazz.

Washington was "first in war, first in peace, and first in the hearts of his countrymen" not because he danced, smoked, cursed, or drank, but because he was devout, loyal, sacrificial, honest, true—he prayed.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHEREIN I APOLOGIZE.

(*Editorial Correspondence.*)

Florida Sanitarium,
Orlando, Florida.

The writer must apologize. He is brought to this through sincere repentance and deep humiliation. He acknowledges his transgression and begs forgiveness.

It all came about in this way. Not an arm's length from the steps of the porch on which he now lives (and writes these lines) grows a plum tree. This tree is a hunch-back. In early youth it evidently started out straight. Then from within or without something happened and it bent and became gnarled in the middle. Up it shot again for a distance of some five or six lineal feet, and then it broke and bent its ungainly form in every direction. Its every limb seems to have been distorted, elbowed in every direction. Rheumatic ailments seem to have done its worst with this poor, pitiable trunk and spectacle of a tree. One looking at its ungainly form is reminded of what Shakespeare's King Richard III soliloquizes of his own deformity: "Cheated of feature by dissembling nature, deformed, unfinished, sent before my time into this breathing world, scarce half made up; and that so lamely and unfashionable that dogs bark at me as I halt by them; I have no delight to pass away the time unless to spy my shadow in the sun and descant on mine own deformity."

Well, so it seemed with my plum tree, as I must needs look down upon its drab, drawn form for four weeks as I lay here and tried to look through it and beyond to other and more entrancing views and visions.

But lo and behold, dear indulgent reader, something happened and herein I learned a lesson that will go with me the rest of my days. About ten days ago looking with rather scornful glance (will apologies and repentance ever atone me?) the front pages of London and African newspa- through the bent branches of my plum tree I discovered a faint gleam of fresh and tender green. And then a few hours later on the same sprig I discovered a pure, white blossom—as if a snow flake had perched itself there.

I shall make a long story short, for reader, you can't know the story anyway unless you have lived through the experience with me. These ten days have passed and now what? Come with me and you, too, will join your apology with mine. That tree is now one gracious form to look upon. Its waving green branches tell you of the new-born life within. And its perfect canopy of bursting and now full grown blossoms makes my tree look like a beautiful, blushing bride, ready to march with stately tread to the marriage altar. And none but the most costly and rare perfumes were used in her bridal make up. Troops of honey bees, scores of song birds and flitting butterflies revel and carol and pay homage at the altar and in the bowers of my lovely plum tree. Well, Sir, just take it from me! My hunch-back, ungainly plum tree simply abided its time and now it gets full compensation, reward and sweet revenge. There isn't another tree anywhere within range that can class with it. All the others still have on the deep, dark green of winter, and are costumed in the robes of a dead past.

And so I repent me and do apologize for ever having discredited the merit and measure of my plum tree. And so here and now I do in humiliation and repentance apologize to every man and woman, boy or girl I have ever met or known on this earth whose qualities, conduct or behaviour caused me to discard or discredit them without knowing their day or abiding the time of their fulfillment and fruitions. Human beings, like trees of field and forest, have their seeming defects and short comings, but we are not created alike and have not the same season or source of service and achievement. Nor henceforth shall I be discouraged when I can't "shine" as some other. I will remain steadfast to Him Who created me and abide His time to reveal any worth, merit or glory for which He created me. King Richard III made the fatal mistake that so many others have made, namely, since he was not as comely to look upon, nor as inviting of person and persuasion, as others about him, he would follow his distraught form and thus develop within him a soul of sin and deformity.

Owing to the beauty, cheer and gladness of one precious plum tree, and because so many of our dear friends have come to gladden us recently and because people are so kind to us here, and because we feel the buoyancy of returning health and strength, Dr. Rowland suggests that we name our present quarters, "Sunshine Parlor"! I am agreed and so it is. Bro. J. M. Darden, Dr. and Mrs. I. W. Johnson, all of Suffolk; Mr. and Mrs. Powell of Liberty Spring Church, Rev. J. L. Neese of Reidsville, Bro. Comer of New Lebanon Church, are recent visitors to cheer and gladden us. Then earlier the dear Grissoms from Fancy Gap, Va., and Bro. Grissom's parents from Liberty, Vance, Church had brought us gladness with their presence.

Our plum tree has at least taught us in a way we can never forget, to forgive the apparent defects and look for and await the virtues of all God's creatures around about us. God has made all for some good use and achievement, if we remain steadfast in loyalty to Him and with patience and without complaint, await our day, and abide His time.

J. O. A.

A PROGRAM FOR THE ORDINARY MEMBER.

This is a day in which much criticism is passed upon the church. It is a day in which there is much uncertainty and division of opinion within the ranks of the church. There are those who bewail the lost influence of the church. There are those who say that the day of the church is in the past. There are some who say that there is no hope for the church or the world unless the church gives itself to the solution of the social problems of the day. There are others who say that when the church gives itself seriously to social issues that it is doomed. They maintain that the only hope is for the church to give itself solely to the preaching of the doctrine of individual salvation.

Now in the face of such a situation what is the ordinary member of the church to do? There are those who take the position that since the church no longer occupies the center of our social arganization, that it is permissible to neglect the church, or give it only a half-hearted support. There are those who take the position that since the churches themselves are divided; and since the preachers themselves do not agree, that they will leave all these things to the churches and preachers to settle while they busy themselves with what they consider the practical affairs of life.

It would be a fine thing if all the churches were united and all the preachers were agreed, provided the churches were united in the entire program of Christ's kingdom, and provided the preachers in their agreement had a comprehensive understanding of the fulness of the revelation of God's truth. But the ordinary church member does not have to wait for the millenium to arrive in order to formulate a comprehensive and satisfactory working program for himself.

What ought such a working program to be. And how may it be formulated, The uncertainty and bewilderment within the church can be matched with just as marked bewilderment and uncertainty in other realms of our modern life. The educational world is just as confused with regard to both objectives and methods as is the religious world. Business is more confused and uncertain than either education or religion. But sensible men in both education and business realize that they cannot afford to slacken their efforts in such a time as this. To do so is the surest way in all the world to seal their doom.

In the first place, it should be perfectly apparent to the ordinary church member that the only life that is really worthy of the name is the life that is shaped according to the principles taught by Jesus. It should be equally apparent that such a life is possible only when the individual is actuated by the same spirit which prompted Jesus to live the sort of life that he lived. Here then is an ideal worthy to challenge any individual to the noblest and best of which he is capable. To live a Christlike life then should be the first step in this program for the ordinary church member.

The second step, that it seems would logically follow, is to seek to lead others to accept the Christ as the ideal of their lives. It seems somehow unthinkable that anyone could really know Jesus in an intimate and vital way, and not seek to share that knowledge with others. No two persons would probably set about this task in identically the same way. One might rely entirely upon the influence of example, trusting that what the other would see would exert the strongest influence. There are some who would share with their friends all the delightful experiences that their souls enjoy through association with Jesus. There are those who are blessed with the ability to express such things in words. While perhaps there are still others who would feel that the best they could do would be to support the church, and leave it to the church, through its plans, programs and ministry to lead others to Jesus. But this winning of other souls ought to have a part in the program of every church member.

The third item on this program for the ordinary church member is the heart support of the church of which he is a member. There are those who feel that they are not competent to formulate a program for the church. There are those who feel that they are not capable of leading in the program of the church. But there is an invaluable service that every church member can render to the church to which allegiance has been placed. The strength; power and usefulness of any church is always measured by the loyalty and support which it receives from its members.

There are at least three ways by which this loyalty and support may be manifested. All three are possible to most church members. One of the three is possible to every church member. They are attendance upon the public services of the church, and an attitude of interest and confidence in the things for which the church stands.

There is nothing that is more vital to church life than the attendance of church members. The outsider concludes that there must be something wrong with the church that cannot attract its own members. Church members must support the church financially in some measure commensurate with their means in order to maintain their own self respect. But it is possible for the church member who is unable to attend because of physical disabilities and unable to support the church financially because of lack of means, to still Manifest so deep an interest and such perfect devotion that his influence will count tremendously for the church. Some such program as this is possible for every church member. And it will not only help the church; it will mould the life of the individual according to the pattern of Jesus.

S. C. H.

WHERE IS THE CHURCH?

In the current issue of the *Advance,* Mr. Donald A. Adams, of the Layman's Advisory Committee, rather startlingly but very appropriately inquires, "Where are the men?" The gist of the article is to the effect that in the face of emergencies which are now arising within the local church and in the church as a whole, demanding men with spiritual insight, adequate knowledge, and powers of leadership, such men are not to be found. He states very frankly that if such leadership and counsel were needed in civic or political affairs there would be plenty of men to send; but when these needs are of a spiritual nature, that he sought in vain and finally turnd to another denominations for a man to fill the place.

Long ago, the prophet, Ezekiel, after cataloguing the sins of the people and declaring that God would eventually consume them as dross in his furnace because of their sins, declared, "And I sought for a man." Apparently, the search is still on for men not as phophets and seers but as servants—men who are capable and willing to do the work of the church. If this be true—and apparently it is true—one is forced to inquire, "Where is the church?" The church was planted by our Lord, not only to "seek and to save that which was lost," but to train them and fit them for the work of the Kingdom.

Every local church should in reality be a training school—training men in the affairs of the church. A variety of talents are needed in every local congregation. Men are needed to look after the business affairs of the church, to determine the amount of money needed to meet financial obligations, to carry on the larger work of the denomination, to map out plans by which individual members may be induced to contribute their share, and to effect the machinery by which such achievements may be accomplished. Individuals are needed for evangelism and visitation and otherwise direct public attention toward the house of worship. Individuals are needed who may have a complete grasp of the local situation and of the wider denominational needs, who on account of their fitness and vision are capable of speaking effectively to the entire membership of their church that they may rally to the present demands of the Kingdom itself. In all probability, the majority of these talents may be found in every local church. It perhaps willl require prayer and spiritual searching on the part of the pastor and his inner circle to discover these talents, to train them, and to bring them to the front for service. But they are there, and it can be done. But someone will of necessity pay the price before it is done.

The church is here as an educational, evangelistic, and spiritual force, redeeming men and regenerating human society. May the Spirit have His way with us, that these miracles of grace may be brought to pass even in our day.

L. E. S.

MINISTERS MEET.

For sometime, certain ones among us interested in the spiritual life of the church have been advocating a retreat for ministers—the selection of a place away from the noise and din of cities, where the ministers of our church might come together without distraction or interruption and spend a while with themselves and with the Lord in an effort to find God anew and get a new hold on themselves spiritually and religiously, that they might find the way into a deeper religious experience themselves with a hope of leading the ones to whom they administer into more significant spiritual realities.

We are informed that a conference on religious experience, sponsored by the Commission on Evangelism and Devotional Life of the United Church is being held in Springfield, Mass. Dr. Frederick L. Fagley, Chairman of the Commission, has defined the purpose of the meeting as being to deepen religious experience in the lives of the pastors and to help them to multiply this experience in the lives of the multitudes. A more timely or a more necessary conference could not be held. Evidently, the church needs to begin a march toward higher planes of living—not away from the lowlands or from the people who live in the marshes of the world, but straight into the heart of a non-Christian world, that the world itself may be lifted and brought to higher planes of living.

It is the will of Christ that the church be free from the world within but in the world as a transforming force. He prayed earnestly not that His own should be taken out of the world but that they should be kept in the world. As ministers and laymen in the cause of Christ, we are commanded "to seek and to save that which is lost." If the ministry of the church will find its true relation to God through Christ, then as ministers they shall be able to bring those with whom they counsel spiritually into closer relations with God. The minister has divine privileges, but he also carries about with him fearful and tremendous responsibilities. When ministers meet with each other, let it be their prayer and ambition to meet God anew.

L. E. S.

THE KINGDOM COMES.

In teaching the disciples to pray and in wording for them a model prayer, Christ used these words: "Thy Kingdom come," meaning of course the Kingdom of God, the Kingdom of righteousness. Since the coming of Christ, His Kingdom has been coming—coming in power and in effectiveness. The Kingdom comes in the hearts of men and ultimately through men into society and the world. It makes its approach not with a tingling of cymbals or the sounding of trumpets but as an increasing and ever-widening light, scattering the darkness of human experience and lifting the clouds obstructing human vision. In a parable, Jesus taught that the Kingdom of Heaven is as a little leaven which a woman took and hid in three measures of meal until the whole lump was leavened.

In a quiet, unassuming, and yet in an irresistible way, the Kingdom has been coming in all ages of the world's history. In this way, the spirit of God has done His work. Lives have been transformed and men with great souls have appeared on the battlefield of the Kingdom to extend its borders on out to the very edge of the world.

At this particular season of the year, the Kingdom is struggling to come more bountifully and more effectively than heretofore. Naturally, as we come into the Lenten season, we think about Christ—about His life, His suffering, His death His resurrection. Our love for Him is increased, and we want our friends and our acquaintances to know the depths of His love and the riches of His grace that have become ours. It is a more appropriate time for every pastor and the spiritual leaders of his church to begin to enrich their own lives and to allow Christ through them to reach and to change the lives of others. Let every local church among us busy itself about the winning of lost souls; and may, ere the Easter season has come to a close, there be a miraculous ingathering for the strengthening of the church and the glory of the Lord Himself.

L. E. S.

SELF DENIAL.

Too many of us are self-centered. We think in terms of self. We speak in terms of self. We act in terms of self. If an undertaking will result in our gain, we are interested. If it will not add to our earthly possessions, we are scarcely interested further. We feel that to get the most out of life we must work for self, save for self, and improve self; and when demands are made upon us that require our means in large proportions, we feel that we can't, that to give as has been requested we feel that we would have to deny ourselves of things that we otherwise would enjoy. We do not readily respond to a plea for self denial in the interest of the larger good.

Little do we realize that by withholding we are denying ourselves, literally. By failure to do our part in worthwhile undertakings, we deny ourselves the blessings of personal satisfaction in measuring up to universal demands. And further, we deny ourselves of the rich blessings of God. It is impossible for a man to give of himself and of his means in keeping with the standards of the gospel without being blessed beyond the measure of his own gifts. When we fancy that we are laboring for ourselves, we really are denying ourselves of the highest and best in life. Christ said, "Give and it shall be given unto you good measure, pressed down, shaken together, heaped up, and running over." His promises are true and He will always make them good.

L. E. S.

CONTRIBUTIONS

SUFFOLK LETTER.

"Look out for the cattle." That is a sign frequently seen along the highways in eastern South Carolina, Georgia and Florida. In the eastern part of these states, the cows are allowed to seek their pasture along the highways and in the woods. No one seems to take much interest in them until the season of the year when they are fat enough to kill for beef. In the winter they are poorly fed and undernourished. For no one feeds them. They roam at leisure, seeking their own pasture and shelter. Consequently they are very small and are unfit for milk and butter. Of course some people care well for their cows, but reference here is made to the cows of the forests.

Along the highways in the central parts of these states conditions are different. In many cases, pastures are provided for the cows, they are carefully bred and their owners seek to make them thrifty and profitable. These cows are much better looking and are more profitable for milk and butter. The contrast is very striking. Wherein lies the difference? Why should a farmer be interested in raising pure blooded cows? Cows are cows, so why give any attention to their kind or name? Why build a fence around a cow and forbid her to wander at her will? Why determine for her the food she shall eat? Her kind came from the forests; why not let her roam in her native haunts?

There is a lesson for this age in these questions. Many people are adherents of the philosophy which removes all control from human life. They seem to believe that the child should follow its own inclination and not be subject to the will and wish of parents and teachers. Such a policy turns the cows into the forests and jungles to seek their own food. Such a philosophy of life turns young manhood and womanhood into unknown wastes and wilds of human desire, to follow the dreams of distorted imagination and unbridled selfishness. Free range cows are a menace to traffic on the highways and they are in danger of being killed. Cows in the enclosed pasture, under the personal care of the owner, are safer and have the appearance of being properly cared for.

Human life may be spent on the wild range. Man may resent the ordinary boundary lines of human freedom. The restraints of society and the teachings of Christianity may seem to limit the horizon for the imaginative youth. The recognized standards of living are chafing to many people. They strive to tear down the fences or jump over them, and seek the frontiers for the untried fields of investigation and experience. But when the pastures are grazed and life reaches its limit of adventure, the physical powers are wasted and weakened, the eyes are dimmed by tears of remorse and the soul is dead to the highest and best things of life.

God has revealed to mankind the better way of life. The Psalmist expresses the joy of this life in the twenty-third Psalm. "He maketh me to lie down in green pastures." The fences around these pastures are not for limitation, but for protection and guidance. The voice of the shepherd calling the sheep is not for repression but for expression. The commandments of God, when observed, are designed to develop the latent powers of growing youth. They are never out of date and man has found nothing equal to the Word of God as a chart for social and spiritual conquest. The best life grows in the Kingdom of God. There is a vital difference between people who live according to their wish and will and those who humbly follow in the footsteps of the Master. Ancient Egypt lived on the flesh-pots; the Israelites were fed on the manna from heaven in the wilderness wanderings under the guidance of God. The Egyptians knew not God and failed. The Israelites developed a great civilization as long as they followed the leadership of God. This generation is not safe unless it can find the Good Shepherd and follow Him.

I. W. JOHNSON.

PLANS FOR RAISING CONFERENCE APPORTIONMENTS.

Every church has its own program and its own responsibilities. It also is a part of the larger program of the denomination to which it belongs. The local church's program requires in addition to other items financial resources. While this is true of the local church, it is also true that the larger program of the denomination has its financial needs. The local church is a part of the local conference and likewise a part of the Convention which is constituted by the conferences. The Convention, which is the promotional and planning agency for the church, in its last session at Suffolk adopted a financial budget and apportioned this budget to the conferences which in turn apportioned the budget to the local church. The various church enterprises and institutions are to share in these apportionments. By vote, the college shares in the Convention's financial askings. The writer has been endeavoring to keep this matter before the local church, with a hope that every unit of our Convention will not only feel its responsibility but count it a privilege to have a part in the support of our college, founded and existing for the purpose of training the youth of our church for larger services to church and state. A number of individual churches have taken the Conventions' askings for the college seriously and have set themselves to the task of meeting those askings. Different plans are being used by different churches. Here are some of the more interesting and more effective that have been reportd to me.

Mt. Auburn Church, Eastern North Carolina Conference, Rev. E. M. Carter, Pastor. This congregation adopted the individual solicitation plan. Mr. Colclough, field representative for the college was invited to assist. With an interested member of the church, he visited the congregation and by such a method raised the entire quota for the college, including the fifth Sunday offering for December but not including fifth Sunday offerings that will come in later. This church always receives and sends in the fifth Sunday offering for the college. We congratulate Mt. Auburn Church and its entire membership on this magnificent achievement.

Piney Plains Church, Eastern North Carolina Conference, Rev. J. Lee Johnson, Pastor. This church has adopted a different plan of raising its share for the support of the college. The interested members of this church propose to raise their amount by the month, and each month the college receives a check from this church. If the offerings continue in the same proportions as the past two months, they will raise their quota by the time the year is half up. This is an easy and a most effective way to raise this part of their conference apportionments. The money is received at the office, and the treasurer of the church is receipted. The receipts will be kept and attached to their report to conference, showing that this amount has been raised on their apportionments. I congratulate the church on this effective plan.

First Church, Burlington, N. C., Western North Carolina Conference, Rev. James H. Lightbourne, Pastor. The Burlington church has adopted a different method. The pastor and a number of the interested members of the church believe absolutely in the plan they have adopted. They propose to raise their share for the support of the college by the Dollar-a-Month Club plan, plus the fifth Sunday offerings. The pastor and a committee made a canvass of the interested members of the church, getting individual members to take one or more memberships in the Dollar-a-Month Club and to agree to make their payments regularly and promptly. The canvass has not been completed, but the reports made to the college total nearly the full amount that this church is asked for. The pastor, Dr. Lightbourne, writes that in all probability the amount will be raised by the use of the Dollar-a-Month Club plan. This is a plan adopted by the Convention held in Burlington, and it seems to the writer to be a most effective plan. The expenses of the college are monthly; and if all the churches in the Convention would send a monthly contribution to the college, certainly the college would be greaty encouraged and assisted in meeting its obligations. I congratulate our Burlington Church on this method.

A large number of the churches in all the conferences raised their full quota last year, some resorting to the above methods and some adopting other plans. I am simply mentioning these three churches and the plans that they use by which they have either raised their full quotas or are assured of raising their full quotas for this year. The Educational Period is now coming to a close. I hope and trust that every church in the Convention will determine to do its best and send in its offerings as early as possible. We need your help, but we also need the assurance of your offerings and cooperation in the educational tasks of our church.

L. E. SMITH.

A LAYMAN ANSWERS "LAYMAN".

I have read with interest the questions asked by a laymen in his open letter in THE CHRISTIAN SUN of December 13th.

I am glad for a discussion by the ministers and laymen on these vital questions, for I think it is time we were becoming alarmed over the seemingly dormant and indifferent condition into which we as a church have drifted.

The questions by layman for our consideration are as follows:

First, why are we not growing in church membership? Second, why are we not growing in the establishment of new churches? Third, why are we not growing in our gifts? Fourth, why are we not growing in interest for the salvation of the lost? Fifth, why are we not growing in consecration and deeper spiritual life?

As a church, I think we have a wonderful set of principles—so all-embracing, yet so simple that even a child should not be at all confused by any of them. But as a church have we lived up to our principles? Have we made the Lord Jesus Christ our only Head? Have we made the Holy Bible our Rule of Faith? Have we practiced its teachings in financing the work of the Kingdom as represented by us as a church? Have we been going into all the world with the Gospel of the Christ in proportion to our financial ability, or even in comparison with other denominations who are no stronger numerically than we are? How can we expect to establish new churches, so long as we finance the ones we have with Ice Cream Socials, Oyster Suppers, Chicken Dinners, etc?

We have been terribly alarmed over the financial depression through which we have been passing, but have been little disturbed over our spiritual depression. We have been willing to bring our process tax on corn, cotton, wheat, hogs and most everything else into the treasury because we were promised by man to be led into "the more abundant life" but have we been willing to bring our tithes into God's storehouse, when He has promised to pour out such a blessing that there should not be room enough to receive it? (Mal. 3:10.)

We have been willing to heed the voice of man and have killed and destroyed in order that we might get higher prices for our products, but have we heeded the voice of Jesus who said, "Gather up the fragments that remain that nothing be lost." (Jno. 6:12.) How can we expect to grow in deeper spiritual life when we are trusting in men and things of the world and disregard the word of God.

When Nicodemus went to Jesus to inquire of the way of life, Jesus told him, "You must be born again." This was the first step in the way of life, but in order to proceed in this way, one must have proper food to strengthen and develop that life, and that food is the word of God. Now I'm not accusing anyone of not being born again, but after we have been born, have we been feeding our souls on spiritual food? On this point, possibly, some of our ministers have been slack, and maybe too the laymen have not accepted what has been set before them. In the mad rush of the age in which we are living, many do not take time to eat the food necessary to sustain the physical body. This is doubly true regarding the spiritual body. My mother used to sing a hymn that went something like this: "Oh, solitude, sweet solitude, Thou art the Christian's daily food." And that is the truth. We need to be still and listen for the still small voice of God. We need to regain the "faith once delivered to the saints." We need to get a passion for souls—and then we will increase in membership. Then will new churches spring up here and there. Then will we become interested in the salvation of the lost. Then will we grow in consecration and deeper spiritual life. Then will the Kingdom of God cover the earth as the waters cover the sea.

"R"—A LAYMAN.

ROSEMONT AND HER YOUNG PEOPLE.

Four years ago Rosemont Christian Church celebrated one of the greatest events in the history of the young people. We might call it the Young Peoples' Red Letter Day.

We had the glorious privilege of attending the dedication of our lovely new building. To some of the young people it was a privilege which will never be granted or experienced again. Mingled with the thrill and pride of the beautiful building was a feeling of reverence and gratitude which was almost too deep for expression. We wanted to tell it to the world and shout it from the house tops. To our minds came the thought of the psalmist when he seid "Enter into His gates with Thanksgiving and into His courts with praise." When joy is too deep for words we can always find our thoughts echoed in the lovely hymn of God and in the beautiful words of the Psalmist.

I can scarcely find words in which to express the appreciation and the gratitude of the young people, not only for the lovely building in which they come from Sunday to Sunday to worship God, but for the privilege of being a member of Rosemont. To the young people Church means a habit, a good habit, a rest after the week's work, not only physical rest, but mental rest. It is wonderful to be able to have a place to go where you can relax and forget the world and its activities. Church means character building for the young, it means fellowship with God's children, it means a sweet communion with God and holy reverence for the Maker of Heaven and earth. Rosemont means all this and more, because it's our church, our spiritual amusement; then last, our appreciation goes back to the newer conveniences of this building.

In a brief way today I have tried to express the appreciation of the young people for Rosemont, or what Rosemont means to them, and in closing, I'd like to make an appeal to the young people of this church to show your appreciation and your loyalty to the church, to your pastor, and to God for the privilege of having a lovely place in which to worship God by going out and getting other young people interested enough in Rosemont, so that they too, will lock back and say that Rosemont, the friendly church by the side of the road, is the church for them, and is a friend to young people.

MISS KATHRYN MURDEN.

HISTORY OF BEREA CHURCH DISCUSSED.

W. E. MacClenny, Nansemond County historian, delivered an address Sunday morning, before the congregation of Berea Christian Church, on the history of that church, its organization and its years of active work.

Mr. MacClenny told his hearers of founding of Harmony Lodge of Masons in Driver in 1857, with the Rev. Dr. W. B. Wellons, the great exponent of the Christian denomination as speaker.

He also told of the preaching of Dr. Wellons at Yeats School House and of the meeting of a group of prominent men and women, including John R. Lee, Alexander Savage and Dempsey Langston, who formed a nucleus for a church.

Rev E. W. Beale, the speaker stated, was appointed to preach in 1858 in the school house and was succeeded in 1859 by the Rev. Thomas Bradshaw. The first church meeting with a regular form of church membership was held in 1860 at the home of John R. Lee, and Mr. Lee and Alexander Savage were appointed to attend the Eastern Virginia Conference and apply for admission of the church, the church being received on Oct. 31, 1860.

The house of worship has been completed and the first service was held on March 23, 1861, with the Rev. Dr. W. B. Wellons as pastor, the Rev. J. W. Wellons, as assistant.

The new church was dedicated on March 24, 1861, and worship was interrupted by the War Between the States. Every male member of the church went off to war, but monthly services were continued until May, 1862, when Norfolk and Suffolk were evacuated by the Confederate forces. Rev. W. B. Wellons was forced, Mr. MacClenny said, to leave the churches of his charge and seek safety in the Confederate lines where he remained until the close of the war.

Rev. John R. Lee kept the little church going during the years of the war, and in 1865, services with the help of the returned soldiers were resumed.

The first quarterly conference was held March 31, 1866 and during the year 48 new members were enrolled.

Mr. MacClenny told his hearers that the following pastors have served the church since its organization:

Dr. W. B. Wellons, Revs. E. W. Beale, W. T. Walker, Z. A. Post, C. A. Beebe, M. L. Hurley, Drs. N. G. Newman, W. C. Wicker, J. O. Atkinson, and the pastor now serving, the Rev. Dr. I. W. Johnson. Berea Church has entertained the Eastern Virginia Conference in 1867, 1875, 1886 and 1907.—*Virginian Pilot. Feb. 12.*

SANFORD, FLORIDA.

Rev. J. Bernard Root, pastor of the church at Sanford, Florida, in a quarterly report sent to the Jacksonville office, certainly reports interesting achievements in that church. We take the liberty to quote from the report as having some valuable suggestions: "The Church School has been entirely reorganized and on the most modern lines possible for a small school; we have added to the equipment, we have planted hundreds of shrubs around the church and parish house, we have had suppers, pageants, plays, we have been engaged for over a month with a new Finance Committee composed of the combined Boards of Deacons and Trustees in placing our business affairs on a business basis better than ever before. We feel that the young men and women just emerging from high school cannot hold a church in high respect when its business is allowed to become a hit-and-miss affair. We have never sent our quarterly statements to delinquents. I am insisting that it be done now, not for the money that will come in, but in order that the people may know that we are doing things in a business-like way. There are people in this parish who have never made a pledge. Always they have had for an excuse 'I just haven't any money. We do not know how we are going to get along.' I am suggesting to the Finance Committee that they ask such a man to pledge two dozen eggs a week and that he shall deliver the eggs and that a record be made every week and at the end of the quarter he shall be notified if he is behind with the eggs. I can get rid of the eggs somehow, but even if I were to throw them away I believe it would be the best thing to do. I believe it will make for the man's self respect. Some of these people put hundreds of cans of vegetables, fruits and meats away on their shelves during the season. Do you not think it would be better for them to share these with the church which they are not financially supporting?

"During the year, Russel Mason, head or President of the Burpee Seed Company in its Southern extension, has with his family become affiliated with our church. He is now Superintendent of our Church School and chairman of the Finance Committee. He was a professor in the University of Pennsylvania. Both he and Mrs. Mason are experts in religious education."

AN APPRECIATION SERVICE AT ROSEMONT.

A service of grateful appreciation was conducted at Rosemont Christian Church, Norfolk, Va., on Sunday morning, February 17, 1935. This service was held in commemoration of the fourth anniversary of the dedication of the new church building, and the first anniversary of the dedication of the new organ. Appropriate musical selection were sung by the choir. The Welcoming Address was given by the pastor and the following gave brief talks: H. C. Hedley, H. R. Morrison, Miss K. Murden, Mrs. O. F. Smith, A. E. Richardson, Rev. J. N. Cutchin, H. L. Bondurant, Mrs. B. F. Gibson, Mrs. O. S. Mills, G. B. Downing.

After the singing of "Blest Be the Tie" the benediction closed an enjoyable meeting commemorating a memorable occasion.

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

COURAGE FOR THE BUILDER.

"We have committed the golden rule to memory —let us now commit it to life."—Edwin Markham.

The Cent-A-Meal Box lends a daily spiritual note to family life and makes God a living presence in the home.

Morning, noon and night, it brings one face to face with the reality of God working through our brother-men.

The purpose of this "Cent-A-Meal" box is to increase the practice of thanksgiving and to furnish a means by which each family may have a part in what our church is doing to share with others everywhere the "good news which is for all people."

This daily program should remind us of our spiritual privileges. The Cent-A-Meal box is not a substitute for pledges or other gifts, but a joyful mealtime thank offering to the Giver of all good gifts.

All those who invest in the enrichment of the world's life have the assurance and joy that they have shared in the greatest undertaking in the world.

Nor for ourselves only but for others also we will give and work and pray that they too may have the peace and joy and hope that Jesus Christ gives.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 16, 1935.

Sunday Schools.		
Holy Neck, Holland, Va. ....$	2.00	
Sanford, N. C.	1.00	
Whistler's Chapel, Quicksburg, Va.	.38	
Leaksville, Luray, Va.	1.95	
Henderson, N. C.	3.87	
Class No. 7, Shallow Ford S. S. Elon College, N. C.	1.70	
Bethlehem, Suffolk, Va.	1.77	
Linville, Va.	3.88	
Union Grove, Asheboro, N. C. ..	.57	
Mayland, Broadway, Va.	1.00	
Big Oak, Biscoe, N. C.	1.12	
Franklin, Va.	10.57	
Pleasant Union, Lillington, N. C.	.54	
Shiloh, Kemps Mill, N. C.	1.00	
Wake Chapel, Fuquay Springs, N.	4.24	
		35.59
Specials.		
Third Avenue Church, Danville, Va.		336.00
Coin Card		
Class No. 1, Mt. Auburn S. S., Manson, N. C., ...		1.00
Total for week ending February 16, 1934	$	372.59
Previously acknowledged		6,731.66
Total since Sept. 1, 1934		$7,104.25

"WATCHMAN, WHAT OF THE"—TIME?

Little Andy Hume, son of Dr. Walter F. Hume of Wai, India, wanted a watch and begged so continuously for it that his parents finally forbade the mention of the request. Next morning, however, when each child said his Bible verse, Andy quoted, "What I say unto you, I say unto all. . . WATCH AND PRAY. . . " And Andy got his watch.

DR. WILLIAM T. LAWRENCE, MISSIONARY.

By MISS D. P. CUSHING, *News Editor.*

There is a doctor in Boston now, on furlough, from Africa, who is modest to the point of shyness, but back of him lies 34 years of devoted service in and about Mt. Silinda and Chikore, East Africa. His name is William T. Lawrence.

"When I first went to Africa, I traveled the jungle on foot," says Dr. Lawrence, "then on horseback, by bicycle, motorcycle and now for many miles by auto." More recently Dr. Lawrence has had charge of the little hospital at Chikore, which though small in size, serves many sufferers and deals with a strange assortment of diseases. The patients are housed, for the most part, in huts built of wattle with thatched roofs and mud floors, shaped much like bee hives. The main building only contains eight beds, but the outreach of the hospital through the native workers trained there and the trips which Dr. Lawrence makes into the jungle, far exceeds the number of sick folks actually cared for at Chikore. Then, too, there is the care of over 400 boys and girls in the mission schools located there.

One of the patients who came to Chikore, was an old man, the soles of whose feet had been terribly burned by walking in the hot sands of the oven-like Sabi Valley where the thermometer flirts with 110 in the shade. It was into this area that Dr. Lawrence treked out 20 miles after traveling a day and a night by auto, to bring out a young English trooper, member of the Black Watch Police, who had been badly mauled by a lion. This exploit put the unassuming doctor on pers.

Many patients have to be brought in for miles often by hammock. After bumping along over what would seem hardly more than a faint trail to American autoists, at a speed of 10 to 20 miles an hour, Dr. Lawrence cheerfully announces, "This kind of travel is good for your liver."

Prior to his coming to America for furlough, Dr. Lawrence witnessed the horrible devastation of both West and East Africa by locusts. Starvation is a common specter and all efforts at stopping these flying pests seem futile.

Dr. Lawrence was born in Conklin, N. Y., and attended the New York Homeopathic Medical College and the Royal Medical College of Edinburgh.

CHAIN OF MISSIONARY ASSEMBLIES.

One of the most unique developments in missionary and educational promotion in the whole country is the Florida Chain of Missionary Assemblies. Some years ago there was held for a few winters a series of missionary assemblies in St. Petersburg, which awakened great interest and a demand arose for similar assemblies over the whole state, with the result that the Florida Chain of Missionary Assemblies was established four years ago. This year they are being given in sixteen of the Florida cities. They are entirely undenominational and are not promoted by Mission Board officials. In fact, it has been the policy of the Assembly not to have Mission Board officials on the program. The reason being that it would involve them in too many denominational official demands. The speakers are largely those who have had actual missionary experience at home or abroad. This year they have included some who could speak on such problems as the interracial problems, world peace, etc. Among the speakers this year are Dr. T. Z. Koo, Ph. D., the famous Chinese Youth leader; Rev. M. Ashley Jones, D. D., Guest Preacher at the Central Congregational Church of Atlanta; Rev. Henry Smith Leiper, D. D., Foreign Secretary of the Federal Council of Churches of Christ in America and formerly an American Board missionary, and Editorial Secretary of the Commission on Missions. Last year the most distinguished member of the company of speakers was Stanley Jones. The Assemblies are self-supporting as registration fees are charged. Mass meetings are held, also luncheon round table forums, etc. This Chain of inter-denominational assemblies is of great value in the cultivation of missionary interest in the churches and is commended to other states.

IT IS ALSO HELL.

"War is a sure means of committing suicide," —the speaker was Yukio Ozaki of Japan. Students returning from America, said he, are prone to compare Japan with Germany. Same isolation, same boasting about "culture", same talk of a "mission". Germany chose military power as against commercial expansion, continued Mr. Ozaki. That there is need for a fairer distribution of world markets and resources and a necessity for world police power and authority, Mr. Ozaki made clear. So, comments Rev. Clarence Gillett of Sendai, who heard this fearless Japanese, "There are some powerful forces at work to hold Japan on a level keel."

THE SIGN OF THE CROSS.

When Sherwood Eddy was in China holding meeting in 1931 young Cieu He-Ting became a Christian. He contracted tuberculosis. When he knew recovery was impossible he asked his brother, a Buddhist, to have a "Service of the Cross." The next day Cieu He-Ting died. The Buddhist brother secured a Christian pastor and himself made two crosses of flowers which he fastened, one at the foot and one at the head of the coffin. The frail little mother, this brother and his wife, and one sister sat quietly through the Christian ceremony. At a memorial service held later in Foochow College the assembly hall was filled with students come to honor this new Christian.

JOBS, NOT JINGOISMS.

Jobs are what the people of India want, not shibboleths of political parties, says Rev. James M. Hess of Madura. The depression is more severe this year in India than last, which makes one shudder to think what this must mean to the great masses who live continually in what to Americans would seem economic depression. The political issues seem as confused as ever. Moslems oppose Congressites, the Congress party is split between an extreme Communistic left wing and a middle-of-the-road group, and a Brahmin wing seemingly desirous of a form of Fascism.

THIS BUSINESS OF BOYS!

Baby had arrived safely and Dad was settling his account with the Taiku Hospital, China. It was a boy. "If the baby had been a girl," said the father, "I was planning to give a gift of ten dollars, but since it is a boy, I'll give twenty." Another gift was reported by Nurse Helen Dizney in the shape of 1200 pounds of white flour which amounted in cash to about $100. This came from an important official whose wife, a devout Buddhist, had been a patient there.

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

It is a hard heart that has no love for a little child. It is an extra hard heart that has no feeling for a fatherless and motherless child. The writer has never known but one person who did not love a child—or was willing to confess it. This mother had one little girl in her home—her own little girl—yet she had no love for it and said she hated children. I often saw that little girl playing in her yard and felt sorry for her because she had no mother's love. That has been years ago, but all down through the years we have often thought of the little girl that was to live in a home with a mother who did not love her and said she hated children. It has always been the writer's disposition to love little children. They are the most dependent of God's creatures. But they are the most precious of his creatures. They often bind father and mother together when otherwise the home might be wrecked and broken up. The little child in the home brings more real joy to that home than all the silver and gold can ever bring. What comes closer to your heart than a little child?

It may be in poverty and denied this world's goods but its innocent smile is just as sweet and the sparkle in its eyes is just as bright as it would be if it was endowed with great riches.

"God made beauty along the highways and by ways,
The sparkling dewdrops that are kissed by the sun's rays,
The mountains where beautiful flowers grow wild,
These cannot compare with the beauty of a little child."

Chas. D. Johnston, *Supt.*

REPORT FOR FEBRUARY 21, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Ingram	6.00	
Howards Chapel	1.00	
Mt. Zion	1.43	
Berea	4.00	
		12.43
Eastern North Carolina Conference:		
Wake Chapel	5.17	
Christian Light	1.31	
Shallow Well	1.88	
Wentworth	7.78	
Sanford	1.00	
Youngsville	2.00	
		19.14
Western North Carolina Conference:		
Shiloh	1.00	
High Point	2.20	
Ether	1.00	
		4.20
Eastern Virginia Conference:		
Franklin	9.41	
Wakefield	1.76	
Bethlehem	3.03	
Windsor	11.22	
Cypress Chapel	4.79	
Rosemont	12.46	
		42.67
Valley Va. Central Conference:		
Leaksville	2.16	
Dry Run	6.10	
		8.26
Ga. and Alabama Conference:		
Vanceville		1.00

Special Offerings.

A. J. Morgan, suport of Morgan girls	20.00	
Alamance County	225.00	
Mrs. J. H. Massey, Durham, N. C.	10.00	
		255.00

Thanksgiving Offerings.

South Norfolk	23.83
Total for the week	$ 366.53
Previously acknowledged	1,156.16
Grand total	$ 1,522.69

A REVIVAL.

Brother Hunt says we need it. I have seen a church and community tremendously made over when we had a revival. I have seen and heard men and women testify in a wonderful way about the power and influence of the Holy Spirit in their lives when we had a revival. I have seen whole congregations strangely moved upon by the spirit of the living God when we had a revival. I have seen them meet the man of God at the altar and remain for prayer when we had a revival. I have seen numbers, young and old, surrender their lives to God and kneel at the altar or go down to the water's edge and be baptised in the name of the Father and of the Son and of the Holy Ghost when we had a revival. I have seen numbers of God's kingdom moving quietly among the congregation, seeking the lost sheep when we had a revival. I have heard the most wonderful soul-stirring, uplifting mesages of love, invitation and comfort when we had a revival. I have seen more people at church and heard the best music when we had a revival. I have heard more people pray when we had a revival. I have read more letters from our missionaries when we had a revival.

I wonder if Brother Hunt is right—do we need a revival? J. J. Carter.

Wadley, Alabama.

THREE KINDS OF CHRISTIANS.

Rowboat Christians—have to be pushed wherever they go.

Sailboat Christians—always go with the wind.

Steamboat Christians—makes up their minds where to go and then go there, regardless of wind and weather.—*The Messenger, Houston, Texas.*

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"The Oxford Bible is the Bible par excellence *of the world"*

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An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

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01603 **French Morocco,** limp, round corners, red under gold edges, head-band, book-mark $4.75

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With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is′ra-el. years old and upward, thro

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1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, head-bands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, ªO God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | ª Gen. 15. 1. ᵇ Ps. 56. 1. & 57. 1. ² or, *all*

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Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** $5.00

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Specimen of Type

8 ¶ ²¹Jĕ-hôi′-ă-chĭn *was* years old when he began t

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A UNIQUE GIFT BIBLE

With Basket Weave Binding

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As No. 03255x, with concordance. **No. 03276x** $6.50

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Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible $4.35

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The Oxford imprint in a Bible guarantees satisfaction

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

FRAGRANCE FROM FLORIDA.

For years most of us have eaten fruits and vegetable that came from far-away Florida, and have dreamed of Florida's billowy breezes and fragrant flowers. But only recently have we been able to breathe the fragrance and bask in the beauty of that lovely state which now seems so near and dear.

Somebody said that Dr. Rowland and Dr. Atkinson were in Florida Sanitarium in Orlando. Then our hearts were in Orlando, for our friends were there. We were told that they were ill. Then we were sad for we do not like sickness.

But those who read the recent articles from the picturesque pen of Dr. Atkinson felt the breezes blowing, smelled the sweet perfume, and knew that he is more alive than most of us. He is conscious of the beauty about him and that is more than most of us can claim for ourselves. His body may be weak, but his spirit is strong.

And the fragrance is the sweeter because it comes from a beautiful life rather than a fading flower. In days that were darker he walked by faith. In times of trouble he has been true to his trust. And now as the south winds blow, like the breath of God, across his sweetened spirit the rest of us are refreshed in soul by the fragrance from Florida which comes from the pen of the honored editor of our Church Paper.

As Seth Parker says: "Just a moment, please," as we ask our Father's blessings to be on our friends in Florida. . . . . . . Amen.

AMOS 'N' ANDY IN PERSON.

Today brought me the fulfillment of a long-cherished desire. I saw Amos and Andy in person. They came to our town and I took time out of a very busy day to join with thousands of others to welcome these unseen but well-known friends of ours. And the boys did not disappoint us. There they were bubbling over with fun as they showed us just how they broadcast over the radio. Clean-cut, handsome young fellows they are. They have probably done more than any others to make radio entertainment clean and wholesome. They do not need to deal in dirt to find things that are funny. One need not fear embarrassment when listening to them. Their voices are rich and resonant, not harsh and rasping, and their faces register humor and happiness. I do not know their private lives but it is a safe bet that the clean fun they give to others grows in the garden of their own clean lives.

THEN I WAS DISAPPOINTED.

Amos and Andy were all that I expected. But Ann Harding and Robert Montgomery let me down hard in the picture the theatre was presenting. I had come to expect them to play the part of the high and noble. This time the picture was not so pretty. Of course it turned out all right, and there was nothing really bad in the picture, but the background of the story was sordid. One couldn't come away feeling so clean and happy as is usual when Robert Montgomery plays a part.

I came away feeling something like the little boy who had heard his Sunday School superintendent swear at a hog killing. Before that the superintendent had been a giant in the mind of the boy, but afterwards he was a very little man. The boy was disappointed, crippled.

And I wondered about the boys and girls in our Sunday Schools and churches, and those who are not in either. Are they disappointed as they look at pastors, officials, members, and especially young people? I wonder—and hope. Yes, I hope that they may never be disappointed in any of us who profess to follow the Master. If they are, the hurt may last for life.

I shall go again to see Montgomery, for I want to believe in him. And I want people to believe in me, and in you. It is important.

FORWARD TOGETHER—YES?

Young people, and friends of young people, shall we go forward together in the southeast? Splendid work is being done in local churches, conferences and associations. But there is little unity among these various groups. We have much in common, but we do not share it enough.

The purpose of the Southeast Youth Fellowship is to bring together young people and their leaders from all over our territory to join hands, hearts, and programs in doing Christian service. Unless every section of our convention is represented at the meeting in Raleigh April 30th to May 2nd, the organization cannot be completed. The house of fellowship will fall on the shifting sands unless every corner is well built.

Please, *Please*, PLEASE, will you help to get young people and their leaders to this Fellowship meeting? You may be the only person that can do the necessary work to get representatives to be present. Don't say that it cannot be done. Nothing that needs to be done is impossible. Do your best. Let me know your plans. Perhaps I can help. Write to your state leaders. Try every possible way to go to Raleigh yourself. And aid others to attend. Of course, the leaders will aid the young people to get there.

If Raleigh means what it should, the next two years will be years of real progress in the work of our young people. And the churches, the world, need the progress of our Christian young people—they need it desperately.

REVERENCE FOR GOD'S WORK.

My body is a temple
    That needs the greatest care
It must be clean and wholesome,
    For God is living there.
And if I keep the temple,
    My body, strong and clean,
My mind must be as wholesome,
    Although it can't be seen.

My thoughts must be unselfish;
    My words must comfort give;
My deeds must all be worthy
    Of Him with Whom I live.
The bracing air I breathe in,
    The ocean where I swim,
The sports that build my muscle,
    I'll use for love of Him.

ESTHER H. DOOLITTLE.

THE INSIGHT OF JESUS.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 3, 1935

Scripture: Matt. 9:36-38; John 2:24, 25.

This is a consecration meeting, and should be made as impressive as possible. Make it different from the usual. Rearrange the room, use candles or do something to make it different. This can easily be done with the program. If you have been having clippings, poetry, etc., make this a discussion group and have speeches. A panel discussion is good (have two or three members sit on the platform and discuss phases of the topic.) You might have different people representing characters of the Bible come into the room and tell how Jesus had seen into their individual lives. For instance, Peter might tell how Jesus saw in his heart the qualities of a rock, or Zaccheus might tell how Jesus saw in his life, or someone from the crowd who heard might tell how They thought He spoke particularly to them. In some way make this meeting stand out from the others as being different, but never let it close until there is a spirit of consecration manifest on the part of those present.

Hymns suitable for this meeting will include "Spirit of God Descend Upon My Heart," "Take Time to be Holy," "What A Friend We Have in Jesus," "Holy Spirit, Truth Divine," "Draw Thou My Soul, O Christ," "Open Mine Eyes," "Jesus Calls Us," "All the Way My Saviour Leads Me," "Jesus Saviour, Pilot Me," "Take My Life and Let It Be."

Thoughts for Meditation.

Get someone to discuss in their own way the following scripture references:

(a) Matt 9.:4; John 2:24, 25.
(b) I Sam. 16:7.
(c) Psalm 27:4.
(d) Phil. 4:8, 9.
(e) John 15:1-15.

Talks may also be made on:
"Forgiveness" (Luke 15:22-24).
"Selfishness" (Luke 15:25-30).
"False Pride" (Luke 18:10-12).
"The Love of Money" (Luke 18:18-23).
"Excuses" (Luke 19:20-24).

It might be helpful to invite the pastor to give a brief summary of what has been said and to add any message he may wish to deliver.

The closing moment should be well planned to get the proper effect. The pianist might play through the refrain of "Open Mine Eyes That I May See" during a silent prayer, after which many members would lead in brief prayer. While the heads are still bowed a soloist might sing the first stanza of "Dear Lord and Father of Mankind." Then let all unite in singing the second stanza—everybody rising at the end of the second and benediction.

Among the poems that may be helpful are included the following:

"He called the unknown best
From Peter, James and all the rest
Who lent their lives to his amazing grace
Of humor, irony, and insight; base
Was base no more; and even commonplace
Became uncommon; their very names grew great
To move a world that would have thought them
Simple, stupid, ordinary men
As once they had been, till Christ
Upcaught them in the gold he sought,
Drew forth their inmost selves.
Can He again do that, if you
Or I have faith to ask?" (*Source Unknown.*)

"There is an eye that never sleeps
Beneath the wing of night;
There is an Ear that never shuts
When sink the beams of light.

"There is an Arm that never tires
When human strength gives way;
There is a Love that never fails
When earthly loves decay.

"That Eye unseen o'erwatcheth all;
That Arm upholds the sky;
That Ear doth hear the sparrow's call;
That Love is ever nigh."

James Cowden Wallace.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PETER HEALS A LAME MAN.

LESSON VIII—FEBRUARY 24, 1935.

GOLDEN TEXT: *"But Peter said, Silver and gold have I none; but what I have, that I give thee."* —Acts 3:6.

LESSON TEXT: Acts 3:1-10; 4:8-12.

Going to the House of the Lord.

Peter and John had been baptized with the Holy Spirit. But they went into the temple at the hour of prayer. They felt the need, and recognized the value of renewing their inner lives through worship in common with their fellowmen. They are a rebuke to that large number of men and woman, young men and maidens, boys and girls, who neglect the "assembling of themselves together" for worship on the Lord's Day. Jesus, as "His custom was went into the synagogue on the Sabbath Day." Here as elsewhere Jesus is our example. What is your record on church attendance? If your attendance at church stands at zero you need not be surprised if your interest in spiritual things is not at the boiling point. Going to church, is of course, a privilege, but it is also a duty. And the man or woman who in sincerity of purpose and in humility of spirit goes to church, will find that which will help him or her to live more serenely and victoriously through the week.

Human Need at the Door of the Church.

The lame man was lying at the very door of the temple. The thing is significant from two standpoints. The lame man knew that he would be more likely to receive help from "church folks." True religion prompts to deeds of mercy and kindness. Charity drives, community funds, temperance organizations, needy individuals know where to look for help. The church has fostered and developed the spirit of humanity and helpfulness.

There is another side to the picture. The church cannot overlook the human need right around it. The church should always be in the midst of human need. Within a stone's throw of every church, indeed, at the door of every church, there is human need. It is not always physical need, but it is need of a more pressing nature, spiritual need. Let every church see to it that it ministers to human need at its door.

No Silver and Gold.

Peter and John may have looked prosperous. They may have looked sympathetic. Or mere force of habit may have prompted the lame man to ask for alms. In any event, when he did ask for alms there was something about Peter which quickened his expectations for the story says he gave heed unto them expecting to receive something from them. But alas, Peter and John had no money. The one thing the man thought he needed most and wanted most, they did not have. By the way, there is a lesson here for many people during these days of reduced income and depression. A great many of us say that because they do not have any money to give to the church they do not feel like going to church. In some cases it is a case of "baloney." But in some cases the people are sincese. Well, Peter and John had no money but they went to church. And those who are out of work, and who have no money, or who cannot give as much as they once gave, ought to go to church. They are the ones who need the inspiration and the help of the services of worship of the church. If you have money, you ought to give it to the Lord. If you do not have any money you are just as acceptable to the Lord. And to folks too. The poor man will be just as welcome in the average church as the well-to-do-man.

But That Which I Have I Give Thee.

No silver or gold. But such as I have, give I thee, said Peter. And the interesting thing is that Peter gave the man something far more valuable and vital than money. If he had merely given him money the man would have been the same. If he had refused to do anything because he could not give money, the man would have been the same. But because he was willing to do what he could, the man received the power to get up and walk, and perhaps to earn his own living. If only we would give such as we have. If only we would use what talents we have for Christ and the Church instead of talking about what we would do if we had such and such talents. In these days those who do not have money can give service. The man who is eager to help will find some way of helping.

The Personal Touch.

"And he took him by the right hand and raised him up." That is Scripture. But it is life. Many a man who has been down and out has been redeemed, renewed by the friendly, personal touch. One of the limitations of so much of our modern charity and so much of our modern church life in the fact that life has become so complex and organizations have become so large that we cannot give the personal touch so much needed, and so vital in life. How the pastor needs to give the personal touch to his people. How the Sunday School teacher needs to give the personal touch to his pupils. Jesus never lost sight of the individual. Again and again we read that he used the personal touch. And at his personal touch men got up from their lower levels and began to walk on higher levels, and to see new horizons, and to accomplish new achievements. And by the way, unless religion for us is the personal touch of the Master upon our lives, a personal fellowship between us and Him, it will not mean much to us or to others.

It Was He.

It hardly seemed true. But it was true. The people knew it was the same man who had formerly sat and begged alms. There have been those who have sunk so low that it seemed that there was no hope for them. There have been those who have dragged along on lower levels all their lives until they seemed helpless and hopeless. And then Jesus has come into their lives. And the change has been so wonderful that folks could hardly believe what they saw. But they knew that "it was he." He was the same man—but he was so different.

It Was Jesus Who Did It.

The title of the lesson is wrong. It reads "Peter Heals A Lame Man." Peter did nothing of the sort. He himself says so. Jesus did it. Every sane and sober man knows that he is neither self-made, nor does he do what he is credited with doing. Preachers cannot convert men. Doctors cannot heal men. Not apart from themselves. It is Christ who converts and Christ who heals. And as He increases more and more we shall decrease more and more.

CONFERENCE NOTICE.

The Virginia Valley Conference will meet in one-day session at Bethlehem Church, March 28, 1935, at 10:00 A. M.

B. J. EARP, *President.*

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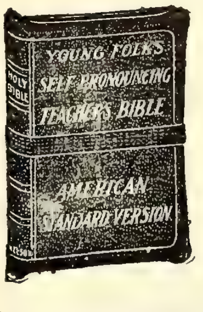

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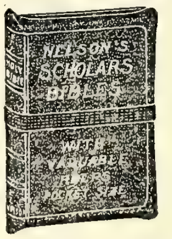

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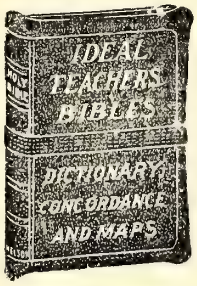

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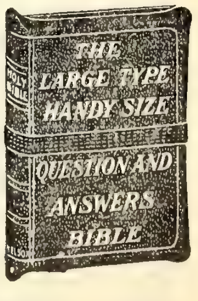

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1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

MONDAY.

A Song of Faith.

Day will return with a fresher boon;
  God will remember the world!
Night will come with a newer moon;
  God will remember the world!

Evil is only the slave of good;
  Sorrow the servant of joy;
And the soul is mad that refuses food
  Of the meanest in God's employ.

The fountain of joy is fed by tears,
  And love is lit by the breadth of sighs;
The deepest griefs and wildest fears
  Have holiest ministries.

Strong grows the oak in the sweeping storm;
  Safely the flower sleeps under the snow;
And the farmer's hearth is never warm
  Till the cold wind starts to blow.

Day will return with a fresher boon;
  God will remember the world!
Night will come with a newer moon;
  God will remember the world!

—*By J. G. Holland.*

TUESDAY.

Living For the Lost.

"The Son of man came to seek and to save that which was lost."—Luke 19:10.

Zaccheus is not charged with any mortal sin save that of extortion. He was a tax collector and extortioned upon the people for his own personal gains. That was bad enough. At any rate Christ classed him as "lost." That Jesus visited Zaccheus that day and fellowshipped with him gave Zaccheus a new vision and he decided to live a different life. He even wanted to restore three fold any wrong which he had done any one. Jesus called Zaccheus "Saved," both he and his household.

The Prodigal Son is a striking example in contrast. He was not only lost but he had plunged the depths of immorality and sin. The father had not gone after him. The boy had left his father's house determined to have his own fling. To bring him back home by force or by persuasion, merely, would not have saved him. Something had to happen to him inside to save him. He had his fling and he flung his life away, and in dire want he "remembered," so he arose and trudged the entire way back to where he began,—in the heart of the Father. He had been lost but he was now found. He was going to the devil but he has now saved. 'Tis such as these that Jesus came to save, and if He came to save such extremes he must have come to save all. We do not doubt that. "Salvation is unto all that believeth."

Prayer—Our Father, our days are days of toil. We rise in the morning and tread the beaten way only to lie down at night and rest. Art Thou in this way? Yea, we believe that the way that lies before us is like the shapeless stone before the sculptor, when the rough has been cut away the invisible form is manifested. So help us to be faithful in the way and when life has been lived and all the rough is cut away, may we see Thee and Thy glory standing out in unsullied and everlasting beauty.—*Amen.*

WEDNESDAY.

The Living God.

"Thou are the Christ the Son of the Living God."—Matt. 16:16.

This is the confession of a mere man, but a man like many thousands of others, divinely lead and divinely inspired. It has been such as these, who, through the ages, have been the foundation stone of God's church.

But God is more than a God who is alive. God is a God who is alive because He is life, and, being life, He is our living. The fact that truth and justice and righteousness are His habitation, and that these things are the issues of our lives, seems to make it clear what is meant by "Living God."

It is through every day living the truth, justice and righteousness is established. It is through everyday living that we are liberated from a sense of guilt. It is through everyday living that we trust Christ for firmer strength to resist temptation and it is when we are so trusting Him that that strength comes. It is through everyday living that one becomes conscious of a kinship with God and through which He passes to the invisible and the eternal known as "The Kingdom of God."

Prayer—Dear Father, perfect Thou our joy and strength in life through Him who lived and died and is alive again for us, and who ever since has been saving and ruling men.—*Amen.*

THURSDAY.

What Can You Do?

"The joy of the Lord is your strength."—Neh. 8:10.

Man loves strength. A locomotive attracts most people not because of its beauty as a thing of art but because of its power. Anything that has power attracts us.

God loves strength also, yea, even physical strength, for He has made us that way and given the human body the power to do things. How He must rejoice in the mighty potentialities of a man whom He has made after his own image, for those mighty potentialities are His.

But the greatest strength of man is not his physical strength. In our text Nehemiah had sent the people out to feed those who had nothing to eat. In discharging this mission he urged them not to be lazy about it, for their possibilities were great and their responsibilities were just as great, and that it was this power of theirs that the Lord rejoiced in.

A man's great strength lies in his love and loyalty; in his comradeship and helpfulness; in the fruit of the spirit of his life; in his mental resolutions in time of trial and temptation; in his soulfulness for service; in his strength to endure, endurance that may spring out of suffering and sorrow. It was this strength that shone in the martyrs and filled their souls with the peace of God even in the torturing hours of death, and it is this strength that shall shine in those lives who, being faithful to the end, shall fully "enter into the joy of the Lord."

Prayer—Our Father help us to live with the contentment of those who have already found their portion with Thee. And when the light dies out with us and things are dark may we see in Thee that our "lines are fallen in pleasant places."—*Amen.*

FRIDAY.

Another Interpretation.

"The joy of the Lord is your strength."—Neh. 8:10.

Nehemiah saw that the people had much to do and much to bear; that if they whined over their load and grieved over their lot it would unman them and they would be defeated. The work that they had to do demanded that they be strong and that they be cheerful about it, for their godly joy was their strength.

God's joy in us and our joy in God is the secret of our strength. This kind of joy is not one that comes from outward circumstances but it comes from within the soul. It is a joy that deepens blessedness by the bearing of crosses and the enduring of conflicts of life. One writer in speaking of his personal experience says that he did not consider the joy over a personal good fortune a whit more invigorating than grief in personal loss. Giving an instance, he says, "If in the midst of writing an article you heard that you had come into a great fortune, you would not write another line that day, but if you heard the same news of some one whom you loved and whose poverty had given you some concern, you would be fanned by an inspiration and you would make your pen fly. What is the difference? It is this: One is the joy of the flesh; the other is the joy of the Lord.

It is this joy that is our strength. Joy in the Lord gives a new heart and a new vigor; for in a cheerful confident mood one can do that which is quite impossible when strength is wasted by doubt and vain regrets. To go to any job with a gay hopeful spirit means to do that job well. So, true joy is strengthening, and if joy is strengthening, how much more is that joy which we have in the consciousness of the Lord with us. It is in this way that God is our chief good and all tasks are easier, all burdens lighter and all sorrows bearable.

Prayer—Dear Father, because Thou art near send us forth into the day's work without anxiety or fear. Help us to reach out from the calm of our own souls and give help and peace and light to others who need. In His name we ask it.—*Amen.*

SATURDAY.

The Heavenly Almanac.

"My times are in Thy hand."—Ps. 31:12-19.

An almanac is a fascinating pamphlet. We glance through its pages and wonder what its three hundred and sixty-five days will bring to us. They tell us of the eclipses, the tides, the rising and setting of the sun, the evening and morning stars, but they do not and cannot foretell even in barest outlines the course of a single human life.

But God has written the complete almanac of every one of us. Our times are in His hand. He knows what is to befall us, of good or ill. If we are true to Him, He will be true to us and no ill can befall us. Every day of the long years will then be His day as it is ours, filled by Him with unutterable joy and abiding strength.

Prayer—We surrender our times to Thee, our Father. We will not plan our lives, but we will let Thee plan them. For Thine is all wisdom.—*Amen.*

Amos R. Wells.

SUNDAY.

A Battle of Briers.

"Would that the briers and thorns were against me in battle! I would march upon them, I would burn them together."—Isa. 27:1-6.

Isaiah saw his people as a great vineyard, tended by the Almighty. And he saw in the Almighty a vast rage against all that would harm His vine-

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE BOOK OF AMOS.

DR. J. EDWARD KIRBYE.

If we can see the evils that Amos the Shepherd emphasizes in the book carrying his name, it will not be difficult to recognize the meaning of the social and religious protests among us today. They are concerned with the uses of land in ownership that excludes the poor; concerned with the poverty of the many; concerned with taxation that exacts its toll from the poor that the strong and well to do may live in pleasure and sin; concerned with the evil effects of war upon the welfare of the people; and Amos, a shepherd from Tekos, a peasant center and community not far from Jerusalem, takes his staff in his hand, and with a flaming zeal goes north to Bethel to attack these evils and to summon the people to a religious devotion which has as its center those ringing words:

"Let judgment run down as waters,
And righteousness as a mighty stream." 5:24.

"Hate the evil, love the good, and establish judgment in the gate." 5:15. King James Version.

Moffet's translation has it:

"Let justice well up like fresh water
Let honesty roll in full tide."

What did this old farmer mean? He was a farmer with flocks and came from a farming community that had grievances. There was a priest in the old Capitol of Bethel (Amoziah) who ministered to the church that had been established by the King Jereboam, and the priest became very much excited over the inflamatory teaching of Amos and sent this message to the King: "Amos has conspired against thee in the midst of the house of Israel. The land is not able to bear all his words." Then the priest went out into the streets and said to Amos, "Go! Flee away into the land of Judah! Prophecy not again any more in Bethel because it is the King's Chapel, and a royal sanctuary. The priest of the Royal Chapel called him a prophet, a disturber, and used the term in derision. Amos comes back to say, "I am a shepherd, a farmer, and plead for the rights of the people of the country who are being destroyed."

A similar situation exists in North Carolina. There are thousands of tenant farmers here whose conditions are becoming steadily worse. The land and wage situation are such that they cannot get a foothold. Most of them move every year, and their number is growing year by year. Thousands have been pushed into the ranks of poverty during recent years. And if some prosperous farmer with the spirit of Leo Tolstoy should arise and come to the city of Raleigh and attack the attitude of the State government and many of its policies—attack the reported social immoralities of certain members of the Legislature two years ago, and then say in thundering tones that the justice of democracy demands different attitudes toward the wage earners and tenant farmers—you would have a parallel situation to that set forth in the book of Amos.

There is a word used in the text that has a long and significant history. A brief history of the word will enable us to see the real struggle that was on as to the attacks on wealth and power and personal ease and pleasure that were in evidence with personal ownership and control. Amos uses the word justice—but it is translated from the word *mishpat,* which stood for a definite type of social order among the tribes of the desert of ancient Israel.

From tribes and families of the desert where all in a kindred group have a right to the resources of nature such as land, water and crops that may be produced, they were carried forward into Palestine where private ownership of land, the building of towns as trade centers, developed. The contest was therefore between a developing commercialism on one side where individual or groups as in government were in control, and the old nomadic ideas of communism of land and resources of nature.

The desert tribes consist of a clan of brethren. They share all losses. They share all gains. They had a very high sense of loyalty to each other's well being. The class or tribe of the Arabian desert is a pure communist and enforces justice in his group. The land of Palestine was fertile land in the main and became a crossroads for the commerce of surrounding nations. Commerce with its profits; bankers who loaned money for interest; governments supporting long lists of officials; kings who built palaces; all were oppressors, all were *mishpat* and their sense of sharing and taking care of all within the group were outraged by commercial conduct and its gains.

In these first struggles in the olden days there were compromises between the *mishpat,* (the ideal of social justice) of the desert and the commercial standard. Every seven years debts were to be remitted within Israel and a Hebrew bondsman or woman were to be freed. In the year of Jubilee all land was to be returned to the original owners. The recognition of the rights of property in slavery and the land are thus limited. These social struggles go on through the Old Testament, with Jehovah blessing constantly the other idea of justice that originated in the tribal family days in the desert. When finally the commercial ideal, involving property of all kinds, became fully dominant, it was regarded largely by these older ideals as disloyalty to Jehovah; and the prophetic conception of justice and mercy became the suffering servant treading the wine press alone and giving rise to the spirit of sacrifice which has been so well expressed in Isaiah, Chapter 53. Thus the Old Testament times forged the compelling God-idea from the tears and suffering of their divisions over what was just to the poor who bore the name of Israel.

Thus it has ever been. The problems of possession of land, and the rights and responsibilities of property in relation to the poor; the excesses and vices of large possessions of property; and war waged for economic and political advantage to the distresses of the common man are always being fought out in every race and civilization. And today these questions are still with us. The live issue in religion today is whether organized Christianity shall be enlisted only with a narrow individualism, or shall it with the inequalities and inequities of this age, proclaim social justice as an ideal.

I.

Having presented this picture, may I now throw this bombshell? Personally, I am trying to beware of all self-styled—self-appointed prophets. At least draw distinctions. This caution is hardly necessary among intelligent people. Such a prophet as the Roman Catholic Priest of Detroit is one who can be distrusted. His personal attacks on things such as the World Court recently netted him thousands of dollars each week. His enormous income is now being used to build a million dollar Roman Catholic Church. His intelligence is not worth it and the stuff that comes from such

(Continued on page 14.)

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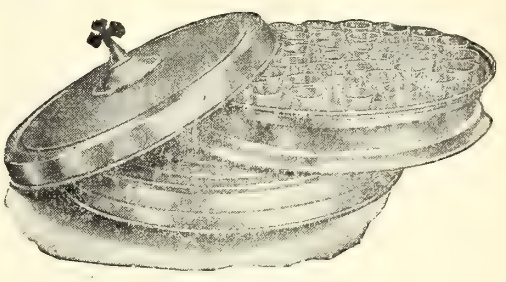

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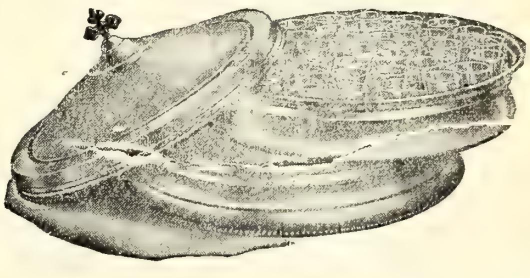

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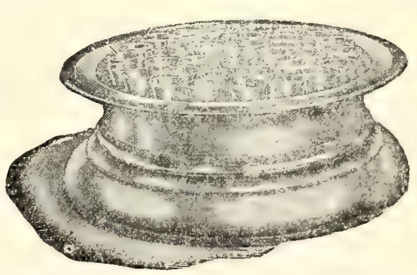

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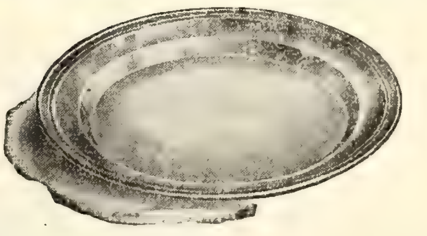

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THE CHRISTIAN SUN
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THE SUN'S PULPIT.

(Continued from page 13.)

a propaganda will get us nowhere. We can easily dispense with such men.

The kind of prophecy we need is the knowledge that is coming from well trained social agencies which are getting facts as to the social problems facing us. Do we want knowledge about the farm tenant problem? We can get accurate information and knowledge. The universities, colleges, churches, government agencies, are making studies all the time upon our economic and social ills, and there is no lack of knowledge upon any question if we want to form an intelligent opinion for guidance.

Do noe depend on any self-styled Amos. Amos of the Old Testament did a good job. There is no record that he was paid anything for his service, for he walked from his home to the Capitol to deliver his message. And if you analyze his message there is revealed a burning spirit in behalf of the poor and the oppressed. He does not see how the inherent sense of social justice, which is revealed in their worship of God, and in their sense of the meaning of God, can be reconciled with building beautiful palaces, exacting heavy taxes, collecting interest, and building up property rights which are self centered. And we will probably find, as we study our own well being in this country, that social justice is our salvation, just as Amos believed it to be the salvation of Israel.

II.

As we face life in its complex social relationships and in the light of the needs of human beings, we realize that while there are great common things growing out of a social order built on a commercial basis, there is, also, in the situation, the necessity for new moralities. It is in the difficult social experiences of life that we find light which guides us into new principles of conduct. If democracy means anything; if the Gospel of Jesus means anything, we are under the compelling necessity of a supreme emphasis upon human good, and this human good will be found as we face the particular social stresses that arise from time to time.

As we face these particular stresses, we seek to adjust our mechanisms and our customs. It is not so much in the realm of spiritual ideals that we lack light. Our chief difficulties are liable to be in the formulation of programs to remedy the injustices which we feel. I am sure most of us feel just as I do now—the complexity as to practical plans. Some, of course, say that communism is our way through, and the communist throughout the world is manifesting a spirit akin to the deepest religious devotion in his advocacy of his program. There are problems there which we do not wish to face.

There are others who believe that a socialistic state, which varies little from communism, is our way out. Such a state has never been realized yet. All of us can safely realize that some sort of problem will arise under any mechanism that may be devised because of the diversity of human interests that are involved.

I have a feeling that democracy offers greater opportunities such as the majority of human beings need and crave, more than any other social mechanism. I mean, of course, equality of opportunity for everyone, and we are far from the attainment of that objective.

There are no social necessities, even in this time of stress, that cannot be adjusted if we give ourselves seriously to the problem. If we would unite in seeking a balanced economy, which means real fairness to producer and consumer, real fairness to manufacturer and to laborer, and real appreciation of education and the value of all agencies which give the mind and spirit a chance to grow—a balance so completely achieved that there are no excessively rich, or degradingly poor—it would be the brightest day that we have ever known; and such achievement is not an impossible dream.

III.

Jesus left us the heritage of brotherhood. We are far from the attainment of His ideals. As I listen to ministers plead for loyalty to Jesus Christ I always wonder whether they do not have in mind an intellectual assent to some theological tenet that Protestantism has developed. I think of the matter somewhat differently. The question which I constantly ask myself is this: Am I trying to practice the law of love, not because it is a law, but because in the human necessity I see no other way out.

When I was in Russia in 1921, in the midst of the Reign of Terror, with thousands of people suffering in the midst of a social situation which had been completely turned upside down so that everybody was confused, fearful, and wondering what was going to happen next, only one way opened as a relief to your soul—that was the way of good will and love. And when you stand in the midst of any great social issue and you see thousands of little children being destroyed; or in the midst of racial antagonism which would fly at each other's throat; or in the midst of thousands who are being dispossessed, only one way appears. If your own spirit responds in love, in the effort to find a way out you will be doing what Jesus did. You do not need to say that you believe; professing it publicly is very likely to cheapen it. It has become vital in the hope for realization that leads one on.

We will all find out soon enough that through our struggles for bettering life about us, that the defeats and the struggles themselves forge for us experiences that make the Cross, and Christ Himself, our only way out into hope. And in much it will be far away, but truth and peace are still guiding us. That is the difference between despair and faith, and the difference between ultimate losses and ultimate gain.

THE FAMILY ALTAR.

(Continued from page 12.)

yard, so that He longed for the briers and thorns to array themselves against Him in battle, that He might lash them with the flame of His infinite wrath and destroy them altogether.

Now if we are God's children, we have a right to think of just such a thing in regard to our lives. We have a right to know that the Almighty is in fierce conflict with all that can possibly hurt us. We can know that He is on our side.

Prayer—Thou art our God, and we shall not fear any evil, for Thou art with us, and Thou hast all power.—*Amen.*

AMOS R. WELLS.

STEADFASTNESS.

Men ought to stand erect in times of care
God fashioned them the loads of life to bear.
And through the dreary, dismal hours and long
God gave them the faith to keep them strong.
Children may cry beneath the touch of pain
And women frail seek shelter from the rain.
But when the tempest strikes or danger nears,
'Tis then, the man, courageous, best appears.
Let us stand fast, though storms our roof trees shake,
For those we love, for soon the clouds will break.

—*Edgar A. Guest.*

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13 And leaving Năz´a̤-rĕth, he came and dwelt in Că-pĕr´na̤-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´da̤n, Găl´ĭ-lee of the Ġĕn´tīles;
A. D. 31.
k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MARRIAGES

NEAL—DEAN.

Mr. Clarence Neal of Walnut Cove, R. 2, and Miss Opal Dean, of Kernersville, were united in marriage by the writer on Dec. 8, 1934. The many friends of this popular young couple wish for them success and happiness.

D. M. SPENCE.

MORGAN—MARSHALL.

Mr. Ralph Morgan of the Salem Chapel Community, and Miss Alma Marshall, of Walnut Cove, were united in marriage Dec. 19, 1934, by the writer. This splendid young couple have the good wishes of many friends as they launch out upon the task of making a new home.

D. M. SPENCE.

WHITMER—LAYMAN.

On December 24, 1934, upon my return home from filling some preaching engagements, I found awaiting me Mr. Woodrow Whitmer and Miss Lucile Layman. In compliance with their wishes, I united them in the holy bonds of wedlock. Both are from near Mayland, and are very popular young people there. Their many friends wish them a long and a happy married life.

A. W. ANDES.

OBITUARIES

MARTIN.

Everette Moore Martin, aged 32 years, of the Belew Creek community, was called to his reward December 13, 1934. Surviving besides the widow are three small children, the parents, four brothers and four sisters.

The funeral services were conducted at Belew Creek December 14 by the writer, assisted by Rev. W. T. Scott.

May the Lord comfort the bereaved.

D. M. SPENCE.

REID.

Mrs. Lula May Reid of the Salem Chapel community, age 50 years, was called to her reward December 22, 1934. She was a devout Christian. The following survive: her husband, George Williams Reid, and six brothers.

The funeral services were conducted at Quaker Gap Baptist Church December 23rd by the writer, assisted by Rev. Mr. Turner, a former pastor.

May the Lord comfort the bereaved.

D. M. SPENCE.

CLAPP.

Mrs. Rosa Belle Clapp, wife of Eli P. Clapp, died January 14, 1935 in the 69th year of her life. She is survived by her husband, four daughters, five sons, and one brother, besides a host of other relatives and friends.

She was a faithful and devoted member of Apple's Chapel Church, but for more than a year she had not been able to attend on account of her health. Many pretty flowers and a very large congregation attested the esteem in which she was held.

Funeral services were conducted by the writer, assisted by Revs. C. A. Brown, H. E. and G. C. Crutchfield, after which interment was made in her church cemetery. May the Comforted comfort the hearts of the bereaved.

T. J. GREEN.

GREGORY.

Christmas Eve of 1934 marked the closing of the long and beautifully lived life of Mrs. Anna Sanford Gregory, wife of our senior deacon, Bro. W. D. Gregory. She was a charter member of the Ladies' Aid and the Missionary Societies of Union Christian Church, Virgilina, Va.

Therefore be it resolved:

First. That these Societies express through this medium, their deep appreciation for the untiring cooperation and loyalty of this dear member; our admiration for her Christian character and womanly qualities; ous sincere desire and purpose to carry on the work she loved; our prayer that God may use her memory to bring others into this work so dear to her heart.

Second. That, while we grieve over our loss, we may do so with the submissive spirit of the aged husband who said, "I never prayed for her that I did not say, 'Thy will be done.'"

Third. That we extend to the family our sympathy and express our consolation that in their bereavement they have the comfort that comes to those who trust in God.

Fourth. That a copy of these resolutions be entered on the records of these societies, a copy sent to the family, a copy to **The Christian Sun** for publication.

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The tumult and the shouting dies;
  The captains and the kings depart;
Still stands thine ancient sacrifice,
  A humble and a contrite heart.
Lord God of hosts, be with us yet,
Lest we forget—lest we forget.

—Kipling.

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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FARRAR.

Whereas, Our Heavenly Father, in His infinite wisdom and love, has taken from our midst our beloved sister, Mrs. Elbert Farrar, who was a loyal member of our church; We, as members of New Lebanon Christian Church, offer the following tribute to her memory.

Be it resolved—First: That we realize God doeth all things well and while we mourn the loss of one who meant much to her home and community, we bow in humble submission to His divine will.

Second: That we extend to her family our deepest sympathy and commend them to the Great Comforter Who is ever able to sustain us in every sorrow.

Third: That a copy of these resolutions be sent to the bereaved husband, a copy be sent to the **Christian Sun** for publication, and a copy be placed on the records of our church.

Respectfully submitted,
MISS CARRIE SHARP,
MRS. G. C. MOORE,
MRS. R. E. McCOLLUM.

BLAND.

Whereas, God our Heavenly Father, in His infinite wisdom and love has removed from our midst our sister and co-worker Mrs. J. B. Bland, whose death occurred December 10, 1934.

We, the members of the Woman's Missionary Society of Mt. Carmel Christian Church offer the following resolutions:

First: That the home-going of our beloved sister has taken from our midst a loyal member; one whose life was a rich benediction to all who knew her. She was one of our charter members and the second member of our society who has been claimed by death. And while we mourn the loss of our sister we realize our loss is Heaven's gain and bow in humble submission to the will of Him Who is ever mindful of us, and that God in His All-wise providence doeth all things well.

Second: That we extend our sincere sympathy to the bereaved family and commend them to the All-wise Father for comfort and consolation.

Third. That a copy of these resolutions be spread upon the records of our society, a copy be sent to the family, and a copy to the **Christian Sun** for publication.

Respectfully submitted,
MRS. ELISHA BRADSHAW.
MRS. E. W. BEALE,
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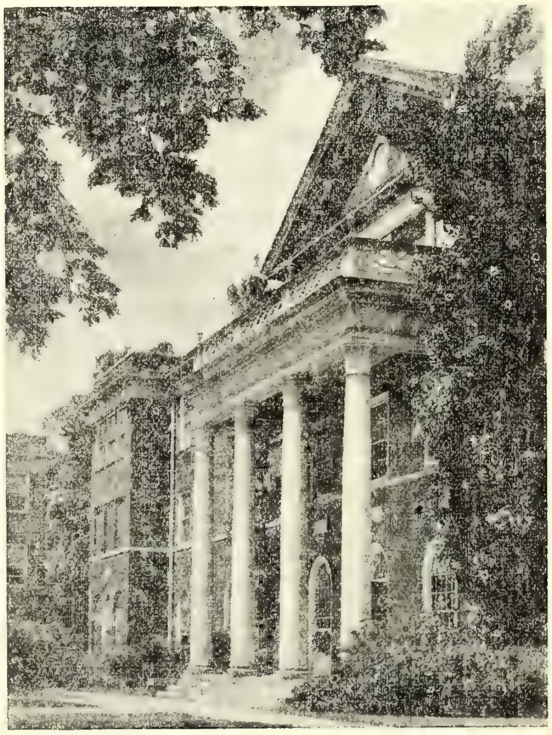

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, FEBRUARY 28, [illegible]. NUMBER 9.

X
Rev F C Lester
505 S Main St.

•• THE SUN'S OBSERVATORY ••

Shipbuilding Increases.—

Ship-building gained steadily during the past year throughout the world, there being nearly twice the amount during 1934 that was built during 1933. In all there was approximately 970,000 tons launched last year. Nearly half of this was British or Irish. Japan came second in amount, followed by Germany and Denmark. The United States came eighth, with only slightly more than 24,000 tons—one-fortieth of the total—but this small total represented a more than 100 per cent gain over the preceding year. Norway and Spain were the only countries in which ship-building is of any importance whatever that had less tonnage built than did we.

Alabama Votes Against State Repeal Plan.—

Alabama, this week, by popular vote sustained the State's rigid dry laws for the first time in her history. While Montgomery, Mobile and Birmingham voted heavily for repeal, many of the counties which two years ago gave majorities for the repeal of the Eighteenth Amendment, voted with surprising consistency for the retention of the rigid State prohibition laws. Thus early returns from the cities giving majorities for repeal or modification, were steadily cut down and then eliminated by later returns. With 1,902 out of 2,156 precincts heard from at this writing, the vote stood as follows: First, for modification of existing dry statutes, 89,354; against, 93,998. Second, for legalization of beer and wine, 89,328; against, 93,872. Third, for legalization of hard liquor, 87,903; against, 95,085. The referendum had no legal standing, but was to serve as a mandate to the State legislature which will reconvene on April 30th to take action accordingly.

Arms Control Plan Upset.—

The arms control plan which grew out of the recent Senate munitions inquiry, suffered a severe set-back last week through the opposition of Great Britain. The proposed arms treaty which the United States submitted at the Geneva meeting would establish international control of the arms industry, regulating not only the traffic in arms, but the manufacturer as well. If the American plan were adopted, there would be a supervisory committee which would visit the various countries and verify reports. The British delegate to the Permanent Conference Committee on Arms Reduction, Earl Stanhope, proposed three vital modifications to the American draft of the treaty, designed to "simplify" the mode of procedure. Lord Stanhope found the supervisory body "too ambitious," thinking that it should be left to each country to file its own reports; he objected to the distinction made by the American plan between military and civil airplanes; but he favored inclusion of an article in the treaty forbidding subsidies for arms exports. In his contentions, he is supported by the Italian representative, while Hugh R. Wilson, the American representative is receiving the support of France and Poland.

The Government's Bank Program.—

Business Week thinks that "the Administration is about to achieve economic dictatorship in this country by the simple procedure of confiscating complete control of our banking and credit structure." And it continues: "Organized banking has done nothing to prevent this seizure, [fearing that] any protest of theirs might goad the Administration into more drastic schemes of confiscation and socialization, although just what might be more drastic than the implied ramifications of the present move is difficult to conceive." M. S. Eccles, the recently appointed governor of the Federal Reserve Board, in an effort to justify the Administration's move, says: "The banking system of this country has been put to a severe test and has not stood that test." This is acknowledged, but why the failure? The first was the encouragement, often the demand of the politically controlled Federal Reserve Board for investment in capital structures of the commercial credit of the country, where it inevitably became frozen and depreciated. Then there was the laxity with which bank charters were issued, and the competition between State and National banking systems, resulting in a constant weakening of the safeguards surrounding either type of banks. And lastly, incompetent and sometimes dishonest bank examinations under government control. There is nothing in the present program to overcome these evils. There has been ample proof that what is needed is a co-ordinated banking system, probably a unified system in this time of centralization, which may receive its original grant of authority from politicians, but would be removed as far from their machinations as possible.

"The Divine Right of Grab."—

We quote from an editorial in *The Richmond News Leader* of last Tuesday: "Eugene Grace's admission yesterday that he had received $12,280,000 in bonuses during 1917-31 as head of the Bethlehem Steel Corporation was, of course, simply an elaboration of facts brought to light in January-April, 1931, during the proceedings to enjoin the proposed merger of his concern and the Youngstown Company. In July, 1931, it was shown that Bethlehem—what a misnomer!— in seventeen years had paid $31,800,000 in bonuses and only $40,800,000 in dividends. Publication of the fuller details of Mr. Grace's own compensation serves, however, to show how capitalism is killing itself by greediness. The four most powerful blows to capitalism in this generation are generally said to be the organization of the Third International, the successful establishment of Soviet Russia, the foolish support of 'white Russian' counter-revolution by the Western powers, and the wide circulation of clever communist literature. We doubt if all these, combined at their worst, have damaged American capitalism as much as the Bethlehem bonuses, the peculations of J. W. Harriman, the manipulations of Charles E. Mitchell, formerly of the National City Bank, and the probe of the income-tax returns of the Morgan partners. . . . Adherence to the 'divine right of kings' cost the Stuarts a throne and the Hanoverians an empire: the persistent assertion of the divine right of grab may prove no less expensive to the lords of American capitalism."

"Precious" Aluminum.—

Just fifty years has passed since the capstone was placed on the Washington Monument in the capital of our nation. Pausing from its more weighty duties on Thursday of last week, Congress noted with appropriate resolutions this anniversary of its acceptance of this monument to the Father of his Country. The years that have intervened have seen many changes, and the capstone itself reminds us of a most significant one. It is made of aluminum, and was probably the first casting to be made from that metal in this country. When the engineer in charge of construction, Col. T. William Casey, was looking for a suitable metal with which to cap the monument, particularly one that would protect it from lightning, a German immigrant, Frishmuth by name, suggested this rare new metal. He declared that while it would cost more than a platinum-plated bronze cap, "it would not tarnish, is an excellent conductor of electricity, and it would raise much curiosity." His offer was accepted, and "after hard work" he succeeded in casting "a perfect pyramid of pure aluminum made of South Carolina corundum." It was displayed in a window of Tiffany's in New York before being finally placed atop the monument. The cap weighed exactly one hundred ounces and cost $36.00 a pound. The present price is around 20 cents. Aluminum was first isolated in pure form by the Danish scientist, Hans Oersted, in 1825. In the middle of the eighteenth century, Napoleon III commissioned the chemist Deville to find a way of producing enough of this new metal to equip the French army. Only enough, however, was produced to make the buttons for Napoleon's own uniform, and the cost of these was approximately $545 a pound. Several years ago a building, constructed entirely of glass and aluminum, was erected in Richmond, Virginia, to house the city's public utilities department.

NOTES-PERSONALS

News from the Churches.

Rev. G. C. Crutchfield was a visitor at Elon last week.

Mr. Colclough, field secretary of Elon College, reports that the prospects for an increased student body for 1935-36 are the best that he has known for years.

Mr. I. W. Pritchard, of Chapel Hill, a former member of the Board of Trustees of Elon College, died February 17th, at 7:00 P. M., at his home in Chapel Hill.

Quite a number of Elon College alumni were back at the college for the mid-year meeting of the Association and home-coming basketball game Saturday, February 16th.

Rev. J. L. Neese, pastor of the Christian Church at Reidsville, is at present on a visit to Florida. Here's wishing for Brother Neese's health and happiness in the Sunny South!

Mrs. J. E. Rawls, of Suffolk, Virginia, accompanied Dr. Rawls to Elon College February 19th. Dr. Rawls came to attend the mid-year meeting of the Board of Trustees.

President L. E. Smith attended the annual meeting of the Eastern Virginia Elon College Alumni Association in the Suffolk Church, Friday, February 22nd, at 6:30 P. M.

There was a good attendance of the members of the Board of Trustees of Elon College at the mid-year meeting Tuesday, February 19th. A number of progressive steps in the interest of the college were taken by the Board.

Mrs. W. Staley Wicker, wife of W. Staley Wicker, the son of Dr. W. C. Wicker of the college faculty, died at their home in Atlanta, Ga., Monday, February 18th. She was buried in the Elon Cemetery Friday, February 22nd, at 2:00 P. M. Sympathy is expressed to the family.

The Sun's managing editor enjoyed a most enjoyable though unexpected visit in the home of Mr. and Mrs. Shirley Holland of Windsor, Va., last week, notwithstanding the immediate cause. Returning Friday night with Mrs. Kernodle, from the Eastern Virginia Elon Alumni Banquet, the fuel pump on the car suddenly refused to operate just two miles outside of Windsor. Mr. and Mrs. Holland were, fortunately for the writer, just behind in their car, and our hearty thanks are due them for a most pleasant ending to an unfortunate incident.

CONCORD.

Concord Church, Caswell County, N. C., is undertaking an addition to the present house of worship, enlarging its seating capacity. The congregation was very enthusiastic in starting the work at once. A committee was appointed and a financial subscription was begun. The material will be placed in the yard at once and workmen will begin to carry forward the plan according to the wishes of the local congregation.

The North Carolina and Virginia Conference convenes here in November, 1935.

L. L. Wyrick.

SUBSCRIPTIONS RECEIPTS FOR JANUARY AND FEBRUARY.

Below are given the receipts on Sun subscriptions for January and to Monday, February 25th. These have been credited on our books and address labels changed to proper date as shown by our records. If your name has been omitted from this list or your lable does not show the proper credit, we will appreciate your advising us. We appreciate the subscriptions that have been sent, and would urge others that they examine their labels, and if in arrears that they will send in at least something on their account.

With best wishes,

J. T. Kernodle,
Managing Editor.

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Miss Verta Mims, 216 Parish Pl., Durham, N. C.
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E. H. Rawles, 119 Brewer St., Suffolk, Va.
A. F. Richardson, 110 N. Broad St., Suffolk, Va.
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G. E. Rountree, Sunbury, N. C.
J. J. Rountree, 313 W. 30th St., Norfolk, Va.
Mrs. Lucy E. Sanford, Box 556, Kiefer, Okla.
Mrs. W. G. Slonaker, Everett, Pa.
E. F. Smith, R. 1, McLeansville, N. C.
W. M. Sparks, Ruffin, N. C.
Miss Carrie Sharp, Summerfield, N. C.
Mrs. W. R. Sellars, Park Ave., Burlington, N. C.
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Mrs. A. J. Stratton, 35 W. 23rd St., Jacksonville, Fla.
Mrs. Mary Stilson, 3031 Grayland Ave., Richmond, Va.
Rev. C. Summerbell, 29 Hilcrest Ave., Trenton, N. J.
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Mrs. N. K. Stephenson, Wakefield, Va.
R. S. Taylor, Semora, N. C.
Mrs. J. C. Taylor, R. 3, Suffolk, Va.
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Mrs. T. H. Twisdale, Tillery, N. C.
Mrs. F. W. Vaughan, 2214 Roanoke Ave., Newport News, Va.
Mrs. J. E. Vincent, 204 Cedar St., Suffolk, Va.
Mrs. W. J. Walls, 301 S. Main St., Suffolk, Va.
Mrs. Robert F. Warner, Prospect Hill, N. C.
Col. J. E. West, Suffolk, Va.
Mrs. Geneva C. White, 1010 42nd St., Norfolk, Va.
Mrs. H. Woodward, P. O. Box 28, Suffolk, Va.
Mrs. Bettie Wells, Williamson, W. Va.
Mrs. R. I. Watkins, Middleburg, N. C.
Miss Sallie B. Wilson, 1836 Easley Ave., Lynchburg, Va.
Miss Birdie Wilson, R. 3, Box 35, Virgilina, Va.
Mrs. Mary E. Williams, R. 1, Box 12, Ivor, Va.

Those listed below made remittances after the mailing list was corrected for the month of March. Proper credit will be shown on their labels the second week in April:

Mrs. H. L. Aerington, Buffalo Junction, Va. (New).
Mrs. T. A. Barbee, Box 366, Suffolk, Va.
Mrs. T. W. Butt, 735 Granby St., Norfolk, Va.
Mrs. J. V. Gatling, 127 Bank St., Suffolk, Va.
Mrs. Grace Harrell Pauton, Franklin, Va.
Col. E. E. Holland, Suffolk, Va.
Dr. D. L. Rawles, 112 S. Broad St., Suffolk, Va.
Miss Augusta Rhinehart, Linville, Va.
Miss Stella Sharp, R. F. D., Summerfield, N. C.
A. P. Strickland, R. 4, Louisburg, N. C.
Rev. L. L. Wyrick, Elon College, N. C.
W. E. Wyrick, Denim Station, Greensboro, N. C.

NOTICE.

The next session of the Pastors' and Laymen's Conference of the East Alabama Association of Congregational and Christian Churches will meet with the Noonday Christian Church, four miles east of Wedowee, on the fifth Sunday in March. A full attendance for this conference is desired. Rev. J. D. Dollar is the president and very cordially says, "Come on and let's make this a worthwhile meeting!" Every church in the Association should elect its delegates at once and arrange to see that they are present.

NOTICE.

The program for the March meeting of the Piedmont Ministerial Association is as follows:

Book Study, Chapters 1, 2 and 3 of "Evangelism in the New Age,"—by Austen Kennedy de Blois. Leader, J. H. Lightbourne.

Devotions by G. H. Crutchfield.

Ministerial Problems, "The Minister and His Brother Minister." Leader Arnold Slater.

THE COLLEGE CAMPAIGN.

By the time this article is read, the period set apart for the college campaign in the churches will have come to a close. It has been the policy of the Convention to assist in the support of the college by apportioning definite amounts to every local church within the Convention to be paid to the conferences for the churches or direct to the college. Every church in the Convention has been asked to participate in this campaign and has been assigned a definite quota to be raised and forwarded to the college. It was the purpose of the Convention that these contributions be made during the months of January and February. Following this period comes the Missionary period. If the churches would handle these different campaigns during periods assigned, it would simplify the local church's program greatly and they all would be more successful.

To date, only one church—Mt. Auburn—has sent in its full quota. A total of seventy churches have sent in a contribution from the church direct received during the educational period. Others have sent in money on Dollar-A-Month Club and Fifth Sunday Offerings, which the Convention did not contemplate allowing on the church quota but, with the hope of encouraging local churches to raise their full quota, the college has agreed to let all money coming from the church or the church's organizations to the college be counted as a part of the church's contribution.

The college was conceived by the Convention and became an actual reality and a force in the life of the church by the Convention. Naturally, the college looks to the church for support and guidance. The churches, through their local conferences, have pledged such assistance to the college. The college is greatly in need of financial assistance at this time.

The administration is greatly concerned for the remainder of this year. We have been able to balance our budget so far, paying the teachers on a twelve-months' basis. With the most careful planning and the observance of the strictest economy, we will be able to complete financial matters even until June 1st, provided the churches, the alumni, and the friends of the college will contribute a total of $7,000. This can be done if every church and every individual will do his part. It cannot be done, however, by churches and individuals postponing, neglecting, and finally failing to make an effort on a contribution. We get things done by "putting our shoulders to the wheel" and doing them.

This is an appeal—a heart appeal—to all of the churches of the Convention to come to the assistance of the college at this time. We have done our best. We have operated the college thus far at the smallest possible cost and with the greatest degree of efficiency. Won't you please show your appreciation of the sacrificial efforts that are being made for the college by doing what you can to assist now? Brother Pastor, if your church has not received an offering, won't you please see that it is done or take the time to write me the reason why the canvass has not been made, stating what time it will be made or giving the reasons why it will not be made? With the proper assistance, the college can balance its current budget, which will greatly increase its appeal for students and for funds. We are depending on you!

L. E. SMITH.

CAMPAIGN RECEIPTS.
THROUGH FEBRUARY 23RD.

	Quota	Received
Eastern North Carolina Conference:		
Bethel	$ 24.00	$ 2.30
Catawba Springs	54.00	32.00
Fuller's Chapel	36.00	.75
Henderson	60.00	3.69
Lebanon	18.00	.71
Liberty-Vance	149.40	56.59
Morrisville	9.00	.42
Mt. Auburn	60.00	61.57
Piney Plains	45.00	13.80
Sanford	54.00	1.00
Wake Chapel	96.00	77.60
Wentworth	30.00	15.05
Youngsville	21.20	1.00
Total	$ 656.60	$ 266.48
Western North Carolina Conference:		
Big Oak	89.00	.35
Biscoe	29.50	3.00
Burlington	480.00	224.38
Ether	47.50	9.00
Flint Hill	16.50	2.38
Liberty	14.00	2.54
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Total	$ 873.00	$ 245.29
North Carolina and Virginia Conferences		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Concord	40.00	80.75
Durham	460.00	11.42
Elon College	320.00	29.00
First, Greensboro	400.00	22.77
Greensboro, Palm St.	88.00	16.10
Greensboro,Happy Home	68.00	9.79
Hines Chapel	88.00	31.01
Long's Chapel	48.00	.59
Lynchburg	48.00	2.73
Mt. Bethel	48.00	6.31
Mt. Zion	48.00	14.00
New Lebanon	56.00	3.00
Pleasant Grove	88.00	1.36
Pleasant Ridge	48.00	4.00
Reidsville	132.00	36.00
Union (N. C.)	68.00	14.00
Union (Va.)	88.00	7.00
Total	$2,252.00	$ 245.16
Eastern Virginia Conference:		
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	5.16
Christian Temple, Norfolk	550.00	25.00
Cypress Chapel	100.00	5.40
Dendron	15.00	12.98
First, Portsmouth	150.00	3.00
First, Richmond	100.00	3.15
Franklin	192.00	3.00
Holland	191.00	24.30
Holy Neck	150.00	14.54
Liberty Spring	150.00	4.50
New Lebanon	30.00	2.50
Newport News	185.00	5.23
Rosemont	175.00	27.21
South Norfolk	170.00	6.91
Spring Hill	30.00	1.30
Suffolk	987.00	29.98
Wakefield	53.00	2.00
Waverly	15.00	3.60
Windsor	85.00	21.37
Total	$3,743.00	203.13
Virginia Valley Conference:		
Antioch	45.50	19.21
Bethel	70.00	2.00
Leaksville	84.00	1.84
Linville	77.00	3.43
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Newport	78.00	1.18
Whistler's Chapel	42.00	.51
Winchester	105.00	1.31
Wood's Chapel	63.00	1.00
Total	$ 709.50	$ 36.29
Grand Total	$8,234.10	$ 996.35

GIVING THE NEGRO A SQUARE DEAL.

The following is from the *Christian Index*, the official organ of the Colored Methodist Episcopal Church, published in Jackson, Tenn.:

"There's no 'rest-room' for colored women. If they get accommodation, it's after other women have been served, to say nothing of colored men who travel on a bus if they get along, must catch as catch can. If the bus is crowded, the colored passenger must get up and get out of his or her seat, and alternate to suit the whims and prejudice and convenience of other people. O there is nothing like it under the sun, if you look at it from a standpoint of equal accommodation for equal pay. We've often wondered as to what the bus folk have in their minds with regards to offering to become a common carrier of white and colored alike. They seem to have no conception of a colored person's comfort, riding on a bus."

We have not traveled over the country enough to pass judgment on this criticism, as it relates to the buses of the entire country. The most of the long trips we have taken have been on trains outside of Virginia, but we have been using the bus lines a great deal in Virginia—especially the Peninsula Lines, The Virginia Stage Line, and the East Coast. We have observed things on the lines mentioned in these lines quoted, and so far in Virginia we have seen no discrimination. In a number of cases we have seen special and marked care and attention shown colored people by the drivers and the ticket agents. Only yesterday, traveling the Virginia Stage Line from Charlottesville, we could not fail to see special attention the driver gave to colored passengers. He was as careful of their rights as he was of the others, handled their baggage for them and saw that they were cared for.

We have been struck with cases of crowded buses how well the drivers handled matter. Recently one driver took two colored girls from the rear and filled it with the other passengers and sat the colored girls beside him at the front. He was as courteous and considerate as any man could have been.

It is doubtless true that these charges can be substantiated in the South, but we believe the above credit ought to be given to these bus lines operating in Virginia. We are making progress in working out this tangle and sympathetic cooperation will do more than caustic criticism.

We have always held strongly for equal justice in such matters. When public carriers take a dollar from a white man and a dollar from a black man, each man should have equal service and accommodations for money paid for his transportation. We believe here in Virginia this conviction is growing among those who serve the public. We believe it will continue to grow. We must stand for that which is just and fair in these matters, and we must cooperate to bring about a condition of good understanding and sympathy that will eliminate any such injustice alluded to in this charge. And we must also be fair enough to give credit for what is being done. It will be a great help in making more progress.—*Editor J. M. Rowland in Richmond Christian Advocate.*

When the former editor of *Century* was a boy, he presented his autograph album to Wendell Phillips with the request for his signature.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ELON COLLEGE ALUMNI MEET IN MID-YEAR SESSION.

For the past two years, it has been the custom of the college to call together those members of the Alumni Association who were teaching in high schools near enough to the college to drive in for the meeting. The purpose of these meetings has been to discuss with teachers and principals of the high schools who are interested in Elon methods of interesting high school graduates eligible for college in Elon. These meetings have been quite successful.

This year, the invitation was inclusive. Every alumnus and former student of the college was invited. The meeting was held Saturday afternoon, February 16th, at 2:00 in the Society Hall in Alamance Building. Mr. M. L. Patrick, of High Point, President of the Alumni Association, presided. The program consisted of short discussions in the interest of Elon. The discussions centered around the achievement of the college this year, the possibility of securing additional students in September, the financial requirements of the college, in how the alumni might assist in helping to solve these and other problems.

As an attraction for the approaching commencement, it was voted that the entire campus, if possible, be lighted with Japanese lanterns on alumni night. The "Alumni march" will perhaps be initiated at Elon on this occasion and the march be marked out by lanterns carefully selected and artistically arranged. In order to accomplish this fete, it was voted that every alumnus be requested to send in his personal lantern. Everyone who has been at Elon College will want to have a part in this attractive program. It will require at least 1500 lanterns. Of course, if anyone wishes to send more than one lantern, it is his privilege. The committee appointed to look after this feature of commencement was Miss Margaret Rowland, of Greensboro, N. C., Chairman, Mr. C. W. Elder, of Burlington, N. C, and Mr. A. T. West, of Burlington, N. C.

Another important feature of the meeting was the action of the Association adopting as its slogan, "Elon will by our wills," meaning, of course, that the college will be supported because we will to support it. It takes more than talk; it will take action and cash. And further, the slogan means that every alumnus of the college will be asked to remember the college in his last will and testament. He may be able to bequeath a small or a large amount. If only $1.00, by his last will and testament, he will express his love for and interest in his Alma Mater. This seems to me to be a most significant step.

It was reported at the meeting that the General Alumni Association had been instrumental in organizing five local alumni units—High Point, Winston-Salem, Lee County, Charlotte, and also Greensboro. Mr. Patrick stated that the Association had set ten additional units as the goal for the year.

The second issue of the *Maroon and Gold*, sponsored by the alumni, will appear in a few days.

L. E. S.

THE ELON COLLEGE PULPIT.

Some adventurous friend of the college advertised, through Ripley, and to the world that Elon College was a town in North Carolina, the home of 14 ministers and of some 300 citizens, but did not have a church. This piece of information was taken up by some state papers and given further publicity. Of course all who know anything about Elon College know how absurdly untrue such a statement is. Elon College does have a church. It has a church with a membership of several hundred, with all the organizations that go to make up a modern church. The writer of this article happens to be the pastor of the church and has been active in the pastorate for a quarter of a century.

The students, faculty, and townspeople of Elon College have opportunities in gospel preaching rarely accessible to a local congregation. The pastor only preaches on an average of once a month. Other Sundays are supplied by many of the outstanding preachers of today. The following have spoken at the college since school opened in September, 1934: Dr. S. B. Turrentine, a Methodist divine and President of Greensboro College for Women. Our own Hermon Eldredge, now deceased not only spoke on Sunday, but conducted a week's meeting at the college chapel. Dr. G. I. Humphreys, President of High Point College. Dr. Humphreys is a minister and an educator of wide reputation. Dr. J. O. Atkinson, Mission Secretary of the Southern Christian Convention and editor of THE CHRISTIAN SUN. Dr. J. M. Rowland, author, lecturer, and minister of wide influence. Dr. L. S. Dodson, head of the Christian Education Department of Elon College. Mr. F. F. Myrick, a former professor of Elon College, now an attorney and member of the First Christian Church of Greensboro. Judge Felix Alley, one of the outstanding christian laymen of the state. Rev. Frank Apple, graduate of the college and pastor of rural churches in North Carolina. Dr. W. C. Wicker, minister, lecturer, and head of the Department of Education at Elon College. Dr. Clyde Milner, President of Guilford College. Dr. James H. Lightbourne, Pastor of the First Christian Church, Burlington. Rev. A. D. Kinnett, Pastor of the First Baptist Church in Burlington.

Our list of speakers for the spring include: Dr. Milo J. Sweet, pastor-at-large for the Carolinas, will speak February 24th. On March 3rd, Dr. Albert W. Palmer, President of Chicago Theological Seminary, a lecturer and author with an international reputation. March 17th, Rev. F. C. Lester, Pastor of the First Christian Church in Norfolk, Virginia. March 24th, Dr. W. J. Campbell, President of Atlanta Foundation at Vanderbilt University. April 7th, Dr. Lewis T. Reed, of New York City. April 14th, Dr. H. Shelton Smith, of Duke University. April 28th, Dr. C. E. Hawthorne, of Washington, D. C. May 5th, Dr. John R. Scotford, of New York City. Few pulpits, I think, can offer such a variety of efficient service to any group of worshippers.

The Elon College Church assumes its share of the support of the enterprises and institutions of the Convention and proposes to provide its quotas as requested by the Convention through the conference. The Church raised its quota for the orphanage, will raise its quota for the college—which will be announced not later than next week—and will, by conference, raise other required amounts. It has an active Sunday school and an active Missionary Society. The Elon College Church makes its worthwhile spiritual and devotional contributions to the college and community. We are proud of our church and of what we do because of our great love for our Lord.

L. E. S.

DR. ALBERT W. PALMER TO VISIT ELON.

(MARCH 3RD AND 4TH.)

Elon College has had the privilege of welcoming a large number of influential educators and religious leaders to her campus. She has had the happy privilege of welcoming Dr. Palmer on previous occasions. His visit this time, however, is for a larger and a wider purpose. In addition to preaching on Sunday at 11 o'clock in the college chapel, he is to meet with the representatives of the Missionary Societies in North Carolina at the college on Monday; and it is hoped that every Society will be represented. The Missionary Societies of all the churches in Burlington have been invited to attend this meeting.

Dr. Palmer has written one of the mission study books for this year, *The Orientals in America.* He is to teach this book to this missionary group. It is indeed a rare opportunity for all who are interested in missions to have the author teach his own book. It is hoped that not only representatives of the Missionary Societies of our local churches but that all ministers and as many laymen who can will avail themselves of this unusual opportunity. Dr. Palmer's background, training, and experience fit him most admirably to write on the topic presented; and certainly he is fitted to speak on his own book.

All who come are asked to bring their lunches with them. Facilities at the college, with our enlarged student body, are not sufficient to afford dining room facilities to all who come. The College Church, however, will serve hot drinks to all.

Societies in Virginia.

Following the Elon College meeting, Dr. Palmer will leave immediately for Suffolk, Virginia, where he will address a simiar gathering of the Virginia Societies and churches. Mrs. J. E. Cartwright, of Norfolk, Virginia, is president of the Women's Society in Eastern Virginia and is providing for this meeting. This is an urgent suggestion to the Societies and churches in that section to avail themselves of this opportunity. You will be glad to know Dr. Palmer and will be greatly benefitted by his message. He is a most interesting and delightful speaker. He is speaking on a topic that is of great interest to you and the cause that you represent.

Through the efforts of Mrs. L. E. Smith, Elon College, Dr. Palmer has been secured for this program in behalf of the missionary cause. Don't forget the dates—Elon, March 3rd and 4th; Virginia, March 5th! L. E. S.

CRIME AND ITS PREVENTION.

By J. K. David.

One of the greatest troubles of the American people is the fact that they do not appreciate their country and the social, political, and religious heritage that has come down to them from the noble forefathers with that country. This state of mind that the American people are afflicted with demonstrates the established idea that man puts value only on things which he labored to get and worked hard for.

Today we have the greatest country on earth. Yet, our conduct as citizens shows that we are unaware of that fact and ignorant of the privileges it affords us.

The United States is more resourceful, more beautiful, more romantic, more fascinating and captivating than any one country in the world. Its standards of living are the highest of any. Its constitutional democracy,—nothing like it under the sun. The achievement, enlightenment, and culture of its people is second to none. Its churches, its public schools, its fraternal organizations, its different public agencies for the welfare of its people are unequalled from the standpoint of contribution and money expending.

Still, with this unexcelled magniture, this unparalleled greatness in the history of mankind, which we inherited and are now enjoying, without laboring or struggle, we have become lax and indifferent.

We are too selfish. We have given ourselves up to material things and money madness until we have become unequipped with the necessary moral fortitude that will preserve and keep for us this precious and wonderful heritage; we have allowed ourselves to be overcome by money, social ills, and political evils, through our unalertness and indifference, until these evils come very near destroying us and that which we call our civilization.

Crime in its worst forms and ways and on an unprecedented scale and fury, has established its throne among us. It has so entrenched its wicked forces that we are at last—thank God—beginning to get alarmed. We are just commencing to realize that the great heritage, which was bought by the blood of the forefathers, and which we received free of charge, must be fought for in order to be kept. Once we wake up to that fact, we will have made a turn to the right.

I honestly and sincerely believe that if the crime waves that have been pounding and furiously battering at the shores of our civilization and would destroy society, if left alone, can wake up within us as citizens of this great country, a sense of responsibility and duty to our country. To keep it the "land of the free and the home of the brave," the price exacted from us so far by crime will not have gone for naught.

Crime has developed itself to such a great menace and the criminals have become so organized that the American people cannot and must not any longer shut their eyes to the grave problem it presents. It is, indeed, alarming to note the daring, the boldness, and the brazenness of the criminals. They actually laugh at the courts of justice; they ridicule the agencies of law enforcement, and capitalize the apparent surrender and submissive mood of society. The danger of this state of affairs lies not in our inability to combat and suppress this menace if once our people are aroused to visualize its threatening dangers, but in our indifference, taking things for granted, without raising a resentful voice or utering a vexed protest, submitting complacently to its grave consequences as a matter of course. We must become individually and collectively conscious that each of us has a personal responsibility to shoulder. Once we can get every law-abiding citizen to think that it is his personal task and solemn duty to suppress crime, our success will begin to be assured. The churches, the civic organizations, the fraternal orders, public agencies of all kinds, and last but not least, the press should take cognizance of the present appalling conditions and become animated by the urging necessity to take hand in the movement against crime. The press can certainly help matters considerably if at least it stayed neutral without making so much of the criminals and criminal stories and activities.

Take our news papers—every day, news of killings, murderings, kidnappings, robbery, banditry, and all sorts of crime and violation of the laws of God and man fill their front and prominent pages. Crime news and criminal pictures are flashed and displayed as though they were an essential part of our social life.

I cannot conceive what benefit can be derived especially for our youth, from publishing on papers' front pages, pictures of a several times divorcee, simply because she is about to get married again, to be divorced again. Did any of our most illustrious and noble men ever get a berak on the news papers' pages with John Dillinger or Bruno Hauptmann of "Baby Face" Nelson or Al Capone? The average American boy can repeat by heart the names of twenty criminals, describe their looks, recite their daring feats in the commission of crime, but has to study mighty hard to remember one name of the social and moral reformers of our country. He certainly cannot recite one outstanding thing they did. The average American girl can count many movie actresses who have divorced several husbands and remarried as many times, but cannot suggest the name of a single great American woman who gave her life for the cause of her sex.

If we make a hero of John Dillinger and our boys like to be pictured as heroes, they are going to emulate John Dillinger. If we make a star of a movie actress who was divorced and married as many times as she played, and our girls like to be stars, they are going to imitate this actress.

As long as our papers, and incidentally, we, as readers, because we sanction their action by our silence, relegate the news and activities of the moral writer, the social reformer, the ardent evangelist to some obscure corner on its inside pages, and features Al Capone and John Dillinger and Ma Barker on the front pages we will have the unfortunate conditions we are harrassed with now.

I am not here to tell you something that you do not know, but I am here to declare that the crime conditions must be met and met now. The Church, and when I say the church, I mean both the clergy and the laymen, is the one great agency for good. It has a responsibility, and this responsibility must be shouldered. If the church fails in meeting this task, no other agency will succeed.

Now, there are three phases or directions in which the church can extend its hand to help relieve the situation.

First, the restoring of the home life. The ministers are in a better position to prescribe the remedy for that.

Second, the enlivening of the people's interest in church work and spiritual things. This embraces the gigantic effort to enroll every child in the community in the classes of the Sunday Schools. As the home is the source of supply of the Sunday School, so the Sunday School is the basis of the real Christian home.

Third, the pointing out and the urging upon every church member to be a 100 per cent citizen, that is, to register, qualify, and vote. The church should point out that real, good citizenship embodies the above named duties. It is not necessary that the church should tell its members how to vote; it suffices to urge upon them the imperative moral duty they owe to their country. Church members must not only be willing, but eager to serve their country as voters, as jurors, as public officials. They owe it to the community to bring into politics and public life the spirit of religion, which is the spirit of honest dealing, of justice, of honorable behavior.

Until we have come to realize and appreciate what these privileges mean to us and so exercise them as an avowed duty, we cannot expect to improve our social and political life.

ROSEMONT AND HER OFFERINGS.

We, as members of Rosemont, are proud of our church, one of the few churches in Tidewater that had no debt attached to it when built and could be dedicated at once. We have been able to keep out of the red side of the ledger so far.

Many a treasurer would envy me, for it is a pleasure to be the treasurer of a church which is not burdened with debts. What an easy job it is to keep the records of a church that has money and its members are anxious to meet their pledges and for their church to meet her obligations.

Rosemont has been able to make liberal contributions to missions, the orphanage and to Elon College. The amount given to these organizations compares very favorably with churches of much larger memberships than ours.

We are proud of Rosemont for the way she has raised her money, not by suppers or sales, but by free will offerings, each member doing his part.

Yes, we are proud of Rosemont and her offerings, of her name and reputation in the conference —we are proud of her building, her organ, her pastor and loyal members. Loyal members make a loyal church; we are more than proud of those members who have paid their pledges up to date. May we pledge along with our financial support, a more loyal attendance to every church service, and to all of her business meetings, so Rosemont may be a greater power for good in our community. May we make her "the friendly church by the side of the road" where many may love to turn in and worship.

H. L. Bondurant, *Treas.*

EVERY CASE MET.

If you are impatient, sit down quietly and commune with Job.

If you are strong-headed, read of Moses and Peter.

If you are weak-kneed, look at Elijah.

If there is no song in your heart, listen to David.

If you are a politician, read Daniel.

If you are getting sordid, read Isaiah.

If you are chilly, read of the beloved disciple.

If your faith is low, read Paul.

If you are getting lazy, watch James.

If you are losing sight of the future, read in Revelation of the promised land.

CONTRIBUTIONS

SUFFOLK LETTER.

The Annual Banquet of the Elon Alumni Club of Eastern Virginia was held in the Fellowship Hall of the Suffolk Christian Church, Friday, February 22, 1935, beginning at 7:00 P. M. About 125 former Elon students and friends were in attendance this year. Much credit should be given to Mrs. Annie Staley Calhoun, who is the efficient Secretary-Treasurer of the Club, for the success of the annual banquet.

A group of the Woman's Missionary Society, under the leadership of Mrs. W. H. Yates, served the banquet. The menu consisted of grapefruit, coffee, turkey, dressing, cranberry sauce, carrots, garden peas, celery, pickles, butter, hot biscuits, ice cream and cake. The hall was beautifully decorated with pine, ivy and ferns, and Elon pennants. The decorations for the tables were calendulas, forsythia in silver baskets and maroon candles in silver holders. The color scheme was carried out in the decorations and favors.

The following program was rendered: Song, "Here's to Elon"; Invocation, Dr. N. G. Newman; Address of Welcome, Dr. John G. Truitt; Response, Rev. H. S. Hardcastle; Committee Reports; Song, Rev. O. D. Poythress; Monologue, The Jewish Wedding, Rev. Wm. Redd Turner; Reading by Mrs. Mills Riddick; Duet, Revs. J. F. Morgan, O. D. Poythress; Address, Dr. L. E. Smith, President Elon College. The following officers were elected for the next two years and introduced to the audience: Dr. Darden W. Jones, Franklin, Va., President; Mrs. Russell T. Bradford, Suffolk, Va., Vice-President; Mrs. Annie Staley Calhoun, Secretary-Treasurer, Suffolk, Va. The benediction was pronounced by Dr. Elwood W. Jones of Franklin, Va.

The social feature of this Club is its chief asset. It has been understood from its organization that no effort shall be made to sponsor any financial movement for the College during the session of the annual banquet. The promoters of the Club believe that there should be some meeting of the Alumni for social fellowship. This Club has been an outstanding event in Suffolk for several years. Former Elon students enjoy the privilege of renewing acquaintances and friendships of other days. One group of students of the early "90's" designated themselves as "the old men's row." One of the veterans of those good old days said: "If this is the old men's row, I'm going to move, for I am not old yet." Good for Frank Holladay! It's fine for a man to hold on to the vision of the future—for the future never grows old. People who live in the past grow old more rapidly than people who look to the future. Much depends upon which way one looks.

Strong ties of friendship are fostered in the classroom and on the campus of a Christian College, such as Elon. Elon College has made a great contribution to every group of students who have been permitted to come under its guidance. People who work and play together in College, appreciate the privilege of an occasion which brings them together in an informal banquet. The value of such a meeting will be reflected in a more generous support of the College in the years to come. An evening of fun and good-will can do more to dispell the clouds and lift the burdens of financial distress than a volume of depressing arguments. It is worth something to sit down to a good dinner and forget for an hour that your debts are unpaid. The debts will come to your attention tomorrow; but your mind has relaxed, and your soul has received a new inspiration, and added new power for the greater tasks of life.

Elon College will survive her present difficulties if the alumni, faculty, trustees, students and other friends will cultivate the spirit of good-will and sincere friendship, forgive and forget narrowness of the past and seek the promotion of the spiritual ideals of Jesus Christ in the classroom on the campus and in the active service of the state and nation.

I. W. JOHNSON.

THE BOARD OF TRUSTEES MEETS.

The Board of Trustees of Elon College met in mid-year session in the president's office Tuesday morning, February 19th, 9:30 A. M. The meeting was opened with prayer by Dr. Stanley C. Harrell, Pastor of the Durham Christian Church, President of the Southern Christian Convention, and Assistant Moderator of the General Council of Congregational and Christian Churches. There were 19 in attendance. The members of the Board living out of the state of North Carolina attending were: Dr. J. E. Rawls, of Suffolk, Virginia, a member of the Investment Committee for the college; Dr. H. K. Eversull, of Cinncinnati, Ohio; Dr. Russell J. Clinchy, of Washington, D. C.; Rev. A. W. Andes, of Harrisonburg, Virginia; and Dr. William H. Day, of Bridgeport, Connecticut. Dr. Day, Dr. Clinchy, and Mr. J. A. Kimball, of Manson, N. C., were present for their first regular meeting of the Board.

The president's report showed that there are 92 more matriculated students at Elon College this year than last year and that there has been a gain of $12,755.18 in income for the college from the student body. These gains are significant and indicate the progress that the college is making.

It was pointed out that in order to prepare for further prospective gains at the college, it is necessary to provide additional rooming space for students for next year's enrollment. The improvements suggested were to turn the old Publishing House into a regular dormitory for men, installing a heating plant and other necessary conveniences. The second floor of the Publishing House is at present used for such purposes. To condition the whole building for rooming purposes would provide space for some fifty young men. And the reconditioning and furnishing of Ladies' Hall for girls will provide additional space for approximately fifty girls. From present indidcations, these additional spaces will be needed. It is estimated that these improvements will cost approximately $5,000. A new pump for the college well is another necessary improvement. This will cost $1,100. These improvements were voted by the Board of Trustees and a committee representing the church, the alumni, and the Board of Trustees to assist in securing these amounts required for improvements was authorized.

The Board again faced the question of adjusting and settling the debts of the college. A plan for settlement was proposed and a committee appointed to confer further with the creditors in the hope of reaching a basis of settlement at an early date. Negotiations in this particular have been most encouraging. As progress is made in this important direction, the church will be informed. If the proposed plan of settlement can be carried out, the outlook for the college will indeed be bright.

The Board considered carefully the proposal of the Eastern Virginia Conference to turn over to the college the six $1,000 bonds held by the Educational Committee of that Conference on the condition that definite cash consideration be given to ministerial students belonging to and recommended by the Eastern Virginia Conference. The Board voted its approval. This perhaps is the first long step toward the settlement of the college's debts.

The John M. W. Hicks Loan Fund established. In January of this year, Mr. John M. W. Hicks, of Raleigh and of New York City established at Elon College the John M. W. Hicks Loan Fund for the purpose of assisting worthy students without funds desiring to enter Elon College. The amount of this Fund is $175. Mr. Hicks suggests that others may wish to make additional gifts to the Fund as time goes on. The Board recognized with gratitude this generous act of Mr. Hicks' and so expressed itself. It was also the hope of the Board that others might follow the example of Mr. Hicks, either contributing to this particular Fund or establishing loan funds in their own names. There are a great many students in North Carolina—and other states, as for that—who have brilliant minds, high ideals, and commendable ambitions and who realize that a college training is essential if they are to make a reasonable contribution to their day, but who are without funds. Individuals with means or who can spare a few hundred dollars to set up loan funds of this character will render an ever-enlarging service to society and to the world. This would seem to be a most inviting avenue of service. I hope that others may be interested in establishing loan funds at the college. This can be done without the funds' being jeopardized in the least, regardless of the present or future financial condition of the college. My dear reader, if you are interested, will you please write me?

L. E. SMITH.

ANOTHER LAYMAN WRITES.

In reply to a Layman's inquiry in the SUN.

I wish to say, that in my opinion, the main cause for the deplorable condition of the Church in the present age or of any age, is a neglected or ignored prayer-life and a disregard for the Lord's command on the part of many Church members and some of them leaders of their respective churches and I believe the Scriptures sustain my conviction.

Prayer has been, now is, and always will be, the foundation of God's Kingdom. It is the most momentous part of a Christian life, for it is the line of communication between us and our Heavenly Father, from whom cometh all our help. Great importance is attached in wartime to maintaining an unbroken line of communication between the fighting forces and their base of operation, but it is even more imperative between us and our spiritual base, in our daily life, and in our combat with sin and satan. Jesus spent much time in prayer and communication with His Heavenly Father and admonished His disciples to "Pray that ye fall not into temptation." How much more, therefore, are we in need of communication with Him who invites us to ask, seek and knock, and especially in the present difficult, restless, and materialistic times, beset with all manners of temptation, which we cannot combat successfully without a daily supply of Grace and power from on high. Every Christian ought to know these facts, yet it seems to me that, in many cases, the material things of this life have crowded out or crushed the spiritual life, that apparently the house of God has lost its sanctity, the services their joy and power, and ministers the influence and esteem accorded them in former days.

There are churches with large memberships and only an average attendance of less than twenty-five at the midweek prayer service and a small per cent of the membership at the regular Sunday services. What can be expected from such churches? "Seek ye first the Kingdom of God." Matt. 6:33, seems changed or reversed, for the people have gone mad over amusements, pleasures and indulgences, both innocent and harmful. But patronage of movies, card games, parties, dance halls and liquor shops require considerable time and money, so that, in many instances, very little of either is available for the church and her enterprises.

"Will a man rob God?" Mal. 3:8, and "Why spend money for that which is not bread? and your labor for that which satisfieth not?" Isa. 55:2. Will a praying Christian do those things? Yet some ministers are confronted with such conditions. They are thereby handicapped and baffled in the discharge of their duties; and to make matters worse, some of their members render all kinds of flimsy excuses for the flagrant neglect of their duty to the church and her services. Among the excuses are weather conditions, long services and the way in which they are conducted, unpopular topics, and a host of other things not to their liking; and if the preacher ventures to speak against the prevailing evils of this modern generation, especially the legalized liquor traffic, the liquor users, the liquor dispensers and their friends get sore, the minister is openly criticised and finally has to resign, "for men love darkness rather than light." John 3:19.

To the casual observer this all must seem an ultimate failure of the church. "O, ye of little faith." Spiritual depressions were prevalent even in old Biblical times. When Israel strayed away from God, and Elijah had to go in hiding because he had reproved the king and proclaimed the truth, until he felt blue and all alone. But God had not left Himself without witnesses, for there were still six hundred in Israel that had not bowed to Baal nor forsaken God. Of course a mighty small percentage of a whole nation this was! But when God acknowledged Elijah's prayer by fire from Heaven, the people turned again to worship of the living God, demonstrating the words of Jas. 5:16: "The effectual fervent prayer of a righteous man availeth much." Ten praying Sodomites could have saved the wicked city of Sodom from destruction. The prayers of a few saints of the early Christian church opened prison doors and liberated the Apostle Peter; and through prayer, Peter raised the dead, healed the sick and fearlessly preached Jesus Christ.

God's arm is not shortened. He can still save His church by the faithful few, and in His own good time. He will again stir up His people by His mighty spirit and prayer will again become a great power and blessing among His people, for the love of God passeth all knowledge and His mercy is from everlasting unto everlasting.

R. H. Riedel.

Holland, Va.

NEWS FROM GEORGIA.

By Rev. M. J. Sweet, *Pastor at Large.*

GEORGIA MINISTERS MEET AT PIEDMONT COLLEGE.

"This is the best meeting we have during the entire year. My whole program is all worked out, summer revivals, student summer service, and all."—Alan Jones.

"You know how I dislike long conferences. But I liked this one. I got something out of it that helps."—Bert Richards, Central Church, Atlanta.

"That was a wonderful meeting. You have a great group of splendid ministers. I was delighted to be with you."—Dr. Judson Cross, Boston, Mass.

"It was a great meeting, the best thing we have during the year."—Annie R. Campbell, Extension Worker.

And so on throughout. Every one gained inspiration, program material, cooperation, knowledge of the whole united work and the business of the state conference and the local associations; also information as to how other churches are meeting problems and opportunities—methods in finance, recruiting, sermon building, pastoral calling that counts, missionary apportionment—in short, all the helpful ways and means and methods the churches of the whole state are using in the progress of the work.

And then there were periods of devotions. How all were lifted by the wide awake opening hour of communion with God as Mr. Mowbray led us in song and prayer.

All this and very much more came to pass at Piedmont College, Demorest, Georgia, on Tuesday, February 12, 1935. It was the occasion of the third annual conference of ministers of our order in Georgia. We were fortunate in meeting at Piedmont College. The whole atmosphere was charged with uplifting emotion. There was life, genuine life, and it was shared by all. The hospitality of the college was outstanding. Dean Bellingrath and pastor Mowbray and Dr. Walker, teacher of philosophy and college chaplain—and in fact the whole faculty and student body united to make us welcome. And our church gave us a delightful chicken dinner Tuesday evening.

We were also fortunate in having Dr. Cross of Boston with us. He gave an inspiring address at Chapel, led our group in devotions and in conference on "The Pastor as Shepherd." We were all made confident that the day of pastoral calling is not passed, a relic of the good old days of yore.

It was unfortunate that four of our good ministers were absent. The following benefitted very much by sharing in building up the fellowship and efficiency of the churches: David W. Shepherd, of the Barnesville Parish; Theodore L. Leverett and James Mahaffey of the Macedonia Parish; W. Carl Parker of the Duncan's Creek Parish; Alan and Mrs. Jones of Friendship Parish; Henry B. Mowbray of the Demorest parish; Annie Campbell of the Roberta Parish; Bert Richards of Central Church, Atlanta; Dean George Bellingrath and Dr. Walker of Piedmont College; Dr. Judson Cross, Boston, Mass., and M. J. Sweet, pastor at large, Elon College, N. C.

COLUMBUS, GEORGIA.

Rev. Frederick Held, formerly of Jupiter, Fla., has accepted the call of the Columbus United Church and is at work. It has taken much time to shape things in this church preparatory to the welcoming of a new minister. Since the first of September, Miss Annie Campbell, extension worker for Georgia, has faithfully served this church. She worked with wisdom, the spirit of Jesus, kindness and love. Of course she was successful. The church was led into an up and up business way of doing things. A budget including everything that should go into the expense of carrying on a splendid church work was unanimously adopted and, what is more significant, it was practically all subscribed. There was no leaving things out because they seemed hard to face. The people had a mind to subscribe to the point of sacrifice and self denial and they did so.

Now the work of the new minister will carry the church into a repairing period when the parsonage and the church building will be thoroughly gone over with repairs, so much needed for several years. The Building Society is helping in this movement. Mr. Held knows he has a real man's job ahead of him and he is "Tackling like a man." Or, to change the figure a bit, in the language of the football field—"He is blocking and tackling and carrying the ball like an all-American full back." Strength to his arm! We are expecting much from this experienced man of God.

MISSIONARY APPORTIONMENTS.

The churches of the Congregational Conference of the Southern Convention closed their giving for 1934 with honor. Only one or two churches failed to pay apportionments. One or two failed entirely. But on the whole, these churches did unusually well and are to be congratulated, and God be thanked for the faithful giving of His people.

Now for 1935—what shall be done? Well, our fine church at Tryon, N. C., with Dr. John Brittan Clark as pastor, is the first to make a payment on the 1935 apportionment. It has paid over a half a hundred dollars already. That's good. Some other churches have started paying. Among them, Raleigh, United, Bethany, The Rock, Ga; Little Trinity, Lawrenceville, Ga. Southern Pines, The Church of Wide Fellowship. The two churches mentioned from Georgia deserve mention although they are not in the Southern Convention. The beginning of these churches is very good. Can any hinder that they do not pay in full before the year closes.

It should be said that some of the best churches to which new recruits are being added, are planning to pay at least quarterly—some do it monthly. May their tribe increase.

DUNCAN'S CREEK.

Duncan's Creek, Buford, Georgia, is going like a race horse in an exalted zeal to make their church more attractive and useful. This church owns a lot of land, some of it well timbered. In order to extend the building this summer and also to improve the grounds, and incidentally, raise money to pay the regular expenses of the church, recently twenty-five stalwart men volunteered to cut trees down, saw them into logs, carry logs to mill and so make a $1,000.00 worth of lumber this spring. This looks mighty good. This church is also planning to plant two acres of cotton—by consent of the government—the proceeds of which will go toward missionary apportionment and, possibly other benevolences. Are there other churches working along this line?

BARNESVILLE PARISH.

The pastor at large appreciates to the full the fine words given by the pastor, Rev. David W. Shepherd, in his quarterly report concerning his recent visit to these churches. Three of them sent all officers, including trustees, deacons, clerks, presidents of various auxiliaries to a meeting held at Meansville one night in January. With them the pastor at large went over all their work in a very helpful way. These churches were drawn more closely together, the business of them all was better appreciated and the program of each became helpful to all the others. The results were so helpful that the minister, Mr. Shepherd, recommends that other of our parishes arrange to have their parish officiaries meet the pastor at large for similar fellowship opportunities.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THROUGH THE VALLEY OF THE SHADOW.

By Miss D. P. Cushing, *News Editor.*

Held as a Russian spy by Government forces until Chinese farmers recognized him, reported captured and dead, looted six times, and eight of his fellow missionaries tortured to death by Red soldiers, George W. Shepherd, who is just back from Shaowu, China, where for eight years he has been in close contact with Chinese Communists, is speaking extensively in the United States.

As a missionary of the American Board of Commissioners for Foreign Missions, Mr. Shepherd with his wife, Dr. Clara Sargent Shepherd, specialist in rural health, has been at work in the heart of the Kiangsi-Fukien Soviet territory.

When the National Christian Council of China was invited to organize a program of Christian reconstruction in the devastated areas recently recovered from the Communists, George Shepherd was asked to become the Executive Secretary. With a team of Chinese volunteers from the Christian colleges of China he has been at work in the villages of Kiangsi and Fukien where he has organized what Sherwood Eddy calls "the most Christ-like piece of service I have ever seen in any land."

The Central Government in China today is winning its battle against the Communists not so much because of its fleets of bombers or its well-equipped modern trained army, but because it is applying a thoroughly constructive program of rehabilitation," declares Mr. Shepherd.

MISSIONARY OFFERINGS.

WEEK ENDING FEBRUARY 23, 1935.

Sunday Schools.		
Biscoe, N. C.	1.55	
Durham, N. C.	8.32	
Rosemont, Norfolk, Va.	12.50	
Liberty (Vance), Henderson, N. C.	4.49	
Pleasant Cross, Asheboro, N. C.	1.00	
Berea (Nans.), Driver, Va.	3.34	
Ingram, Va.	5.50	
Cary, N. C.	1.65	
Timber Ridge, High View, W. Va.	6.41	
		44.76
Specials.		
Miss Rozelle Hilliard, Kittrell, N. C.	6.00	
Rosemont Class No. 2, Norfolk, Va.	12.50	
Rosemont Class No. 3, Norfolk, Va.	2.00	
		20.50
Total for the week		$ 65.26
Previously acknowledged		7,104.25
Total since Sept. 1, 1934		$ 7,169.51

J. O. Atkinson, *Secy.*

NEWS ITEMS OF SOCIETIES.

The Woman's Missionary Societies of Eastern Virginia Conference will have a study class in missions at Suffolk Christian Church, March 5th, 10:30 o'clock.

The Orientals in America is the topic and the leader is the distinguished author, the Rev. Dr. Albert W. Palmer, President of Chicago Theological Seminary. Dr. Palmer grew up among the orientals in California, went to college with them and lived among them in Redlands, Oakland and Honolulu, Hawaii. He taught orientals in the Pacific School of Religion and has visited China and Japan twice. He was minister of Central Union Congregational Church at Honolulu, Hawaii for seven years. Dr. Palmer is well qualified to interpret oriental life to Americans from first-hand knowledge.

All laymen and ministers and every member of Missionary Societies in Eastern Virginia are cordially invited to attend.

This is a very unusual privilege so do not fail to come. Mrs. Herbert Harrell.

Attention is called to the Bible Study for the year; the official study book recommended by the Woman's Mission Board is *The Ministering Master.*

Studies in the Gospel of St. Mark, by Mrs. S. H. Askew.

If you have not begun this study, start now; it never is too late to begin a good work. Mrs. W. H. Carroll, Superintendent Spiritual Life, 409 W. Front St., Burlington, N. C., will be glad to help you.

For the past nine years, a *Day of World Wide Prayer* for Missionaries, Missions and all connected in any way with this work, has been observed throughout the world in city, town and community.

March 8th is the date fixed for this day of prayer, and all women's societies and auxiliaries are urged to observe the day this year—March 8th.

In our prayers may we remember our Mission Secretary, praying that he may be restored to health and soon returrn to his beloved work.

Programs for the World Wide Day of Prayer may be obtained from The Pilgrim Press, 14 Beacon St., Boston, Mass., or Committee on Women's Work, Henry Grady Bldg., Atlanta, Ga.

Mrs W. H. Carroll.

Burlington, N. C.

"To those of you who are studying Japan, a mimeographed pamphlet entitled, 'The Japanese,' prepared by Mrs. D. E. Brown of the Commission on Missions, will be of interest. Mrs. Brown has compiled a great deal of information that will be of great help in preparing programs, whether you are using a study-book or building your own.

"Sections about Japan, Jos. Neesima, a Japanese Christian, everybody's friend, Kagawa, a Japanese party, recitations, receipes, are some of the headings. The pamphlet may be secured by writing Mrs. David E. Brown, 287 Fourth Avenue, New York, N. Y."

Priscilla Chase.

THE SOUTHEASTERN CONVENTION.

Raleigh, N. C., April 30th, May 1st and 2nd.

The following letter will reach all our Congregational-Christian ministers and churches within a few weeks. The letters have already gone to churches in Florida and Alabama.

Dear Friend:

The Southeast Convention of Congregational and Christian Churches will meet in Raleigh, N. C., April 30th, May 1st and 2nd. Every minister is a delegate, and the church is invited to send as many delegates, representing its various organizations, as it may desire. The object is to get the religious attitude of our entire constituency in the Southeast, and to formulate a program of religious advance.

We would like to have you as minister write us your own thought as to the situation. What is your thought as to the needs and opportunities of your particular parish? Please tell us your difficulties as well as your possibilities of growth. We want this information placed at the service of our entire group program for the Southeast.

What opportunity is there for cooperation in and among Protestant churches? What is the attitude of our ministers and churches toward cooperation with our Negro churches? What can we do to help our ministers? How can we make our greatest contribution, not only to the community, but to the world? What are the dangers that confront our churches?

Will you please write us as soon as possible, addressing your letter to Box 5325, Raleigh, N. C.

Very sincerely yours,

J. Edward Kirbye.

In answer to this letter, I have received a letter from our minister in Interlachen, Florida, dated February 18th. He is one of our fine ministers, with years of devoted service to his credit. He says:

"For a long time the interests you mention ought to have been on all our hearts, and surely have been, but there is an outstanding one quite too often neglected at our conference and association meetings. As the programs come to me I feel deeply the omission of the vital thing. It has seemed at times as if there was a purposed side-tracking of evangelism. In the critical mood toward the evangelist, and opposition to anything like 'mass evangelism' we have swung too far away from our supreme work of winning individuals to Jesus Christ.

"This no criticism of the Council for Social Action and its objectives, but sometimes enthusiasm for some new ideas may weaken efficiency in the chief issues. The church is not an enlarged Kiwanis Club nor a Civic League.

"The need everywhere today is the need in my church, and in the community, of spiritual quickening, realization of the reality of God and His laws and the Saviorhood of Christ. Taking Jesus in earnest would mean that we accepted Him into our lives. We have lost power because we have turned from the Christ of the Gospels. This is the greatest danger to our churches.

"After our failure to meet the deepest spiritual needs of our churches, the grave dangers are movies, beer and liquor, the return to alcoholism, with Mencken, the Debunkers, editors and a host of powers on the offensive.

"Dr. Kirbye, it is a time for prayer, contrition. I would like to know of a convention of ministers and laymen devoting a large share of the hours to prayer and the deep spiritual side of things. May I venture to suggest one special feature for the Southeast Convention? Could not the Convention have devotional hours with a spiritual man for leader?"

I have only quoted sentences from this long-time ministerial friend of mine, Rev. C. DeW. Brower. This is the second letter that I have received suggesting this emphasis. The committee arranging the program expect to have an hour Tuesday, Wednesday and Thursday for such a service. Dr. John Truitt of Suffolk, Va., Dr. Stanley Harrell of Durham, N. C., and Dr. John B. Clark of Tryon, N. C., will be the leaders of these devotional services.

J. Edward Kirbye.

A Story for the Children

WINGS.

It was Bobby's first morning on the mountaintop with Aunt Nell and Uncle Ted. His summers had been spent at the seashore and the vacation on a far-away mountain had not seemed to him to promise to be exciting. However, here he was, and as he looked from his little bedroom window his first thought was, "This window is just like a picture frame. That hill with the blue sky and clouds above it, and the cows going along among the ferns, is just like a picture."

He reached for his towel and went down to the back porch to wash.

"Good-morning, Bobby. Most ready for pancakes?" greeted Aunt Nell. "Breakfast will be ready in a jiffy, out on the veranda."

Bobby washed in a hurry and found his way out to the veranda where the table was set.

Bobby ate with a mountain relish, seeing everything that went on, which he thought was not much, compared with the seashore. No sparkling waves or little boats bobbing up and down. No smoke of steamers way out. Just green and green, and blue sky and clouds. Inside his mind was a question, "What could anybody write about for a composition, first week of school, when there is nothing going on? Not a moving thing at all."

Just then he heard the whirring of wings, almost a musical whirring. It seemed right near, yet he did not at once see what it was. Then he sat right still with his golden pancake on his fork and watched. There on the pink phlox was a ruby-throated humming-bird, darting at the flowers and away again, like a thing on unseen strings. It buzzed away, pointed its long bill and aimed it right for the honey in the flower, and darted again into the phlox, all the time keeping up such a steady fluttering of its tiny wings that Bobby could not see them move.

"Aunt Nell," he whispered, "look at that baby bird. What kind is it?"

"It's a ruby-throat, Bob. And it's a full-grown bird. See his throat in the sunlight as he turns? That's the color of a genuine ruby. The mother will be here soon. They are after honey for their babies."

"Did you ever see their wings stop?" asked Bobby. And Aunt Nell answered by telling him to watch for himself down in the garden any time, where, if he kept quiet and still, the birds would not be afraid of him.

After breakfast, Bobby was tearing up some rags for a kite tail, when he felt something almost touch him as he swung his feet off the step. "Whew!" he whistled. "That was a bird! It came down as swiftly as a bat!"

Again the light creature swooped low in front of the steps, and Bobby saw he was a swallow, with beautiful blue wings and tan vest.

"And their shadows are as pretty as they are, moving so fast over the yellow grass," he pondered. "How different they are from humming-birds!"

With Uncle Ned's help, the big kite was finally up. Bobby stood on the stone wall, holding the pulling string. Above him, white clouds were sailing like boats on a blue sea.

"What's that?" he cried. "A lighthouse up here on the mountains?"

"It's an air beacon, Bob. You just wait. The noon air mail will be along before we get this kite up very far."

"But what's it for? Someone up there signaling?"

"Oh, no, that's for the night air-mail planes. You'll see, tonight. It will make you think you are down at the shore when you see its light shine over the hills. Hark! There's the mail now. Hear its wings?"

Bobby cocked his head. "I hear it, but where is it? Oh, there, over the pines. Let's signal it."

Over it came, its great propellor and wide wings glistening in the sun. Bobby signaled by pulling the kite down and letting it up, and the big bird bird actually dropped a little in reply. Then on it went straight as the humming-bird, only its wings sounded a million times louder.

Bobby kept watching until it was lost, and as he brought his eyes down again, they were startled by the rushing of cloud shadows over the pasture hill. The wind was taking his fastened kite on a merry ride.

Dinner came. The humming-birds gathered their babies' honey. A crowd of noisy crows lifted up and down around a great brown hawk that sailed as prettily as a little ship. Over and over again as Bobby watched, he said to himself, "I'll write the composition about wings. Humming-birds', swallows', airplanes', kites', crows'—"

Before supper, he watched the wings of bees as they buzzed and sipped among the raspberry blossoms. He tried to catch a green katydid under the maples, and he spent a long time watching a whole family of baby bluebirds as they took flying lessons from their parents.

Bedtime finally came. The air beacon was lighted and looked just like a lighthouse. Its wide beams swept across the treetops and valleys, as regularly as the kitchen clock ticked. The night mail plane was expected to appear in the southern sky any minute with its green and red lights. Bobby sat waiting and watching. Suddenly he was almost frightened by the swooping down of a black bat, chittering its night call.

"Ooh!" he cried, "more wings! This mountain is full of them."

The giant wings of the plane were heard over the hill, the red and green lights appeared like a comet, and Uncle Ted flashed his nightly signal to the pilot—four flashes from his big flashlight.

Bobby went up to his little room. The window still framed a picture—stars, pines against a clear sky, and the tips of an orange moon over the dark hills.

"Tomorrow, I'll make a list of all the wings," Bobby whispered to himself. "Tomorrow—"—and he was fast asleep.—*By Genevieve L. Hutchinson in Zion's Herald.*

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

GROWING GOOD WILL.

In these days of international suspicion and growing nationalism, it is refreshing to know that here and there people of different nations and races are learning to understand each other and to be kindly. A recent letter from Carl Key shows how this type of goodwill is growing among students in colleges and universities.

Carl will be remembered as a worker for the Board of Christian Education one summer and as president of the Western North Carolina Youth Fellowship. He is now studying at Vanderbilt University and hopes to go to Yale next year.

He sends a short poem which was written by a friend of his and was printed in "The World Outlook" (Nashville) for January of this year. Out of his own heart he wrote a response to the poem by his friend. This kind of fellowship does more to grow international goodwill and prevent war than all of the battleships America can build. When the deep yearnings of the heart are felt between people of different races and nations, then will come the time of universal peace. After all, the Japanse Christian feels about like an American Christian, and we are certainly all interested in the same thing.

The poems are given below with the hope that they may grow something of goodwill in our own hearts.

OVER YONDER.

Over yonder, across the prairie, in the west,
Where the evening sun goes down in its grace,
There lies the Pacific, the ocean of peace.
Pray, friends, let us keep it calm at rest!

Over yonder, beyond the sea, in the East,
Where the morning sun rises in its glory,
There lies Yamato, my dear country.
Pray she be kept in peace, sure and best!

Over yonder, beyond land and water,
Where East and West do meet in accord,
There lies my parish I guide and minister.
Pray she be a great nation in the eyes of our Lord!

Tatsuo Kuribayashi.

THIS SIDE.

This side, the prairie, in the East,
Where the sun rises in all its wonder,
Here lies vast expanses, calm at rest.
Fellowship shall bring peace here and "over yonder!"

This side the Pacific in the West,
Where the ties of friendship have made our hearts one,
Here lies the spot where we met as Christians.
Through brotherly living peace may be won!

This side, that side, man is man like the rest,
And God's universal love shall not cease,
Here lies the power to bind hearts to stand the test.
Brothers serve under the Cross, the emblem of peace!

—*Carl R. Key.*

NOTE TO EASTERN VIRGINIANS.

On Tuesday, March 5th, beginning at 10:30 in the morning and running through the day, there will be mission study at Suffolk Christian Church, with Dr. Albert W. Palmer as the leader. The text book will be "Orientals in American Life" written by Dr. Palmer.

All ministers, Sunday school superintendents, members of missionary societies, and others interested in international friendship should certainly plan to attend this meeting, if possible. Dr. Palmer comes from a busy life in Chicago University. We certainly ought to be able to go to Suffolk for the day. I am especially urging young people to be there.

WHAT CHRISTIANS DO FOR PEACE.

This syllabus on war and peace by Theodore A. Greene deals with The Religious Basis for our Interest in Peace, The Problem of Our Loyalty to the Church and the State, Our tragic Heritage from the World War, Some Causes of War and a Cure, Improving the World's Peace Machinery, The Rising Tides of Nationalism, Next Steps for Action Through Government, and Making a Beginning in Our Church. In brief, the study covers the development of the Christian attitudes towards war and peace, and how these attitudes have been reenforced by realistic study of the evils and futility of war, the various causes of war, and the tensions which exist between nations which lead to war-like attitudes. Twenty-five cents at Pilgrim Press, 14 Beacon Street, Boston, Mass.

AT THE GRAY DAWN.

"At the gray dawn, while yet the world is sleeping
And the sweet matings of the birds begin,
One who hath held me in His holy keeping,
Standeth at my threshold waiting to come in.

"Oft had He knocked to give me gentle warning;
My heart seemed willing, but my flesh, how weak!
Until one morning, oh, that blessed morning
When my own name I heard him speak!

"Yes, 'twas my name, no other voice could speak it
To stir my heart and melt my very soul;
And I rose so quickly to obey it,
Flung wide the door, and gave Him full control.

"Oh, then I feasted on divinest beauty,
The altogether lovely, loving One,
While blessing me, threw radiance 'round each duty,
That in His name should on that day be done.

"Peace fell upon me while to Him I listened;
And in that sacred hour I talked with Christ,
As ne'er before, and we together christened
With tears of joy, new joy, our sacred tryst.

"Can I afford to miss such rare communion?
To let the health of my own soul decline?
May Christ forbid, His grace secured the union,
While I am truly His, as He is mine."

—*Anonymous.*

CRIME DOES NOT PAY.

Christian Endeavor Topic for March 10th.

Program.

Prelude: "Onward, Christian Soldiers."
Call to Worship: Psalm 1.
Hymn: "All the Way My Saviour Leads Me."
Scripture: Galatians 6:7, 8.
Prayer: That God will guide us in solving the social problems of our day.
Offering.
Announcements.
Hymn: "The Old Rugged Cross."
Discussion: (See helps below.)
Hymn: "I Would Be True."
Benediction.

Bible Readings.

Sins of the people. Rom. 1:29, 30.
God handles the wicked. Job 21:17.
Sin's wages. Rom. 7:21-23.
"There is not peace to the wicked." Isa. 57:21.
God judges according to our deeds. Rom. 2:5-12.

Can Christian young people do anything about lessening the crime wave? "Am I my brother's keeper?" Two thirds of all arrests for crime last year were young men and women between the ages of fifteen and twenty-four.

Are people born criminals, or is it bad environment that is responsible for crime?

Are there recreational activities in your community to which the unemployed young people can go? One pastor invited a group of boys, who had been breaking the church windows, to join him in organizing a basketball team. After some hesitancy, because they thought there must be "some catch in it," they accepted. They learned a lot about fair play, and no more windows were broken.

"*Los Angeles County tries a community experiment.* Some public-spirited citizens got to worrying about so many young people turning to crime in their neighborhood, so they decided to see what they could do to help. They formed what are known as coordination councils, where all the folks who had anything to do with young people could work together to help them keep out of the juvenile courts. This is what happened:

"In the wholesale grocery section of the city, it was reported that merchants were losing $4,000 a month in stolen goods . . . goods stolen chiefly by boys. Some members of the committee who investigated found that the boys were given baskets by their parents every morning and told to fill them . . . or else they would not eat. Many of these families did not understand what the proper channels for getting relief and food were. When these were explained to them, they were glad to get their food without stealing. On the other hand, the merchants had not realized that these children were really starving. They immediately agreed to start an Overflow Market where they sent the surplus vegetables which they had not sold at the end of the day. These were given away to people who needed them.

"Thus by a little community interest and cooperation, three important things were accomplished. First, the children were taken out of their kindergarten of crime. Second, the merchants were saved money. The city was saved money by not having to prosecute and care for the child thieves. Third, a spirit of mutual understanding, of community responsibility for its children was set up."

What can young people do to prevent the crime of another war?

"Capone or Dillinger," declared Senator Borah, in a speech delivered in the Senate a few weeks ago, "is not more heartless and bloodthirsty than the man who builds up armaments in another nation for the purpose of sending his own people to the front that he may furnish the means by which to murder them."

—*Christian Herald, July, '34*

If one-seventh of the U. S. would take an active stand against war, there would be no war.

The criminal receives pay in dollars and cents, but is that the worthwhile pay?

E. F.

Sunday School Lesson

By Rev. H. S. Hardcastle.

PETER UNMASKS FALSEHOOD AND HYPOCRISY.

Lesson IX—March 3, 1935.

Golden Text: *"Wherefore putting away living, speak ye truth each one with his neighbor; for we are members one of another."*—Eph. 4:25.

Lesson Text: Acts 5:1-42; 8:4-25.

A Bright Picture.

The communal life of the early church is a bright picture. Men and women were filled with the spirit of Christ to such an extent that those who had property sold it and brought the proceeds to a common treasury so that all should share alike, and especially that none should be in need. It was Christian Communism in a form that could be applied to that day and that situation. It does not follow, however, that it was the patern for all time, or for our present era. One thing needs to be noted—it was voluntary communism. There was no compulsion but the compulsion of love. And it needs to be added that if men were constrained by the love that characterized those early followers of Jesus we would have a fairer distribution of this world's goods, even if we did not have Communism in the sense that some think of that term.

An Ugly Shadow.

Over this bright picture there came a dark and dangerous shadow. One man, presumably well-to-do sold some property, but instead of bringing all the money to the apostle's, he brought only a part of it, although he tried to create the impression that he was giving all. By some spiritual insight, Peter saw through his acted lie, and ruthlessly exposed him. So great was the shock—it could hardly be attributed to shame—that Ananias fell dead at Peter's feet. Needless to say the incident made a profound impression on those who saw it and witnessed it, and "great fear came upon all who heard it."

It might seem trivial to some, but the thing was one of the most deadly enemies of society. Society is builded, if it is builded at all, on truth, on trustworthiness, on honor. Falsehood, acted or spoken strikes at the heart of sound social life. As Paul says we are not to lie, for "we are members of one another." The spirit of deceit, of lying, of falsehood, was not to be tolerated in the life of the early Christian community. And it is not to be compromised lightly with in modern life. Woe unto the man who handles the truth lightly. And that "thou shalt not lie" in the Ten Commandments of the Old Testament, was not abrogated in the New Testament. Indeed, it was made more binding, for Christ made it more than an external thing; He made it an inner Spirit.

A Church Member, But A Liar.

Ananias was a member of the church, but he was a liar. He probably was not the first such member, and he certainly was not the last. There are still those who lie, both by word of mouth, and by act. The man who wants to get credit for being religious without being willing to pay the price, the man who tries to give the impression that he gives liberally to the church when the records show that it is not true, the man who says one thing with his lips, and another thing with his life, the citizen who evades his taxes, the man who makes a show of bearing his share of social responsibilities when he is shirking part of them —these and other types are just as bad as Ananias. It is a good thing that every man who is a liar is not stricken down as was Ananias. As Dr. Snowden says, "Lying in all its forms is one of the most pervasive evils of the world, undermining business and government, and the home and all private relations.

For Sale.

Some things are for sale. Some of them can be bought cheap. And this applies to some things which are priceless. Men will sell their honor and women will sell their virtue, often for comparative trifles. Positions can be bought. Votes can be bought. Publicity can be bought. Favor can be bought. These things are for sale. And Simon the sorcerer thought that everything had its price—he wanted to buy the secret of bestowing the Holy Spirit on others. The story is perhaps familiar to the readers of these notes. As a result of a great revival in Samaria, Peter had gone down there to look over things. The believers had been baptized with the baptism of John evidently, but they had not received the baptism of the Holy Spirit. When Peter and John laid their hands on the new converts, the Holy Spirit came upon them.

Among those who believed—perhaps only in an intellectual sense, for there was no inner vital life in Simon the Sorcerer—was one who had been a great power among the people. He was skilled in the magic arts and he made his living off the credulity and superstition of the people. But he did not have anything like Peter and John had, and when he saw the possibilities of the situation, he offered them money for the secret. He was shrewd from the standpoint of business insight, but he was blind as to spiritual insight. Like so many modern men, he thought everything was for sale, that everything had its price.

Not For Sale.

In words that still crackle and sting through the centuries, Peter told Simon the Sorcerer, that there are some things not for sale. He revealed to him the curse of the sordid spirit in religion. "Thy silver perish with thee, because thou hast thought that the gift of God can be obtained with money. Repent of thy wickedness."

God's gifts are not for sale. The richest men in the world cannot buy, for instance, salvation, peace, a clear conscience, the Holy Spirit, forgiveness, grace. They are priceless in the sense that they have a money value set upon them. But they are to be had by the humblest and the poorest,—they are the gift of God. Of course they have their price in the coin of the Kingdom. There are conditions to be met. God sends His rain upon the just and the unjust, but He does not, because He cannot, send His spiritual blessing upon the just and the unjust. He makes them available to all. But men can have them only as they meet the divine conditions. For instance a man cannot have forgiveness unless he forgives. He cannot have spiritual power apart from prayer. He cannot have Christ unless he receives Christ by faith.

Let our mercenary world know that there are some things that are not for sale. Let every man know that after all the things that can be bought with money are mainly the trappings and tinsels of life. And let every man know that the graces and gifts of God are to be had without money and without price.

NOTICE.

The Western North Carolina Conference Ministerial Association program for March is as follows:

Book Study, Chapter 2 of "The Minister,"—by W. W. Staley. Leader, T. E. White.

Bible Study, Matthew 13. Leader, J. H. Lightbourne.

Devotions by J. Q. Pugh.

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THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

To the Readers of the Family Altar Page:

Dear Friends:

Any time you have a scripture text whose meaning is obscure to you and you would like to have it explained or commented upon, kindly send it to the undersigned,—address as given.

The writer is not setting himself up to be an authority on the scriptures and he does not promise to give a satisfying interpretation of all references that may be sent, but he does promise to comment and give the best authority that is available to him and to use such references as texts for daily comment. The person interested may find satisfaction not only in the comment but in thus making a personal contribution to the Family Altar Page.

H. E. ROUNTREE,
U. S. S. Whitney,
c/o Postmaster,
San Diego, California.

MONDAY.

WHERE IS GOD?

"The Lord liveth in truth, in judgment and righteousness."—Jer. 4:2.

Where does the Lord live and where may I find Him? Not in churches, temples nor cathedrals; not in songs, prayers nor devotions; but in Truth, in Justice and acts of righteousness. These are His mansions of the earth and the perfection of them on earth are to be His mansions in the skies. Thus to visualize Him as dwelling in these principles and to live unto those principles ourselves, is living unto Him, as Paul puts it, and to live in those principles is dwelling with Him.

That speaks great things for His children. It speaks of a life devoted to the highest good of man; it speaks of the noblest thoughts that have ever been spoken; it speaks of a continual guard over the human heart; it speaks of a hate for sin and a love for souls; it speaks of a life full of sympathies for an unfortunate brother; it speaks of courage, fortitude and hope in dark and desperate days; it speaks of a daring akin to His who dwells there, a daring that defies being cast down, that refuses to yield to temptation, and will not think of keeping terms with distrust.

Life lived in these mansions transcends all other joys. In that fellowship with Him, there is a fragrance as sweet as the perfume of flowers, and a deep sense of that abiding gives one a consciousness of triumph that rests in heavenly glory.

Prayer—Our Father, we know that Thou art in all things, but we lack strength to live up to that consciousness. Grant us that strength and more of the genuine experience of Christian faith. This we ask for Jesus' sake.—*Amen.*

TUESDAY.

TRUE GREATNESS.

"He that is greatest among you shall be your servant."—Matt. 23:11.

"Whosoever of you shall be the chiefest, shall be the servant of all."—Mark 10:44.

According to this scripture, if any man wishes to be first, let him be servant. This must be what the Lord meant when He said "the first shall be last, and the last shall be first." These words were spoken in connection with a comment about rulers and state office holders, but they are meant also to be universally applied. In those few words the Master said that the only thing that brings out true worth of a man is service, and that service is a price to be paid for that worth and that honor.

Often some think that if they had the ablity and the opportunity of the other fellow, they could do something worth while. Did you ever feel that way? If you have, I will tell you a story of a fable of a prince. He went into his garden and held a conversation with each thing growing there, inquiring a reason for their existence and for being there. . . The chestnut held birds' nests and made shade for cattle, the grass made food for sheep and cattle, and so on. But when he talked to the daisy, this is what the daisy said: "I have done nothing. I cannot make nests for birds, shelter for cattle, nor food for sheep. I am not even wanted in the meadow. All I can do is to be the best daisy I can." The Prince stopped and kissed the daisy and said: "There is none better than thou." And this reminds us of the song which says, "We've neither beauty nor bloom, we are grass in the roses' garden, but the Master gives us room." Isn't that pretty? And don't you believe that the soul that does his best will be seen on the right hand of God some day?

Prayer—Our Father, we acknowledge life's higher urge of truth, and we desire to live there, grant that we may and each day grow a little better and more nearly like Him.—*Amen.*

WEDNESDAY.

THE CARPENTER'S SON.

"Is not this the carpenter's son?"—Matt. 13:55.

"Can any good thing come out of Nazareth?" —Jno. 1:46.

"Jesus is referred to as a 'carpenter,' though the greek word may mean carpenter or smith. Jewish religion honored manual labor, saying: 'It is incumbent on the father to teach his son honest trade; whosoever teacheth not his son to do some work is as if he taught robbery.' Joseph dutifully taught his son a trade; Mary in the meanwhile giving the child Jesus everything to develop his spiritual qualities."—*Christian Calendar.*

Greatest men have come from the lowliest living, and their doubts of Jesus as the Saviour is only true to the form of human nature. Nature loves to criticise him who is brought forward from lowly estate to greatness. They cannot believe that it can be done.

What has this got to do with us? Honor worth wherever found. Encourage the lowly to greater achievements, for in so doing one may contribute invaluable worth to himself and to the Kingdom of God.

Prayer—The Lord's Prayer.

THURSDAY.

IMPOTENT MAN.

"Jehovah is on my side; I will not fear; what can man do unto me?"—Ps. 118:1-9.

God's man has no temptation to be man's man. God's man has Omnipotence on his side; man's man has with him or against him only the puny arms of infants. God's man has on his side all wisdom; man's man is buttressed about with folly or assailed by ignorance.

When God is on our side, fear is treason to common sense. When God is on our side, anxiety is the prudence of an insect.

Prayer—Our Father, we will have the boldness of our sonship. We have chosen Thy side and in the choice we have seized upon all strength and sagacity and joy.—*Amen.*

FRIDAY.

TIMELY RECOLLECTIONS.

"These things have I spoken unto you, that when their hour is come, ye may remember them." —John 16:1-7.

Fortunate is the man who can "lay his hands on things." Most of us put things away and straightway forget where we have put them. Then there are searchings and frettings and questionings.

Especially is it necessary in regard to Christ's teachings to lay them away where we can find them again. Of what use is it to receive divine wisdom if we wrap it up forthwith in tissue paper and thrust it into some obscure corner of a drawer and immediately forget it?

The only way to have Christ's teachings ready for emergencies is to use them when there are no emergencies, to use them all the time. Then we know where they are when we need them most.

Prayer—Our Saviour, we dedicate our memory to Thee. Fill it full, we pray Thee, and help us to use it.—*Amen.*

AMOS R. WELLS.

SATURDAY.

NO FLAWS.

"In everything commending ourselves."—II Cor. 6:1-10.

We speak slightingly of "counsels of perfection," as if they were silly ideals, empty bubbles; pretty enough, to be sure, but sure to burst in a minute of two. But Christ gave us a counsel of perfection: "Ye shall be perfect," he said, "as your heavenly Father is perfect."

Now here is Paul, who speaks of commending himself "in everything"; and Paul was not given to bragging. The truth is that the Christian being conscious of the indwelling Christ, is conscious of the indwelling Perfection. He would be a traitor to Him if he owned flaws and errors. In himself he is nothing, but in Christ he is all things that are wise and good and strong. And so he faces the world unashamed.

Prayer—Dear Lord, enter into our lives and possess us completely, that we may be completely representative of Thee.—*Amen.*

AMOS R. WELLS.

SUNDAY.

WHAT IS HOLY?

"Remember the Sabbath Day to keep it holy." —Ex. 20:8.

The keeping of the Sabbath Day holy, in these days, is almost purely and wholly individual. The clamor of industry, the noise of the street, the roar of commerce, the chatter and revelry of the club, the fun of the golf links, the cheers of the ball field, all are characteristic of our present Sabbath. It has become a holiday and thousands who do not have to work, work harder at diversion and often become so fatigued that they have to take time out to recuperate next day.

There are organizations that endeavor to keep the spirit of the Sabbath, but in order to operate on Monday, as they feel they must, it takes as much work on the Sabbath to get ready for it as though they actually operated on the Sabbath. It is only one of those thousands of instances in

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

FAITH MAKES THE FRONT PAGE.

By JOHN G. TRUITT.

"And again he entered into Capernaum after some days; and it was noised that he was in the house."—Mark 2:1.

Had there been daily newspapers in Capernaum in the days of our lesson Jesus would have been on the front page. As soon as he returned to town it began to be noised abroad that he was back. Heralds went up and down the streets of the city reporting His presence. And before very long the house was packed and so were the narrow street hard by.

Jesus was back home. Yes, for Capernaum was "His own city" (Matt. 9:1) because already we read, "He went down to Capernaum, he, and His mother, and His brethren, and His disciples, and there they abode" (John 2:12). The great teacher was living in their town, and the eyes of the nation were upon it.

Even if the townspeople themselves had not been excited about Jesus for his own sake something besides was happening that would have put their town on the front page. Delegations of leading men from all cities of Galilee, Judea, and even the chief city Jerusalem were awaiting His return. "And there were Pharisees, and doctors of the law sitting by, which were come out of every village of Galilee and Judea and Jerusalem." Can you imagine that? We could in our day, for we have such massing of people following some hero. All the hotels of the city must have been doing a good business. And the whole of Capernaum must have been excited with so many Pharisees with their rich clothing, and so many doctors of the law with their still richer colors. Little boys and girls were seeing a sight they had never seen before. And the oldest inhabitant could not remember when their city had ever had so many celebrities as were crowding its inns and marketplaces now.

From the full length of their country had come the Pharisees and doctors of the law. Jerusalem and Capernaum were at about the opposite ends of their land. It would have been hard to have gathered such a large group of such men toegether for any kind of a conference and yet they had come together to see Jesus. In a big way faith was making the front page.

And who can say that there were evil purposes in the heart of every Pharisee, or doctor of the law, that flocked to Capernaum to see and hear Jesus? Many of them knowing the great promises of God to Israel must have come with a heart-hunger for Him. They must have wanted to know the truth which would make them free. They must have been, some of them, at least, looking for the fulfillment of the messianic hopes which had now for so long a time been held out to them.

In the verse preceding our text we read: "But he went out, and began to publish it much, and to blaze abroad the matter (the healed leper), in so much that Jesus could no longer enter openly into the city, but was without in desert places: and they came to Him from every quarter." Yes, He was making the front page. So much so that He must spend some time in desert places, for if He walked openly into the city he was overwhelmed with the folks who had come into it from "every quarter."

It is a pathetic sight. Poor, sick, sinners, joined with barren-hearted rich people in their search for God. In their search for that which would give that peace within, without which, one is at best very unhappy indeed! Whether we recognize it or not we may see some of that same search in any town or city in our land. They rush to and fro, buying and begging, plotting and planning, and *programizing* (how full the world is of programs!), and spending money for bread, and for that which is not bread, and setting up an endless search for happiness.

What a place for our popular human interest stories! And all the great story writers are not living today. Peter was not a story writer at all, but when he related this business to John Mark it was John Mark's good fortune to be able to repeat for us something that went on underneath all that excitement in such a way as to convince us that he was a master at his art. What thousands of human-interest stories could have been told out of that great Capernaum conclave of the high and mighty as well as the humble and lowly! John Mark tells us that if we had been present at that time we would have seen neighbors, faithful neighbors, persistent neighbors, good neighbors. He tells us that we should have seen a man sick with the palsy. So sick and of such long duration was his ailment that now he could no longer walk. Hopeless and helpless in his home. These neighbors were waiting for the return of Jesus. And when they heard that He was back they began to get this poor man up and out on his cot to the place where He was. But by the time they got there the place was packed. But nothing daunted, they lifted him, cot and all, to the top of the roof. John Mark must have smiled as he painted his picture. On top of the roof they lifted a portion of it and let their neighbor down into the presence of the Great Teacher.

Jesus looked up to see this strange sight, and He saw the faces of the four friends Enough. "When Jesus saw *their* faith." Thank God I do not have to have all the faith for my poor life. I want to have all I can, but my Christian friends will have faith for me. And so will they for you. Perhaps Mark is remembering that Paul did not have much faith in him, but he is also remembering that Barnabus and Peter did have great faith in him. It was not the faith of the paralytic that saved him, but the faith of his four neighbors. John Mark left us to ponder the value of good neighbors that would help us when we could not help ourselves. And he also showed us the value of faith in others and for others. Encouraging us to bring our friends to Jesus in faith, knowing that when He sees our faith He will reward us accordingly.

John Mark did not report Jesus' sermon. He passes all that up with that one short line: "And He preached the word unto them." What he wanted to tell us was of human kindness, and simple faith, and one more thing. And the one more thing was: "That ye may know that the Son of Man hath power on earth to forgive sins." The Pharisees may hear their best, and do their worst, and come their farthest, but John Mark wants us to know that Jesus has power to forgive sins! The doctors of law may find their traditions broken, or their understanding of God violated, or may think Jesus worthy of death alone, but what John Mark wants us to know is that Jesus forgave a man who was by his neighbors brought,—and that furthermore he has power to forgive others, for so He Himself said.

The crowds did not bother Jesus. The front page was the least of His thoughts. He healed their sick, forgave their sins, and stood their

(Continued on page 14.)

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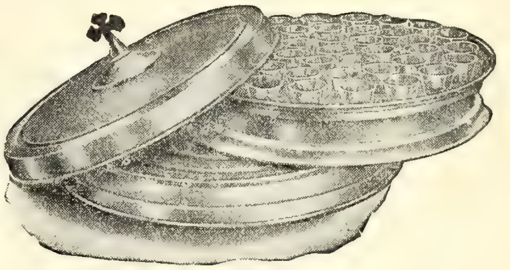

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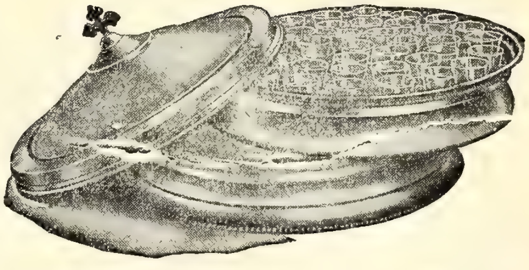

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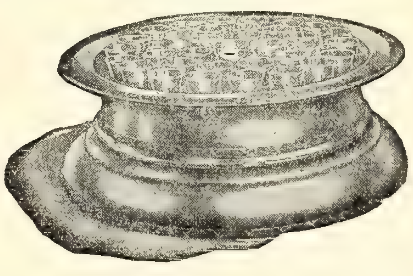

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Have you made your wills? If you have, did you write a clause in it something like this: "I will and bequeath to the Christian Orphanage, located at Elon College, N. C., the sum of ——— dollars for its uses and purposes"?—

I notice from time to time where other orphanages in North Carolina receive splendid contributions from wills. If you have not made your will, won't you put one clause in it remembering the Christian Orphanage with an amount as liberal as you feel in your heart you want to give. If you have written this important document and did not think to remember your orphanage, it would be very kind of you to still add a clause to that effect. Had it ever occurred to you to take out an insurance policy making the Christian Orphanage the beneficiary?

We wonder if our churches and Sunday schools have realized that we are paying as much as 100 per cent more for some articles we have to buy than we did a year ago. Lard, for instance, costs us a little more than 100 per cent and we have to buy lard. Fat back meat (if we had it to buy) would cost us 100 per cent more than last year. Dairy feed, and we have lots of it to buy, costs us 60 to 75 per cent more than last year. Shoes $1.00 per pair more than last year for the same shoe. It takes 300 pairs each year to meet the needs. Many other articles on the same ratio.

We want to appeal to our people to increase their offerings through the Sunday schools and as individuals so it will not be necessary for the little fellows to go hungry. When the offering is taken in your Sunday school drop in a dollar occasionally. The old Indian said, "If a little medicine do a little good, a heap of medicine would do a heap of good."

If giving a dime will give you a little joy, a dollar would give you lots of joy—try it and be convinced.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR FEBRUARY 27, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Bethlehem	5.30	
Greensboro, Palm St.	7.24	
Union, Va.	3.00	
Union, N. C.	2.25	
		17.79
Eastern North Carolina Conference:		
Liberty Vance		5.00
Western North Carolina Conference:		
Burlington	32.62	
Pleasant Ridge	3.02	
		35.64
Eastern Virginia Conference:		
Liberty Spring	7.00	
First Richmond	4.29	
Holland	6.00	
		17.29
Valley Va. Central Conference:		
Timber Ridge	2.65	
Winchester	5.78	
Newport	1.68	
		10.11
Ga. and Ala. Conference:		
Bethany		1.00
Special Offerings.		
M. B. Smith, Jr., gdn. for Whitten children	50.00	
Mrs. Dalton, support of children	12.50	
Cash item	.67	
		63.17
Total for the week		$ 150.00
Brought forward		1,522.69
Grand Total		$ 1,672.69

THE FAMILY ALTAR.

(Continued from page 12.)

which the world goes round and it cannot stop for Sunday.

The world of work, play and recreation is one continual round. One day is tied to the other with such vital relations that it must carry on. Is it all wrong? We do not believe that it is all wrong. Works of necessity must be counted as God's work. Works of good and blessing are his. One would rather turn his men loose in a good ball game on Sunday afternoon than to turn them lose midst vicious temptations of the city streets, the saloon and the brothel, and there are situations in which one or the other must be accepted.

Where shall we draw the line? It must be drawn with the individual. The work and the play of the world rests on individuals, and if we can have enough holy men who regard the day unto the Lord, in that proportion the world will take its proper place in Sabbath observance.

For individual decision, Dr. Fosdick gives us a good rule. He says, concerning right and wrong, "Whatever lifts and enriches personality in ourselves and in others is right. Whatever depresses, harms or besmirches personality in ourselves or others is wrong." And since Christ said, "The Sabbath was made for man and not man for the Sabbath," we believe that whatsoever is good for man is a measuring rule for our individual observance.

Prayer—God, save us! We are far from Thee and Thy way. May Thy will be done in earth, but especially by us. We ask for Jesus' sake.—*Amen.*

THE SUN'S PULPIT.

(Continued from page 13.)

abuse. His goodness cost Him His life. But He gave it up in order that you and I might live. He gave it with a prayer for us all upon His lips: "Father, forgive them." Do your preacher and your people insist on your attending church? Then thank God for such friends. Do they ask you to do things for yourself and God? You are fortunate on account of their faith. How closely and lovingly we are all bound together. In bringing one another to Christ we find ourselves in His benign presence, and recipients of His divine blessings. May men see our "good works" and glorify God; may God see our "faith" and reward our efforts for our neighbors and friends.

And as we gather about the holy communion table today may we remember how Jesus was also on the "front page" in old Jerusalem as He was driven like a transgressor to Calvary's heights that sin, and shame, and suffering might give place to happiness, and peace, and joy; and may we help to make ours the kind of world that will put real heroism, courage, and achievement on the front page. And indeed, today real goodness and helpfulness has a large acclaim in the hearts of the people. Faith does make the front page!

It is not too late to take an offering for Elon College. The college needs the money, and the churches need the college.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīleṣ;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

HARGRAVE.

Mrs. Martha D. (Pattie) Hargrave, 84 years of age, died at the home of her son, G. W. Hargrave, near Richmond, Feb. 4th. She had been in ill health about three years.

She is survived by a brother, John H. Harris, Wakefield, Va., four sons and three daughters, thirty-seven grandchildren and fourteen great grandchildren.

She was a faithful member of Spring Hill Church, having joined about the close of the Civil War and was its oldest member.

Funeral services and burial in Spring Hill Cemetery, the writer officiating, assisted by the Revs. L. F. Callahan, G. A. Pierce and C. E. Gerringer.

May the God of all comfort and bless the bereaved. T. FRED WRIGHT.

MEDLIN.

George H. Medlin of Epsom, N. C., was born June 15, 1855, and died Nov. 5, 1934. Age, 79 years, 4 months and 20 days. He was married to Ellen Brown on December 22, 1880 and unto this union was born six children.

He professed faith in Jesus Christ and united with Liberty (Vance) Church more than 50 years ago and remained loyal to the church until his death.

He was a member of the Board of Trustees for 25 years or more. He attended church services regularly as long as his health would permit, and contributed to the support of Elon College and various other enterprises of the church. His wife and oldest daughter preceded him in death thirteen years ago. He leaves to mourn their loss A. A. Medlin, Henderson, R. F. D. 2, W. C. Medlin, Henderson, R. F. D. 1 and Mrs. J. E. Fitts of Norfolk, Va., 27 grandchildren, and 12 great grandchildren, besides a host of friends.

Funeral services were conducted by his pastor, Rev. S. E. Madren and the body laid to rest in the church cemetery. The floral offering was beautiful. May God bless and keep his loved ones.

MRS. R. J. NEWTON.

PRITCHARD.

Mr. I. W. Pritchard, of Chapel Hill, N. C., died suddenly Sunday evening, February 17, at 7:00 P. M. Mr. Pritchard had been in bad health for quite a while but was able to be up and around and had eaten dinner with the family.

He was a great friend of Elon College, having served on the Board of Trustees for a number of years. His resignation from the Board seemed necessary because of ill health. Not only did he give his services, but he was a liberal and generous supporter of the College. The board took due recognition of Mr. Pritchard's death and conveyed its sympathies to the family, through its secretary, Dr. P. H. Fleming.

The funeral was conducted from the home in Chapel Hill February 19th at 3:00 P. M., by Rev. B. J. Howard, pastor of Damascus Christian Church, Rev. W. A. Jenkins, pastor of the University Methodist Church and Rev. Stanley C. Harrell, pastor of the First Christian Church, Durham, N. C.

The church and the college express their appreciation of the life and services of Mr. Pritchard and extend sympathy to the family.

L. E. SMITH.

GRAHAM.

Departed this life at his home, Burlington, N. C., R. F. D. No. 3, Eli Wilson Graham, aged 70 years and 3 months. He is survived by his wife and six children. Brother Graham was a member of Union Christian Church and had been for 48 years and had served the church as a deacon since 1916. He was held in high esteem and was a devoted husband and father and conscientious and faithful in the discharge of his duties to the church and as neighbor, friend and citizen. He will be sorely missed in the home, the church and the community. May the Healer of Broken hearts comfort the bereaved. The funeral services were conducted from Union Christian Church by the writer and the interment was in the church cemetery.

P. H. FLEMING.

BROWN.

Whereas, God in His Infinite Wisdom saw fit to remove from our midst on Jan. 10, 1935, Mrs. Connie Belle Brown, wife of Mr. Jimmie Brown.

We, the Lowell Christian Church desire to record our sincere appreciation of her devoted Christian life and faithful service. Be it Resolved:

First. That we bow in humble submission to Him who doeth all things well.

Second. That in the going of Belle, That our church has lost one among the best but our loss is heaven's gain.

Third. That we cherish her memory in our hearts and extend to the bereaved family our deepest sympathy in their great sorrow.

Fourth. That a copy of these resolutions be sent the family, also the Christian Sun for publication.

Respectfully,
MRS. OTIS CHASE.

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TUCK.

Mrs. Ida Apt Tuck, daughter of David and Catharine Tuck Apt, was born in Halifax County, Va., March 30, 1871 and departed this life at her home near Virgilina, Va., Monday, February 4, 1935, at the age of sixty-three years, ten mos., and five days.

When young she professed faith in Christ and united with Union Christian Church where her people have been leading members since its organization. She was educated in the public schools and So. Boston Academy and was a successful teacher for twenty-five years.

In August, 1905, she married E. C. A. Tuck of Virgilina and to them were born five sons, Apt, Canute, Max, Keith and Edgar. In 1916 she was left a widow. At this time the eldest son was ten. She faced the future with heroism and by industry and intelligent management she reared and educated her children.

Sister Tuck is survived by her five sons and one sister, Mrs. Anna Apt Hayes of Virgilina. She passed into the heavenly state of rest just as she had desired, without protracted illness.

The funeral was conducted from the home on the afternoon of February 5th, by the writer, assisted by Rev. E. R. Harris. The high esteem in which she was held in the community was evidenced by the large crowd attending and the beautiful floral designs from loved ones and friends. The burial was in the church cemetery by the side of her husband. May her sons be useful in life in keeping with the prayer and deepest desires of mother.

C. E. NEWMAN.

ASHBY.

Mrs. Cora Powel Ashby, daughter of Charlie and Ethel Powel, died in Lenoir, N. C., on January 25, 1935 after a few days' illness. She was thirty-two years of age. She leaves her husband, Harvey Ashby, whom she married in 1919, and five children. Her body was brought back to her church, Liberty, Va., where the funeral was conducted by the writer on Saturday afternoon, January 26th and the burial was in the church cemetery. Seldom have I seen a family more overwhelmed with grief at the passing of a loved one. As wife and mother she was faithful and devoted and active in religious work. May sustaining grace be given in time of sorrow and the influence of the departed live on to bless the lives of others.

C. E. NEWMAN.

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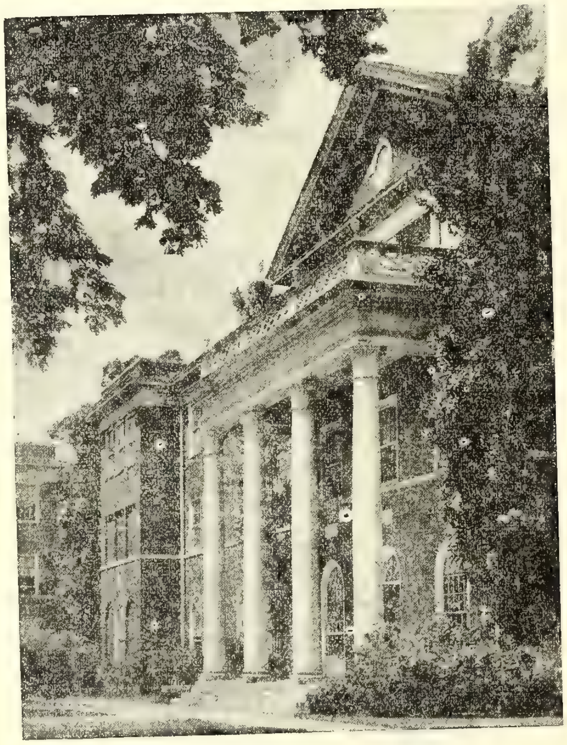

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, MARCH 7, 1935. NUMBER 10.

Maroon and Gold

•• THE SUN'S OBSERVATORY ••

The Balkans Smoke Again.—

Civil war is rampant in Greece. The war department has promised the Greek government to deliver a knock-out blow against the rebels within the next two days, but results remain to be seen. Meantime Bulgarian troops march toward the border, while Turkey is maintaining large forces in Turkish Thrace. Britain and Italy have been compelled to suspend international air service to Athens, and France has already dispatched a destroyer to the scene of action, while two cruisers are are held ready to go.

S. Clay Williams Resigns.—

S. Clay Williams, chairman of the board which succeeded Hugh S. Johnson in the direction of NRA, resigned his position on Tuesday of this week. This is the first break in the board since its appointment. The resignation was effective at the President's earliest convenience, but was accepted with the understanding that he not make his "resignation effective or retire from the work of the board for at least another two weeks." The reason given by Williams for resigning was the press of his private affairs.

Screen Standards Higher.—

If the secretary of the New York Council of the Legion of Decency is correct in his statement, there has been much improvement in the class of pictures being shown on the silver screen since the Legion began its clean-up campaign some months ago. Father Edward Roberts Moore, the secretary referred to, tells us that since last July it has been necessary to place only a mere handful of pictures under ban. He also points out that the artistic standards of the pictures produced have not suffered, and concludes that "All are happy—the producers, who feared the worst; the Legion, which sees its objective, for the time at least, attained; the public, which gets better entertainment."

Congressional Bills Provide for Church Loans.—

Among the many other bills introduced into the present Congress are two which would authorize loans to churches. One presented by Representative Ludlow of Indiana would authorize loans for "refinancing the building indebtedness of churches and other institutions for religious instruction and worship." The other bill which is substantially the same as one presented to the Seventy-Third Congress, is sponsored by Representative Cochran of Missouri, and it would authorize the Reconstruction Finance Corporation to make loans to religious organizations at not more than four per cent interest, which would "aid in financing the operation and maintenance of institutions for religious instruction and worship."

German Evangelical Church Gains.—

"The resilience of the Church of God is marvelous. The press department of the German Evangelical Church reports a striking increase in 1933, a year of great peril. In that year 7,800 people left the Church, against 48,419 in 1932 and 66,165 in 1931; but 63,815 entered it, against 4,272 in 1932 and 3,272 in 1931. There were 3,328 converts from the Roman Catholic Church against 842 in 1932; and 342 Jews were converted, although they knew, in 1933, that conversion could bring no mitigation of their situation in Germany."—*D. M. Panton in Sunday School Times.*

Endeavorers Already Making Plans.—

Already the leaders of the International Society of Christian Endeavor are making plans for their thirty-fifth annual convention, which will meet this year in Philadelphia, from July 2nd to 7th. Philadelphia is a Christian Endeavor stronghold, and there are few cities that could better entertain this convention than the City of Brotherly Love. "We Choose Christ" is the theme of the convention, and the entire program is to be built around the importance of Christian youth in building a new world. Among speakers who have already accepted invitations are: Dr. S. W. Hughes of England, Senator William E. Borah; Dr. James Kelly of Edinburgh, Scotland; Dr. Robert E. Speer; Miss Margaret Slattery of Boston; Dr. William Foulkes of Newark, N. J.; and the President of the International Society, Dr. Daniel A. Poling. The program committee is headed by Dr. Harry Thomas Stock, who is director of young people's work in the General Council of Congregational-Christian Churches.

Oliver Wendell Holmes Dies.—

On Tuesday of this week, death came to Oliver Wendell Holmes, who for 29 years was an associate justice of the Supreme Court, where he was known as the "Great Liberal." Justice Holmes was 92 years of age when he retired from the court in 1932, and notwithstanding his age was probably the most liberal justice of the entire court, often vigorously protesting the decisions of his more conservative minded associates. Before becoming a member of the Supreme Court, he was an associate justice on the bench of the Massachusetts Supreme Judicial Court for 17 years and chief justice for three years additional. He was the oldest justice to wear the robes of the higher tribunal, but was surpassed in length of service by Chief Justice John Marshall and Associate Justices Field and Harlan, each of whom served for 34 years. He was not only a champion of the people's welfare, but was an ardent supporter of the rights of the individual States, fighting contantly against the trend toward Federal control. Justice Holmes was born in Boston on March 8, 1841. He was a student in Harvard University when the War between the States ensued, and he left school just before graduating to enlist, but he received his degree later, and was only 25 years old when he obtained his diploma in law from the same university. He married Miss Fanny Dixwen of Cambridge, Mass., when he was 31. Had he lived until Friday of this week, he would have been 94 years of age.

The Corporate Conscience.—

One of the deplorable consequences of the extensive replacing of individual action and responsibility by that of corporate bodies is the decay, or displacement, of the individual conscience. Take such a matter as the sale and advertisement of liquor. Individuals who would scorn to be private purveyors of the stuff are now in many cases compelled to be participants in the traffic unless they are to withdraw altogether from what would be normal employment or normal investment, apart from the question of liquor. Humble employees in chain stores, who are personally dry in practice and conviction, have in many instances since repeal been placed in a difficult position where these stores have stocked liquors. People who had their money in what they assumed to be legitimate investment, with no thought of association with liquor, have been placed in similar situations. Westbrook Pegler, the syndicate writer, has hailed John D. Rockefeller, Jr., as one of the nation's distinguished saloon keepers, along with ex-Gov. Alfred E. Smith, because of the licensed liquor selling in Radio City and the Empire State Building. The extent of whiskey advertising in newspapers and magazines is appalling and must be a bitter dose for editors and journalists who have any spark of idealism and sincerity, considering what they wrote against liquor in pre-Prohibition days. Probably the individual in many instances is a victim of corporate action, where individual opinion and protest are in vain. It is sad to see some of our foremost and best magazines, from which one might have expected better things, helping to advertise and further the liquor evil. Fortunately, there are great and splendid exceptions. There are formerly dry papers, like the *Springfield Republican,* that are true to their convictions; one vigorous anti-Prohibition paper, the Chicago *Daily News,* confirms its profession of adherence to temperance by consistently refusing liquor ads; radical papers, like the *Nation* and the *New Republic,* are free from the blight; and labor papers, in general, so far as we know, are carrying no liquor ads. It is the respectable big business corporations that give the least evidence of either enlightenment or conscience in doing anything to curb or limit the liquor evil. Apparently they are all too ready to share in the business if profit is to be had.—*Advance.*

NOTES-PERSONALS

News from the Churches.

The neighbors and friends of Mrs. J. O. Atkinson surprised her with a delightful birthday party Monday evening.

In this week's issue a series or articles on "Stewardship," by Dr. W. H. Denison of Dayton, Ohio, begins. The reading of this and the articles that are to follow is urged.

A letter from Dr. Atkinson states that he has gained fourteen pounds in weight, and here is hoping that he has gained twice that much in strength and that he may soon be able to return to his tasks.

Mrs. W. M. Jay, the wife of Dr. Jay, pastor of our Holland Church, continues to improve. She is recovering nicely from a major operation. Dr. and Mrs. Jay have the prayers of the church and of their friends.

Rev. R. A. Whitten, pastor of our Portsmouth Church, is working for the College among the churches of Eastern Virginia. Any help or consideration given Mr. Whitten by pastors and friends of the College will be greatly appreciated.

Our last Convention at Suffolk voted that our churches be requested to continue its custom of observing March, April, May and June as Mission period. A most fitting custom, and seasonable, too, as this covers the period of new born life and of the resurrection of our Lord.

Rev. Mr. Eaton, rector of the Episcopal Church in Burlington, spoke at chapel services Friday morning. Mr. Eaton gave an interesting account of the Oxford Movement. He has been asked to return and tell the students more about this intensely religious organization and its work.

The second issue of the Maroon and Gold, sponsored by the Alumni, makes its appearance this week. Congratulations go to M. L. Patrick, representing the Alumni Association, and Bill Cooper, representing the student body, as editor-in-chief. The paper presents a most pleasing appearance.

Dr. E. L. Moffitt, a former president of Elon College and now a citizen of the town of Elon College, left last Thursday morning for Atlanta, Ga., to attend a meeting of the underwriters of the Prudential Life Insurance Company. The trip was given Dr. Moffitt by the company as partial expression of its appreciation of the splendid work that Dr. Moffitt has done during the past year.

A number of our churches are endeavoring to launch the Belmont Plan as an expression of Christian Stewardship on the part of their people. The Belmont Plan is nothing more than tithing, but it provides for at least a thirteen-week trial on the part of the individual giver and worshipper. The plan is heartily commended to every church; and if you are interested, write to The Christian Sun office at Elon College and full information will be furnished.

There are four features of The Christian Sun that, we are persuaded, measure up to the best to be found in any of our church papers. We refer to the sermon page by Dr. J. G. Truitt, the Family Altar page by Chaplain Rountree, The Sunday School Comment by Rev. H. S. Hardcastle, and the Christian Endeavor Comment by Rev. F. C. Lester. We doubt if either of these faithfuls have any idea of the spiritual comfort, strength and joy they carry each week into the homes and hearts of Sun readers, especially those readers who, by age or infirmity, are shut in.

THE POSITIVE ELEMENT.

An old friend declares the first thing he can remember his mother saying to him was the word "don't." He said, "The first thing I learned at school was don't. The first thing I remember hearing at Sunday school and at church was don't. Those teachers said don't swear, don't lie, don't fight, don't cheat, don't rob birds' nests, don't, don't. I was taught not to do wrong and when Sam Jones published that book, *Quit Your Meanness,* I thought the big thing in life was negative. But I have learned better now and know the positive element in life counts for more than the negative."

Don'ts may keep you out of the ditch and off the grass, but they will never help you climb the hill. It is important to learn what things are poison so that we can avoid them; but wholesome food is what will keep us alive. My friend said, "When I was a boy, the school-teacher wrote ten rules on the blackboard, and the first week of school he read these ten rules to us every morning. Johnny listened and said, 'I can keep every one of them. They are all don'ts.' "

Now it is true that hundreds of people can recite a whole mile of things that they do not do: They do not swear, steal, fight, dance, drink liquor, play cards, break the Sabbath, and so forth. All negative! Doubtless they are to be commended for not doing any of these things, but what have they done to build their own lives? What have they done to bring the Spirit of God into the hearts of men? To build the Kingdom of God on earth? We want them to minister to the needs of humanity and thus fulfill the law of Christ. We have preached that it is what you believe, and what you do *not* do, that makes you Christian. But it is what we *do* that makes us Christian. A man might believe in the virgin birth, believe the Bible is infallible, and believe the Nicene Creed, and still be less than a Christian. Perhaps that is why Jesus stressed none of these things, but said, "Ye are my friends if ye keep my commandments."

Jesus did not give us a long string of don'ts to observe that we may become Christian. He stressed the positive element of life. The five foolish virgins had failed to take oil in their vessels. The wicked and slothful servant had failed to lend his money for interest. But the Good Samaritan poured oil and wine into the wounds and then bound them up and put the wounded man on his horse and took him to the hotel and nursed him all night and left money to take care of him saying, "If this is not enough I will pay you when I come back." Jesus put this Samaritan above the priest and Levite who did nothing to relieve the poor wounded man. Nothing said about faith, ceremony, don'ts. It was what the Samaritan *did* that made Jesus say to the lawyer: "Go thou and do likewise."

When Jesus painted the picture, he flung it out in the sky so that all could see it and take warning. When the king was on his throne and all nations were assembled before him he separated the sheep from the goats and put the sheep on the right hand and the goats on the left hand.

Now what we are concerned about is, What makes a man a sheep? What makes him a goat? Some would answer faith, and some ceremony. Others would say church membership, and some would say experience—You must be born again.

But, Jesus Christ, the Son of God, said it was good deeds. Whe he invited those on the right hand to come into his kingdom they asked, "Why?" He replied: "I was hungry and ye fed me, I was thirsty and ye gave me to drink, I was naked and ye clothed me, I was sick and ye ministered unto me, I was in prison and ye visited me." They said, "When, Lord?" And He said, "Inasmuch as ye did it to the least of these ye did it to me. Enter thou into the joys of thy Lord." He said to the goats, "Depart into hell," and they said, "Why? We have done no wrong." But Jesus said, "You failed to do good." It is the positive element in life that makes men rich, scholars, saints. Life is expended and deepened by doing good deeds. Men rise in religion and goodness as they pour themselves out in service to their fellowmen.—*George Dillard Lessley in Christian-Evangelist.*

A CHRISTIAN'S IDEALS.

1. To be evangelistic and universal as Jesus; to recognize the divine kinship of all men; to share increasingly in the program of world missions; to help reconcile all men to God.

2. To be as international as Jesus; to do everything possible to promote world brotherhood; to urge full cooperation with the World Court and League of Nations; to advocate continued disarmament; to oppose militarism and plant world peace concepts; to stand for peace through its nonparticipation in war.

3. To be, racially, as color blind as Jesus; to estimate men by their moral fiber and not their skin; to practice nondiscrimination in inter-racial relationships; to exterminate race prejudice.

4. To be as individual and fearless as Jesus; to be law-abiding though not obsequious to the Stephen Decatur code; to uphold the freedom of conscience; to repudiate the taxation of a vice—the liquor traffic.

5. To be as nonpartisan and socialistic as Jesus; to vote for men and not for political machines and to protest the exploitation of labor, capitalistic monopoly, profiteering, and economic imperialism and injustice; to fight poverty and disease.

6. To be as passionate for Christian unity as Jesus; to support the church and vindicate its legal separation from the state; to back by Brotherhood's program but without denominational provincialism; to recognize the equality of all Christians before God.

7. To be as sincere as Jesus; to be honest with God; with my fellowmen, and with myself; to speak the truth at all times; to be as pure and unpretentious.

8. To be as sweet and loving as Jesus; to forgive my enemies and debtors; to practice nonretaliation; to be sympathetic with sinners though intolerant toward evil; to love all men.—*George Earle Owen in Christian Evangelist.*

YANKEE HENS IN CHINA.

When "Jim" Hunter sailed back to China recently he took along some White Leghorns, Rhode Island Reds and Barred Rocks, to cross with Chinese chickens. Result—greatly increased laying power. The Tunghsien Rural Service Center where Mr. Hunter works hopes to develop an egg cooperative market next year. Hogs, too, have their day and the cholera resisting powers of the Chinese porker is being tested. Tunghsien Rural Service Center experiments, also, in fruit raising and seed selection.

RECEIPTS ON THE COLLEGE CAMPAIGN.

THROUGH MARCH 2ND.

	Quota	Received
Eastern North Carolina Conference:		
Auburn	$ 46.00	$ 1.75
Bethel	24.00	2.30
Catawba Springs	54.00	32.00
Fuller's Chapel	36.00	.75
Henderson	60.00	3.69
Lebanon	18.00	.71
Liberty-Vance	149.40	56.59
Morrisville	9.00	.42
Mt. Auburn	60.00	61.57
Piney Plains	45.00	13.80
Sanford	54.00	1.00
Wake Chapel	96.00	77.60
Wentworth	30.00	15.05
Youngsville	21.20	1.00
Total	$ 702.60	$ 268.23
Western North Carolina Conference:		
Big Oak	89.00	.35
Biscoe	29.50	3.00
Burlington	480.00	224.38
Ether	47.50	9.00
Flint Hill	16.50	2.38
Liberty	14.00	2.54
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Total	$ 873.00	$ 245.29
North Carolina and Virginia Conferences		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Concord	40.00	30.75
Durham	460.00	11.42
Elon College	320.00	29.00
First, Greensboro	400.00	62.42
Greensboro, Palm St.	88.00	16.10
Happy Home	68.00	9.79
Hebron	48.00	3.70
Hines Chapel	88.00	31.01
Long's Chapel	48.00	.59
Lynchburg	48.00	2.73
Monticello	40.00	3.00
Mt. Bethel	48.00	6.31
Mt. Zion	48.00	14.00
New Lebanon	56.00	3.00
Pleasant Grove	88.00	1.36
Pleasant Ridge	48.00	4.00
Reidsville	132.00	39.00
Union (N. C.)	68.00	36.79
Union (Va.)	88.00	10.00
Total	$2,340.00	$ 320.30
Eastern Virginia Conference:		
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	5.16
Christian Temple, Norfolk	550.00	25.00
Cypress Chapel	100.00	5.40
Dendron	15.00	22.11
First, Portsmouth	150.00	3.00
First, Richmond	100.00	3.15
Franklin	192.00	5.00
Holland	191.00	180.30
Holy Neck	150.00	14.54
Liberty Spring	150.00	4.50
New Lebanon	30.00	2.50
Newport News	185.00	7.34
Rosemont	175.00	27.21
South Norfolk	170.00	6.91
Spring Hill	30.00	4.30
Suffolk	987.00	29.98
Wakefield	53.00	2.00
Waverly	195.00	3.60
Windsor	85.00	48.87
Total	$3,743.00	$ 402.87
Virginia Valley Conference:		
Antioch	45.50	19.21
Bethel	70.00	2.00
Leaksville	84.00	1.84
Linville	77.00	3.43
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Newport	78.00	1.18
Timber Ridge	108.50	1.10
Whistler's Chapel	42.00	.51
Winchester	105.00	1.31
Wood's Chapel	63.00	1.00
Total	$ 818.00	$ 37.39
Grand Total	$8,476.60	$1,274.08

L. E. SMITH, *President.*

HISTORY OF BEREA (NORFOLK) CHRISTIAN CHURCH.

I read in last week's SUN a history of Berea (Nansemond County), by our historian, Mr. W. E. Mac Clenny. Since reading that history, I have been thinking that probably your readers would like to have the history of another Berea Church within the bounds of the Eastern Virginia Christian Conference. Well, I wish to say that our Berea was at first, or in the beginning, a Methodist Protestant Church. Its construction started in 1854, but was not fully completed, so they could enter in for worship until 1859. The building cost twenty-two hundred dollars. During the Civil War the Yankees encamped at Great Bridge, pillaged the grounds around the church, and entered the church and so molested its furnishings that much damage was done. This so discouraged the membership, that it seemed difficult for them to get together again as a church, but in the early part of the year 1871, they began to consider the importance of transferring their church and the ground annexed thereto and themselves to the Christian denomination. So on the 15th of August, 1871, they came together in a body and got in touch with Rev. J. N. Manning, called him to the chair, and made known to him their desires and enquired the way whereby they might be admitted to the Christian denomination.

Rev. Manning outlined the principles of the Christian Church, to which they all heartily agreed to accept. He then proceeded to prepare the proper documents to have the property entered into the circuit court of Norfolk County. Also he presented their claims for admission in the Conference that fall. He served the church one year as pastor and was followed by Rev. R. C. Tuck. This fall we will have been in the Christian denomination sixty-four years. We had 31 members, 14 men and 17 women at the time of the transfer. We now have two hundred and nine. Since we have been Christians, we have taken in five hundred and ninety-four. We have had three secretaries. First, was Bro. S. J. Nichols, who served nine years; next was Bro. Willis Hall, who also served nine years and the third was the writer of these notes, chosen the first week in January, 1889, having been serving my church as secretary for forty-six years the first week in last month.

We have been served by sixteen pastors, as follows: Rev. J. T. Manning, Rev. R. C. Tuck, Rev. H. H. Butler, Rev. J. T. Kitchen, Dr. J. Pressley Barrett, Dr. W. S. Long, Rev. M. W. Butler, Rev. M. P. Porter, Rev. J. W. Harrell, Rev. H. E. Rountree, Rev. G. O. Lankford, Rev. W. C. Hook, Rev. B. F. Black, Rev. J. F. Morgan, Rev. Arthur H. Stainback, and our present pastor, Rev. Joe French.

M. W. HOLLOWELL, *Sec'y.*

THE KINGDOM OF GOD AND MONEY.

Figures have been published that should cause Americans to stop and think and seek to change the trend of the times. In 1927—during years of unprecedented prosperity — $680,000,000 were spent by the United States Government to prepare for war with our neighbors, while $833,000,000 was used in religious and philanthropic activity. In 1933, when depression had gained almost a strangle hold, we increased the amount spent directly on the Army, Navy and air force to $788,000,000 (an increase of $100,000,000 or 15%), while benevolences had shrunk to $550,000,000, a decrease of nearly $300,000,000, or 60%. In the thirty-three years between 1900 and 1933 the Federal Government expenses increased from half a billion dollars to five billion a year, or $13,700,000 a day. War and Navy expenses increased from about $400,000,000 to over two billion a year—a fivefold increase; while all gifts to benevolences were not even doubled. The population of the country increased fifty per cent in the same period. Do not Christians need to rededicate to God and His service themselves and their possessions —of which they are only trustees? The need for Christian benevolence at home and abroad was never greater. Many wish they had given away what they have lost in the past five years!

But the United States is still the richest country in the world—in assets, in average income, in comforts and in the average scale of living. Government officials now talk in billions of dollars now where they used to ask millions for public appropriations. Americans talk poverty and over twenty-five million people are dependent on the Government payrolls—either as employees, pensioners or recipients of the dole. Taxes are being increased to pay these growing expenses—and the end is not yet. In the meantime pastors, missionaries and other Christian workers as well as teachers and other professional workers, trades people, clerks and most employees in industry see their income decrease, while taxes and expenses increase—and there is, humanly speaking, no relief in sight. Consequently gifts to church work, missions and other benevolences decrease, and the work of God—meaning the work He wishes done for underprivileged men and women—suffers.

But there is no lack of money in America, if we can judge by the amount spent on amusements, theatre, sports, cosmetics, tobacco, strong drink, pleasure automobiles, and fiction. The phases of life that most deeply interest even serious minded folk are revealed by a questionnaire recently sent out by the National Economic League. The answers show that by far the largest number of voters are most interested in politics, taxes, monetary policies and administration measures; next in order come how to combat organized crime, the administration of justice, international affairs, world peace and national defense, economic and industrial problems (including unemployment). Then follow problems of transportation, public utilities and the conservation and use of national resources; housing, mortgage relief, public health and education. Religion and philanthropy as such have no place in this list of subjects most occupying public attention. May not this be the cause of our distress and the reason why the incomes of practically all religious and philanthropic agencies have fallen off even more rapidly and extensively than private incomes? Jesus Christ, who knows mankind and the laws of the universe, has given us the solution of the problem when He said: "Seek ye first the Kingdom (the recognition of the sovereignty) of God and His righteousness and all these things (necessary for our material welfare) will be added unto you."—*Missionary Review.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

PINE AND PALM.

(Editorial Correspondence.)

Florida Sanitarium,
Orlando, Florida.

"And Jehovah God planted a garden in Eden . . . and out of the Ground Jehovah God made to grow every tree that is pleasant to thy sight." Now, that was a garden. So comely and striking was it that when we to this day want to describe a glorious view, any earthly paradise, we speak of it as Eden—the very symbol and synonym of this beautiful God's garden had trees in it—trees that grew and stood and had measure and might and majesty in them. How different indeed, from the gardens we frail mortals plant.

Our gardens—well, we plant them this week, onions, and garlic and cabbages and petunias and pansies and posies, expect them to spring up next week, come to bloom and fruitage the next—and then they wilter and pass out—and our garden is again bare, or but a memory—or a mockery.

God's garden is not so. He planted trees in Eden, and if we are to have an Eden we must have trees.

Out from the porch on which I look and live these days, the same Jehovah God has planted a garden of pine and palm, some fifty of each happily blended in the mellow, velvety soil of this spreading lawn. Now reader, I say it in all candor, if a pine tree cannot put courage into your soul, iron into your blood and hope into your heart, you are a cringing coward and a hopeless weakling. And if a palm doesn't bring rejoicing to your drooping spirit and vigor and victory to your mortal body, you are a helpless inbecile and there is no balm in Gilead for you. It is a fact so created and ordained of God for man's good and happiness. Why, look! The prophet Isaiah knew this and writes of it: "I will set in the desert the fir-tree, the pine and the box-tree together that they (we) may see, and know and consider and understand that the hand of Jehovah hath done this, and the Holy One of Israel hath created is." (Isa. 41:20.) Now there you are. The Holy One of Israel hath created, planted and made to grow there pines for our strength and these palms for our rejoicing that as we look upon them we may know of a truth that God is good and God is near—and God is blessed and clothes Himself in bounty, beauty and gladness forever.

Reader, you should just come with me and behold and consider my fifty strong, stately, stalwart pines. Oh! but they are a heartening, happy, wholesome troup to look upon. Some of them two, some of them three feet in diameter at the base, rising, as they gracefully taper, to a height of forty to fifty feet before a limb or branch marks or mars their lovely, steel-carved trunk. And then they adorn themselves, their long-leafed wavy branches, with veils and head-dress of deep, transparent green, and absolutely dominate, while they lovingly protect the fragile, up-looking, happy palms and plants of a smaller breed about them.

The pine is our most courageous tree. You simply can't put it out of commission—unless your wielded axe fells it and a consuming fire burns it to ashes. Why, whack its face, hack its body, disfigure its complexion with a cruel blade, and almost immediately it exudes from its own smitten body the most healthful of all curatives, and antiseptics, its own turpentine, and with invisible hands spreads it over its wounds and without quarrel or complaint, makes the bruised place harder and healthier than it was before the wound was inflicted.

But I am thinking now, most of all, about the storms, winds, tornadoes these strong giants of mine have defied and withstood these fifty or more years of their existence. No, Sir, when they were attacked they did not run to cover or call from help from without. They just stood there in their God-given strength and inherent power and literally rejoiced in the conflict as they sent their roots deeper and ever deeper into the sustaining soil beneath them. In winter they wear their garb of green and greet with gladness the chill of frost; and in summer they smile in fainter and fairer green in the rays of burning sun. In flood they drink to their living content, in time of drought they wave their sprigs and leaves of glad green to all the parched earth about and bids other trees and plants and mankind to be glad and look with hope for refreshing showers that God will give in His good time.

And so when our inspired writers of the Holy Bible wanted to employ the highest and holiest symbols of things about us they chose the tree—most often the pine or the palm or both. What in Holy writ is more beautiful than this. "He [the righteous man who will not have fellowship with scoffers and sinners] shall be like a tree planted by the rivers of water, that bringeth forth its fruit in season, whose leaf also doth not wither and whatsoever he doeth shall prosper." (Psalm 1:3.)

Genesis opens with trees growing in Eden to make of that garden a paradise. When our Saviour was making His triumphal entry into Jerusalem to be hailed as King, "They took branches of palm-trees, and went forth to meet Him and cried Hosanna: Blessed is the King of Israel that cometh in the name of the Lord." (Jno. 12:13.)

And when John the Revelator counted to give us an unfading picture of God and glory wrote: "And he showed me a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb. And on this side of the river and on that was the tree of life . . . and the leaves of the tree were for the healing of the nations." (Rev. 22:2.)

And so here we are; these stately, evergreen, heaven-looking pines, and these wavy, gracious, ever-happy palms, blending their strength and telling their story of hope and health, vim and vigor, courage and happiness, issuing their daily charge and challenge to Dr. Rowland and me to get well, be strong, look up, have faith, take courage, and the skill of your physicians, the faithfulness of your nurses, the gladness of your "sunshine parlor" and the prayers of your friends—will not, cannot fail you— and you shall yet live in God's good time and strength to do your work and finish the task for which He gave you to the world.

"O Thou, who made so wondrous fair
This thrilling, my tree,
Because its every hour is lived
An offering unto Thee.

"Oh! take me, root and branch and all,
(The years go on apace)
Grow up in me that radiant life
That shines, Lord, from Thy face."

J. O. A.

MARCH, APRIL, MAY, JUNE.

If ever this world needed the church that need is now. And if ever the church had an opportunity to make a contribution to the world that time is now. The church needs a spiritual awakening and for this the world is hungry. Benevolence is not enough. Kindness is not enough. Supplying bread and meat and clothing for physical needs are not enough. The need of the soul is preeminent and spiritual food is essential.

The church is something more than a civic society, a club, or a fraternal order. Jesus the Christ founded the church that the world might find and have salvation, not of body or mind only, but of soul and spirit.

We need not fool ourselves. Our problems at present are more than economic, social or civil: they are problems of the soul.

Our Congregational-Christian Churches have set aside March, April, May, and June as a period in which the church may face its spiritual problems, supply especially soul food for the spiritually hungry. In these four months we want to think especially, not how through a complacent benevolent attitude we may care for bodily needs, but through spiritual attitude, activity and preaching, we may care for the sin-sick, perishing souls of men and women. Only the Gospel of the Son of God can supply this need. Evangelism is the personal touch and reach, missions the sending out—reaching touch and saving power.

We cannot believe that any pastor who cares for the spiritual welfare of his people, and of the world will neglect this period, fail this opportunity or be indifferent to this challenge: "Go ye into all the world" still rings out from our Saviour's anxious heart, and constitutes the challenge to the world now, a world in need, a world that is soul-sick and hungry for the gospel of our Lord. Shall we give them to eat, or shall one be indifferent to their call and thus famish our own souls?

March, April, May, June, time of awakening. What shall our answer be?

J. O. A.

THINGS SPIRITUAL.

In recent days, we have heard much about the world and its needs. The ills of the world have been amplified. It requires no philosopher nor logican to convince the public that something is wrong with the world. There are plenty to diagnose but physicians to heal appear to be scarce. One contends that the ills of the world may be healed by an abundant flow of material values, that if people had plenty of money, evils of the world would disappear. Certain forces seem to be diligent in this direction. The fact of the matter is that evil is accentuated with an abundance of wealth.

It perhaps would be good if we would stop for a moment and think reflectively and constructively about the things of the spirit. The flesh is classed with the world. Paul said, "They that are after the flesh do mind the things of the flesh, but they that are after the spirit the things of the spirit; for to be carnally-minded is death, but to be spiritually-minded is life and peace." It may be difficult, however, to determine just what is spiritual. There are those who think to be spiritual means to be intensely emotional. There are others who think that to be spiritual means to be outwardly commendable; but, fortunately, the scriptures have been plain in defining the spiritual.

The spiritual is determined in terms of the fruitage of the individual life. Among the fruits of the spirit may be found meekness, gentleness, patience, long-suffering, love, sacrifice. These were the characteristics of Christ—hating sin but loving men, looking beyond them always with great compassion, forgiving those who had sinned, blessing those who had cursed, and lifting up those who had fallen. We are living in the reign of the Spirit; and if he could fill the hearts of His people and possess His church, he would be able to transform the world and renew the minds and hearts of those who today are far from Him. In our thinking, serving, and praying, let us emphasize the spiritual, and the fleshly and the worldly will be taken care of by Him Who is with all in all. L. E. S.

CONSECRATION.

We talk and sing about consecration rather freely. Seldom do the requirements of consecration impress themselves upon us. To be consecrated to the cause of Christ means absolute abandon to things contrary to His will and complete accord with the requirements of His gospel. To be consecrated to Christ means to be set apart according to His will in mind, in thought, and in deed. If we give ourselves to Christ, all that we have and are must be at His command and not to our wills.

Under the Mosaic Law, the first-born of every Hebrew home was consecrated to God—given over to Him for the service of the Kingdom and for the accomplishing of the will of God among men. When Samuel was born, his mother, Hannah, out of the gratitude of her heart and with a desire to please God, consecrated Samuel for the service of the Kingdom. Samuel belonged to the Lord and was thenceforth to be His servant without reservation. Under the Mosaic Law, not only did individuals consecrate themselves and their children, but at times they consecrated their lands and cattle to the Lord, setting apart the increase of the same for the glory of the Father. The servants of God in the past apparently rejoiced in the privileges of consecration.

An evident need of the church today is a greater number of genuine and consecrated souls among its fellowship—individuals who are willing to forego personal wishes, sacrifice personal ambitions for the interest of the Kingdom and the salvation of those who have not experienced a change of heart and of life. The Kingdom of God is in the earth. The task of the church is unfinished. The Kingdom will come in its fullness to the extent that those who represent the same are willing to consecrate themselves to turn from the world with its allurements to Christ with His commands.

This is the season of the year in which the church should consecrate itself definitely to achieve the high purpose of God in planting His Kingdom in the hearts of men. God is always near. In these recurring seasons that remind us of the passion, the suffering, and the death of our Lord, our devotions to Him should likewise be increased and our passion for the lost should be greatly accentuated. Let us be much in prayer and diligent in service that the lost may be found and the indifferent may be saved.

L. E. S.

THE WORLD PASSETH AWAY.

At an advanced age, the "Beloved Apostle," having an experience with the world and the Kingdom—seeing the one against the other—declared, "The world passeth away and the lust therefor, but he that doeth the will of God abideth forever." He had seen the values of the world rise and fall. He had heard the claims of the world and had observed that they came to nought. He had experienced the values of the spirit and had listened to the promises of God. Out of his own experience he could witness that that things of the spirit endureth. Not only had they endured, but they had grown richer as time had passed.

Standing toward the sunset of life, looking back over yesterday, renewing his experiences, he declared, "The world passeth away." Casting his eyes toward the future from the vantage ground where he stood, he caught a new glimpse of the things of the Kingdom. Things spiritual had a new meaning to him. They stood in a new relation. They possessed a greater value. He knew how fleeting the things of the world were. He knew how abiding the things of God were. Joyously, he exclaimed, "The world passeth away, but the spirit endureth."

In the richness of our own experiences, we are forced to the same conclusion. Yet, how foolish we are! We give the most of our time and energy in the interest of the world. We think but little about the things of God. Daily, we see evidences of the truthfulness of the declaration of the Apostle. Houses, lands, and money slip away. Material values come to nought. The flesh perishes, decays, and is no more. Truly, the world passeth and is constantly passing away. But, with equal assurance, they that doeth the will of God abideth not only today, but henceforth and forever more. Let us turn from the world, with its disappointments and disillusionments, to the kingdom with its inheritance and its riches! L. E. S.

THE SOUTHEAST CONVENTION.

Raleigh, N. C., April 30th, May 1st-2nd.

The interest in this Convention is widening and deepening among our church leaders here in the South. Our ministers feel the imperative need of a more adequate program for the work we are seeking to do. Letters are coming every day to the office of the church in Raleigh expressing not only the needs but the hope for a more vital program in the days to come.

Rev. Alfred W. Hurst of Pilgrim Church, Chattanooga, has contributed some very valuable suggestions. Two of the paragraphs in his letter are quoted in full. Two other paragraphs on the opportunities for cooperation with the Protestant churches and the opportunity for inter-racial effort will be considered in the meetings of the Convention.

"My parish needs a wider interest in the world-wide program of the church, a thrilling sense of being part of a glove-encircling fellowship of souls who are devoted to the building of the Kingdom of God on earth. My parish needs men who are willing to devote their time and ability to the service of the church and as leadedrs in the church's activities. My parish needs a greater sense of loyalty to the church, their church, the church of which they are members, a feeling that their churc needs them if it is to fulfil its mission, a feeling, indeed, that they are the church! We need men who are willing to grapple with the staggering problems of our age in terms of the gospel of Christ. We need a technique for generous financing of the church without making the appeal a legalistic one in terms of legalistic tithing. Our women should be released from so much money-making activity for a broader program of education and religious motivation and helpfulness. We need suggestions on how to build a strong church school in a down-town when children and young people are inclined to attend their community Sunday School of the Baptist or Presbyterian or Methodist orthodox brand in company with their day-school chums. Should we seek to discourage this? If not, are we to consider that our main service is to be in the field of adult education?"

"The membership of my church is not large enough to finance adequately a modern church program in a city. Would it be feasible to federate or merge with a church of another denomination if that local church were liberal in its outlook and program? Perhaps we have outgrown the emphasis on numerical growth in church membership but I find you can't accomplish much unless you have a sizeable group to lead and building a church in the South without resort to the revival method is discouragingly slow. Last year we received 26 new members and 'I'm telling you' it took a lot of hard work to do it. Can we do as well this year and in the years ahead? I wish someone would tell me how it can be done. An annual increase of 25 new members would require ten years to build up a membership of 500 which is the least any city church should have if it would finance and 'man' an adequate program."

Another important letter received was from Collegeside Church, Nashville, Tenn., Dr. A. D. Beittel, minister. Let me quote some sentences fro mthis letter: "I am hoping that it will be possible for me to participate in this Convention and to bring with me one or two delegates from Nashville. Following the lead of your questions, I think any Conference of this kind should be planned with the unsettled social situation prominently in mind. Our conference will not be realistic unless we face our problems against the background of strikes, lynchings, building of armaments, threats of war, etc. I think the seriousness of the present world situation provides the church with an unusual opportunity if the facts of the present situation are faced realistically."

We want Dr. Beittel to be with us. Our Christian churches must face the truth. The communications that are being received from all over the South will be kept together and turned over to our Superintendent. The knowledge that these letters contain will be made use of in discussion during the Convention. In the meantime letters are going out to all our ministers in North Carolina and Virginia. J. E. Kirbye.

CONTRIBUTIONS

SUFFOLK LETTER.

Do you ever go "window shopping?" Certainly. Without money and without price, one may look at all the new merchandise on display, and make plans for the future. This gives one a fresh outlook on life. Every person needs to be refreshed by the inspiration of a new vision.

In the evening time, when the stars are keeping vigil and the lights are burning dimly, it is interesting to sit quietly and review the events of the day, with the question, "What have I seen today?" And this hour of musing, while the fire burns in the open grate, leads one to ask many questions. One may ask: "Where have I been? What have I been looking for? What did I see within myself? Do I see myself as I am? What is my outlook on life?"

Everything depends upon the "inlook" as well as the "outlook." One should go "window shopping" within the secret recesses of one's own heart and soul. In these busy days, when there is an increasing urge to concentrate our efforts upon "getting" and "getting along," one does not find it easy to look intently upon the inner life, to discover spiritual needs and find a way of larger spiritual life. The past has hung many pictures and dreams upon the walls of the imaginative mind. It is something of a challenge to unfold this record and make a study of its contribution to conduct and character.

However, the "outlook" gives fascination to "window shopping". Looking at the new goods in the show windows and in the stores, one's attention may be attracted by one article. Afterwards memory reproduces the picture and creates a desire to return and purchase the merchandise. Merchants usually do not sell goods when they have an "opening evening." People are invited to see the latest styles in the new goods to be sold later. Business men appreciate the value of having people "look at" their merchandise. Show windows and all other forms of advertising are based upon the principle that a desire and a purpose may be created by making a thing attractive to the eye.

Now, dear reader, this is not a plea for you to go out window shopping, in search of a new hat, suit or dress. That matter will take care of itself. However, there are many windows—places of interest—waiting for your inspection. Think of the departments of your local church; the Sunday school, the Missionary Societies, the Work of the Young People ,the preaching services, the poor and needy who should be visited. There is an opportunity for every church member to seek new inspiration for the spiritual conquests of life; and the people who go out looking for opportunity, will find rich treasures waiting for their faith and devotion. Too often valuable time is lost looking for exceptional bargains in material values; while the great unmeasured heights of heavenly character are neglected and despised.

This is a great day for people who will look for opportunity. The day of dreaming is not passed. The present is rich in outlook and prospect. The joy-killer is always in the midst of people who seek to look unto the hills for their help. When the leaders of youth point to Washington at Mt. Vernon; Robert E. Lee at the head of the Confederacy and at Lexington, Virginia; Lincoln the rail-splitter in the White House; Thomas A. Edison lighting the world; and hundreds of other heroes in shop, studio, office, state and nation who have looked out to be inspired by the challenge of so-called insurmountable difficulties, our young people should remember that there are many more worlds to be conquered. The world is waiting for adventurour youth and tenacions age to inspire faith in the future. Civilization is not dead. The church is alive. The church should go shopping for future conquests in the name of Jesus of Nazareth. Will you join the forward march?

I. W. JOHNSON.

HOLLAND CHURCH RAISES ITS QUOTA

Through the invitation of Dr. William Jay, pastor of the Holland Church, the writer was privileged to spend the week end with the good people of Holland. Saturday afternoon was given over to personal visitation, giving interested individuals information regarding the college and her needs. Sunday morning, I had the privilege of preaching to the Holland congregation, at which time an offering for the college was received. The afternoon and part of the evening were likewise spent in Holland community. The people received me cordially and manifested a genuine interest in the college. All seemed delighted with the evident progress of the college.

As a result of our efforts and of the great interest of the Holland Church in the college, the entire quota was raised in cash and subscriptions. The church as a whole manifested its interest by voting $100 out of the benevolent treasury for the college. Additional amounts contributed by individuals in cash and pledges amounted to $101. The church's quota was $191. This is certainly commendable and greatly encourages the ones of us who bear the responsibilities at the college.

The Holland church set a good example for other churches. Since the college is to share in the benevolent fund, it would be well for the churches who have benevolent funds to vote a part of the same to the college now. The college is to receive 40 per cent of the money sent to conference. To make this payment in advance would greatly assist us in our program now. We have been able to balance our budget to date, but we will be utterly dependent upon the churches and their support for the remainder of the year. We need your assistance. Please do not disappoint us.

It was indeed a pleasure to visit the Holland Church again, to be with Dr. Jay and his good people, and to receive the encouragement that they always give. This is to express to all who had a part in the magnificent achievement the college's gratitude and my own personal appreciation.

L. E. SMITH.

PORTSMOUTH CHURCH CAMPAIGN.

Rev. R. A. Whitten, pastor of the Portsmouth Church, has agreed to help other churches of the Eastern Virginia Conference in raising their quotas for the college. The writer will greatly appreciate any courtesy shown or help given Bro. Whitten by the pastors and churches of the Conference. The college is greatly in need of financial assistance at this time. Contributions may be made any time during the months of March, April or May. Brother Whitten's church has very generously granted him the privilege of assisting in the college campaign.

Brother Whitten and some of his people suggested that I personally visit the members of the Portsmouth Church and raise the amount that the church is expected to contribute. I had the privilege of spending Monday afternoon and a part of Monday evening with the Portsmouth people. All visited manifested an unusual interest in the church and in the college as the church's institution; and with but few exceptions, I received a generous pledge for the college. $120 was received in cash and pledges. The quota for the Portsmouth Church is $150. I am sure that the full quota for the Portsmouth Church will be raised without difficulty. I wish to express the college's gratitude and my own personal appreciation to Brother Whitten and his people for the cordial reception and the generous gifts received for the college.

L. E. SMITH.

CO-OPERATION.

For many years we have carried on a great missionary enterprise in Columbia, S. C. Our little church was built on a side hill, four blocks from the governor's mansion on the one side and about six blocks from the state prison on the other.

The people of the neighborhood were workmen in the mills hard by. None were rich. All were trying to make a living by honest, hard work. With little to encourage them, none continued long in the school room. Few were educated. All were needy. Some were bad, some good. Some were victims of alcoholic drinks and were slaves to liquor. Some beat their wives and children. Some were kind and tried hard to be followers of the friend of all men, even Jesus.

Our Extension Boards long ago saw that this was a purely missionary piece of work—no chance to build a strong church and little opportunity to branch out into a better location. The *people* could not be moved. And they needed us.

During the last three years Rev. Florence L. Squires has given her life to the great task of saving mankind in this neighborhood. The story cannot be fully told. But she served all classes. The poor she fed. The drunken she sought to recover. The sick, she brought them comfort, medicine, food and clothing. The children, she taught and trained them in Christian culture. The rich and noble of other denominations, she brought some of them to her aid. To the glory of God be it said, she brought the Baptists, the Methodists, the Episcopalians—and others, into a position of serving God among the lowly. There came thrilling tales of snatching the victims of sin from the burning and placing them on higher levels; stories, too, of her serving the larger churches in the way of leading their women in religious education (Mrs. Squires is an expert in this) and missionary activity—this, and more, faintly indicates the scope of service being rendered. She was wanted everywhere. And many from other churches gave her some help from time to time. One man especially, from the Lutheran Church, and several from the Episcopal Church gave her encouragement and assisted in the Sunday School and in the regular services, and at Easter and Christmas seasons. Altogether it was an example of denominational cooperation of an unusual sort.

The time came when it was hard for us to furnish sufficient money and man power to carry on effectively. This was evident to all who were in the know. Gradually a growing interest grew up between our minister and the Episcopal church people. Their rectors gave valuable aid in many ways. When the question arose last July as to what we should do with the work which was increasingly becoming too heavy for us to carry and do it well, we thought of giving it up entirely. We reasoned that after all it was a work which belonged to the city of Columbia anyway. More workers who were near enough to get under the load efficiently were needed. We did not have these in that area. What shall we do, give it up? Many of us hesitated. But it became necessary to face the issue frankly and honestly. There was regret but the decision was reached to close as gracefully as we could. As the time came to carry out our agreement, our lady minister said: "No, I will give my life to these people as long as I can work." And then our good neighbor came down where the weak church hung on the bank of the hill side.

After many interviews with leaders of the Extension Boards and with Mrs. Squires, the pastor at large sought and obtained an interview with the good bishop of upper South Carolina, Bishop K. G. Finlay of the Episcopalian Church. He had been kind to our little church. Dr. Taylor, rector of the Church of the Good Shepherd, had often given a helping hand to our pastor. He is one of the leading men of the city of Columbia in service to the poor. When told of this work of ours, the bishop was asked if he were interested. His remark was full of the greatest blessing for these people you could wish to hear. "I am deeply interested. It will give my churches of Columbia an opportunity to serve. They need something of this sort." and then Dr. Taylor added, "And the work will go on. That is what I am interested in. The work is needed." And much else was said by all of us at this conference in Hotel Columbia that good night. The result was an agreement to let the Bishop have general oversight of the work provided the people of the church were willing to come under the "Watched care"—was the way the Bishop put it—"of our church." The people voted gladly to accept this welcome aid. Under the "Watched care" of the Episcopal church, the work will go on. Mrs. Squires will continue to act as pastor. The Bishop will provide for her needs in every way. The insurance on the building will be carried by our Boards, as the beneficiaries. Mrs. Squires is happy in the new relationship. She will continue to be a clergyman in good standing of our denomination. And "The Work Goes On" so much better than we could ever do it.

Is this not a sign of the coming Kingdom? "That they may be one?" A neighboring denomination finding a place for action—shall we say "Social action?"—right where one denomination finds itself unable to properly carry on and offers help and accepts responsibility, full responsibility, to watch over the work which, potentially, is perhaps the greatest welfare service that any church is doing in that capital city. And when we found we could not carry on with strength, we had the good sense and the grace to pass on our work to a great friend who by the grace of God and the faithful cooperation of us all, will make rough places plain and a highway for our God will be builded in the midst of a people who see in this expression of cooperation the spirit of the Christ who alone can save.

M. J. Sweet.

REVIVALS, WHAT AND WHY?

The dictionary definition of revival is, "the act of reviving." The specific use of the word with which we are interested is "a religious awakening, with numerous or continuous services." Our fathers spoke of it as "a protracted meeting" and we speak of it as "an evangelistic campaign" or "a week of prayer." The psychologist in his study of religious experience will say "Mass evangelism." The Bible prototype is seen in these verses: "There may come seasons of refreshing from the presence of the Lord." "The Love of God hath been shed abroad in our heart by the Holy Spirit which was given unto us." "When they heard this they were pricked in their hearts . . . . And the Lord added unto them day by day those that were saved." The profound stirring of feelings and the conversion of sinners are the tests of a true revival as distinct from a trumped up or an attempted revival.

Pastors long for such seasons and "old timers" pray that the church may be revived. The desire does not stir much response in the hearts of some younger folks. They have seen meetings called revivals that had many unfortunate elements and have heard agonizing prayer that seemed to produce nothing. There is nothing in their background or observation that convinces them of the value of revivals. The difference in estimate is the result of varying experience and in the consideration of a separate body of facts.

It is an evident fact of church history that the most notable advances in the Christian religion, with the attendant fruits of social reform, missionary advance and educational development, have been in relation to the great historic revivals. There have been associated evils but in the main the result of revivals has been good. A dozen volumes would be required to illustrate this statement but the Editor is sure it can be substantiated. He suggests the reading of Bishop Candler's, *Great Revivals and the Great Republic,* or a book with less sympathy, Grover C. Loud's, *Evangelized America.*

A knowledge of the working force and strength of most local churches will show that many of our most useful members were brought into the church during revivals. The most sacred memories of these good people cluster around those holy days when their hearts were warmed with an assurance of the love of God. They would have all whom they know to experience such happiness. They long for a revival as they love their comrades in the church. Running through the records of many of our best and most conservative churches it will be seen that the years which marked the greatest increase were years when the church rejoiced in great revivals. There are many of our strong churches which were born in revivals. This is true of churches where revivals are not even attempted now.

Even good and loyal people are not always keyed to the same high point of interest and enthusiasm about the things in which they believe. Indifference to religion does not prevail in many of our good people in many working churches. The intellect when it is not vitalized by emotion does not drive one very far. A revival is the means of stimulating interest and creating enthusiasm so that more zealous work may be done in the church and greater joy may be found in the hearts of Christians.

Psychologically a revival is emotion applied to religion. It is manipulated by experts. This is the worst charge against it. However, we must recognize that the same method is found profitable in every zone of life where promotion is necessary. We have seen the same psychological methods adopted in a Liberty Loan drive, a sales conference, a community effort to get a new high school, at a football game and in a political convention. Whatever people may believe or desire they do not do much unless their feelings are stirred. Now please get this—there are *things in a revival that cannot be accounted for by the psychology of emotion* but the church should think twice before it scraps a technique which it originated and has been adopted by practically every promotional effort because of its effectiveness.

Methodists, among whom the revival had its renaissance in modern times, have seen some abuses in the method which have caused them to discount the thing without which they would not have been a church. Before they turn away from it they should look abroad and see many other religious groups adopting the plan at which too many of them look askance.

How does a revival work? The heart of one is stirred by the joy of a personal assurance of salvation. He burns to tell others of the thing he knows. The fire spreads and the many are fused with the same holy emotion. Then each works with an abandon that would be impossible for anyone working alone. The combined force of many working together exerts an influence on individuals and the community that could not be exerted by the same number working individually. It is flood tide in the rivers that flow through the city of God. It is a contagion in the things of the spirit.

There may be foam on the crest of the incoming sea. Flotsam and jetsam may be washed up into the church. We should see the moving of the waters beneath these things and believe it all is a power that no man can create. We should use the turn of the tide to bear us nearer to God.

What then should be the attitude of the younger person, who cannot enthuse over the idea of a revival and who has become disgusted with some things he has seen at a revival? May the Editor suggest to his many friends of this group, that when the church of which they may be members, calls for prayer for a revival that they take a long and broad look and try to see what has been done by this method in giving them the church in which they live and labor. Be sympathetic and not cynical. Cooperate and do not criticize. Remember that God fulfills Himself in many ways. Give yourselves to your work and honestly try to win others to a confession of Christ. Keep your own souls open to the Spirit of God and you may find in your life a season of refreshment which will abide in your memory and possibly lead you to join the church in its prayer:

Wilt Thou not revive us again:
That Thy people may rejoice in Thee?

O Lord, revive thy work in the midst of the years,
In the midst of the years make known.

—*M. P.-Recorder.*

CRUTCHFIELD.

Information has reached the Sun office of the death of Mr. M. M. Crutchfield, father of Revs. G. C. and H. E. Crutchfield. Brother Crutchfield died Saturday morning, March 1st, and was buried at Pleasant Ridge Christian Church Sunday afternoon at 3:00. The services were conducted by Rev. D. M. Spence, pastor of the church, who was assisted by Revs. W. T. Scott, of Winston-Salem, Rev. I. S. Carden, of Durham, Rev. T. S. Hill, and Rev. Mr. Bowlen of the M. E. Church from Oak Ridge, N. C. Further details of the service are not known. I am forwarding this information to the Christian Sun for the information of the relatives and friends of the family.

The writer extends sympathy to the bereaved. May God bless and comfort them.

L. E. Smith.

We need a new Pentecost, the gift of the Spirit in full measure, fertilizing all life, making new men of us, giants in spiritual power, like Peter on Pentecost, Peter the invincible.—*Anonymous*

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

AN OPEN LETTER.

To All Our Beloved Pastors:

Greetings and prayers for your continued health and strength in your arduous labors for our Lord.

It certainly seems most wise and seasonable that we as a Church years ago decided upon March, April, May, June as the period for emphasizing missions, bringing home to ourselves and our good people the fact of the sacrifice of our Lord on Calvary and His glorious resurrection three days later. Spring is the season of new born life, and in April we celebrate Easter. Through the agony of the Cross and the triumph of the resurrection, salvation to a lost and sinning world was declared complete in Him Who seeing and knowing these things said, "Go ye into all the world and preach my gospel to the whole creation."

Shall we not this year seek to bring home to the hearts of our people this eternal truth, and then give all the churches and church people an opportunity of expressing by a self-denial offering their willingness and desire to share His suffering and obey His command and thus enjoy His victory?

Our last Convention renewed its faith in the wisdom of this custom by again setting aside these four months as mission period. Will you, my brethren, one and all, not even now begin to emphasizing the importance and necessity of soul winning and of extending our Lord's Kingdom to the uttermost parts by sharing His saving grace with others? We may now and with greatest wisdom and helpfulness emphasize evangelism and missions—for it is only through such emphasis that the church is built up and the kingdom of our Lord is extended. Have we a passion for the salvation of souls? Can we afford to go complacently along with a sort of benevolent attitude? Shall we be contented just to go along undisturbed by and indifferent to the soul cry and spiritual hunger of the world? God forbid. Our Lord did not plant His Church just to be a benevolent, conscience-salve sort of an institution. He planted His Church to carry the message of hope to despairing hearts, and of salvation to sin-sick perishing souls.

May we not, brother pastors, within these four months, especially lay emphasis on the spiritual needs of humanity and the power of the Gospel to save souls to the uttermost? God help us and lay upon us the burden of soul saving both within the range of our voice and the reach of our self-denial for Christ.

J. O. ATKINSON, *Secy.*

THE LOCAL CHURCH AND THE MISSIONARY OFFERINGS.

March, April, and May have been designated as the months in which the churches and individuals may express their continued interest in the church's larger program. It is fine for the individual member to be interested in his own local church. It is very helpful for him to give wholehearted support to the program of his own local church. But it is a much finer thing for him to have a vision of and an interest in the universal work of the Kingdom. There are many points in our own state and country that need our help. Our church has done a good work in the mountains of Virginia through its Mission Board, and numerous churches in North Carolina and Virginia have been materially assisted. We have been accustomed to call work of this kind Home Missions. By such efforts, we have been strengthening the home base and encouraging our people to make their contribution since they have the privilege of observing the good that is being accomplished. We also have been blessed with an enlarged vision; and through our Mission Board and the Board of Commissioners for Foreign Missions, we have been assisting in the permanent establishment of the church in lands beyond our own.

Every phase of our missionary work has been compelled to suffer during the past years for the lack of funds. Mission stations have been closed, work has been discontinued, and missionaries have been called home, simply because our Boards did not have sufficient funds. It would seem that the day would come when every individual in every local church would feel its responsibility to do his best to give as generously as possible in order that the work of the church and the coming of the Kingdom may not be hindered.

As a part of the larger budget of our Convention, every church has been assigned a definite quota to raise for missions. This quota will be printed in the CHRISTIAN SUN in next week's issue. Be sure to look for it that you may be able to raise the amount asked from your church. Heretofore, it has been the plan of the Mission Board and the Convention to ask the local churches to contribute to our missionary work one-third as much as they pay their pastor as salary—one-third as much to carry the gospel to others as you pay to have the gospel preached to you. In lieu of this plan, the churches have been asked to contribute a definite amount to missions. Whatever you raise during these three months and send to the Mission Treasurer from your church will count on your conference apportionments. If all the churches would raise their full quotas, the missionary cause would be well cared for and the raising of conference apportionments at the end of the church year would not be such a difficult task.

Bother Pastor, begin now to inform your congregation and prepare them for the great privilege of sharing what they have for the larger interests of the church and of the Kingdom.

L. E. SMITH.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 2, 1935.

Sunday Schools.		
Berea, Altamahaw, N. C. ....$	2.00	
Timber Ridge, High View, W. Va.	1.52	
Ether, N. C.	1.00	
Flint Hill, Biscoe, N. C.	.31	
Monticello, Brown Summit, N. C.	2.34	
Lanett S. S. Class No. 1, Lanett, Alabama	1.00	
Wakefield, Va.	2.66	
Pleasant Hill, Liberty, N. C. ...	2.60	
Wentworth, Raleigh, N. C.	1.50	
Holy Neck, Holland, Va.	4.28	
Suffolk, Va.	25.00	
Turner's Chapel, Sanford, N. C..	1.20	
Antioch, Harrisonburg, Va.	1.80	
Rocky Ford, Fancy Gap, Va.	1.26	
Elk Spur, Fancy Gap, Va.	1.33	
New Lebanon, Summerfield, N. C.	5.60	
Pleasant Ridge, Ramseur, N. C. ..	4.59	
Piney Plain, Raleigh, N. C.	1.00	
Ramseur, N. C.	4.40	
First Christian, Greensboro, N. C.	13.00	
		78.39
Specials.		
Pleasant Hill C. E. Society, Liberty, N. C.	2.20	
Rosemont Class No. 3, Norfolk, Va.	1.00	
		3.20
Total for week ending March 2, 1935 ..$		81.59
Presiously acknowledged		7,251.10
Total since Sept. 1, 1934 ....$		7,251.10

J. O. ATKINSON, *Secy.*

THE CHRISTIAN ACQUISITION AND USE OF MONEY.

The above is the name of a Syllabus prepared by the Commission on Stewardship of the General Council. It was submitted to the Seminar at Oberlin and is now being used in discussion groups, Sunday School classes, men's brotherhoods and women's organizations. During the second week of February, three discussion groups met in three sections of Ohio. Five full hours were given to this discussion. There was no raising of money nor the promotion of any cause, as such. The purpose was to consider the matters of acquiring money, spending money, giving money, church and kingdom monies, and the money atmosphere, habits and attitudes in the home training. There was an earnest desire to find the teachings of Jesus, the principles of the scriptures and to study present attitudes and habits of individuals, business agencies, churches, homes in these vital matters. There was a real attempt to bring out the spiritual emphasis and the Christian manner of acquiring money in industry, commerce, the professions, investments. The use of money was discussed as it related to our expenditures in living, saving, and their effects upon character and the less fortunate.

To those seminars were invited the pastors and four or five representative laymen of approximately ten neighboring Congregational Christian churches. They began at ten o'clock in the morning and continued until four in the afternoon. The chairman of our Commission is Mr. Gardner Lattimer of Columbus, who is a busy, business layman of many interests. He attended all of the seminars and was one of the leaders. The other leaders were Superintendent Hall of Ohio, Revs. Archie H. Hook and Raymond G. Clark, busy pastors at Troy and Piqua, and the Exeecutive Secretary.

A discussion group in any church for five such periods will be full of interest and most revealing.

A discussion by several selected leaders from a group of nearby churches for a day will be stimulating. Fifty should be the maximum number at any such informal discussion group.

The members of the Commission within the bounds of the Southeast Convention of the Congregational and Christian Churches are Rev. Jno. G. Truitt, D. D., Suffolk, Va., and Rev. Jesse H. Dollar, LaGrange, Ga.

WARREN H. DENISON, *Ex. Sec'y.*

Dayton, O.

"Oh, Sensai," cried Michikosan to Mrs. Akana of Glory Kindergarten, Kobe, Japan, "I found the prettiest cutter in the shape of an autumn leaf and I made all the little cakes for the Thanksgiving Mission feast with it." Mrs. Akana glanced at the cakes and then suppressed a gasp. The autumn leaf was nothing more nor less than the Ace of Spades.

A Story for the Children

THE SMALLEST BIRD IN THE WORLD.

The smallest known bird is the humming bird. It is found only in the New World, of which it is a native. It ranges from the Strait of Magellan, at the southern tip of South America, to Alaska. There are 488 different kinds of these birds, but only sixteen kinds are found north of Mexico. There is only one kind found east of the Mississippi River and north of Florida. This is the common ruby-throat humming bird which is familiar throughout the eastern half of the United States and Canada.

This interesting little bird received its name from the humming sound of its fast moving wings. The ruby-throat is so named because of the bright red spot on the throats of the males.

The size of the humming bird seems very diminutive when compared with the world's largest bird, the ostrich. The smallest humming bird is found in Cuba, and its body is about one and one-fourth inches long, while the ostrich may be eight feet in height and weigh as much as 300 pounds. The largest known humming bird is the "giant hummer," eight and one-half inches long, found in the Andean mountains of South America. It resembles our swifts.

The beautiful colors of the humming birds are due to refractions of sunlight from the feathers. Many iridescent hues are produced, and the color varies according to the angle of light. This is why the colors seem to change as the birds change their position. Our common ruby-throat is a bright, shining green color on its upper parts, and purplish on its wings and tail. Only the male has the red throat. So beautiful are the colors that Audubon, the great bird authority, has called these birds "glittering fragments of the rainbow." Others have called them "feathered gems."

The flight of these birds is especially interesting. They are the only land birds that can reverse their wing action, and move backwards as well as forwards. You have all seen them do this if you have seen them feeding at flowers. Their wings move so rapidly that one can see only a blur where the wings are. These wings make over two hundred vibrations, or beats, per second —which is five or six times as fast as an airplane propeller usually travels. Because of this, these birds can appear to stand still in mid-air, or can support themselves while they dip their beaks into a flower blossom for nectar.

Their speed is very fast when traveling. They are like "self-propelled bullets" as they dart here and there through space at the speed of one hundren feet per second, which is more than a mile a minute. Their wing muscles are very well developed and much of their life is spent on the wing. Not only can they go forward or backward, but they can rise straight up in the air at any point like a heliocopter.

Contrary to popular opinion, these birds are not very peaceful, and they have very ugly tempers. In fact, there is scarcely anything that can exceed their fierceness when they are disturbed during the mating season. They attack intruders with bewildering courage for such tiny creatures, and they seem to be absolutely fearless. Many are the times when I have watched with amazement as one of them would put to flight a large crow or hawk. It is reported that even airplanes have been attacked by them. During the mating season, you may see a couple of males fighting in the air for hours at a time, occasionally falling to the earth with locked bills. They have never been known to attack human beings unless their nest is approached and endangered.

Their food consists chiefly of insects and nectar. They may be seen darting into groups of insects in the air. Their long tongue is able to snatch insects and hold them tightly. After the nutriment is all out, the birds regurgitate the remains and spit it out in tiny pellets.

Their fondness for nectar is secondary to their insect appetite. However, they delight to probe their long bills into the hearts of honeysuckle and trumpet vines, as well as petunias. They may be fed from a small bottle wrapped with bright cloth and filled with sugar water, and hung among the blossoms of a vine. Try this and you will see some delightful sights. They may even become tame enough to take sugar-water from the palm of your hand. They have been known to become so tame that they would take sugar held between the lips of a person.

Our humming birds have no song. However, they are not entirely silent, for their wings produce a whir-r-r of rhythmic movement, and when these birds are angry they often give piercing "squeaks" and "twitters." Perhaps a wise Nature thought that the beautiful colors of the humming birds were sufficient adornments for them, and saved the song abilities for the birds less brilliantly clothed.

Their nests are always very inconspicuous, and are difficult to find. They are constructed of soft plant parts, such as the down of thistles, and are about the size of a teaspoon. On the outside of the nest there will be bits of bark, moss or lichens which help to conceal it. All these may be bound together with spider webs. Their nests may be high or low, and have been reported on almost all kinds of twigs and plants.

Two white eggs are laid and brooded by the mother. The father watches on a near-by twig, and after the eggs hatch, he helps with the feeding. Their food consists of regurgitated insects which are deposited far down their throats by the long bills of the parents. In about three weeks the babies are able to leave the nest.

The migration of these tiny creatures is remarkable. They return in the fall from Canada and the United States and go South into Mexico and South America. The males leave first, usually the last of August or early September, and the females linger a month or so while the young are strengthening their wings for the flight South.—*Advance.*

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11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1.
[b] Ps. 56. 1. & 57. 1.
[3] or, *all*

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years old when he began t

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ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

WHAT MAKES IT GO UP?

Between my house and the main part of the city of Norfolk, there is a big steel bridge across the Eastern Branch of the Elizabeth River. Today as I was walking across it a tug boat signalled for passage underneath. Just after I crossed the middle of the bridge, the part on which I had been walking went up into the air. I stood and watched it go up and wondered what makes it go up. There was no arm, lever or power of any kind that I could see which made that section of the city street climb right up into mid air, but it went up until the boat could go underneath without any danger. Somewhere there was what people call electricity that made machinery work and pull those pieces of steel, boards, and concrete up into the air, but I do not know what electricity is, so I still do not know what made it go up. But it went up.

A high school boy tells me his teacher says religion is a myth. I suppose his teacher meant that she could not understand it and therefore it is not real. And yet it is religion that has made people climb higher in the moral realm than anything else has ever done. One standing by and looking at the process can see people rising ever higher, but they have difficulty in knowing what makes them go up. Those of us who experience religion say that it is God that makes us go up, but we cannot tell exactly what God is. Neither can the electrician tell what electricity is.

In either case we do not have to wait until we understand all about a complete definition before we use the power. Just as the bridge man uses electricity to raise that span of a city street into the air without ever defining the electricity which he uses for the lifting process, so may we use the spiritual energy and grace which we call God without waiting for a perfect definition of God.

HOW FAR DO YOU DRIFT?

Standing on this same bridge today far above the placid waters, I began to tear a piece of paper and toss it into the breeze and let it float out on to the water. Carelessly tossing this paper into the air I soon noticed that the heavier pieces fell straighter down while the lighter pieces were blown farther away.

But I wondered if that is true to human experience. Do those who have real worth in themselves go quite directly to the tasks which are theirs or do they rest upon the bosom of the deep while those who are less heavy in moral qualities drift with the winds far out from where they might otherwise be?

Winds do blow, temptations come to everyone. Storms are a part of human experience. If there is something of real worth in one's life the storms do not drive one so far from the charted course. It is the light weight persons who drift with the current of present thought, who are led by the gang, who never have a thought for themselves. To be able to say, "No, no, a thousands times no," is probably a virtue within itself and certainly indicates that the person has something of quality in the soul.

EASTER EVANGELISM.

Young people and adults alike should be interested in bringing the good news of Christ to those who know him not. The Cross has a persuasive power beyond that of anything else we know. Regardless of how it may be interpreted, the Cross still stands as a magnet that draws people to it.

This means that the Easter season is perhaps the best time of the year to present the Christian message to a lost world. It is then that the Cross appears most appropriate in the message of the church. We have gone far afield in our free churches and make but little of the lenten season. In this we have lost much that the Roman church still has. I would make no appeal for the observance as it is done in some branches of the church, but I do believe all of us should study anew the last days of the Master's life and in His spirit seek to bring into the fellowship of the church those who are on the outside.

Many of our churches will hold special services leading up to Easter. All could well afford to do so. But whether there are special services or not, those who really love the Master should busy themselves in trying to win others to Christ and the church at this season of the year and bring them into the membership on the day of the resurrection.

Young people may well plan a sunrise service for Easter Sunday morning. It was then that the women found the open tomb and saw the resurrected Christ. It is at this early hour that Christian people today can find a real blessing by searching for the spirit of Jesus in their place of worship. This service should be planned long in advance so that it may have proper advertising and then mean all it should to those who attend. It is at this service that I like to receive members into the church, and I commend the idea to all of my friends who may chance to read this article.

IDEAS OF INTEREST.

On last Sunday the executive committee of Eastern Virginia Youth Fellowship met and planned for a spring rally to be held at Suffolk Christian Church on the afternoon and evening of April 6th. The program will center around what young people can do to help build a new world. All pastors, young people, and leaders of young people should mark this date of their calendar and plan to be present.

According to present arrangements, Miss Lucy Eldredge will come south on April 21st and remain here until May 6th. She will teach in a training school at Southern Pines, attend the Southeast Convention, and will be available for young people's work in the Carolinas the remainder of the time she is here. If you know of service which she can render, please write to the editor of this page giving such information.

Don't forget the Southeast Convention and Youth Fellowship to be held in Raleigh, North Carolina, April 30th to May 2nd. This is a very important meeting of our church people of the Southeast. All leaders of adults and young people should be present if possible.

MANAGING OURSELVES.

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 17TH.

Scripture: I Tim. 4:12-16.

Preparing the Program:

Some suggested hymns are "Give of Your Best to the Master"; "In the Service of the King"; "The Son of God Goes Forth to War"; "Dear Lord and Father of Mankind"; "Just As I Am, Thine Own To Be."

Bible thoughts: Diligence makes character, 2 Tim. 2:15; Good conversations, Psalm 50:23; Purity, 2 Tim. 2:22; Hold fast to faith, 1 Tim. 1:18, 19; Works and faith, Jas. 2:14-26; Be an example, Tit. 2:7; and Romans 12:1-2; 11-21; 1 Cor. 13; John 10:10; Phil. 4:8.

Prayer Thought: Psalm 19:14.

Poems:

SOLITUDE.

Laugh, and the world laughs with you;
  Weep, and you weep alone.
For the sad old earth must borrow its mirth,
  But has trouble enough of its own.
Sing, and the hills will answer;
  Sigh, it is lost on the air.
The echoes bound to a joyful sound,
  But shrink from voicing care.

Rejoice, and men will seek you;
  Grieve, and they turn and go.
They want full measure of all your pleasure,
  But they do not need your woe.
Be glad and your friends are many;
  Be sad, and you lose them all.
There are none to decline your nectared wine,
  But alone you must drink life's gall.

Feast, and your halls are crowded;
  Fast, and the world goes by.
Succeed and give, and it helps you live,
  But no man can help you die.
There is room in the halls of pleasure
  For a long and lordly train,
But one by one we must file on
  Through the narrow aisles of pain.

—*Ella Wheeler Wilcox.*

True worth is in being, not seeming,—
  In doing, each day that goes by,
Some little good—not in dreaming
  Of great things to do by and by;
For whatever men say in their blindness,
  And spite of the fancies of youth,
There's nothing so kingly as kindness,
  And nothing so royal as truth.

—*"NOBILITY" by Alice Cary.*

Helps for Discussion:

Books: "Secrets of Effective Living" and "Managing One's Self" by Dr. James Gordon Gilkey.

"The Man of the Hour"—(Aug. 1934 "Christian Herald"), "So This Is Repeal"—(Nov., 1934 "Christian Herald").

In his "Creative Living" Kirby Page gives ten steps which are important aids to any person who really wants to manage himself. Discuss each of these, and show how it helps one in managing himself.

1. Budget your time.
2. Help to lift the load which other people carry.
3. Have some great dream of what you want to be and do and prepare for a life work which will help you to achieve this.
4. Practice silence each day! learn how to relax; make use of daily periods of meditation and prayer.
5. Attend church and participate in public worship.
6. Surround yourself with beauty. Discover places where you may enjoy the calm and rest of beautiful environments.
7. Pitch your friendship on a high level. Have some worthy friends with whom you can talk about the most important matters of life as well as the trivial events of daily life.
8. Read great biographies. What are some of them? How much would a person be helped who tried to read something of the life of Jesus each day?
9. Run the risks and accept the consequences of being true to your ideals.
10. Keep a record of what you want to do and check yourself on it frequently.

E. F.

Sunday School Lesson

By Rev. H. S. Hardcastle.

PETER PREACHES TO GENTILES.

Lesson X—March 10, 1935.

Golden Text: *"God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is acceptable to Him.*—Acts 10:34b, 35.

Lesson: Acts 10:1—11:18—15:6-11.

Devotional Reading: Psalm 67:1-7

God moves in mysterious ways, His wonders to perform. An excellent illustration of this fact is to be seen in today's lesson. To begin with, one cannot over-emphasize the far-reaching consequences of Peter's act in going to Caesarea to visit Cornelius and to preach to his assembled household. It was the beginning of the gospel's ministry to the Gentiles in a fuller and more complete way. As yet the new movement had been confined to the Jews. It was still in its swaddling clothes. In spite of Christ's repeated emphasis upon the world-wide aspects of His gospel, the early church was circumscribed in its outlook and in its outreach. It had begun at Jerusalem and in Judea and it had even gone into Samaria, but it had not gone "unto the uttermost parts of the world," and this experience of Peter's opened up a new era in the history of the Church. Paul was, of course, the great apostle to the Gentiles, but Simon Peter had already broken through the racial and religious barriers and had taken the gospel to the Gentiles as symbolized by Cornelius and his household. That this was so unusual is evidenced by the fact that Peter had to give an account of himself before the "powers that be." Rather than rejoicing in the expansive program and power of the gospel, the leaders of the early church—at least some of them—took exception to it, and demanded an explanation of it. One sees here the binding and blighting power of prejudice—the thing which H. G. Wells says is the worst thing in the world today. Prejudice—racial, class, national, religious—is one of the most deadly things in the world today. This lesson is the story of how God broke down Peter's prejudices and made him see that the gospel was for all men.

The Working of the Spirit.

The lesson illustrates one of the many ways in which the Holy Spirit works. Here was Simon Peter in Joppa, and Cornelius in Caesarea, neither knowing of the other, but both praying, and through the working of the Spirit, God brought them together. God can and does work through the Spirit as a result of prayer. A boy may be on the Pacific Coast and his mother on the Atlantic, bu the Spirit can move upon their hearts and do more things than this world ever dreams of. What a vast field in the realm of the spiritual this lesson opens up to us.

It was the Spirit, too, which broke down Peter's racial and religious prejudice, and gave him a new heart as touching the Gentiles. Prejudice of this kind is so deep-rooted that only the Holy Spirit can break it down. Those who have the spirit of Christ alone can raise above prejudice. But the Holy Spirit can cleanse our hearts of prejudice.

Peter's Sermon.

This fellow Peter was a great preacher. We saw what a great sermon he preached at Pentecost before the huge crowd. We have here another masterful sermon before a small group in a home. Peter's eloquence did not depend upon the place or the number, but upon the power of the Spirit. And as was always the case with him, his central theme, or the heart of his message was Jesus Christ. Let us list briefly some of Peter's striking statements in this most effective sermon.

A. God is no respecter of persons. We white folks sometimes think, or at least we act as if, God cared only for us, heard only us, was interested only in us. God is no respecter of persons. It makes no difference to Him whether a man is white or black, brown or yellow, rich or poor, learned or ignorant, strong or weak, prominent or obscure—he asks only that a man have the right spirit, that he "fear Him"—not be afraid of Him, but hold Him in awe and reverence—, and that "he worketh righteousness"—that his outer conduct shall give evidence that he tries to please God.

B. Good tidings of peace by Jesus Christ.

It was the message of the angels on the first Christmas morning. Peace, good-will, brotherhood—these are the emphases in the gospel. And there is the peace of God which passeth understanding for the individual heart. But let no man think that this means soothing slumber, rest from work, acquiescence to present conditions of evil. Christ's gospel does give inner peace, but it also stirs to action, creates division, arouses dissatisfaction.

C. He is Lord of All. Peter always emphasized that. He had no doubt as to Christ's claim, and he had no doubt as to Christ's ability. God had exalted Him and had given Him a name that was above every other name.

D. A Short Biography of Jesus.

In a few words Peter gives a summary of Christ's life, and also gives the secret. He had been annointed with the Holy Spirit and hence with power. He had used that power for others—He had gone about doing good, and healing all that were oppressed of the devil. And He had done this for God was with Him. There was abundant and indisputable evidence that the spirit of God had been working in and through Jesus of Nazareth.

E. We Are Witnesses.

It was not hearsay. As Peter later wrote, these things were not cunningly devised fables. They themselves had seen them, they had been with Him when they happened. The works of Jesus are soberly attested, historical facts. No man need doubt them.

F. Crucified and Risen.

Peter always brought that in. He wanted the Jews to know that they had crucified the Lord of Life. And he wanted them to know that death had not been able to hold Him. He was alive. They worshipped no historical hero—they had fellowshipped with a living personality. They had eaten and drank with Him after He had risen from the dead.

G. Made Manifest—But Not to All.

All men had not seen Christ, for all men were not able to see Him. Spiritual things are spiritually discerned. But God saw to it that a large number did see and believe. The resurrection of Jesus is not unauthenticated fable—it is a sober, historical fact, a stubborn fact which cannot be explained away.

The Holy Spirit of the Gentiles.

No race or creed or color has a monopoly on the Holy Spirit. To those who repent and believe the gospel, God gives His Holy Spirit. And there are those of lowly birth and strange colors, who have more of the Spirit of Christ in their hearts than do many so-called superior people. God is no respecter of persons as concerning His Holy Spirit, that is among those who accept the Christ.

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MONDAY.

Where Is God?

"For thus saith the high and holy one that inhabiteth eternity I dwell in the high and holy place, with him also that is of a contrite and humble spirit."—Isa. 57:15.

After the closing of his service one Sunday, the preacher stood at the door to shake hands. A lady said to him, "well, preacher, that was a good sermon, but you did'nt tell us where to find heaven."

The preacher replied: "Madame, on yonder hill is a cottage; a widow lives there and she is in want; she has no food, no fuel, and a child is sick without a doctor or medicine. If you go there and carry her something that she needs, you will find heaven."

Heaven is where good is done, where righteousness, justice, honor and peace are, and inasmuch as one can do these things, he is godlike, and where it is done, there God is found.

Prayer—Dear Lord, in the name of Jesus, baptize our spirits and make us conscious of Thee in our daily living.—*Amen.*

TUESDAY.

Diotrephes.

"Diotrephes, who loveth to have the preeminence among them, receiveth us not."—III John 9:12.

What church, what community, what nation, lacks its Diotrephes? The love of preeminence is as common as the love of one's self. Who is there that does not rejoice when he is lifted above his fellows, though but by an inch? Hail such a man as a saint indeed.

And yet why should any human being love to be preeminent among other human beings? How ridiculous we should think an ant who prided himself on his exalted rank in a colony of ants! And how much less than ants must we men appear to the angels of God! It is a sad thing to be lifted above others, our right to that elevation being so dubious. Let us not seek it. Let us, if duty does not require it, rejoice when we can avoid it.

Prayer—We would be humble, O Thou King of kings and Lord of lords.—*Amen.*

—*Amos R. Wells.*

WEDNESDAY.

A Grand Finale.

"I have fought a good fight. I have finished my course. I have kept the faith."—II Tim. 4:7.

On Sunday, September 9th, Dr. W. R. Inge preached his last sermon as Dean of St. Paul's Cathedral. His closing words were memorable:

"Every work we do has its proper limit, its accomplishment and enduing. Our whole work ought to be capable of being summed up—not by ourselves or our friends, but by God—as a single act.

"That particular task may have been well or ill done, but it cannot be prolonged beyond its limit. We trust that when the time comes for us to cease working, and to bring the fruit of our labors to God's feet, we may be able to say in all humility, without forgetting our many failures, for which we ask forgiveness, 'I have finished the work that Thou gavest us to do.' "

Prayer—Dear Father, we face the day's duties knowing that each action is a test of faith. Make us faithful to this end. In Jesus' name.—*Amen.*

THURSDAY.

Cords and Cartropes.

"Woe unto them that draw iniquity with cords of vanity, and sin, as it were with a cartrope."—Isa. 5:18.

Sin is described as a power that allures us, but its reward is deceit. It is a disease that creeps into life unawares and fastens itself in a way that it is difficult to be thrown off. It is something which one may walk into blindly as one walks into a ditch in the darkness; it is an opiate that paliates for a time but finally becomes a part of one's passions so that it cannot be thrown off.

As such a power, it is likened unto the waters that secretes itself in pools and crevices behind the green fringes of foliage of the overhanging cliffs of the mountains; and in winter it freezes and expands till it tears the solid rock asunder, and heaves its gigantic fragments down the mountain side. So sin lurking in the same way may be latent in the summer times of life, but at last, when it has done its work, when all restraint is removed, and the sunshine of God's grace comes to an end, its power is irresistible and it leaves the fairest one a miserable wreck,—lost!

Prayer—O Lord, Thou dost see the things to which we are blind; there is nothing hid from Thee. We feel that we are full of corruption unless Thou dost cleanse us by the continual sunshine and grace of Thy spirit we shall be lost. Set Thou our "secret sins in the light of Thy countenance," and love us. We ask it in the name of Christ.—*Amen.*

FRIDAY.

Morals—Uprightness and Salvation.

"Whosoever walketh uprightly shall be saved."—Proverbs 28:18.

It is necessary to reconcile the teaching of our text today with that which says, "Ye must be born again," which declares that mere morals will not save.

There are a lot of people in the world who interpret the word "uprightly" in a moral sense and do not believe that it is necessary to experience a special act of salvation as understood in the "New birth." These people rely upon their own ideas of uprightness, and truly it may be said that no fault can be found in them. Their lives compare very favorably with those whom we know who have the experience of the new birth, that is, when observed from purely a standpoint of uprightness.

But let us consider: In the first place, our text refers, we are told, to Israel who already belonged to the company of the Lord, and this is a prophetic warning against backsliding or losing one's self, and it is not intended to be a compromise to one who would be just moral and say, "It is enough."

In the second place, it is not correct to compare the moral man of upright living with a moral man of the church. Comparison must be made with the one who has the experience of the "New birth." To be sure, uprightness is of God and it is characteristic of the kingdom. But he who thinks that he can be saved by his own voluntary uprightness, independent of God, is self-centered, self-sufficient, and sophisticated, and this disqualifies him.

For instance, the rich young ruler was an upright man, but he was altogether selfish. That is what "threw him." No other fault could be found in him. Out of all his goods, he was unwilling to give a penny to the poor, or to make any sacrifices for them or for his position in the kingdom of God. He left Jesus cold because that was required of him.

A saved man realizes his dependence upon God and lives every day with an eye of singleness to God's glory. That is the difference. The way of of godly uprightness is a way of perfection of the soul (Matt. 9:21), and this perfection can be effected only in the strength of God.

Prayer—Our Father, we bow before Thee in humble submission to make Thee first in our lives. Forgive us of our sins, and make us holy. In Christ's name we ask it.—*Amen.*

SATURDAY.

Sin's Prevention.

"Keep thy heart with all diligence for out of it are the issues of life."—Prov. 4:23.

Sin's prevention is to welcome the light of God's presence in the daily life; it is to educate the conscience to sensitiveness of right and wrong as it is in God's thought; it is to practice vigilance with the ingoings and the outgoings of life: and to pray to God for His cleansing.

God's presence in the life is like the presence of sunshine, it kills the germs of disease.

A good conscience comes from training in right and wrong and obeying its dictates.

Vigilance is to discriminate error—faults—and to do so is half the battle in correcting them. It is also half effort in setting up perfect ideals.

Our God's cleansing are the same thing as His forgiveness and deliverance from the power that holds one. We cannot see like God sees. His eyes penetrate into the darker depths and where He looks He looks with a view of pardoning. If we accept Him, serve and follow Him, He forgives.

Therefore, the only way to be delivered from the damnation of unconscious faults is to increase the depths, closeness and constancy of communion with Jesus Christ; and then sins will drop away like the melting snow by the hillside in the springtime.

Prayer—O God, we pray in the words of a little child, "take away all the ugly weeds from my heart, and plant lovely flowers there that it may be always a garden green and beautiful for Jesus." —*Amen.*

SUNDAY.

Full.

"Prove me now herewith, saith Jehovah of hosts if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—Mal. 3:7-12.

Anything half-full is depressing, gloomy. Anything that is full is exhilarating. And here on the last page of the Old Testament is this glorious promise of fulness. And Christ, who rejoiced in the same thing, said that if we have generous souls, men shall give to us aboundance, "good running over."

There is no stinting in the Christian life, no stinting from God, no stinting from me. The Sons of God are amply blessed. Their Father is not going to see His children put to shame before the children of Satan. "I came," said Christ, "that they may have life, and may have it abundantly." The Christian life is the abundant life now and forever.

Prayer—We thank Thee, O God, for Thy unspeakable Gift. We thank Thee for our unspeakable gifts in Him.—*Amen.*

—*Amos R. Wells.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE WITHERED HAND.

By JOHN G. TRUITT.

"And there was a man there which had a withered hand."—Mark 3:1.

Let us follow up our last Sunday's sermon with the second convening of the crowds that filled Capernaum when Jesus was there. Last Sunday we saw the Pharisees and doctors of the law flocking into the city to see Jesus. They saw him, and went away into their homes and inns to meditate on their problems. For Jesus had healed a man of palsy and had forgiven him his sins, and stated plainly that He had power on earth so to do. Perhaps many of them as they considered these matters individually realized that they had looked upon something for which the very ages had been waiting. No doubt many of them knew that something beyond the comprehension of their minds and hearts had happened in their very midst. But there were enough in those multitudes with malicious motives in their hearts to impugn the power of Jesus, and begin a movement of pernicious waiting to see what they could gather against him in some further demonstration of His kindness.

And so, since it was only a few days off, they waited for the Sabbath. They would see what this One with such mighty claims for Himself would do on the Sabbath day. In the week day He had healed the sick and had claimed to forgive his sins,—which to them, of course, seemed to be no more nor less than sheer blasphemy. What would He do on the Sabbath?

For one thing He would go to the synagogue on the Sabbath. They could be sure of that. That knowledge packed that synagogue that day. And perhaps that knowledge might have had something to do with a man being there with a withered hand. From his secluded place somewhere about Capernaum he was probably advised about Jesus, and told that he should be present. At any rate "there was a man there which had a withered hand."

On other and preceding Sabbaths a man with a withered hand in the congregation of worshippers would have been just that and nothing more. Likely he would not have been there at all. For his deformity was considered a "curse" in those days, and he felt keenly the shame that was ever his portion as he moved about among the people. Jesus would be there today! That made a vast difference. And the poor man with his withered hand would be as welcome as any, and besides Jesus was healing all who came to Him!

"And they watched him whether he would heal on the Sabbath day." How sinister were their vigils! There must be some place for their anger and their envy to get a foothold. It was an ordeal for a free man to walk the path of the Hebrew Sabbath in the days of the Christ. Somewhere along the road he would make a blunder they felt sure. And especially if a cripple happened to be in His presence.

Is it not rather strange that the tests through which the Christ was put were in the main with men or women. At first they challenged His orthodoxy; His decisions on this or that point of the law. But soon they learned of His kindness. His kindness to sinners, to poor and outcast, to the sick and the suffering, to the old, and to little children; and here they thought they had found a vulnerable point in Him. They would turn the tip of their sword toward the kindness in His heart. It was that kindness that irked them. They would have said in their teaching, "Believe or be damned," while He, the teller of the Good Samaritan story, would have said, "Be kind, or be damned." The test of his religion was its practical use in every day living. And that, my friends, is the final test of your religion and mine.

The Scripture was read, the teaching had been done. A man with a withered hand was in their midst, eagerly hanging on to the life-giving words of the Great Teacher. His heart was touched, his hope fired, a prayer showed in his face, a longing came into his eyes. Would Jesus heal his poor, broken hand? He would and He did! ! ! Oh! my friends, how the heart of any man of God yearns to be able to make his service so effective that any withered hands, broken hopes, sinful hearts may be constrained to come to Jesus. To come to Jesus, the timeless, sinless Saviour of men. The touch of His garment gives new and undreamed of strength, the power of His presence transforms the life, and the persuasion of His immortal words gives a peace that passes all understanding. Oh that men would come to Him. "Come unto me, all ye that labor, and are heavy laden, and I will give you rest."

Some years ago when I was pastor of the First Christian Church of Norfolk, I made my way through a rather ravelled edge of the city which led down to the waterfront. There fastened to the shore was a houseboat in which lived a family which were frequently represented in my congregation. Two little children had taken a great interest in our church, and I wanted to win their father to Christ. During the process of my conversation with him on this houseboat, in stalked the grandfather of the two little children, the boy and the girl, who liked the church and the hour of worship. He was a very hard, rough looking old man; and yet there was the salt of the sea in his tangled beard, and the sunshine of a thousand shores in his cheeks. The moment he saw the words of Jesus in my hand, and heard them reechoed from my lips, he reached up and pulled off his hat and gave me a kindly greeting. He listened to all I said to his son-in-law. He listened as one who was hearing something that he had long since forgotten about a beautiful childhood. He saw a cottage and a little church. He joined with me in advising his son-in-law to accept the Christ. He turned to me, and I shall never forget that day, and asked me if I thought the Lord would save an old salt who had been "too busy, too dirty, and too tired to attend church." Standing beside my side was a Saviour saying, "Tell him 'yes.'" And I told him "yes"! The next Sunday night he, along with his good wife, united with the church and headed their lifeboat for a peaceful and happy harbor.

And today I hear that Christ saying, "And he that cometh unto me I will in no wise cast out." There are worse things than withered hands. Though that is bad enough. When Jesus healed the withered hand in that Capernaum synagogue on that holy Sabbath day, it was only a prophecy of the withered hopes, and broken dreams that might be brought to him out of all time. May I express it this way: (Original verse.)

May I bring my withered hand to Him;
  My broken hopes and all my withered dreams?
May I feel new life coming into them
  As the light of His kindly eyes upon me beams?

Will I let Him call me from the crowd,
  And forget their mocking shame?
And kneel there before the sneering, proud—
  To pronounce in loving faith His holy Name?

Then He will help, and healing strength impart,
  For He knows the hurt of broken hands;
He knows the agony of a broken heart,—
  He knows, and feels, and understands!

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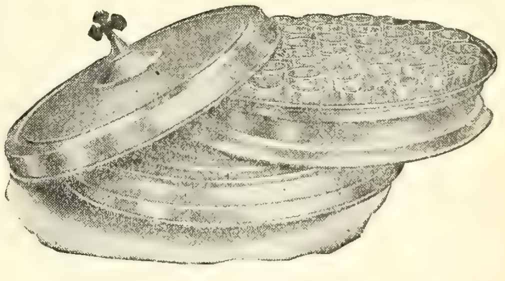

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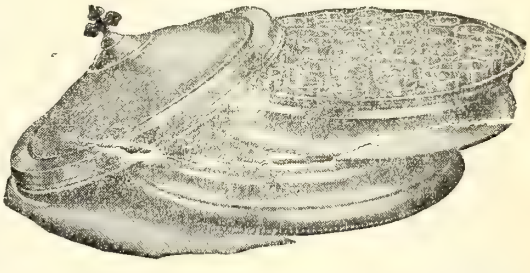

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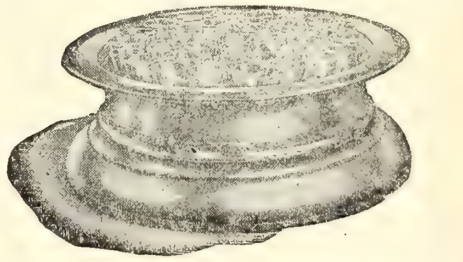

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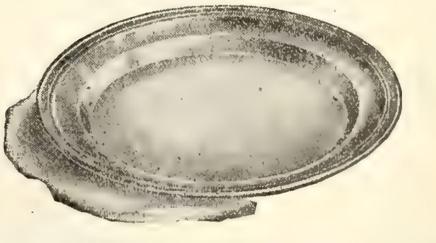

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

As the weather has cleared up and the breezes are beginning to blow from the South and the ground is beginning to get in condition to work, it gives us the garden-fever.

We planted garden peas Saturday, March 2nd. Also onions. The moon was not quite right but the ground was, so we planted in the ground. It will soon be time to plant Irish Potatoes and all other garden vegetables. The farm work comes on and everybody who works on the orphanage farm will be busy. Farm work has always been interesting to us. We like to see things grow. What is more beautiful than a field of golden grain ready for the harvest. It is more beautiful than at any other time in its growth.

We have always enjoyed children. We like to see them grow and develop into fine young men and women. That is interesting phase of our work at the Christian orphanage. In our eighteen years of experience here, we have had the joy of giving quite a number of boys and girls a chance in life through this institution and they have gone out in life and are making good.

The Christian Orphanage has to its credit quite a number of graduate nurses, stenographers, private secretaries and home builders. It has sent out boys who have beocme master plumbers, electricians, mechanical men in manufacturing plants. We have seven boys working in one manufacturing plant in North Carolina and all are making good and have been there for a number of years; one has worked up to be a foreman in his department and another is time keeper. You have given them a chance through your institution and they reflect credit upon the home that mothered them when they had no other. We feel proud of them. They often come back to see us and it is a source of joy to know they appreciate their home.

When you invest in little human beings who are homeless and helpless you are investing your money wisely!

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 7, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
New Lebanon ....$	7.50	
Reidsville	6.17	
Greensboro, First	9.50	
		23.17
Eastern North Carolina Conference:		
Hanks Chapel	5.95	
Henderson	3.65	
		9.60
Western North Carolina Conference:		
Big Oak	1.07	
Smithwood	1.23	
		2.30
Eastern Virginia Conference:		
Suffolk	25.00	
Oak Grove	2.37	
Berea, Nansemond	5.00	
Holy Neck	4.57	
		36.94
Valley Va. Central Conference:		
Mayland	1.00	
Antioch	2.29	
		2.98
Alabama Conference:		
New Hope	1.98	
Class No. 1, Lanett S. S.	1.00	
		3.29

Special Offerings.

F. C. Owen, gdn. for Jas. Brown	12.50
Total for the week ....$	90.78
Brought forward	1,672.69
Grand total ....$	1,763.47

WAVERLY, VIRGINIA.

Words are inadequate to express my profound and grateful appreciation of the following resolution which was adopted by the ministers of the Eastern Virginia Conference of Congregational-Christian Churches:

"Whereas, Rev. E. B. White was for a number of years an active and faithful member of this body, and whereas he has now withdrawn from us, be it resolved, That we express our appreciation of his fellowship and service, and sense our loss at his going, that we extend to him our sincerest wishes for his success in the new fellowship to which he goes.'

For the past nine years I enjoyed a delightful fellowship with these consecrated Brethren, and it is a source of joy to me to say that I love them all because they possess those magnificent qualities characteristic of a true Christian, and were so kind to me while a member of this body of faithful ministers of the Gospel. Men who live life nobly and grandly, the influence of whose lives is a blessing and a benediction to all with whom they come in contact.

Beloved Brethren, I extend my love to you and may the blessings of God the Father, God the Son, and God the Holy Ghost be yours.

Fraternally,
E. B. WHITE.

IF A. F. O. L. FAILS.

The torch which the American Federation of Labor has been carrying in the march of labor unions in this country is beginning to dim. Strong indications now are that a few years hence its leadership light will be out. The A. F of. L. has considered itself spokesman for all organized labor groups, and in most instances it has been able to bring these groups into its affiliation. For more than two years the tide has been turning. Large groups of organized labor have severed their connection with the American Federation, while other groups have remained independent. The charge has often been made that the officials of the A. F. of L. have used organized groups to swell the coffers of the national office and enable large salaries to be paid swivel chair-warmers. The latest straw to indicate the way the wind is blowing was the vote cast the other day by auto workers showing a preference of 41,000 in favor of company unions and only 2, 000 for A. F. of L. affiliation. Street car men in Washington, D. C., where the American Federation headquarters are located, voted unanimously for company unions. All over the United States company unions are taking the industries by storm. Workers feel they have better protection in the company they work for than in an unintelligent leadership that too often is conflicting in its policies and economically unsound. The crux of the situation is that the A. F. of L. has become officially fossilized and is now on the defensive. The A. F. of L. assumed a dictatorship over all labor groups and it has found that this self-appointed power is not acceptable.

In the ideal society every member is responsible for some definite task.—*Dr. F. E. Clark.*

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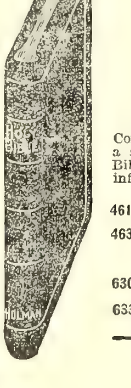
ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
[n] Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, [a] he went up into a moun-



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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′i-lee of the Gĕn′tīles;

A. D. 31.
[k] Is. 9. 1, 2.
[l] Is. 42. 7.
Luke 2. 32.
[m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

HUFFINES.

After a lingering illness, Mrs. Mary Sudie Huffines passed to her heavenly home January 8, 1935. During her illness, she received all that loving hands and medical skill could give.

She was a woman of quietness, sympathy, and love, and a loyal member of our Ladies' Aid Society.

The Ladies' Aid of Hine's Chapel Christian Church feel keenly the loss and do hereby resolve:

First, that in her going we have lost a helpful and active member.

Second, that the sincere sympathy of the entire membership be extended to the family.

Third, that a copy of these resolutions be sent to the family and to the **Christian Sun** for publication.

MRS. H. B. SMITH,
MRS. ROLAND ISELEY,
MRS. J. H. ABERNETHY.

MORGAN.

Benjamin Morgan died at his home, Route 3, Franklin, Va., February 20, 1935, aged eighty-nine years. The funeral services were conducted by the writer assisted by Dr. W. M. Jay and the body interred in "George's Bend" Cemetery. Five days later his wife, Mrs. Mary Jones Morgan died at the age of ninety-one years and her funeral was conducted by the same parties and her body laid to rest by her husband, with whom she had lived sixty-six years. Mr. Morgan was the son of Benjamin Morgan, Sr., and his wife Sarah Jernegan. Mrs. Morgon was the daughter of John J. and Patsy Jones. They leave one daughter, Mrs. Myrtle E. Gardner, R. F. D., Franklin, Va. Mrs. Morgan also leaves one sister, Mrs. Mills Jernegan, R. F. D., Franklin, Va., and two brothers, Wm. E. Jones of Franklin, and Adolphus Jones of Elberton, Ga. They had been members of Holy Neck Christian Church since early life and lived an humble Christian life.

May the Father's blessings ever rest upon their loved ones.

N. G. NEWMAN.

VEAZEY.

Zachariah T. Veazey was born October 14, 1849 at what is now Alexander City, Ala. At that time the town was known as Youngsville. He died near Newsite, Ala., on February 4, 1935, aged 85 years, 3 months, and 21 days.

He was married to Miss Ann Hunt on May 21, 1869. To this union was born thirteen children, six girls and seven boys. One boy died in infancy.

He united with McGuire's Chapel Christian Church forty-three years ago and remained true and faithful until the end.

Almost his entire life was spent in Gallapoosa County, Ala. He leaves to mourn their loss 12 children, 59 grandchildren, 65 great grandchildren and 2 great great grandchildren.

He was a very patient sufferer for quite a number of years. He made his home with his children. He seemed always satisfied with his lot on earth and patiently waited for the end to come.

The funeral was conducted at the Harmony M. E. Church in the midst of a large assembly of relatives and friends. His body was carried to Gruett, Ala., for burial by the side of his loving wife who preceded him in death many years ago.

Revs. Pinkard and Cash of the M. E. Church, South, and Rev. A. R. Van Cleave of the Southern Union College had part in the services.

God bless the bereaved ones and may his soul rest in peace.

G. D. HUNT.

JAMES.

Mrs. Emma James, wife of Peter James of Elon College, N. C., died January 3, 1935, aged 69 years, 10 months and 1 day.

Surviving are her husband, three sisters and two brothers and a number of other relatives.

Burial services were conducted by the writer at Shallow Ford Church and interment followed in the church cemetery.

May the Lord comfort those left to mourn. T. J. GREEN.

CABLE.

Miss Mollie Cable passed to her reward February 1, 1935, being 90 years, 2 months and 15 days of age. "Precious in the sight of the Lord is the death of his saints." Truly she was a saintly Shallow Ford Christian Church but had not been able to attend for quite a while on account of her age and infirmity.

She is survived by one sister, Mrs. Neal Sutton and one brother, Peter M. Cable, both of Elon College, N. C., R. 1., seven good woman. She was a member of the nieces and four nephews, besides many other relatives.

Burial services were held at the home by the writer, assisted by Rev. Mr. Hite pastor of Friedens Church, at which place interment was made.

T. J. GREEN.

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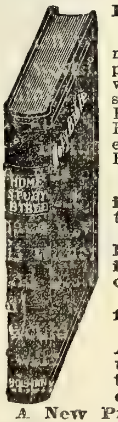

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17 ¶ m From that time Jē´ṣus began to preach, and to say, n Repent: for the kingdom of heaven is at

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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SHAW.

Mrs. Annie Miles Shaw was born March 7, 1902, and died January 21, 1935, aged 32 years, 10 months and 14 days.

She was married to R. P. Shaw in 1922. To this union were born two children.

She leaves to mourn their loss a husband, two children, a father, W. L. Miles, two sisters, three brothers and a host of relatives and friends.

Mrs. Shaw professed faith in Christ in early life and joined Bethel Christian Church to which she was faithful until death. For several years she was organist of the Church and always loyal to its cause. She was a loving wife, a devoted mother, a splendid neighbor and a devout Christian.

The funeral was conducted at Concord Christian Church by the writer assisted by Rev. L. L. Wyrick and her body was placed to rest in the Church cemetery.

May the Lord perpetuate her influence and comfort her loved ones.

J. FRANK APPLE.

SHIEDS.

Mr. William Manley Shields of Greensboro, N. C., was called to his reward on Friday, February 15, 1935, at the age of 59. His body was interred two days later in the Proxemity Cemetery.

For over 30 years he was a member of Pleasant Grove Christian Church. He leaves a widow and three sons.

May God's love comfort them.

B. J. EARP.

ALDRIDGE.

Whereas, our Heavenly Father saw fit to remove from our midst on the 17th day of September, 1934, our brother, Deacon E. L. Aldridge,

Therefore be it resolved:

1. That in his decease Concord Christian Church loses one of its most faithful and loyal members. The community a good citizen, his companion a kind husband and her children a loving father.

2. That we lament the passing of ou dear brother and extend our heartfel sympathy to the bereaved family, an trust that God will comfort all heart made sad by his decease.

3. That a copy of these Resolutions b spread upon the minutes of the church a copy be sent the family and a copy b sent the **Christian Sun** for publication.

G. G. ANDERSON,
A. Y. ALLRED,
H. E. TURNER,
Committee.

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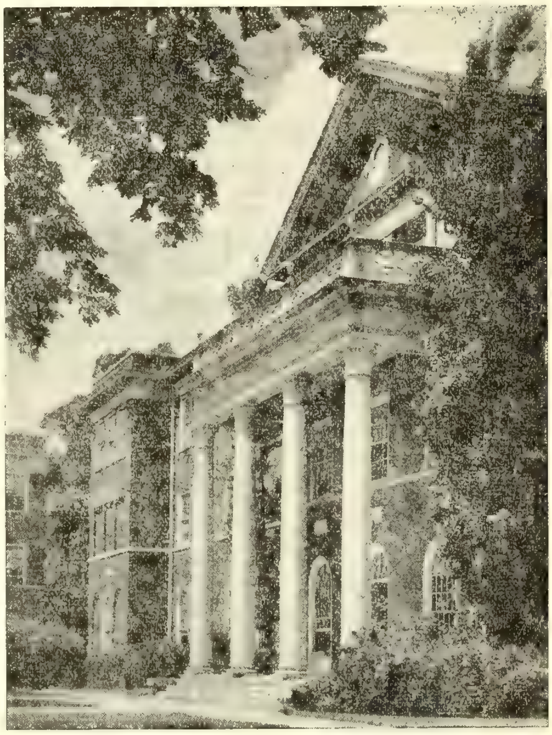

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, MARCH 14, 1935. NUMBER 11.

•• THE SUN'S OBSERVATORY ••

The Housewife and Taxation.—

Mary Roberts Rinehart, "as one woman to another," warns them, in a recently published article in the *Ladies' Home Journal*, that they must unite to curb taxation. Says Mrs. Rinehart, speaking of the housewife, "Her dollar is not a dollar at all. The actual necessities of living have consumed most of it, and taxes take the rest. That is, out of twenty-nine billions spent each year, taxes take nine billions, food only seven and rent only three and a half."

New Red Cross Head.—

Rear Admiral Cary T. Grayson, who was the official White House physician during the administration of President Wilson, was recently appointed chairman of the American Red Cross, and took up his duties on March 1st. Dr. Grayson, who had resumed the private practice of medicine since his retirement from the navy in 1928, succeeded the late John Barton Payne, who had been the executive officer of the Red Cross since 1921. The President of the United States is ex-officio president of the organization.

"Strong as Steel"—or Stronger.—

"Strong as steel," has for many years indicated that there was almost unlimited strength, back of the project mentioned, but if one would desire to express the utmost in known tensile strength, the phrase should run thus: "Strong as platinum alloyed with twenty per cent of iridium"—rather bunglesome, but true. This particular alloy is said to be not less than 40 per cent stronger than steel. There are other alloys in this group, and while too scarce and expensive for many uses, their special virtues offer a distinct commercial future.

Ruth and the Psalms.—

Ruth St. Denis danced a "rhythmic interpretation of the Psalms" before the altar of the Park Avenue Presbyterian Church in New York at a recent Sunday service. "A symphony in white, black and red, (her lips, fingernails and toenails were red), the dancer went through motions which she said symbolized 'the gradual ascent of man's soul from the moment he acknowledges his need of spiritual light to the final radiation.'" Passages from the Psalms and Miss St. Denis' own writings "amplifying them" were read, while the dancer "interpreted" them to musical improvisations on the piano. With dancing movements she led the congregation through the hymn, "Come Thou Almighty King," and performed gracefully "before a gilt throne set on the top of a modernistic arrangement of gold blocks."—Let us hope that she inspired the souls of the worshippers to press on toward the "final radiation."—*Methodist Protestant-Recorder.*

"The Country-to-City Trek Continues.—

"City populations are still increasing, and many rural areas are still decreasing in population," says C. A. Richardson, the superintendent of city work of the Methodist Board of Home Missions and Church Extension. Mr. Richardson says that while industry may be moving from less favored to more favored places, they are remaining in the metropolitan area, and that while the "downtown" areas of many large cities have shown a loss of population, the metropolitan areas of these same cities have shown large increases. "The present rural population is adequate for rural production," says he, and "no one ever yet has been able to keep the country youth sufficiently employed in the country to prevent the constant hegira cityward. This trend will continue. Restriction of immigration tends to increase it. The cities will continue to grow. So long as 80 cents out of every American dollar goes for city-made goods, just so long will American cities continue to grow. Tired or exhausted old men may leave the cities for the countryside, but the youth are moving cityward."

Senator Byrd and the Relief Bill.—

Mr. Byrd, in his fight on the monstrous "relief" bill which was passed by the House and has been consuming almost the entire time of the Senate since then, is using administration figures in his effort to defeat an administration bill. Mr. Byrd declared only this week that the Public Works Administration still had more than $1,500,000,000 available for expenditures, also that the administration had reposing in the Treasury the sum of $179,000,000, "unallocated, unspent, unimpounded." He said: "If these figures are correct, and I point out they are sent to me with the approval of the Secretary of the Treasury—why should we appropriate another $4,000,000,000 at the present time. . . . We meet again next January." Mr. Byrd continued to point out that a considerable part of the original PWA fund of $3,300,000,000 had been used "to carry on normal government functions." While the bill was passed by Congress for the use of the Public Works Administration, investigation has shown that the Secretary's report is "honeycombed" with "such allocations as $13,000,000 to NRA, $700,000 to the Federal Power Commission, and $500,000 to the general accounting office." It is also disclosed that the "cost of completing projects started, in addition to appropriations now available, will amount to $692,000,000." Mr. Byrd raises the question as to whether these projects have been approved by Congress, "or if the different departments of Government are undertaking to commit the Government for projects not yet approved and for which appropriations have not been made." Mr. Byrd has offered an amendment cutting the work relief feature of the bill to $1,000,000,000, while another amendment before the Senate seeks to reduce it to $2,000,000,000.

Stock Market Sets New Low.—

When the stock market crash came in 1929, there were those who predicted that its effect upon general conditions would be little, if anything at all. Possibly the effect was small, but the same thing that caused the market crash was a great factor in causing the industrial crash that soon followed. In other words, the crash of the stock market was an index of conditions rather than a cause within itself. On Tuesday of this week, the New York Stock Market reached a new low for the year 1935, following a drastic drop in the price of cotton. This was in spite of the fact that we are told that business generally is better. It is quite possible that this drop in the stock market will not be reflected greatly in business conditions at this time, as it was only a minor drop compared with the crash of five years ago, but it is a pointer to the fact that something is still wrong. One would not set oneself up against the opinions of the great economists with which the administration has surrounded itself, nor would one condone the every action of the stock exchange. Yet the fact remains that notwithstanding the losses incurred by unwitting investors, many of the enterprises that have made America a great nation would have had hard sledding but for this same stock market. In other words they have been financed through it, and while many have gambled and lost, the general good resulting has probably outweighed that loss. Be that as it may, the stocks of many concerns, notably public utility companies, have become literally a drug on the market, because of threatened legislation, not to control such companies, but to run them out of existence. Whether these stocks have been "watered" or not is beside the point, the ultimate investor paid a certain price for them and is entitled to a return on that investment, provided the utility company can render a service at an equitable price and still earn a return on the money paid for the stock. Not only is the government threatening extinction by legislation, but it is entering into direct, subsidized competition. It is raising taxes from other sources in order to wipe out an industry which has been developed by private initiative and which is itself a source of taxes for that government. Certainly this is one instance where the stock market is an index of conditions that should be corrected immediately. It is the government's function to direct and to regulate, to police if necessary, but not to compete and to destroy. Final recovery depends upon the government as much as upon any other thing. If business in general were absolutely sure of itself, then prosperity would turn the corner.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Mrs. Hilliard, wife of Rev. H. C. Hilliard, Fuquay Springs, N. C., who was taken to Rex Hospital February 26th, for a serious operation is reported to be recovering nicely.

"For the past few months, Rev. A. R. Flowers has been working among our young people in our churches and Sunday schools hare in South Carolina. Many of our high schools, also, have found Bro. Flowers' lectures very helpful to their advanced pupils and patrons. We are always delighted to have this consecrated Christian worker among us."

From one of our ministers comes the following: "For some time I have planned on writing you and making a payment on my SUN subscription. I am now enclosing the sum of $5.00 which will about bring me up to date. I enjoy reading the paper as much as any of the National Religious magazines that come to my desk." Mr. Minister, don't take our word for it, but try reading your copy of THE SUN more carefully. Maybe you will agree with the Brother that we quote above.

From W. C. Wampler of Harrisonburg, Va., came his renewal for THE SUN this week. Renewals are always welcome, but so are such comments as he makes in regard to his church paper: "It is a very welcome visitor to my home each week, and is surely a worthwhile contribution to our church literature. I enjoy it so much, your editorials especially." Our readers little know how much such letters as that from Brother Wampler are appreciated, and we, too, think it a "great pity that it is not read by more of our membership."

The First Congregational-Christian Church of Urbana, Illinois, of which Rev. Jos. W. Fix, B. D., is minister, is to entertain the State Conference in May. Not less than four hundred delegates are expected. This is the first time since the union of Congregational and Christian Churches that a former Christian Church has been selected to entertain this group, but we know that under the guidance of Brother and Mrs. Fix the entertainment will be a success. It was at this church that the General Convention of the Christian Church met in 1924.

THE GENESIS AND THE JOY OF GIVING.

By TIMOTHY THOMAS.

Man's desire to give is as old as the human race. Giving is practiced and its spirit recognized in every strata of human society, whether it be Christian or pagan. Man has always been willing to share his goods, his friendship and his counsel with his fellowman. Giving preaches a silent gospel wherever man is known. Giving recognizes no creed and makes no distinction in race or color. Giving is one of the strongest links in the brotherhood of man looking toward the fatherhood of God. Sharing with others is symbolic of that spark of divine in every man.

Gifts of man, whether in money, goods, or service, are in proportion to his opportunity, his past environment and educational background on the subject. The man who gives because he has been taught to give, and recognizes it as a part of his discipleship, experiences a richness of reward that is unspeakable. The man who gives to a single cause of his church, feeling no responsibility to other equally deserving activities, receives and enjoys only a single blessing. His motive is not questioned, neither is his reward doubted. The man who gives merely because of its social aspect, giving in order to be socially comfortable, misses a blessing—his gifts are helpful to others only.

There is a gospel arithmetic about giving that dose not conform to mathematical science. In mathematics we divine and find the component parts less. The Master taught us that when we divide with others we have more. Even a pagan philosopher wrote: "The goods we spend we keep; and what we save we lose; and only what we lose we have."

Economists are divided on the question of distributing the world's wealth. Long before economics became a known science Christ enunciated a philosophy of giving, a psychology of distribution, that has stood the practical test of the ages.

The giver who gives himself with his gift becomes happier, whereas if law were to take away part of what he has and give it to another he would become angered.

> "Not what we give, but what we share,
> For the gift without the giver is bare;
> Who gives himself with his alms feeds three,
> Himself, his hungry neighbor, and me."

We may give grudgingly and receive no profit. Our willing gifts may bring us more soul joy than the recipients. "Give, and it shall be given unto you . . . " (Luke 6.38.)

Man is a possessor of that which he has. He may create, earn, or receive by inheritance, but he remains only a steward while he lives.

> "For all you can hold in your cold, dead hand
> Is what you have given away."

A LETTER FROM URBANA, ILLINOIS.

Once in a great while your managing editor receives a letter from his good friend, Joe Fix, who has for several years been the minister at our First Church in Urbana, Illinois. We believe that the letter received this week will prove as interesting to many of his former friends who read THE SUN as it did to us, so we are reprinting it in part:

"I hope all is going well with you in Richmond. I often wish I could drop over to see you, Jerry McCauley, and countless other fellows with whom I was so happily associated for the early years of my ministry.

"Out here it is somewhat different, but very delightful. The work is very difficult. We are just a few blocks from the University of Illinois, a campus on which there are 13,000 students. Champaign and Urbana are great Twin Cities. I have 400 members in the church. Have received about 150 so far, into membership in past three years.

"We are kept on the go all the time as Mrs. Fix and I are both on State Committees. Trustees of the Illinois Conference and members of the Administration committee. We go to Chicago every month to meetings of the boards. We are 128 miles south of Chicago.

"Mrs. Fix and I were in Florida last month, visiting members of our church in West Palm Beach. While there I spoke to the members of First Congregational Church of which Rev. Frank Atkinson is pastor. This was a Wednesday evening supper and I told them something of the history of the Christian church and how the merger was helping us. We hoped to see Drs. J. O. Atkinson and Charlie Rowland, but found that Orlando was out of route that we took.

"While we were in Florida, the members of our church painted and redecorated the auditorium in readiness for the state conference and our preeaster services.

"We are having a Preaching Mission in our church next week. I am holding one in the southern part of Illinois the first week in April. Such missions are of great value to any church."

RECEIPTS ON THE COLLEGE CAMPAIGN.

THROUGH MARCH 9TH.

	Quota	*Received*
Eastern North Carolina Conference:		
Auburn	$ 46.00	$ 1.75
Bethel	24.00	2.30
Catawba Spring	54.00	37.00
Fuller's Chapel	36.00	.75
Henderson	60.00	8.69
Lebanon	18.00	.71
Liberty-Vance	149.40	61.59
Morrisville	9.00	.42
Mt. Auburn	60.00	61.57
Piney Plains	45.00	13.80
Pleasant Union	51.00	5.25
Sanford	54.00	1.00
Wake Chapel	96.00	77.60
Wentworth	30.00	15.05
Youngsville	21.20	1.00
Total	$ 753.60	$ 288.48
Western North Carolina Conference:		
Big Oak	89.00	.35
Biscoe	29.50	3.00
Burlington	480.00	231.38
Ether	47.50	9.00
Flint Hill	16.50	2.38
Graham Providence Memorial	30.50	1.00
Liberty	14.00	2.54
Mt. Pleasant	32.00	2.00
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Total	$ 935.50	$ 255.29
North Carolina and Virginia Conferences		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Concord	40.00	33.75
Durham	460.00	17.42
Elon College	320.00	338.50
First, Greensboro	400.00	62.42
Greensboro, Palm St.	88.00	16.10
Happy Home	68.00	9.79
Hebron	48.00	3.70
Hines Chapel	88.00	31.01
Liberty	40.00	4.30
Long's Chapel	48.00	6.57
Lynchburg	48.00	2.73
Monticello	40.00	3.00
Mt. Bethel	48.00	11.31
Mt. Zion	48.00	14.00
New Lebanon	56.00	3.00
Pleasant Grove	88.00	1.36
Pleasant Ridge	48.00	4.00
Reidsville	132.00	39.00
Union (N. C.)	68.00	36.79
Union (Va.)	88.00	10.00
Total	$2,380.00	$ 651.08
Eastern Virginia Conference:		
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	5.16
Christian Temple, Norfolk	550.00	25.00
Cypress Chapel	100.00	5.40
Dendron	15.00	22.11
First, Portsmouth	150.00	3.00
First, Richmond	100.00	3.15
Franklin	192.00	5.00
Holland	191.00	180.30
Holy Neck	150.00	58.54
Liberty Spring	150.00	4.50
New Lebanon	30.00	2.50
Newport News	185.00	14.16
Rosemont	175.00	27.21
South Norfolk	170.00	6.91
Spring Hill	30.00	4.30
Suffolk	987.00	29.98

(Continued on page 14.)

JOHN CALVIN.

By REV. S. W. PHILLIPS, *Pastor Elm Avenue Christian Church, Portsmouth, Va.*

(Read before Eastern Virginia Ministerial Association.)

There is a small village between Paris and Brussels, by the name of Noyon. It was here on July 10, 1509, that John Calvin was born. His ancestors were fishermen, or, as others narrate, bargemen who lived on the river Oise. His father Gerard Calvin, of stern and severe character, in 1497, rose to a place of responsibility as apostolic secretary to the Bishop of Noyon and became intimate with leading families of the town. He married the daughter of one of the prominent families of the neighborhood, Le Franc, who had a good fortune. The bride of Gerard, Jeanne Le Franc, was beautiful and pious. Though she died young, she lived long enough to impress her ideas upon the precocious boy, and is said to have taken him, after the custom of the day upon various pilgrimages to near-by shrines.

John Calvin had four brothers and two sisters, of whom two brothers died young, while two were provided with benefices through the father's influence. Charles, the oldest, was made Chaplain of the Cathedral in 1518, and the younger, Antoine, Chaplain of the Tournerolle, but later, with a sister, Marie, embraced the evangelical faith and followed their reformer-brother to Geneva. The other sister appears to have remained in the Catholic Church. His brother Charles turned heretic or infidel, was excommunicated in 1531, and died October 1, 1537, and for refusing the Sacrament on his deathbed was buried between the four pillars of a gibbet the year after John announced his system to the world, "as if to repeat to startling contrast of Esau and Jacob, reprobation and election from the same womb."

The legend of John's having been educated at a charity school has been abandoned. His father was a man of importance and obtained Church preferments for his sons. He went to Paris, August, 1523 to inter-college, living with his uncle Richard, near the Church of Saint Ger-main l'Auxerrois. From the bell tower of this old Church a half hundred years afterwards rang out the doom of the Hugenots on Saint Bartholomew's night. Little did anyone dream of the mighty influence of the thin-faced lad who daily walked under the shadow of that tower. He was known as a studious book-worm. His intimate friend and follower, Beza, said of him that during this period he was "religious after a remarkable fashion and a severe censor of all the vices of his companions." He early got the name of "The Accusative Case," a nickname suggestive of the leadership in morals and scholarship of a French lad in school life over four centuries ago.

At the age of fourteen Calvin entered the college de la Marche. His great instructor in Latin was Mathurin Cordier, to whom he afterwards dedicated his commentary on First Thessalonians. Cordier afterwards followed his pupil to Geneva, and was appointed director of the College of Geneva, where he died the same year with Calvin. From the College de la Marche, Calvin was transferred to the strictly ecclesiastical College de Montaigu, and there he studied Philosophy and Theology under a learned Spaniard. To this same College came, in February, 1528, Ignatius Loyola, in preparation for his life-work, in which his most exacting duties were to be found in antagonism to the toil of Calvin.

We cannot discover anything unusual or spectacular in the college career of the young student from Noyon. He seems to have had no heart for the riotous hours of the young collegians of Paris, and gave the police no trouble in their efforts to maintain order when town and gown met in a midnight brawl. He was proud, religious and studious beyond measure or wisdom. Bexa says he was even then *"doctor Potius quam auditor."* (A teacher much to be preferred.)

He was made Bachelor of Laws at Orleans, February 14, 1531, and on leaving the University was offered the degree of Doctor of Laws without the usual fees. Already his rank as a scholar is exhibited in the fact that when the question of the divorce of Henry VIII was referred to the scholars of the continent, Calvin was consulted. He expressed himself against the lawfulness of marriage with a brother's widow.

The peculiar maturity of his mind, his avoidance of a share in the noisy excitements so common to student life in his day, his intimacy with his teachers, and his high moral character marked him as a rare personality.

In such terms is John Calvin introduced to us by one of his most brilliant countrymen, as the chief thinker of the age. The work was *"Christianae Religionis Institutio."* The author was twenty-five years of age, and was seeking a hiding place for the further pursuit of his studies. But no man who wrote as he did could remain in hiding. The apologist of martyrs, the thinker of the new faith, the legislator of the Reformed Church, he went to the front of all leaders, of all confidence, and of all wonderful service in the wide spreading array of the nascent powers of the young church, just now, however, in danger of eclipse. What a man!

John Calvin was the greatest statesman of the Church of God of all time. Richard Taylor Stevenson says as follows: "In his thorough grasp of the religious situation of Europe, Calvin surpassed all men of his day, and Geneva was simply the fulcrum which he used to lift upon a firm basis the work of the Reformed Church. He had many advantages denied to other reformers; he was the most widely traveled, the most remarkable correspondent, and for years before his death the most renowned and influential religious leader of his day."

Geneva became a veritable asylum to Calvin's own countrymen, and as they came with scars of their torture, and emerged from the passes of the Jura, and caught sight of the city in which Calvin ruled, they fell upon their knees and gave thanks to God. They made good their stay, and joined with those who had preceded them in strenuous efforts to promote the cause of Protestantism.

By the year 1547, the Reformation had leavened seventeen provinces and thirty-three of the principal towns of France. The model was that of the Church of Strassburg, founded by Calvin in 1536. In eleven years, from 1555 to 1566, no less than one hundred and twenty pastors were sent to France from Geneva. The French Reformers had held their meetings for worship and consultation at such times and places as the exigencies of the moment allowed. But on the 25th of May, 1559, a general synod of all Protestant congregations in France was deliberately convened in Paris. The ecclesiastical system adopted at this synod was dictated by Calvin. In it one may see the mind of the ecclesiastical statesman. The confession of Faith which makes up the preface is an epitome of Calvin's Institutes. The criterion of truth was the revealed Word of God.

The scenes of trial through which the spiritual children of Calvin walked with the tread of heroes bear bright witness to the power of an invisible hand upon a distant crisis. History stands with uncovered head in the presence of men and women who need no other monument of their faith than the story of how they faced the destruction of home and the death of their dear ones. In the old Bastille a venerable man is standing in chains before Henry III. The king exclaims: "Recant, or I shall be compelled to give you up to your enemies; these two girls here are to be burned tomorrow."

"Sir," said Palsisy, the potter, "listen to me, and I will teach you the way to talk like a king: I cannot be compelled to do wrong."

Another scene is witnessed on the balcony of Coligny. The wife of the noble Charlotte de Laval is sitting by his side: "Husband, why do you not openly avow your faith, as your brother Andelot has done?"

"Sound your own soul," he replied, "are you willing to be chased into exile with your children and to see your husband hunted to the death? I will give you three weeks to consider, and then I will take your advice." She looked her husband steadily in the eye through her tears. "Husband, the three weeks are ended; do your duty and leave us to God."

Amidst these multitudinous cares and occupations Calvin found time to commit to writing a number of works besides those provoked by the various controversies in which he was engaged. The most numerous of these were of an exegetical character. Including discourses taken down from his lips by faithful auditors, we have from him, expository comments or homilies on nearly all the books of Scripture, written partly in Latin and partly in French. In the estimation of many, these constitute the most valuable of his works. His candor and sincerity as an inquirer into the meaning of Scripture—his judiciousness, penetration, and tact in eliciting his author's meaning—his precision, condensation, and concinnity as an expositor—the accuracy of his learning, the closeness of his reasoning, and the elegance of his style, all conspire to confer a high value on his exegetical works, and to make them at once rich sources of biblical knowledge and admirable models of biblical exposition.

But it is chiefly as a theologian and the head of a theological school that Calvin is now known. This renders it fitting that some account should be here given of his theological system. This is developed in his "Fundamental Principles," (*Institutio*) which, though produced originally at an early period of his life, was so frequently and carefully revised by him, that in the form in which it has come down to us it presents his most matured views and thoughts.

Much of Calvin's theology is common to him with all evangelical divines, and in the parts which are more peculiar to him and his school he follows closely in the steps of Augustine. The following may be regarded as his characteristic tenets, though all are not peculiar to him.

Man as a sinner is guilty and corrupt. The first man was made in the image and likeness of God, which not only implies man's superiority to all other creatures, but indicates his original purity, integrity and sanctity. From this state Adam fell and in his fall involved the whole human race descended from him. Hence depravity and corruption, diffused through all parts of the soul, attached to all men, and this first makes them obnoxious to the anger of God. From him, however, not only his punishment overtaken us, but a pestilence instilled from him resides in us, to which punishment is justly due.

To redeem from this state of guilt, and to recover him from corruption, the Son of God became incarnate, assuming man's nature into union with His own, so that in Him were two natures in one person. Thus incarnate He took on Him the offices of Prophet, Priest, and King, and by His humiliation, obedience, and suffering unto death, followed by His resurrection and ascension to heaven, He has perfected His work and fulfilled all that was required in a redeemer of men, so that it is truly affirmed that He has merited for man the Grace of Salvation. But until a man is in some way united to Christ so as to partake of Him, the benefits of Christ's work cannot be at-

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

POWER TO THE HOME CHURCH.

Any pastor or person acquainted with church history, or versed in unmistakable teaching of Scripture, must know that the sure way to build up a church at home is to bring that church to a sense of sharing its Gospel with others. By human arithmetic we increase by multiplying. By divine arithmetic we increase by dividing with others—sharing with others that Good News that has made us what we are. No church can be a growing church until it has come to be a going church—going out in prayer, preaching and praise to share salvation with others. For this cause the church came into existence and when a church ceases to be missionary it fails of its chief function and so becomes powerless and impotent. We must be a going and a sending church, if we are to be a growing and a mending church! J. O. A.

"UNTO ALL NATIONS."

How is this for a record of a denomination numbering in this country about 200,000 members? The record is from their recent *Bulletin*:

"In their efforts to obey the great commission of our Lord, Seventh-day Adventists are now working in 275 countries and islands, in 485 languages, and have in all 21,607 evangelists, physicians, nurses, colporteurs, and teachers. They maintain in all the world 112 sanitariums, hospitals, dispensaries, and treatment rooms; 2,133 schools, enrolling 90,465 students; and 68 publishing houses, issuing gospel and health literature in 157 languages."

No wonder God is giving this people growth and increasing power, for since they came into being as a Church much less than a century ago, they have put "Unto All Nations" first and foremost in their teaching and practice. It leads all other evangelical churches of the world in giving to foreign missions. J. O. A.

NOTED LECTURER AND AUTHOR AT ELON.

Dr. Albert W. Palmer, President of the Chicago Theological Seminary, spoke at the college chapel Sunday morning at 11:00 and at vespers Sunday evening. Dr. Palmer also addressed the student body at chapel Monday morning. The chief occasion of his visit was to interpret his book, *Orientals in America,* which is one of the accepted mission study books of the year, to the missionary societies of the Congregational-Christian Church of North Carolina. Missionary societies of all denominations were invited to send as many representatives as they could.

The day was auspicious, and the attendance was remarkable. In presenting the material of the book and other parallel information, Dr. Palmer spoke, first, of the Chinese of the West Coast, calling attention to the decisive difficulties that these orientals encountered in earlier years but showing how that, with more intimate acquaintance and better understanding between the races, they had gradually come to a more acceptable position in American life. Toward the close of the morning session, he related in a most interesting way his experience in the Hawaiian Islands as pastor of the large Congregational Church at Honolulu. Living among orientals and administering to them along educational and religious lines qualified Dr. Palmer eminently for the writing of the books and for the interpretation of the same.

In the midst of the morning session, Miss Helen Chamblee, of the Music Department of the College, sang most effectively, "Thanks Be to God." Opening the afternoon session, the Elon Singers gave a group of sacred songs. The Elon Singers are always heard with appreciation and profit.

Following the program of the Singers, Dr. Palmer interpreted in a most interesting and effective way the modern Japanese in this country. With accuracy and increasing interest, he carried his audience at will across the Pacific to the land of the cherry blossoms and brought them back to the land of the golden gate, emphasizing always how completely Americanized are the Japanese who are born and reared in this country, invariably turning from their native language to the language of our people.

There were between 400 and 500 in attendance at the conference, all of whom received a new vision and a new conception of the orientals in our midst and felt a new sense of responsibility for them. So successful was this conference, that in all probability it is the beginning of annual missionary conferences to be held at the college particularly for the missionary interest of the Congregational-Christian Church in this section, but of general interest to all denominations.

L. E. S.

MISSIONS, AN EXPRESSION OF LIVING THE SPIRIT OF CHRIST.

The Church is the only institution that exists solely for the purpose of perpetuating the life of Christ in the world. Its mission is the mission of our Lord, Himself. It represents Him and carries on His work. This institution alone has power to build up a world-wide brotherhood that knows no race, class, nor color, and whose guiding principle is love. It furnishes the organizing principle for uniting the people of every land in a constructive program of peace and goodwill.

We profess to be joined with Him, to be a part of that church. To be non-participants in His chief work, His program, His objective—the redemption of the world—to the fullest of our ability reveals at once that we do not share his life and spirit. The Christian religion is the hope of the world and the church is the institution of this religion. The church is the instrument of true human progress. It is the organ through which function those vital processes upon which depend enlightenment, growth and final perfecting of the world. Yes, *this is missions,* and the measure of our spirit and participation is the measure of our appreciation of Him and the Church. A child's love, devotion, spirit, are shown by the readiness and the measure of its obedience to the father's wishes and his cooperation in his program.

The character of the gospel message is compelling in its nature. There is something beside the fact that He commanded us to go and send. His divine personality lays its compelling power upon us. If we do not feel this compulsive power, I fear that we do not have any message to give the world, and that His personality has not borne itself in upon our personality or upon our church. I believe that the degree, according to our ability, to which we support and advocate what we call missions, tells the story of what we ourselves possess of Christ.

If we know the resurrection of Christ as a *fact of experience,* if we have any *personal* knowledge of such a living Christ, one whom we meet as we sit by the side of the broken hearted, as we minister to the dying, as we go out where we meet those who toil, suffer, wonder, fall, die, is there any power on earth that can keep us from spreading that message as far and as earnestly as we can? When I have a friend who has been cured of some severe disease by a certain remedy, what would you say of me if I withheld that knowledge when I knew there were others suffering the same disease?

Twice every day the invisible energies of the moon lift a great plateau of the ocean several feet above the level of the surrounding water, and as the earth revolves, that great plateau of water bursts up in our shores, creeks, inlets and makes our tide an irresistible energy if we only knew how to use it. Energies of a greater sort break through human life and the real business of being a Christian is discovering how to be a transmitter of spiritual energies.

If the message of Christ that God is the Father of all men and that all men are brothers, if the message that there is no value like that of the soul—human personality, if the message that the laws of the cross must prevail everywhere and that the principle of self-sacrificing service is the only principle that is going to save the world is true, must we not realize that His teachings apply to individual life, to home and school, to all economic conditions, to all interracial relations and we have tremendous responsibility in this missionary business?

For one's own good and for the life of one's own church also, he must be greatly concerned about this missionary business. Dr. J. E. Crawford has well said:

"When a force meant for a large expansion is denied the expansion for which its nature craves, it not only fails for the larger work which it is not allowed to do, but it loses its best power and capacity in the field to which it is confined. Any compression of vital energy into a sphere smaller than its true range or scope not merely *limits* it, but *poisons* it so that it works feebly or falsely in the region where it operates. You cannot grow an oak in a hothouse; you cannot bottle Niagara; you cannot put the ocean in a pigeonhole. Even so the gospel is a force that requires room for healthy growth; only in spreading abroad does it realize its true nature and fulfill its being."

Warren H. Denison.

507 C. P. A. Bldg., Dayton, Ohio.

THE SUCCESS OF REPEAL.

By Dr. Daniel A. Poling.

This is the second editorial on the same subject which has appeared in "Christian Herald," of which Dr. Poling is Editor.

"I am opposed to any compromise with the liquor traffic" is the concluding sentence of a personal letter from United States Senator Arthur Capper of Kansas. Quite aside from Senator Capper's personal conviction and the reasons he may give for it, that conclusion is justified by the "success" of repeal.

In the issue of *Christian Herald* of last July, we said editorially: "Repeal, the naked Repeal promised and delivered by the present Administration, has succeeded in failing to keep a single promise of its proponents." The intervening months have further emphasized the monumental character of this "success."

The Elmira (N. Y.) *Star Gazette,* in an editorial, summarizes the "success" of Repeal as follows: "The consensus, we believe, would be that Repeal has not been attended by the benefits promised. On the contrary, those evils of intemperance, which Prohibition failed to curb, have increased under the new order."

The New York *Times* on the last Sunday of the first Repeal year carried a full-page review of the record for the year. Here are the headlines: "Bootlegging Unchecked," "Saloons Back," "Revenues Low," "More Intoxication," "Michigan Blames Liquor Interests," "Bootlegging Still Problem in South," "Repeal Disappoints California."

The Boston *Herald,* firm friend of Repeal, said editorially in this same week: "There is undoubtedly more drinking today than there was during Prohibition . . . . There are general increases in arrests for drunkenness; an increase of automobile accidents attributable to intoxicated persons and in the illicit manufacture of liquor . . . Boot-has not stopped and income from taxes has not come up to expectations."

We do not believe the picture is overdrawn. In every vital particular the propaganda for Repeal which filled the air only two years ago has been refuted. More—all the promises of good have been broken and the saloon has come back; the bootlegger flourishes and revenues have fallen far short of anticipations.

We were promised one billion dollars and more of Federal revenue from beer alone; but the actual Federal revenue on *all* liquors in 1934 was less than 38 per cent of this amount. It was President Nicholas Murray Butler of the world's largest university who stated impressively that Congress "could collect by the lowest estimate $1,500,000,000 in beverage revenue from 17 wet States."

The direct cost of the traffic to the country in the year 1934 was more than three billion dollars —an average of twenty-five dollars per person for beer, wine and liquors during the first year of repeal. Figures compiled from official returns in the U. S. Treasury do not include hundreds of millions of dollars spent for bootleg liquor.

To this direct cost must be added the indirect social price of drunkenness and economic waste.

And there is still so much confusion in the whole matter! Congress has declared 3.2 liquor not intoxicating and now comes the District Court of Bushanan County, Iowa, saying: "The whole treatment of the beer question in the law of this State and in the law of every State is clear evidence that it (beer) is regarded as intoxicating and that there is no question in the world but that it is intoxicating, no matter what any Congress or any legislature or any attorney general may say about it. The so-called beer parlors over all the country are nothing but beer saloons under other names."

As to the illegal sale which repeal was to stop, Mr. Wagner of the Pennsylvania Liquor Control Board insists that seventy-five per cent of the liquor business of that State is done by bootleggers, and that in smaller cities and villages these same bootleggers control all but ten per cent of the business.

The outstanding feature of the convention of the United States Brewers' Association held in New York City during the past year was the open admission that every brewer is violating the law. Charles Lich of the Los Angeles Brewing Company, as reported in the daily press, said: "Everyone violates the law now. I don't know a man in this room who isn't doing it now." To which R. W. Jackman, vice-president of the famous Blatz Brewery of Milwaukee, replied: "Sure, we are all doing it—the biggest bunch of hypocrites I ever saw."

As to the influence of the new traffic on public morals and drunkenness, police blotter records continue to show that in cities drunkenness has increased from ten per cent to one thousand per cent; that arrests for drunken driving have increased 42% in Washington, D. C., 100% in Rhode Island, 122% in New Orleans, 300% in Philadelphia, 380% in Cincinnati, 479% in Los Angeles, and in like manner throughout the country. Pennsylvania reports a 60% increase in revocations of drivers' licenses as the result of intoxication.

Municipal Judge Edward S. Scheffler, sitting in Chicago's new Safety Court, confronted with more than two hundred motor accident cases, declared: "If this keeps up, we will have Prohibition back in two years. People will not tolerate drunken drivers killing pedestrians."

Joseph Choate, Jr., head of the Federal Alcohol Control Administration, was quoted by the press as saying: "Since the repeal of Prohibition crime has increased at an alarming rate."

Assured that the saloon would never return, over 400,000 saloons have now been licensed to take the place of the 177,000 closed by Prohibition. If we are to believe the news columns of the Chicago daily papers particularly, the evils of this modern drinking place are beyond comparison with those of any pre-Repeal era.

Commenting upon the return of the saloons, the Chicago *Daily News* said editorially on Oct. 17, 1934: "The failure to do 'honestly and courageously' what that party (Democratic) has promised concerning the saloon becomes in the president's words ' a living reproach.' The 'forgotten pledge' may become a bigger issue than the fallacy of the 'forgoten man.' "

Somewhat earlier than we anticipated, those engaged in the liquor business, who not only promised to balance the national budget and to be good while they did it if they were allowed to reopen their shops, are weeping over their "losses" and demanding a reduction in taxes. Representatives of liquor associations in the New York meeting, in convention assembled, recommended reducing liquor license fees from $1,200 to $800. The city's two per cent sales tax was opposed as an unbearable burden on "an already over-taxed industry."

That repeal has not helped drinking conditions at public games, conditions that enemies of Prohibition loudly proclaimed were due to the Eighteenth Amendment, was revealed by the report of the Committee on Public Relations of the *American Football Coaches Association* at the close of 1934. The report reads: "The welfare of the game is menaced by the ever-increasing betting on results and the continued welfare of coaches depends upon our ability to do something about curbing the increase in excessive drinking in our stands."

And what about snoopers? Well, Mr. Morgenthau, Secretary of the Treasury, is reorganizing and enlarging the Alcohol Tax Unit with an increase of personnel to an ultimate five thousand. In its palmiest days the Prohibition Unit had never 3,600 men. The *Literary Digest* inquires: "Was it not one of the fundamental objects of repeal to turn the liquor problem back to the States? To put an end to the meddlesome army of Federal enforcement agents that Prohibition had called forth?"

Before us is an article from the pen of Professor Rexford Guy Tugwell appearing in the *Democratic Digest* for March, 1934. "The women of the country," Professor Tugwell writes, "have a great opportunity to establish and maintain a civilized attitude toward wine. . . . They can accompany their men to the cafes and beer gardens and consume at leisure the long, slow drinks which are appropriate to pleasant conversation and mature social relationships. My interest in the subject is partly due to the fact that wine and beer are made from agricultural products and that their consumption can not only serve the broader purposes of the 'New Deal' in making for a calmer and happier kind of existence, but will help American farmers to find a better market for their products. American women should follow the example of . . . . (Name deleted) and serve wine in their own homes." Professor Tugwell would perhaps be interested in the fact that the brewers of England have launched a campaign to teach youth to drink beer, and that in California, where the wine interests of America are most active, prizes are offered for the best judges of wine among young girls.

Recently full-page advertisements appeared in many newspapers of the country with the caption: "We who make whiskey say, 'Drink moderately.' " Then followed a call to temperance in the consumption of alcoholic bevergaes. Here is final proof that liquor is "different" and that the Government must assume a *particular* attitude toward the traffic in it. Who ever heard of the Dairymen's Association calling upon the nation to drink moderately? Or of a meat dealers' society beseeching the country to consume steaks temperately? There *is* a difference and it is this difference that makes inevitable the ultimate destruction of beverage alcohol for profit.

After six months *Christian Herald* repeats:

"This naked Repeal, promised and delivered by the present Administration—within a year proved politically demoralizing, socially degrading, financially disappointing, and legally unenforceabe—is a grand success!"

MY PATCHWORK LIFE.

By Miss Dora Byron.

My life is just a crazy quilt,
I add a square each day,
A tiny bit of flaming red
I sew with laughter gay,
And then perhaps a splash of brown
May steal my smiles away.

A patch of green, fresh as the spring,
White blocks of winter's snow,
A youthful blue, a tender rose
From the faded long ago.
They blend together in my life,
I stitch them row on row.

And when my quilt is finished
I'll understand its theme,
That secret outline God has set
For each crazy square and seam,
I'll see the pattern I have lived,
And fold away my dream.

Crescent City, Fla.

CONTRIBUTIONS

SUFFOLK LETTER.

Tuesday, March 5th, was a Red Letter Day for the people who attended the Mision Study held in the Suffolk Christian Church. Mrs. J. E. Cartwright presided. The women, young people and a number of ministers and laymen came from the various churches to hear Dr. A. W. Palmer, President of Chicago Theological Seminary lead a discussion of his book, "Orientals in America." It was his first appearance in Eastern Virginia. About 400 people from Congregational-Christian, Baptist, Methodist, Presbyterian and Episcopal Churches attended the lectures.

Dr. Palmer made a profound impression upon the people who heard him. One minister said of him: "He had something to start with, and he has been somewhere." This was another way of saying the author of this book knows his subject by thorough study, careful research, well-balanced judgment and unbiased interpretation. If the churches of America could read "Orientals in America" and accept the attitude and interpretation of Dr. Palmer, the author, a better understanding would be reached, as far as America is concerned, between our country and the people of Japan and China. It is more and more evident that a well organized group of people, interested in the manufacture and sale of war munitions, are responsible for the agitation concerning possible war with Japan.

The church has an opportunity to create a friendly attitude between the nations of the world. Nations, like individuals, must have a misunderstanding before they are willing to fight each other. Misunderstandings usually have a tendency to create bitterness, jealousy and hatred. At the foundation of national misunderstanding, racial prejudice and financial injustice are among the outstanding causes of war. Every civilized nation on earth has a superiority complex. It is possible that every race (and every nation) regards its own people as superior to all other people. This universal attitude must be understood and appreciated in approaching any great international or racial problem. The pagan idea of government is based upon the tradition that the strong should rule the weak, and the superior should rule the inferior. That conception produces a small group of rulers, scholars, financiers, and political autocrats; in society, this difference is manifested by grouping people into two classes, masters and slaves.

The present movement in America, and in the world, to reorganize and centralize all government, is a definite step in the direction of the old pagan idea of feudalism. The so-called "Brain Trust," whatever that is, represents localized superiority. In the kingdom of God, as interpreted by Jesus Christ, righteousness and love are the superior forces. Capitalism is not the only force to be recognized. Labor is not to be crowned with a jeweled diadem, nor crushed as a galley slave. Capital and labor should sit at the same table and mutually understand their common problems. The question of superiority should not be brought into the discussion of human rights. The capitalist may be superior to the socialist; or, the reverse may be true. The man who carries bricks upon his shoulder may be superior in ability to the expert who uses the trowel and erects the building. But justice and not power; righteousness and not superiority; humanity and not self-interest,—these should dominate the spirit and prompt motives, when others' rights are involved.

For these, and many other reasons, the most helpful movement in the world, today, is the work undertaken in the name of "Missions." The pity of it is that so many people see nothing beyond a financial offering in the missionary work of the church. The missionaries of the world have done more to prevent war than all the statecraft and ambassadors combined. If governments will be guided by the wisdom of the best missionaries and the spirit of the Gospel, peace will supplant war, and life will triumph over death.

AN ALUMNUS EXPRESSES FAITH.

Recently a graduate of Elon College called at the president's office. The topic of conversation was the college—its present condition and its future hopes. This alumnus had recently read the president's mid-year report to the Board of Trustees, in which appeared a probable plan of liquidation of the debts of the college. The visitor expressed grave personal doubts as to the possibility of raising in cash a sufficient sum to cancel the debts of the college; but he did express a belief that it could be raised in payments over a term of years. In a business-like way, he stated what he felt he could do and the plan on which he would undertake his share.

He said, "I would like to be one of the 1000 to give to Elon College $200 for the purpose of complete liquidation; and I will give it," said he, "if you will permit me to pay in twenty equal instalments. And," said he, "I do not wish the college to carry the interest on my unpaid balances."

Then, he seemed to become enthusiastic about the whole plan, and a new spirit of optimism seized him. He took out his check book and wrote a check for the first payment of $13, which included the interest. "And," said he, "I will send these payments quarterly."

It is certainly gratifying to find an alumnus with such faith in the administration and in the institution. Surely we can find 999 others. In fact, there are a number of others already who have put themselves on record to give from $100 to $1,000 provided the entire indebtedness of the college is settled. What do you think, alumnus, former student, or friend of the college? If you have an idea, won't you express it?

This is to express again, and publicly, my great appreciation of the visit of my friend and his encouraging gift. This visitor was none other than Rev. Worth Wicker, Rector of the Episcopal Church, Greenville, N. C., and son of Dr. W. C. Wicker, of the college faculty.

L. E. SMITH.

DR. J. O. ATKINSON'S QUESTION.

The question propounded by Dr. J. O. Atkinson some weeks ago is at least twofold, having to do with evangelism and missions as these terms are commonly understood. While these two vital aspects of our Christian endeavor have much in common, I am assuming no one will think of them as identical.

For one thing, Dr. Atkinson asks why our churches are not growing. In this contribution it is my purpose to attempt a consideration of this question from the point of view of membership. Why are our churches not growing in membership? This is a problem in evangelism and it is a problem for all our evangelical churches.

In our own Southern Convention there has not been realized the growth in membership desired and expected. In two conferences of the Convention the situation assumes tragic aspects and the stability of those conferences is threatened. But this is not a problem of the Southern Convention only; it is a problem generally recognized, and one which is giving general concern. It is a rather general experience among the churches that our evangelistic methods and programs have lost something of their former power and effectiveness. And yet this realization goes hand in hand with published statistical reports to the effect the church is not losing ground numerically but that in comparison with population growth are experiencing a normal membership increase.

It is interesting to discover the sources of this membership growth being experienced by our churches. We find the sources are two, the church homes and the Sunday School. As long ago as 1923 it was reported by one who was a student of this subject that 85% of all joining church by confession of faith were from the Sunday School, and that 60% of these were below thirteen years of age. It is interesting to observe the relation of this report to the fact 1923 was still experiencing mass evangelism. But I am confident had I the statistics for the year 1934 two things would be revealed by them, namely, the percentage would be larger than 85% and the age-peak would be below thirteen. To me this signifies our evangelism of today is an evangelism of children. Necessarily such an evangelism loses much of the dramatic element of the former adult evangelism and this loss lends to wholly erroneous conclusions.

However, the fact remains that the present program of evangelism is not reaching the unchurched families. Our program of child evangelism has brought with it apparently a loss of technique in adult evangelism. Today few adults are being received into our churches on confession of faith. And yet there are thousands of unconverted adults within hearing of our church bells. And another sobering situation is these unchurched thousands rarely attend church services. Now how can we account for this? While many reasons and explanations can be given my consideration will be based upon this proposition:

A changed religious thinking to which the church has not yet adequately adjusted itself.

Now Christianity itself has not changed and will not change. It is always essentially the same. But our interpretations of Christianity change and our attitudes toward Christianity change. And it is in these respects there has been a changed religious thinking. It is my conviction there has been a changed religious thinking both within and without the church. The church reacts slowly to change, indeed is slow to sense it. But while on the one hand, this changed religious thinking has been a process of years, on the other, it has developed rapidly in the last two decades. And the church has not moved as rapidly and hence has not been able to cope with the new situation in which she finds herself.

When I was a lad, a revival in the town church of which my father was pastor was as much a matter of interest to the unchurched as it was to the churched. When the congregation assembled both sheep and goats were there. Today when the revival is announced in the town church it may or may not be a matter of especial interest to the churched, and it is of no particular interest to the unchurched and they do not attend. I have only recently witnessed the assembly of fairly large congregations at a revival and what few unsaved persons were present were members of churched families, and there were not many of them.

This is one phase of the changed religious thinking. The church does not hold the place of regard and importance in the thinking of unchurched people she once knew. These people are still interested in religion but they are securing their religious information from other sources than the church, and they are harboring certain suspicions concerning the church. People these last two decades have been thinking largely in terms of present living conditions and present realizations of satisfactions and happiness. And all too often the church has been blind to these and has put the emphasis on other worldliness. As I recall the preaching emphasis and the content of the songs of the revivals of my boyhood, I recognize that life was pictured largely as a vale of tears and satisfactions were largely in heavenly prospect. Today people are not so much concerned about other worldliness as they are about the realities of this world. And the church has been silent on this score and the unchurched families have been finding their religious information and inspiration from other sources. And of course these other sources have not been equal to the situation spiritually and these families have suffered spiritually.

And there has been a change within the church. Where the former terminology persists the passion that formerly was associated with the terminology has vanished. And where a new terminology obtains there has not come with it a passion comparable to the old. In the case of the first reality has been lost; in the case of the second reality has not been found. Once we thought in terms of saving men from hell; now we think in terms of sharing something fine and splendid. Once men came to the church to be saved from hell, but today those who think in these terms do not find the men coming to the church to be saved. And those today who think in terms of sharing something men need with men who need it, find the needy do not come to the church after it. And here is a situation.

For some the social gospel provides an outlet for Christian service. But while I always have been interested in and an advocate of the social gospel, I have never been able to discover it taking the place of winning individual men and women to Christ. I have secured men jobs, had rents lowered and wages increased, have stood side by side with black men against a mob of whites, have provided coal and comforts and food and clothes and have yet to find where any of these things changed these persons in their religious thinking or attitudes. My own thought is, for the Christian, doing these things should go hand in hand with winning men and women to personal commitment to Jesus Christ as Lord and Saviour.

What we need is a passion. A passion which will actually send us out after these people who will not come to the church. A passion which will make us unhappy if we will not do it. A passion which will make us miserable if we will not do it. A passion which will threaten us with a loss of our own experience of God if we will not do it.

Jonathan Edwards in the light of our present thinking may have been wholly wrong in his convictions, but his convictions drove him out to rescue sinners from the hands of an angry and outraged God. Finney may have been wrong too, but he was driven by his convictions to warn men, and men warned by Finney were warned. Moody lived in a world of many questions but his hunger for converts for Christ made him a man of one question, "Are you a Christian?" We cannot go back to the generations of these men, to their theology nor to their technique, but if we are to meet this problem of adult and the unchurched evangelism we will have to be possessed with a passion comparable to that which they knew. If we once become so possessed technique and methods will take care of themselves.

JAMES H. LIGHTBOURNE.

OF WHAT IMPORTANCE ARE PREACHERS' MEETINGS?

The above question seems to imply that our Preachers' Meetings, are of very little, if of any importance. But as a layman and having visited many of their meetings, I am impressed with the belief that they are of vast importance. In the first place, we find no two of our ministers qualified just alike intellectually and in other ways. There may be one of the score or more that meet who has had an advantage above his associates in academic or seminary training, thus qualifying him for a broader outline of good works in his field. When he meets his fellow workers in these meetings naturally he will express himself through those channels of thought. Immediately his hearers will be awakened and realize a new thought has been revealed; at once accept it and apply it to their manner of life. Again there may be one in these meetings who has found a commendable and pleasing way of handling his members or parishoners, by which they have been aroused and show forth more zeal, determination and energy in good works in their church than ever before. This divine is present in one of these meetings and tells of these meetings and tells of his plans or methods that have awakened his people. Then every one of his associates in the ministry will gladly and thankfully accept his solution and put it in use in his own church. Also we find a sociability among our preachers that is very pleasing, commendable and worthy of notice. But everyone, mind you, is not sociably alike. Some have more pleasant, cheerful and genial way of revealing the real, fullest degree of their jovial nature. Well, when a fellow like that comes out expressing such a wonderful display of vociferous jocularity, everybody's face is beaming and sometimes, I have known it to produce applause. There are many other things I think, fine, that I might write about the ministry, but my letter is long enough. Yet, what has been written, does it not show forth importance?

M. W. HOLLOWELL.

Love is always ready to think the best; to put the most favorable construction on anything; is glad to make all the allowance for human weakness that can be done without betraying the truth of God.—*Dr. Coke.*

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

AN OPEN LETTER.

To the Churches:

Ours is a spiritual body. The Apostle Paul tells us so. It is well for us to recall the words, "He (Christ) is the head of the body, the church; that in all things He might have the preeminence." (Col. 1:18.) Again the Apostle writes: "And gave him to be head over all things to the Church which is His body." The body of Christ, His spiritual body—that is the Church. Therefore its task is spiritual. Ours, beloved brethren and sisters in the Church, is a spiritual task. We are in the world but not of the world. Ours is the task of building up a spiritual kingdom, even the kingdom of our God here on earth. This we do by living, teaching, preaching the good news of our Lord's power to redeem and save the lost, the erring and the sinning.

This is the unique, distinctive work of the Church. No other body, society or order will do, or even undertake this task. To the church is entrusted the oracles of God, and we who compose the church are given the mysteries of the riches of grace in Christ Jesus that we may make Him known to a lost world.

Until, and unless, the Church gives the Gospel of our Lord to the world, the world, near-by and far away, will never get that Gospel.

In these four Spring months, March, April, May and June, our churches are called upon to especially bear this salient fact in mind, that our Lord, whose body we are, is commanding us to share His love, His saving grace and power with others. Let us often in these weeks and months turn our hearts in prayer to Him, "Lord what wilt Thou have me to do?" Each member can do something in praise, prayer, thanks-giving and self-denial for His sake.

We are not pleading for a smug, sentimental, complacent attitude to those around us whom we may or may not help physically; we are pleading for spiritual fervor for lost souls, so that in the name of the Lord and Saviour we may hold Him up to the world and help make Him known to the uttermost parts. Shall we not in these weeks seek to emphasize our own spiritual needs and show ourselves willing to obey His supreme command—"Go, teach all nations." This is the task to which our dear God has set Himself and to which He is calling us to be His co-workers.

J. O. A.

THE NEED OF THE HOUR.

In the face of a world that is literally sliding towards hell with accelerated speed what shall the righteous do? How can the followers of Jesus Christ bring His spirit and His person to this sin-cursed generation? There is no short way. But the task now faced by the Church can never be done unless it is clearly recognized that there are thousands upon thousands of Christians who are only such in name. They do not believe and have never believed in the way of love even unto the Cross. Only a remnant believes this and upon that remnant God has placed the burden. But God's arm is not shortened in this day any more than it was in the days of Gideon. He can save by many or by few.

But it is not the many or the few that will do the saving. It will be God working through them. The great responsibility now upon these disciples of Christ, who see that this world with all its boasted science and humanitarianism is lost, is to bring Christ into the personal lives and the institutions of men. Only He can take away the lust for possessions and the lust for power which are the basic cause of all tyranny. Only he can give the drive and the courage to fight institutionalized wrong. Only He can give the ethical wisdom to penetrate all the sham and hypocrisy of the social order about us.

"Can ye drink of the cup that I drink of?" asked Jesus. Those early disciples said they could and to their eternal credit, they did. But they drank of that cup, and His followers today can drink of it, only if their spirits are continually renewed by waiting upon God. This age is lost unless Christians are raised up who constantly renew their spirits in prayer. Spiritual strength demands spiritual discipline. The task is altogether too great for any man in his own unaided strength. But any man may be a vehicle for the Almighty.

The world can be saved if every Christian who sees the crisis of this civilization will face it with the utter consecration shown by the early Christians as they faced Rome. We know that it is only as we daily and systematically commune with the ever-living God that we can find strength and wisdom for the mighty task before us. To live creatively and triumphantly we must wait upon God. Those who seek the Kingdom will never find it unless they wait upon Him.—*Missionary Review of the World.*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 9, 1935.

Sunday Schools.		
Palm St., Greensboro, N. C. .....$	7.01	
Liberty, N. C.	2.72	
Burlington, N. C.	21.38	
Mt. Bethel, Stokesdale, N. C.	1.44	
Linville, Va.	5.20	
High Point, N. C.	3.30	
Mt. Pleasant, Vass, N. C.	1.50	
Winchester, N. C.	5.08	
Holland, Va.	6.00	
Newport, Shenandoah, Va.	1.49	
Sanford, N. C.	1.00	
Bethlehem (Nans.), Suffolk, Va.	2.47	
Ocean View, Va.	4.64	
		63.23
Individuals and Churches.		
Antioch, Elams, N. C.	2.58	
Catawba Springs Church, Apex, N. C.	18.14	
		20.72
Specials.		
Lowell Women's Missionary Society, Roanoke, Ala.	3.00	
Franklinton, N. C.	10.00	
Catawba Springs S. S., Raleigh, N. C.	20.00	
		33.00
Total for week ending March 9th .....$		116.95
Previously acknowledged		7,251.10
Total since Sept. 1, 1935.....$		7,251.05

J. O. Atkinson, *Secy.*

THE FORGOTTEN WOMAN LIVES IN JAPAN.

By Dorothy Walton Binder.

Eighty years ago Commodore Perry reopened the doors of Japan to the West. Sixty years have passed since the young Emperor Meiji began his reconstruction of Japanese society on Western models. Today the visitor from the United States is impressed, and perhaps flattered, by the resemblance of Tokyo to an American city. Its architecture is completely Westernized, its transportation system is as modern as New York's, with elevated, subways, electric trains, buses and countless taxis. Rickshas have practically disappeared. Men, school children, and some women, wear European clothes. Shopping has been simplified by beautifully organized department stores and by five-and-tens. Factories, movies, newspaper plants, radio programs, athletics, and a thousand other things common to our machine age, are copied after European and American models. On the surface the Japanese are fast becoming "just like us."

But though Japan may have transformed its business and industrial life to compete economically with our own, under the surface the new civilization has scarcely touched many elements of the traditional Japan. The position of woman, for instance, has been but slightly affected by Western impact.

Her status appears to have changed but little in the past 800 years. Suddenly, she feels extremely self-conscious of her own independence and liberties. How can this ancient role be compatible with modern Western ways?

Much has been written interpreting Japanese women to the Westerner. From these books may be learned the details of the careful education and training which since the coming of the military age in 1200 A. D. have made the Japanese woman what she has been ever since. Her status was that of an inferior to a superior, and she was early imbued with a servant psychology. All self-assertion was repressed. Self-sacrifice and self-effacement were virtues that went hand in hand. Her chief function was to produce soldiers and her chance of success as a woman lay in motherhood. When she was married she became the handmaiden of her husband, even as she had served in that capacity in her own family. The desires of young people had nothing to do with mating. This was a matter settled entirely by the family. Love and romance as we understand it had no place in marriage, although affection, kindliness, gentleness and sympathy certainly did. In the old days a wife could be divorced if her husband became too much attached to her. His first duty also was to his larger family and to the state; not to his wife. She had no rights to her children, who belonged always to the husband's family. A couple unfortunate enough to fall in love with each other frequently committed double suicide, believing that the next world would smile upon their romance, as this one had not.

The geisha system grew up to supplement the rigid relationship between husband and wife. Geisha girls were trained from childhood to entertain men. They were not necessarily prostitutes. They are resented in many quarters today, and wives, perhaps influenced by Western movies, find themselves torn with jealousy of geisha rivals, a sentiment not countenanced by the ancient training of self-sacrifice.

Japan is still very much a man's world. My first impression in driving from Yokohama to Tokyo over a wide modern thoroughfare was the enormous number of bicycles threading their perilous way between taxis and trams. But all the riders were men. Women's bicycles were not even made. I was further astonished to see babies still being carried almost exclusively on women's and little girls' backs, sometimes even on little boys' backs. I had taken for granted that a Westernized government, and a government particularly interested in developing healthy soldiers, would have abolished this ancient custom.

A prominent industrialist of the older generation challenged my inquiry as to whether the government was discouraging this practice. "You

Westerners have an entirely wrong idea of this custom," he declared. "It is a good way to carry babies and it doesn't hurt them any." Younger Japanese admitted that babies suffered from having their legs strapped when the bones were still pliable, thus causing bow legs, and deplored the custom that forced infants to bob up and down while their sisters played hopscotch, or to have the hot sun beat down into their eyes while their mothers did errands. Perambulators do exist in Japan, but the poor are unable to afford them, and the better-to-do find it cheaper to let the nurse carry the baby on her back.

Socially, husbands are seldom accompanied by their wives except in cases where they have traveled or had diplomatic or business posts abroad. The man always seats himself first, is served first, and in public conveyances pays no attention to a woman standing. He treats her for what she is to him—an inferior. One finds the women of the upper classes charming and sweet and always thoughtful of one's comfort but almost always devoid of any outward personality. Those who have lived abroad are different, but several of them told me how difficult it was for them to readjust themselves to what was expected of them in Japan. Their children found it even harder. The extreme nationalism now prevailing everywhere, permeating particularly the schools, frowns on children "corrupted" by European influences. They no longer conform to the ideal pattern.

More men and children, especially in urban communities, have taken to European dress than women. The kimona is esthetically a beautiful as well as a very becoming garment. Against the background of the soft grays of unpainted houses, it is the most colorful thing in Japan. The foreigner envies the artistically-blended colors and beautiful designs in the Japanese woman's dress until she pictures herself trying to wear it as a practical garment. No one is more critical of the kimona than the Japanese working woman herself. Its long sleeves and skirt are awkward, while the obi, or stiff brocade sash, is cumbersome and binding. The Japanese Red Cross has recently pronounced against the obi from a health point of view, claiming that as it is now worn, it is constricting and produces flat chests. Factory girls, office girls and city school teachers have adopted European clothes for practical purposes. The waitresses and maids in hotels and tea houses, however, are still uniformed in kimonas. To see them padding about noiselessly in their tiny sandals, charming to look upon, gentle and courteous as they oversee one's needs, makes one hope that the estheticism of old Japan may somehow be inculcated into the new. For European clothes as modeled in Japan are badly made of cheap material, and almost universally unbecoming. An unemployed Paul Poiret would do the world a good turn by designing a distinctive and colorful costume for the Japanese working woman to be made from their own beautiful textiles.

It is almost unbelievable that the thousands of women and girls who pour into offices and factories daily are so little touched by being thrust from medievalism into the hurly-burly of modern industrialism. There are, according to Japanese employment bureau statistics, 1,000,000 women working in Japan today outside their homes. This does not account for the thousands of women working in their own fields. A rapidly industrialized Japan found it expedient to use female labor in order to compete with foreign markets. But factory life and a little schooling have not emancipated these women from ancient usages.

The Japanese employer does not expect his girl workers to be with him more than six or seven years. They are expected to marry soon after they turn 24. For their real career is marriage, and their real function is to produce children.

Politically, women have no rights. It was not until 1922 that they were allowed to even attend political meetings. A struggling woman suffrage organization felt, just before the Manchurian incident, that after having succeeded in getting a suffrage bill through the House of Representatives it stood a good chance of convincing the House of Peers that suffrage for women would benefit Japan. But since the incident, reaction has permeated government circles and the question of political liberty is unpopular. The organization's leader is pessimistic as to whether ten more years will find Japanese women enfranchised. While propaganda is unpopular, these women are demonstrating in practical fashion in such homely problems as garbage disposal, their potential civic usefulness to their potential usefulness of their country.

This is the broad picture of the status of women in Japan today. It is bound up and a part of ancient traditions, which include a national religion and a militarized government. Yet in a small way Western ideas regarding women are commencing to penetrate, particularly in intellectual circles. In little groups the intellectual leaders of Japan are beginning to change the concept of a Japanese woman towards herself. The change comes faster among student groups; sometimes too fast. The Japanese "flapper" frequenting night clubs, dancing, smoking and drinking in masculine society horrifies and frightens sober minds, who picture Westernization having this effect on all their youth. A paternalistic government recently issued an edict prohibiting men and women students from entering cafes and tea houses after 6:30 P. M.

Both industrialization and education are having their effect in changing social relationships. The young people are beginning to choose their own mates and set up their homes apart from their parents. Women, especially in intellectual matters are beginning to share the opportunities of men. Three medical colleges in Tokyo train women doctors. Many women prepare to be teachers and social workers. An enlightened Japanese said to me that he believed that the progress of a nation was measured by the amount of liberty its women possessed. If this is true, and if Japan is to become completely Westernized, then it must needs sacrifice its most esthetic creation for a creature more adapted to a modern world, less charming, perhaps, but not less useful.

A Story for the Children

PUT YOUR HEART IN IT.

Nan was fond of studying the dictionary; she always wanted to understand what she was reading and would often ask her mother the meaning of an unfamiliar word. Her mother wished her to learn to depend on her own efforts, when possible, so she would say, when asked the meaning of a word, "I think I've a good idea of what it means, but suppose you get the dictionary and see if memory serves me right," and Nan, instead of saying, "Oh! if you don't want to tell me, never mind," would get the dictionary and read the definition of the word and her mother by illustration helped her to understand it perfectly.

One evening in her Bible reading she came upon the verse, "And whatsoever ye do, do it heartily as unto the Lord," and said, "Mother, what does heartily mean?"

"Dictionary," said mother briefly, with a smile.

"I might have known," laughed Nan; "I never get any help from you about a word unless I have helped myself."

Down came the dictionary from the shelf and Nan studied it for a while. "Worse than ever."

"How?" asked mother.

"It says, 'Cordially, enthusiastically'," read Nan, trying to get her tongue round the word.

"Enthusiastically," suggested mother.

"Yes, that's it!" returned Nan.

"Doesn't help you much, Nan, does it? Suppose I define heartily as meaning putting your heart into every action?"

Nan looked bewildered and then broke into a merry laugh.

"I have only one heart and that's inside of me, where it belongs. I don't see how I can put it into things that I do."

"I thought you were putting it into your own romp with the kitten before supper; you led him quite a chase after the scrap of paper tied to the string."

"Oh! it was fun," beamed Nan, as she thought of it. "But how was my heart in it, mother?"

"It means, Nan, that you are to do things with all your thought upon what you are doing; to be earnest in work or in play, to be glad and happy and faithful in everything, because it pleases the Lord to have you be so. Aren't you happier because you love God and are trying to do the things that please Jesus, than you would otherwise be?"

"Yes," said Nan, "lots happier; but does it mean even playing with the kitten?"

"Why not?" smiled mother. "If you did not play with the kitten just as hard as you could, would you be apt to study as hard as you could, or weed the garden as though you liked to do it?"

"Perhaps not," admitted Nan.

"And," continued mother, "don't you think you enjoyed having the kitten have a good time, as well as having one yourself?"

"Oh, yes! I just love to play with him, he enjoys it so."

"So, just as you played heartily with the kitten, that he might have a good time, so, when you do things for others, you want to put your heart into it, that it may be a blessing to them. Do it heartily as unto the Lord, for you know the Saviour said what we do for others in His name He accepts as done to Him."

"I didn't put my heart in it, when I carried Mrs. Jacobs the Thanksgiving dinner. She said, 'Your mother is a good woman and whatever she does she never does by halves.' I might have said I was glad to bring the food to her, for I really was, but I just didn't," said honest Nan.

"But you enter into your studies heartily," was mother's encouraging word, "and you know God is interested to have us know all we can, so we can do more good in the world."

"I try to do my best," said Nan humbly, "but I never thought much about the Lord's being interested in it."

"He is interested in everything that concerns us. You are doing it 'heartily as unto the Lord,' when you seek to find out just what His words mean, as you did this verse, instead of just reading it and not stopping to understand it."

"It must make a big difference in people's lives when they think about this, mustn't it, mother?" said Nan, seriously. "I hope I'll always think of it. I think I will enjoy doing things more, if I do."

"I'm sure you will, Nan, and now the dishes are ready for you to do."

Nan closed her Bible with a comical expression on her face. "I most wish I hadn't found that verse."

Mother laughed, and so did Nan. "Well, here goes," and she went to her task so heartily that mother said, "Save the pieces, Nan," and while she worked she kept repeating to herself, "Heartily as unto the Lord." "It's pretty hard on you poor heart, to be inside of me and in everything I do, but I guess you can do it."—*M. P.-Recorder.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

WALKING BACKWARDS.

Backwards is the most difficult direction in which any human can walk. And yet many walk that way. We were made to go forward. The eyes are set front. The feet and all the muscles are made for forward movement. The same is true of the soul. Forward is the direction in which we were intended to travel. Vision, dreams, hope, faith, they all lead forward. To go backwards means to desert them.

Many of the disciples of Jesus "went back and walked no more with Him" when he began to tell just what discipleship meant. So long as there was bread, fish, ease, and popularity in abundance they were right with Him. But if to follow Him meant feeding on truth and righteousness, if it meant hardship and purity, then they would walk with Him no more. They would go backwards. Even Judas tried that. The simple process of going back to the money-grabbing game made him commit suicide.

Those people who accept allegiance with Christ and turn back are not fit for the Kingdom of God, says Jesus. People who are elected to office in the church and fail to do their best, who leave the work to others, who refuse to carry their responsibilities, these people are walking backwards. And it is difficult to do. It is dangerous. It destroys vision, dreams, hopes, and finally the soul itself.

Forward is the direction of the sunlight of God's love. To go the other way means to walk in one's shadow. Growth in grace is the only safe thing. Forward with Christ should be the motto of our daily living. For walking backwards crushes and finally kills the best that is within us.

THINGS OUR EASTER PROGRAM SHOULD INCLUDE.

Easter is only a month away now. What we do in the way of building an Easter Program must be done at once. Several things should enter into that program. Among them may well be the following:

A missionary program of information that will lead to a liberal offering. This is our Mission Period, and should be observed. The pastor will preach on this line, of course, and the Sunday school should emphasize it in worship and class period. The Missionary Societies and Christian Endeavor will be busy also. All plans should be correlated so they fit into each other, and not conflict. For information, write to your missionary leaders, to office of Board of Christian Education, or to 14 Beacon Street, Boston. Don't forget that the Mission Office at Elon College, N. C. wants to serve you.

Evangelism should be emphasized. People feel the tug of the Cross and would really like to be in the company of those who lift the load from the heart of the Master. Many churches will have revivals. Some will hold service each night during Holy Week and will have a Sunrise Service Easter Sunday. Thousands of people will be looking for their friends, and will urge them to come to Christ and the Church on Easter. This personal work is important. Everyone should join in it who has a real Christian experience. People should attend church before they join so they will know what it means to become a Christian and part of the Church.

Many pastors find it profitable to get the young people together for several conferences, perhaps on Friday afternoons, and talk with them about the way one becomes Christian and the duties of church membership. This Pastor's Class can be a real service.

The whole community should be reached with the Easter message. It is not enough simply to have the usual services. Plan something extra and then tell the community about it so the people will want to get what you have to say. One good way to get this message abroad is to publish a parish paper, which can be done more economically that one would at first think.

But whatever you do, be sure that the leaders counsel together concerning the best way to present the Easter Message to the community, and then do your very best.

ELON SUMMER SCHOOL OF LEADERSHIP TRAINING.

The Blue Ridge and Elon Summer Schools of Leadership Training are being united for the coming summer, and the prospects are for a fine school. This makes possible a greater variety of courses, a stronger faculty, and increased attendance.

This combination makes the perfecting of plans more difficult because it is a larger group with which to deal. Dr. Edwin C. Gillette of Jacksonville, Florida, is the general Chairman, and F. C. Lester of Norfolk, Virginia, is the Dean. Within a short time these leaders will be ready to make further announcements.

The date agreed upon for the school was June 17th-23rd, but there are several conflicts which may make it necessary to move the school up to a week later. Final arrangements of the date will be made soon.

Suggestions concerning the school will be appreciated by both the Chairman and the Dean. It is none too soon for churches and individuals to begin making plans to get leaders and young people to Elon in June. This is one of our best chances to develop leadership. The cooperation of pastors, Sunday school superintendents, youth leaders, and missionary workers will be appreciated.

CONFERENCE ON THE USE OF LEISURE TIME.

On March 11th-15th there was held at Hotel Highland Lakes, Avon Park, Florida, a conference on the use of leisure time. Nationally known leaders were to be in this conference and a fine program was offered. The conference is sponsored by the Methodist Episcopal Church, Methodist Episcopal, South, Presbyterian, U. S. A., Presbyterian, U. S., Disciples, Christian and Congregational. This kind of a conference is very much in order for days like these through which we are passing. The Church must seek to meet all human needs, and this is certainly one for many people.

HOW DOES GOD GUIDE PEOPLE TODAY?

CHRISTIAN ENDEAVOR TOPIC FOR MARCH 24TH.

Scripture: Rom. 8:12-14.

Suggested Hymns: "I'll Go Where You Want Me To Go"; "Break Thou the Bread of Life"; "We May Not Climb the Heavenly Steeps"; "Open Mine Eyes that I May See"; "O Master Let Me Walk With Thee."

Solo: "I Heard the Voice of Jesus Say," or "I Can Hear My Saviour Calling."

Bible Readings.

By His word: Ps. 119:101, 105.
By prayer· I Pet. 3:12.
By devout humans: I Pet. 5:1-5.
By the Holy Spirit: John 16:7-14.
Insurance against evil: Rom. 5:16.
The Spirit inside: Rom. 8:9, 10.

Poem: "Out In the Fields With God."

The little cares that fretted me,
  I lost them yesterday,
Among the fields, above the sea,
  Among the winds at play;
Among the lowing of the herds,
  The rustling of the trees,
Among the singing of the birds,
  The humming of the bees.

The foolish fears of what may pass,
  I cast them all away
Among the clover-scented grass,
  Among the new-mown hay;
Among the rustling of the corn,
  Where drowsy poppies nod,
Where ill thoughts die and good are born,
  Out in the fields with God.

—*Elizabeth Barrett Browning.*

Discussion of the Topic.

1. Study the lives of Old Testament people who were guided by God.

2. Find how Jesus was guided by the Heavenly Father.

3. How was Paul guided? Peter? John? Other of the early Christians?

4. Have a Christian business man, a mother or a minister tell how God has guided them in making right choices.

God speaks to us:

1. In our conscience.
2. Through the Bible.
3. Through art and beauty.
4. Through noble lives.
5. Through prayer.
6. Through the Holy Spirit.

Which Christian would most likely receive guidance, the one who is asking for his personal affairs or the one who is concerned with the affairs of building a new world?

Additional Helps: "Everybody Works Here," June, 1934 issue of *Christian Herald*. An article on how God guided Martha Berry in founding schools for the mountain boys and girls.

"The Compulsions of Life," June, 1934 *Herald*. How God makes even things we do not want to do work for the best good.

I said, "Let me walk in the field,
  He said, "No, walk in the town."
I said, "There are no flowers there."
  He said, 'No flowers, but a crown."

I said, "But the air is thick,
  And fogs are veiling the sun;"
He said, "But souls are sick,
  And souls in the dark undone."

I said, "I shall miss the light,
  And friends will miss me, they say;"
He answered, "Choose tonight
  If I am to miss you, or they."

I pleaded for time to be given,
  He said, "Is it hard to decide?
It will not seem hard in Heaven
  To have followed the steps of your Guide."

I took one look toward the fields,
  Then turned my face toward the town;
He said, "My child, do you yield?
  Do you leave the flowers for the crown?"

Then into His hand went mine,
  And into my heart came He;
And I walk in a light divine,
  The path I had feared to see.

—*George Macdonald.*

E. F.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

PETER DELIVERED FROM PRISON.

LESSON XI—MARCH 17, 1935.

GOLDEN TEXT: *Prayer was made earnestly of the church unto God for him."*—Acts 12:5b.

LESSON: Acts 12:1-9.

The Christian Church was beginning to feel the power of persecution. Herod the king, grandson of Herod the Great, always eager to appear as a Jew and to please the Jews, took James, one of the sons of Zebedee, and beheaded him with the sword. Because he saw it pleased the Jews, he proceeded to go still further and this time he took the key man, Simon Peter himself. That would make him popular indeed. Herod is not the first man nor the last, who does things because it pleases the people. Alas the price that some people will pay for popularity! The things that some people do because it makes them popular with the crowd! The extent to which some people will go to "stand well" with the crowd.

Herod would have killed Peter outright, but there was a religious feast being celebrated, and of course it would never do to spoil the religious nature of the feast by cutting off the head of such a vile fellow as Simon Peter. How some folks do strain at a gnat and swallow a camel. How inconsistent folks are! It was all right to kill Peter, thought Herod, but of course it would never do to kill him during the passover feast. Some folks still think that they can do anything so long as they go through with the outward forms of religion and appear religious to others.

A Praying Church.

The Church was in a tight place. Peter was one of their leaders. They could not bear the thought of losing him. And yet there was nothing they could do about it. They could not get together and storm the prison and release Peter. They could not use political pull and have him released. There was nothing that they could do about it—nothing but pray. That was all that they could do, but it was the most effective thing they could do.

It is all right for the modern church to have organization and programs. But perhaps the main reason why the modern church is so impotent in the face of world conditions is the fact that it is not a praying church. It is not primarily a question of how much work a church does, but what kind of work it does. The church is the mediator of spiritual life, and no church can have vital spiritual life apart from prayer. One feels that if a minister could get his people to pray more, and the church to pray more, worth-while things might be done, and things might happen. We emphasize work, activities, programs, when what we need is power.

A few comments might be made as to this prayer of the church in behalf of Peter. It was constant, persistent, undiscourageable prayer—prayer was made *without ceasing*. It was concerted prayer—prayer was made without ceasing *of the church*, these disciples knew the power and the possibilities of concerted, social prayer.

It was prayer unto God—they believed He lived in a living universe, they believed there was a living God, they believed they could address Him directly, they believed He was interested in their spiritual well-being, they believed He could do something about it. For so many today, God is so vague and so unreal that there is no incentive to pray. This church of the first century believed there was a God, and they made a practice of calling upon him, especially when human resources could not avail.

It was personal, specific prayer. In this case at least they did not pray in general terms. They prayed for Simon Peter, specifically, personally. We are not heard for our much speaking or for our general speaking. Do not be afraid to be specific in your praying.

A Prayer-Answering God.

Prayer is not a blind alley. Real prayer releases spiritual forces and power. While these men and women were gatehred together in Mary's house praying for Peter, God was doing something about it. And he was running on schedule. The night before Peter was to have been taken out the next morning to be beheaded, an angel of the Lord came into the prison, roused him up, struck the shackles from his hands, led him out of the prison and set him free. If one thinks that this sounds strange, let him remember that to the Peter to whom it happened, it seemed like a vision or a dream. It was too good to be true, both for Peter and for the disciples who had been praying for that very thing.

There is an interesting side-light in the story which needs emphasis. The angel did his part, but Simon Peter had to do his part. The angel woke Peter up, and struck the chains from his hands, but Peter had to get up, and dress himself. The angel led Peter out of the prison, but he did not carry him out. The angel got Peter out of prison, but he did not go all the way to Mary's house with him. In other words God does not do for us, what we can do and ought to do for ourselves. We often ask God for things which God will not give us. But instead he will give us grace and strength to get them for ourselves. God helps those who cannot help themselves, and He usually helps them to help themselves.

Incredible and Comical Unbelief.

Peter showed good sense when he realized he was free. He went to the place where he knew the church would be gathered together, he went to the prayer-meeting. Those who have found salvation in Christ would do well to use their new freedom in going to places and in associating with those who can help them.

And strange thing—when Peter in answer to prayer appeared at the very place where they were praying for him, the church did not believe it was he. God gave them more than they expected. God honored such faith as they had, in spite of their lack of perfect faith. Answered prayer often involves far more than we ask or think.

Common Sense.

Peter used common sense with his religion. He did not deliberately put himself in danger. After he had appeared to the disciples, and after he had requested them to tell others, he departed and went unto another place. It was not an evidence of fear; it was an evidence of the spirit of common-sense which is often too uncommon in religion.

A MAN TO WATCH.

Dr. Edgar Brookes, Amanzimtotti Institute's new principel, was characterized recently by Dr. John R. Mott as one of the outstanding Christian leaders in all South Africa. Dr. Brookes was educated in the schools at Natal and graduated from the University of South Africa (M. A. 1920-Litt. D. 1924.) From 1920-23 he was Professor of Public Administration and Political Science at the University of Pretoria. In 1927 he was the delegate from South Africa to the League of Nations Assembly. Recently he was campaign organizer for the South African Committee on Race Relations. The School is happy under his devoted and efficient supervision.

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1596 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

"ACCESS TO GOD'S GRACE."

"We have access to God's grace wherein we stand."—Rom. 5:2.

Unless we have access to God, we are lost. Unless the barrier that stands between us and God is removed, His highest gifts of love are swept away. Unless His grace shines in the depths of our souls, we live in darkness.

It is through faith in Jesus that the barriers are removed and the sun shines in. It is then that beauty of character is revealed; graciousness and gracefulness of soul radiate in the life; manners become charming and the way is strewn with flowers of beauty and holiness.

This access to God lies in the very nature of the transaction itself. If one shrinks from God, does not want God and tries to leave Him out of his life, one cannot use that grace if he had it. How can God bestow His blessings upon anyone who closes his heart against Him? How can one fail to receive that blessing if he opens his heart to Him?

Prayer—Our Father, we feel our dependence upon Thee. We claim no merit of our own but to choose Christ. We believe that the most meritorious thing of life is to choose Him. We believe (help Thou our unbelief) and thus we would affix our souls to the gift of everlasting life.—*Amen.*

TUESDAY.

"ABOUNDING GRACE."

"God is able to make all grace abound toward you."—2 Cor. 9:8.

The grace of God, as we know it, is abounding. There are daily ministries, soul freedoms, increasing knowledge, holy instructions, ministries of love, safeguarding spirits, saving knowledge and conditions, universally abounding along the way of man. These ministries are so abounding that unbelief and pessimism are impossible. "Where sin doth abound, grace doth much more abound."

"He thanks thee best who serves thee best:
Who meets each glowing day
With grateful heart and lifted face
To toil and rest and play.

"He thanks thee best who trusts thee best:
Whose faith shines through the dark,
A healthful, happy, hopeful thing
For way-tired hearts to mark.

"He thanks thee best who worships best:
Who prays where none may see,
Who humbly waits to hear thy voice,
Who has no God but Thee."

—*Grace Nell Crowell.*

Prayer—Lord, send down Thy love upon us all that we may appreciate Thy enfoldings, Thy everlasting dawnings, Thy heartenings, Thy healings, Thy fellowship, Thy promises, Thy faith. Let Thy love and comfort and all Thy ministering graces be our pastime every day. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

"THE IMPOSSIBLE LIFE."

"A good man out of the good treasure of his heart bringeth forth that which is good."—Luke 6:45.

Concerning goodness in man's heart Jesus asked, "Do men gather grapes of thorns, or figs of thistles?" "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." This should settle the question of hypocrisy being a stumbling block. Hypocrisy does not represent Christianity and it can be no reasonable cause for one's stumbling.

There is a goodness which is childlike and in its innocency and sweetness is that which God has said we all must possess before we can be numbered among the redeemed.

There is a goodness which is expedient. We all know how frequently it appears and what power it very often has. Even for expediency it is best to be good, for to do wrong, no matter what may be the pleasure of it, is certain to bear the fruit of wrong. To do right, no matter how hard the struggle, one will certainly profit by it in a way that will make him supremely glad. "Godliness is profitable," saith the Scripture.

There is a goodness that is natural. It costs some people nothing to be good: they are born that way. They cannot even be severe toward wrong. They like to be generous, helpful and charming.

But of all the various kinds of goodness none is more charming than that goodness which is done in the name of and for the glory of God. There is an old Greek proverb which says, "The dice of God are always loaded." In other words, goodness must win the victory.

Dr. Martineau, in his book "A Study of Religion," says, "Rude strength always gives way at length before intelligence, intelligence is worsted in the struggle with moral principle," and, he says, "Christian love overmasters the lower and coarser forces. This is the hope of humanity."

Prayer—Our Father, we pray Thee that we may study the most excellent gifts and be among the victorious in this life and that to come. In His name we ask it.—*Amen.*

THURSDAY.

SANCTIFYING GOD.

"The Lord of hosts shall be exalted in judgment, and God that is holy shall be sanctified in righteousness."—Isa. 5:16.

One may sanctify himself, or God may sanctify him, but it is unusual for one to think of himself as sanctifying God. To sanctify God is the Christian's privilege however, and that must be done before the soul can enjoy its full relation to the kingdom.

To sanctify God is to place Him in the center of life. The song asks, "Is thy heart right with God?" It is done by becoming God-conscious; it is done by serving Him; it is done by glorifying Him in our actions; it is done by obeying His laws; it is done by honoring Him in life's ways; in the all-inclusive words of Paul, let us become thus conscious; "whether we live, we live unto the Lord; or whether we die we die unto the Lord; whether we live or die, we are the Lord's."

Prayer—O Lord, our God, we are Thy children and we look to Thee as our Father. Thou art our love and we are thine. As a child sanctifies his parents in his heart, we would sanctify Thee in our lives. May this be so we ask it for Jesus' sake.—*Amen.*

FRIDAY.

"GOD ALL DAY."

"In the morning will I direct my prayer to Thee."—Psalm 5:3.

A few weeks ago there appeared in this a poem "God in the Morning," and the theme was, "You must seek God in the morning if you want Him through the day."

Experience teaches that to have been with the Lord in the morning does not always assure one that he will be conscious of Him during all the day; for life is everything that the day brings, and the day brings everything that life is. The devil approaches during the day, temptations come and evil befalls; in such times the face of God is sometimes hidden.

Physical unfitness obscures one's vision. Biliousness, shattered nerves, headache, or pain from any cause; these blur spiritual vision, for a time, and God is out of sight.

It is true that all clouds are not fringed with gold, that, "Some days are dark and dreary," likewise some have their dark days, but as the sun still shines behind the dark day, so God is present still, waiting for a rift in the cloud that He may shine through. Faith will make that rift and reveal Him.

Prayer—Our Father, we thank Thee, we thank Thee, we thank Thee; that whether the sky is clear or cloudy, the day brings forth light for man's glory, and this is Thy glory. So shine in our souls that way. We pray Thee for enough faith to open to Thee and find Thee, any time.—*Amen.*

SATURDAY.

"THE GREAT GULF."

"Between us and you there is a great gulf fixed."—Luke 16:19-31.

The Bible writers knew all about a great gulf. The deepest gash in the earth's surface is in their country. It begins at the source of the Jordan and runs down the valley through which that stream, "the Descender," pursues its rapid course, and continues under the depths of the Dead Sea, and then is extended further to the south through the desert. It is nearly 2,600 feet deep.

But even that chasm can be crossed, while the gulf separating the evil and the good, those whom God has condemned and those whom He has accepted, can never be crossed. There are many questions in life, but the most serious of all the questions is this, "On which side of that gulf shall we stand in the judgment, on Satan's side or on Christ's?"

Prayer—Dear Lord, may we know no separation between us and Thee. May we be one, now and everlastingly.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"FAITH-SHY."

"Then said Zedekiah unto Jeremiah, let no man know of these words."—Jer. 38:14-27.

King Zedekiah knew that Jeremiah could tell him what fate was in store for him and his doomed kingdom, so he called the prophet secretly out of his prison, and learned from him that the Chaldeans would overcome him. But he was ashamed to have it known that he had consulted the prophet whom he had so cruelly abused.

There is many a man who has in his heart a consciousness of the truth of religion which he would not for the world put into words. He brags of an infidelity which he does not possess. He is not sensible enough to know that faith would be his highest honor and obedience his crown. In dealing with professed unbelievers it is well to remember that their belief is likely to be far deeper than they own or realize.

Prayer—Lord God, may we never be ashamed of Thee and of Thy truth. May we hold it to be our chief glory to reach Thy throne and fall before it.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

THE SOWER.

By John G. Truitt.

"Behold the sower went forth to sow."—Mark 4:3.

We have been saying that John Mark was a clever story-writer. What a story-teller was Jesus! And this morning we are meditating on one of the prettiest He ever told. "Behold, the sower went forth to sow." Who has not seen that has missed a great deal. How often you and I have seen the sower go forth to sow. The sky is clear. The soil is soft, and fragrant. A song is in the soul. There is a sure hope of tomorrow. One of the prettiest pictures of my own childhood is the sower going forth to sow. Every aspect of it is beautiful. The brown, strong, human hand overflowing with the choicest seed. The majestic, rhythmic strides of the sower, the good soil, and the fleecy vault above of expanding blue. The moving teams. The home nearby. The divinity of work. Jean Francois Millet has expressed it well in his painting, "The Sower," which is to be seen in the Vanderbilt collection in the Metropolitan Museum in New York. One stands before that painting in the heart of one of the world's greatest, deepest cities, and finds himself transported to the fields, and forests, and farmlands of the open country.

Perhaps that is something of what Jesus did with this beautiful story. The crowded, smelly wharfs of the fishing village became another place to many in the multitude who heard him preach that day. They were reminded of home, parents, childhood, and the rich valleys hiding themselves among the hills of Palestine. Some very skillful plowing was going on in their souls, as Jesus stood on their dank and damp old boat facing the multitudes on the shore, and said, "Behold, a sower went forth to sow." The smell of the fish became the smell of the forest, and the crowded quarters became the roomy places of other regions.

Is that not one of the great things our services of worship does for us? They lift us out of our daily, busy round, and rest us with the outreaches of a nobler thinking. "Be not conformed to the world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." (Rom. 12:2.) Charles E. Jefferson says, "We move for six days in a certain range of ideas and interests and our only safety lies in breaking into a larger world. We travel for a week on a certain level, and there is no relief unless we can rise to a higher level. . . . All persons who are over-working, and who need fresh air and exercise, ought to give at least an hour every Sunday to public worship. It is better than golf. It is more bracing than a walk through the woods."

Listening at Jesus they could hear the seed falling on the roadside alongside the plowed field, for it was hard and beaten and bare. And some seed, in the hand of so lavish a sower, would fall by the wayside! Later Jesus explains to them that their own inner selves is the soil. How surely He is calling to the minds of some that they have allowed everything to rush along the roadside of the souls until they have become beaten, packed paths as hard as stone. Nothing makes an impression. A round of pleasure, or a race for riches, or a fight for fame, has made but a hard beaten thoroughfare of their souls, and the good seed falls on it in vain. They cannot be touched. It cannot take root. It is such a pity that we should ever allow this to occur in our lives. Dr. George A. Buttrick, pastor of the Madison Avenue Presbyterian Church, New York, says, "Soon the birds will come and gather the seed. Some twittering interest, some new excitement, some trivial item of gossip would eat up all he had said. He could do nothing until God should drive a plowshare of pain or loss in cruel mercy through their lives to make new furrows for the seed. Tragedy is indeed a gain that compels men to meet life with serious purpose."

A few miles from my pastoral home was a farm far above the average, and yet one of its great fields was marred by a vast rock that came just to the top of the soil at two or three places. Seed sown on the thin soil that sought to cover that bald spot came up more quickly than the other, and grew very rapidly for a brief season, and then it wilted and died away. And although Jesus' hearers that day were standing on the damp sand of the seashore they could nevertheless see that very picture as they heard him say, "And other fell on rocky ground where it had not much earth; and immediately it sprang up because it had no depth of earth, but when the sun was up, it was scorched; and because it had no root it withered away."

And they began to look one at another to see if they were reading the self-accusation of one another. "He is hitting me" many of them were saying to themselves. I began well. I started fine. I made some great resolutions. I had high hopes. I saw myself as I would like to be. But how far I am short of that today! "Because it had no root, it withered away." No depth! No anchor. No downward reach into the deep and abiding. Surface living, and fading away with no fruit, nor the tokens of faithfulness. And perhaps there were now new beginnings, and better.

Still others were finding out for themselves why their lives had been barren of fruit: "And some fell among thorns, and the thorns grew up, and choked it." In their case it was not that their hearts were not gentle, and warm, nor that there was any lack of depth in their personality,—they were not barren packed paths, nor parching rock,—but they had been good soil, as good as any. But they had failed to bear fruit because they had tried to serve both God and mammon. Thorns and wheat had started side by side, but the "cares of this world, the deceitfulness of riches, and the lusts of other things entering in" choke out the wheat so that the thorns have complete right of way.

Some in that group were inspired to give of their best to their Master; to such they heard Jesus saying: "And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some a hundred." Such are the joys of every noble effort, the hope of the earth, and the light of the world! May their kind increase.

Jesus is the sower; the Word of God is the seed; and we are the soil. There was nothing wrong with the sower. There was nothing wrong with the seed. The difference was in the soil. It all brings itself back to our own individual responsibility. Jesus expressed in the phrase: "Take heed how ye hear."

None of us are exempt from that command. Everywhere, and in various ways God is sowing into the soil of our lives the word,—the seed; and the responsibility rests upon us as to how we shall hear. We are not to be discouraged if we do not have the same amount of talent, nor bear the same amount of fruit as do others. Our responsibility rests in heeding the urge of God within, to answering the call of conscience, to obeying the command that comes from the better depths of our soul.

And finally, every Christian is to be a follower of Christ, going forth sowing the seed, and looking to God for the harvest:

> "Sowing in the morning,
> sowing seeds of kindness,
> Sowing in the noontide
> and the dewy eve;
> Waiting for the harvest,
> and the time of reaping,
> We shall come rejoicing,
> bringing in the sheaves."

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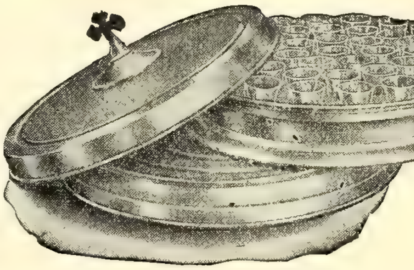

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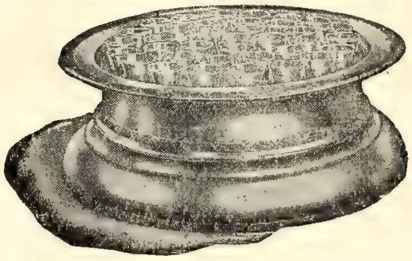

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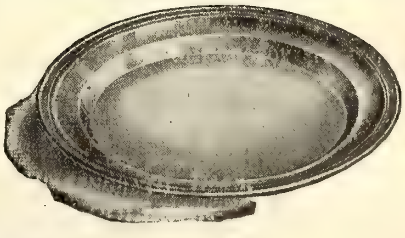

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THE CHRISTIAN SUN

1526 East Broad Street **Richmond, Virginia**

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Chas. D. Johnston, *Superintendent.*

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The Christian Orphanage wants one hundred thousand Octagon Soap coupons. We are going to mail each Sunday School Superintendent one "Baby Bond" which calls for one thousand coupons. We trust that every little boy and girl will get busy and collect from home, neighbors and friends all the coupons that they can get and carry them to Sunday School and have the Superintendent of the Sunday School, or some special one he may appoint to receive them, to mail them to the Christian Orphanage in lots of 250 or 500, or more at the time.

This should be a real joy to have a part in doing something that costs no money for the little children in the Orphanage. Look at the faces of the little tots on the "Baby Bond" and I know you will be thrilled to do this much for them.

We have until February 1st, 1936, to reach the one hundred thousand coupons and if we reach that number we will get a 10% bonus on this amount. Let everybody help to pay in Octagon coupons for the "Baby Bond" which has been sent to their Sunday School.

Chas. D. Johnston, *Supt.*

REPORT FOR MARCH 14, 1935.

Brought forward		$ 1,763.47
Sunday School Monthly Offerings.		
North Carolina and Virginia:		
Mt. Bethel	$ 2.68	
Happy Home	3.48	
Durham	19.40	
Third Ave., Danville	5.67	
Union, N. C.	2.25	
		33.48
Eastern North Carolina Conference:		
Sanford	1.00	
Oak Level	1.00	
Cary	1.66	
Turner's Chapel	.80	
Damascus	1.25	
Antioch	2.50	
		8.21
Western North Carolina Conference:		
Burlington	29.05	
Mt. Pleasant	2.12	
Glendon	4.53	
High Point	2.00	
Biscoe	1.20	
Pleasant Hill	8.35	
Liberty	2.73	
Spoons Chapel	2.00	
Flint Hill	.64	
Pleasant Cross	2.00	
Ramseur	10.00	
		64.62
Eastern Virginia Conference:		
Bethlehem	3.37	
Johnsons Grove	1.58	
Barretts	.67	
Rosemont	13.66	
		19.28
Valley Virginia Conference:		
Mt. Lebanon	1.00	
Linville	5.34	
		6.34
Special Offerings.		
Mrs. Dalton, support of children	12.50	
Mrs. Hines, support of children	20.00	
W. P. Perry, support of Billy	10.00	
		42.50
Total for the week		$ 174.43
Grand total		$ 1,937.90

RECEIPTS ON COLLEGE CAMPAIGN.

(Continued from page 2.)

Wakefield	53.00	2.00
Waverly	195.00	3.60
Windsor	85.00	48.87
Total	$3,743.00	$ 453.69
Virginia Valley Conference:		
Antioch	45.50	19.21
Bethel	70.00	2.00
Leaksville	84.00	1.84
Linville	77.00	3.43
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Newport	78.00	1.18
Timber Ridge	108.50	1.10
Whistler's Chapel	42.00	.51
Winchester	105.00	1.31
Wood's Chapel	63.00	1.00
Total	$ 818.00	$ 37.39
Grand Total	$8,630.10	$1,685.93

L. E. Smith, *President.*

JOHN CALVIN.

(Continued from page 3.)

tained by him. Now, it is by the secret and special operation of the Holy Spirit that men are united to Christ and made members of His body. Through faith, which is a firm and certain cognition of the divine benevolence towards us founded on the truth of the gracious promise in Christ, men are by the operation of the Spirit united to Christ and are made partakers of His death and resurrection, to that the old man is cricified with resurrection, so that the old man is crucified with Him, and they are raised to a new life, a life of the believer has life in Him and knows that he is saved, having the witness of the Spirit that he is a child of God, and having the promises, the certitude of which the Spirit had before impressed on the mind, sealed by the same Spirit on the heart." (Brit.—Ency.)

The incessant exhausting labours to which Calvin gave himself could not but tell on the strongest constitution: how much worse on one so fragile as his! Amid many sufferings, however, and frequent attacks of sickness, he manfully pursued his course for twenty-eight years; nor was it till his frail body, torn by many and painful diseases—fever, asthma, stone, and gout, the fruits for the most part of his sedentary habits and unpausing activity. In the early part of the year 1564, his sufferings became so sever that it was manifest his early career was rapidly drawing to a close. On the 6th of February of that year he preached his last sermon, having with great difficulty found breath enough to carry him through it. He was several times after this carried to church, but never again was able to take any part in the service. In the midst of his sufferings, however, his zeal and energy kept him in continual occupation; when expostulated with for such unreasonable toil he replied, "Would you that the Lord should find me idle when He comes?" A deep impression seems to have been made on all who visited him on his deathbed; they saw in him noble spectacle of a great spirit that had done its life-work calmly and trustfully passing through the gate of suffering into the long-desired and firmly expected repose of heaven. He quietly expired in the arms of his faithful friend, Beza, on the evening of the 27th of May, in the fifty-fifth year of his age. John Calvin The Man is dead, and Calvin the Statesman; but John Calvin the Theologian is still living here, and in heaven.

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Part page specimen of Holman Boldblack Type Bible
ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled
A.D. 31. CHAP. 4. ⁿ Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, ᵃ he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 ᵏ The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Ĝĕn′tīleș;
A. D. 31. ᵏ Is. 9. 1, 2. ˡ Is. 42. 7. Luke 2. 32. ᵐ Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 ᵇ Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

JOHNSON.

Hilton B. Johnson, son of the late Bolling B. and Mary Johnson, was born April 20, 1879 and died at his home in Windsor, Va., January 15, 1935 at the age of 55 years, 8 months and 25 days.

On January 6, 1910, he was married to Lucy Allen Nelms and to this union was born 1 son who preceded him in death.

About 12 years ago he united with Antioch Christian Church and remained so to the end.

Mr. Johnson's health failed several months prior to his death, but he bore his affliction faithfully and patiently.

The funeral was conducted by his pastor from Western Branch Baptist Church, January 16th, at 4 P. M., assisted by Rev. Mr. Cobb, pastor of the above church and the body was placed in the church cemetery.

He is survived by his widow, one brother, Mr. L. H. Johnson, Isle of Wight, 3 sisters, Mrs. T. P. Holland, Mrs. Tom Thorne, Mrs. W. T. Bradshaw of Smithfield, Va., 6 nephews and 10 nieces.

God bless those who mourn.

C. E. GERRINGER.

BARRETT.

Mills Thomas Barrett, Sr., son of the late John and Mary Holland Barrett, was born June 1, 1865 and fell on sleep January 15, 1935, at the age of 69 years, 7 months and 14 days.

Bro. Barrett was united in marriage to Miss Indiana Carr on November 17, 1886. To this union was born 8 children, 4 boys and 4 girls.

His wife having preceded him in death he was married to Miss Eliza Jane Bryant on December 26, 1905 and to that union was born 6 children, 4 boys and 2 girls.

Early in childhood he united with Antioch Christian Church and to that church was he devoted and faithful.

The funeral services were conducted from Antioch Church January 16th, at 1 P. M. by his pastor assisted by Revs. Cobb of the Baptist Church and Buckler was placed beside that of his loved ones of the Presbyterian Church and the body in the church cemetery.

He is survived by his widow, 9 children, 24 grandchildren 5 great grandchildren, and two brothers, R. H. and Rev. J. W. Barrett.

May God bless those who weep for his going.

C. E. GERRINGER.

BROWN

John Mebane Brown, born June 15, 1859, died December 26, 1934, was united in marriage on April 15, 1883 to Susan A. Wagoner. To this union ten children were born.

At the age of fourteen years brother Brown professed faith in Christ and united with Apples Chapel Church of which he was faithful until the end. For many years he was a trustee of the church.

Brother Brown is survived by his wife, 8 children, 36 grandchildren, 4 great grandchildren, one brother and many relatives and a host of friends.

Services were conducted by the writer assisted by the Revs. T. J. Green, J. L. Neese, A. C. Brown and G. C. Crutchfield. Interment was in Apple's Chapel Cemetery.

Brother Brown was one of the most highly esteemed members of the church and community.

May the Lord comfort and bless the bereaved.

H. E. CRUTCHFIELD.

LOKER.

Patricia Helen Loker was born Dec. 17, 1934, and passed away February 27, at the age of 2 months and 10 days. This little one was the daughter of Mr. and Mrs. Otis Loker who live near our Bethel church. Funeral services were held at the home, Feb. 28, and the remains laid to rest in the cemetery at Elkton.

A. W. ANDES.

LIFE.

Freddie Wayne Life, infant son of Mr. and Mrs. Wampler Life, near our Mt. Olivet (R) Church, was born January 25, 1935, and died February 15, 1935, aged three weeks. Funeral services were held at the home February 16, 1935, and the little body laid to rest in the cemetery at McGaheysville.

A. W. ANDES.

OFFENBACKER.

Nancy Anne Offenbacker was born September 16, 1847, and died February 3, 1935, aged 87 years, 4 months, and 17 days. She joined the old East Liberty Christian Church when about fifteen years of age, and continued her membership there until death, though for many years she lived near St. Peter's and Bethel. She was a Dofflemyre before marriage, and during the last few months of her life was faithfully cared for by her relatives at Bethel. She is survived by her husband who has been an invalid for almost a year. Funeral services were held at Bethel, February 5, 1935, and the body laid to rest in a family burying ground not far away.

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McCLURE.

Granny McClure, as she was lovingly and familiarly known by a large number of friends and relatives, departed this life at Lanett, Ala., February 7, 1935. Had she lived until March 13th, she would have been 95 years of age.

She was one of the most patient sufferers I have ever visited. It was an inspiration to hear her tell of her complete resignation to the Master's will.

She was very tenderly cared for in the home of one of her grand-daughters for quite a long time. It was really pathetic to witness the final parting. She loved them, they loved her. She is just gone on ahead for a little time and soon you will all be going to her.

We carried her body back to Sandy Creek Baptist Church for interment. This was her old home church. Funeral services were in charge of Rev. Samuel L. Heath, Pastor of Lanett Baptist Church, with the writer assisting.

May God bless the memory of this old Saint. G. D. HUNT.

TUCK.

Mrs. Esther Tuck, daughter of R. B. and Sallie Glasscock, was born May 17, 1864, and died January 26, 1935 at the age of seventy years, eight months and twenty-one days. On November 14, 1882, she was married to Carey Tuck. To them were given twelve children, nine of these surviving her and more than a score of grandchildren. The living children are W. T., J. I., C. B. Drewry, Misses Estelle, Maybell, and Mrs. Dora Gentry, Mrs. Sallie Griffin, and Mrs. Willie Morris. Her husband died in Dec., 1923.

Those who have known Sister Tuck tell me she has always lived a sincere Christian life. She suffered much for several months before death. She assured her children that she was ready and willing to go to be with those at rest in heaven. She expressed deep gratitude for all that friends and children had done for her during her illness.

The funeral was at the home near Red Bank, Va. Conducted by the writer on Sunday afternoon, January 27th, and the burial was in the family cemetery on the farm of her parental home. Union church has lost a faithful member. May her children follow her example in Christian living and all meet her in heaven.

C. E. NEWMAN.

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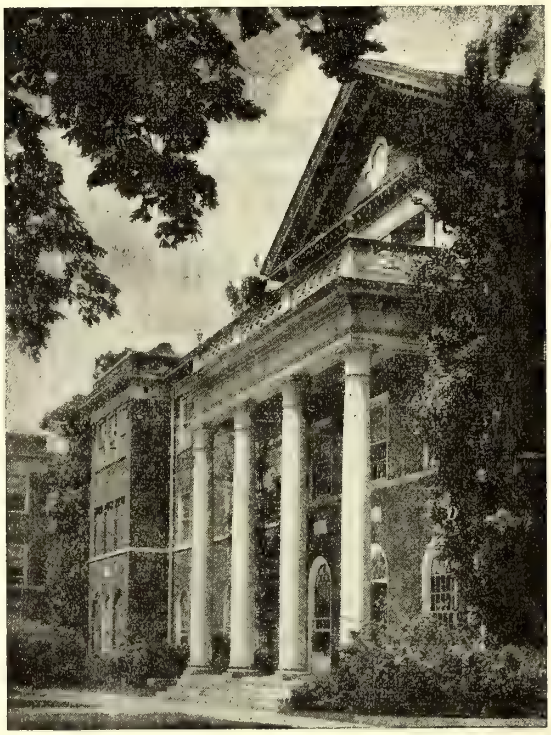
The following facts commend and invite you to Elon College



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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, MARCH 21, 1935. NUMBER 12.

•• THE SUN'S OBSERVATORY ••

"De Lawd" Goes to Eternal Pastures.—

Richard Berry Harrison, who acted the role of God in "The Green Pastures," has passed on to his eternal pastures. Harrison had never missed playing his part in this now famous production, until his recent illness; and even then he refused to believe that he would not soon be back on the stage. He was laid to rest in Lincoln Cemetery in Chicago, "after the most impressive ceremony ever accorded a member of the Negro race" in that city. Some 20,000 persons, including government representatives, were in attendance at the last rites. Possible his life was best summed up by one of his own race, who as the funeral procession passed by was heard to remark, "He was 'De Lawd' at all times."

Victory Conceded to Roosevelt.—

The Administration's "relief" bill seems certain of passing the Senate at this writing. Two amendments that would have reduced the amount of the appropriation were voted down. The Byrd amendment reducing the total to $1,880,000,000 lost by 66 to 21, while the amendment offered by Senator Adams of Colorado was counted out by a vote of 57 to 30. If, as has been asserted, the former appropriation of an almost like amount resulted in the employing of only 360,000, there is little likelihood that there will be a greater reduction in unemployment by the passage of this bill. On the other hand, the additional tax burden which this program of spending will put on business will necessarily retard recovery.

Secretary Wallace Wakes Up.—

Only a few short months ago our political advisers were telling us that there was an overproduction which had caused all of our major worries. Now comes the Secretary of Agriculture with the statement that production must be increased by 50 per cent and prices greatly reduced if both industry and agriculture are to be lifted out of the Slough of Despond. Says a contemporary, this indicates "a sharp change in Administration policies from 'scarcity economy' to 'abundance economy'." Says Secretary Wallace: "We have reached the conclusion that further action along the line of reducing production will not greatly increase the farmer's share in national income. To carry the production below the present point would begin to reduce the quantity of the stuff available for the people of the country." What a pity it has taken the honorable Secretary two years to wake up.

Success to Senator Sheppard!—

Senator Morris Sheppard, the noted dry leader, has introduced another prohibition amendment resolution. It provides that "Congress shall have power to prohibit the manufacture, sale or transportation of alcoholic liquors within, the importation thereof into, or the exportation thereof from the United States and all territory subject to the jurisdiction thereof, for beverage purposes, and to enforce such prohibition by appropriate legislation." It further provides that "In the event of legislation by Congress to carry out this article, the States shall have power to prohibit the manufacture, sale or transportation of alcoholic liquors for beverage purposes within their respective areas, or to enact legislation in aid of that enacted by Congress to carry out this article. In the absence of legislation by Congress to carry out this article, the power to prohibit the manufacture, sale or transportation of alcoholic liquors for beverage purposes within their respective areas is reserved to the several States." The amendment also prohibits "the transportation or importation into any State, Territory, or possession of the United States for delivery or use therein, of alcoholic liquors for beverage purposes, in violation of the laws thereof." The adoption of this amendment would repeal the Twenty-first Amendment.—*Methodist Protestant-Recorder.*

Unearth Archaeological Data at Jamestown.—

The excavating which has been under way on Jamestown Island, site of the first permanent English settlement in America, has brought to light much data that is of interest. In the course of this excavation many tons of debris have been dug up and sifted for fragments which might prove of value. There have been uncovered the foundations of seventeen old houses, including one structure 50 by 70 feet. This may have been the mansion of an early royal governor. Gradually built up between the years 1607 and 1676, Jamestown was destroyed by fire during Nathaniel Bacon's rebellion. The little city was rebuilt but suffered again in the fire of 1699, and gradually fell into ruin when the seat of the Virginia government was removed to Williamsburg. Only about a half-dozen buildings were standing at the beginning of the Revolution, and the tides of the James River have, during the centuries, eaten away a large portion of that part of the island on which most of the houses stood. We are told by Floyd Flickinger, the superintendent of the Colonial National Monument, that "there is evidence of several successive settlements on the Jamestown site. The houses of each settlement are orientated differently and constructed differently of different materials."

A Democrat Gives Statistics.—

It is often difficult for the nation's mass mind to comprehend statistics. That is the reason the credulous respond quickly to many of the economic cures which are being advanced today. They cannot analyze in terms of billions of dollars. Senator Byrd of Virginia, however, has collected himself some figures which anyone can understand, and coming from an outstanding Democrat in criticism of present governmental policies they carry a full significance. "Our Federal Appropriation bill, as proposed for one year," the Virginian said, "is nearly five per cent of our total national wealth. It is one-fifth of the total gross income of the nation for 1933. It is double—twice—the total cash income for 1932 of all the farmers of the United States. It is nearly five times the total net incomes returned by all corporations for 1932. It is three times the total net taxable incomes of individuals for 1932. A tax of one per cent on products of manufacturing would yield the government only $250,000,000. Therefore, we are spending this year a sum equal to the yield of a sales tax on products of manufacturing of 36 per cent." And, Senator Byrd concludes, "I do not believe a government can borrow and spend its way to prosperity any more than an individual can enrich himself by living beyond his income. . . . I am convinced that the time has come when temporary and emergency measures should yield to sound principles of government and business." —*Exchange.*

Off the Relief Lists.—

A recent news story in a Chicago daily paper began with these words: "Little old ladies sobbing in watery grief and old men whose deaths have lightened the relief rolls do not mean much to employees of the county morgue, so they bundled old Frederick Dinkleberg into a canvas wrapping today and took him away in a mud-spattered hearse. Nobody cared much, except one tiny old woman." Who was Frederick Dinkleberg? He was the man who designed the Flatiron Building in New York and launched the era of skyscrapers. He was also the architect of famous bank buildings, of the Marshall Field Annex of Chicago, and the Wanamaker store in Philadelphia. Born in Pennsylvania in 1859, he was the son of an Italian countess and a wealthy contractor. He attained distinction in his profession, and a fortune; but his firm, with many other architectural firms went down with the crash. He lost his home in Evanston, Ill., and, too old at 72 to start again, he and his wife went on the relief rolls. Their golden wedding anniversary was to have been on Sunday, February 10th. The architect asked his wife to bake a cake in celebration, but when she brought it, with steaming coffee, to his bedside on Sunday morning, he had already passed on. One does not know what personal factors may enter into the tragic story, but from any standpoint it is a sad commentary upon our American life. Dinkleberg has left enduring monuments of his genius and achievements, but his death is a symbol of our failure in social architecture.—*Advance.*

NOTES-PERSONALS

News from the Churches.

Dr. S. C. Harrell, president of the Southern Convention and Dr. L. E. Smith, president of Elon College were in Richmond this week.

The Valley Virginia Central Conference meets in mid-year session at Bethlehem Church, near Broadway, Va., on Thursday, March 28th. Rev. B. J. Earp is president and Dr. A. W. Andes is secretary.

The many friends of Brother Samuel Earman, treasurer of the Virginia Valley Conference, will learn with deep regret of the death of his wife. Mrs. Earman departed this life on March 2nd. We extend our deepest sympathy.

Miss Pattie Lee Coghill, who has been at her home in Henderson, North Carolina, on account of the illness of her mother, has returned to Florida and has been teaching in an interdenominational Leadership Training School in Miami. At present she is participating in the Florida Leisure Time Conference at Avon Park. The topic of the conference is "Constructive Use of Leisure."

Dr. Chas. H. Beale, pastor of the church at St. Petersburg, Fla., is conducting a series of Friday morning lectures entitled "Hours With the Classics and Moderns." They are lectures on literature and largely attended. On a recent Friday morning, there were six hundred present, one-half of whom were men. On Sunday mornings Dr. Beale preaches to a congregation of over two thousand, with probably five hundred more in the Sunday school auditorium listening through the use of loud speaker extensions.

The church at St. Petersburg, Florida, has four young people's groups. The youngest is the Jr. Christian Endeavor, which meets Sunday morning at the church hour; then there is the regular Christian Endeavor Society for young people of high school age. The older young people are divided into two groups, which meet on alternate Sundays at six P. M. One is the college age group and they have taken for their name "Colagro" a word obviously made up from the words, "college age group." The oldest group is for those over college group age and this group is called the Congregational Club. All these groups are doing effective work under the general leadership of Rev. Lawrence A. Gedcke, assistant minister of the church.

Miss Priscilla Chase, Extension Worker in the Carolinas, has been loaned to the Education Society by the Extension Boards for a few months, to assist Dr. Frederick L. Fagley in his work in the Department of Adult Education. She will do editorial work along the line of preparation of courses of study and program making. Dr. Fagley's pamphlet on Adult Education in the Church led the department of Adult Education of the FERA to ask for his assistance along that line. This is a well deserved recognition and also an opportunity for real service, and the denomination is pleased to render this service to the country at this time by loaning Dr. Fagley and Miss Chase for a few months. We heartily commend Dr. Fagley's pamphlet for the use of our churches in developing the adult program of the church.

SEARCHING QUESTIONS ON ACQUIRING MONEY.

Let us think through such questions as they relate to the acquisitive instinct in the light of Christian Stewardship as taught by Jesus—

1. What is money, wealth?
2. What ways of getting money can you name that are un-Christian?
3. What do the scriptures teach about covetousness?
4. What is the Christian motive in acquiring property?
5. Is stewardship in aquiring money as fundamentally important as stewardship in the use of money?
6. What motive should dominate a Christian who works in a factory?
7. What partners are there in all values?
8. Has one a right to receive as large a salary as he can get?
9. What do you say to the man who says you can't mix religion and business?
10. What is the profit motive?
11. Is it true that "big business" is usually operated with the idea of getting as large a profit as the public will permit?
12. What is the stewardship interpretation of the acquisitive instinct?
13. Can one be a Christian if his activity is of a kind not useful to his fellowmen?
14. Is it sufficient when making an investment to ask "Is it safe, and is the rate of income good?" Must we know the conditions under which the income is earned?
15. Should one try to practice the Golden Rule in industry when others do not do it?
16. Is the only basis on which industry in America can succeed that of free competition and profit?
17. How change the motives of acquiring—ease, greed, pleasure, place, power—to the Christian ones—service to the world, highest realization of personality, the glory of God?
18. Is it un-Christian to speculate in stocks and bonds?

Would such a list of questions "bring a rise" in a group of your church people? Why not use the Syllabus, "The Christian Acquisition and Use of Money" in a group of your men?

Have you seen "What Lack I Yet?" a sixty-eight page booklet on the Christian Use of Money as issued by the Presbyterian Church, U .S. A.? It has four worship and study programs: Money—A Symbol of Power; The Christian Way of Acquiring Money; The Ultimate test of Christian Living; A Program of Personal Benevolences. It also has two splendid dramatizations. Thirty cents secures it from the Christian Publishing Association, Dayton, Ohio, or the Pilgrim Press, Boston, Mass.

WARREN H. DENISON.

CONVENTION OF BAPTIST WOMEN.

Smashing all records for attendance in recent years and finding the great First Baptist church here unable to accommodate all who wanted to hear the programs, the Baptist Woman's Missionary Union completed its second day here tonight with two great addresses delivered by Miss Ida Patterson of Shanghai, China and Charles A. Leonard of Harbin, Manchuria.

Leaving no doubt in the minds of the 2,000 people attending that so far as the church life of the denomination is concerned the depression has lifted, the women of the union brought in a series of reports which demonstrated their worth to the denomination and established them more firmly than ever as a great kingdom force in North Carolina.

The report of the treasurer showed the organization had raised a total of $181,946.16 during the past year, which was nearly $2,000 more than the goal they had set up. Foreign missions received a total of $26,852; $10,403 went to home missions and $20,589 went to state missions.

This is probably the greatest gathering of women in North Carolina during the past 10 years and there is more harmony, enthusiasm and hopefulness among the church women than has been observed for a decade. The church women of this denomination have been making history in North Carolina and, like a mighty army, they plan conquest after conquest as they valiantly and militantly face the future.—*From Greensboro Daily News.*

Durham, March 13.

CONGREGATIONAL-CHRISTIAN CHURCHES.

The First Christian Church of Greensboro is one of approximately 24,330 Congregational and Christian Churches in 30 countries of the world, with a membership of approximately 2,330,750 members. Mission work is carried on in its world parish of more than 60 millions of people, living under 12 flags.

The Congregational Churches were first organized in England in the 16th Century, and Congregationalism sailed to America in the Mayflower as the Church of the Pilgrim Fathers. The Christian Church originated simultaneously in several parts of the United States in the latter part of the 18th Century. Similar spirit and ideals of these two denominations resulted in the merger of the two groups into one fellowship in 1929-31.

The Congregational and Christian Churches are bodies of self-governing Christian believers, associated together in the spirit of Christ for the purpose of bringing His Kingdom into the hearts of men and women. The individual who seeks membership in this Church is asked simply: First—To make Christian Character the test of his right to fellowship and Church membership; Second—To make the Bible his rule of faith and life; Third—To exercise for himself, and accord to others, the right of private judgment and the liberty of conscience in all of his Church relationships.

March, April, May, and June are known as the Mission period in our Church year when we are to stress, preach and practice missions in all our churches. At or near Easter we are asked to make an offering through self-denial for this cause.—*Greensboro Church Bulletin.*

DO YOU MISSIONARIES EVER BECOME DISCOURAGED?

An Interesting Question Answered by
CHAS. A. LEONARD,
Missionary to China on Furlough.

During a quarter of a century of mission work in China, we have never heard a missionary in evangelistic work express discouragement. Sometimes those exclusively engaged in administrative or secretarial work may become discouraged, but when one enjoys the thrill of preaching and sees the results of the gospel of our blessed Lord among the lost, one always comes home, or to the end of the day, encouraged. Then there is the satisfaction of seeing the power of Christ in the lives of splendid men and women who are living for Him in their homes and communities. Perhaps this question can best be answered by reference to letters recently received from the field.

A report from Rev. and Mrs. Baker, Canadian Baptist missionaries supplying for us in Manchuria during our furlough is chugged full of encouragement regarding every phase of the Lord's work in that part of the world. A hundred and thirty were baptized on our field during 1934, an increase over any previous year; but indications are that more will be reported for 1935. At one outstation, eighteen were baptized, at another, fifteen, in the city of Harbin at one service nearly twenty followed the Lord in baptism. At still another service there twenty-five were baptized.

A letter from an evangelist far up in another important region of that large field, reports the baptism of fifty-one at the four centers where he preaches. At one of these places mentioned in his letter, where work was begun a short while before we left Harbin last April, the brethren have bought a house for worship. This evangelist reports that many enquirers are enrolling, and adds: "Huan yiu bieh-di yuan-gu jao woa-men gaohsing" (and there are other reasons which cause us much encouragement).

A letter from Tsining, in North China, carries the following: "About seventy Chinese and three foreign Catholic priests died there due to excessive heat during the summer. We rejoice that our Baptist missionaries were able to be in a cooler part of the country at that time. A Chinese Christian man who, through the blessing of the Holy Spirit, was brought closer to the Lord, testified that he had been traveling a road of mud for twenty years, as he expressed it, though a beautiful golden road had been prepared for him. A high-school teacher of sixty summers, but only two years old in the faith and a joy to many, has been praising God as he studies God's word, which, he says, surpasses vastly anything found in all Chinese literature. This Chinese scholar when riding on a train was impressed to speak to a man who had attracted his attention, but our brother was too timid to make the venture. So he called out "Hallelujah" just loud enough for the stranger to hear it. There was an immediate response. "You, too, are a Christian?" he exclaimed. In short order the two became acquainted. They spent a half day on the train in Christian fellowship and parted friends and brothers for ever, pledging to pray for each other. We have known of other Chinese Christians, when wanting to ascertain whether others were Christians, humming softly some familiar hymn."

Here is part of a letter from the capitol of Shantung Province: "The work on our field is a great joy. Never before have I seen such open doors as we now have. Everywhere we go the people are interested in the gospel message. Then there are thousands who are turning away from idols, realizing that they are not gods, yet not knowing where to turn to find the true God and Saviour. Many who have heard only a little are anxious to learn more of the True Way. Hundreds who have never heard are also interested to hear. During three days spent in one village teaching the Christians, two heathen families burned their idols. At the big markets, where large numbers come to trade, we preach from two to four hours. Some listen as long as we preach. There are two hundred on our field asking for baptism. Fifty have been baptized at the city church this half year. A host of Spirit-filled volunteer lay workers, both men and women, go over this large area at their own expense witnessing for the Lord."

Letters and reports from Korea tell of the great Fiftieth Anniversary Celebration of Mission Work in Korea, a close neighbor of Manchuria. The celebration was held at Pyengyang, Korea, the largest mission station in existence. Reports from friends regarding this significant gathering are truly inspiring. The meetings were attended by such large numbers that they had to be held in the open. The Lord gave ideal weather. Twenty thousand earnest Christian men, women and children ,all dressed in pure white, standing upon the lawn of their theological seminary was a great sight. A new invention, the loud speaker, was used in old Korea—also new now in many ways—used to carry to thousands of ears, minds and hearts messages in the Korean language that could be no more welcome to the children of God anywhere. The Korean Christians are a noble lot. These once worshipped idols much the same as do the Chinese—and many are still living in the deepest of idolatry—but thousands upon thousands are turning to the true God and Christ, His Son. Think of the Bible classes attended by fifteen hundred people from two weeks to a month! Such is their love for Him who has redeemed them from death unto life.

Writing of the Anniversary Celebration a letter just received says: "To see and hear these twenty thousand brothers and sisters of another race singing praises to God in their native tongue under open skies was a wonderful sight indeed. A procession was formed, not two by two, nor by fours, but going as they pleased, filling the street. It was more than three miles long. The first of the procession were coming back onto the campus before the last ones had left. They went singing, distributing tracts and preaching on the streets to the crowds that gathered." Just forty-four years ago an angry mob followed Dr. Moffett down those same streets, (then narrow—now modern) throwing stones at him and reviling him because he was a missionary. What changes God hath wrought! Visualize Dr. Moffett walking with that procession of thousands—tall, straight witness of the Truth that he is—his hair snow white, as they walked happily, their faces glowing with the light of heaven. They followed the college band, playing while others of the thousands sang appropriate hymns such as "Onward Christian Soldiers."

Christianity has become established in Korea. The time will come when it will overcome in China. We may look for mass movements there, as in India. The Chinese call themselves 'I kuen yang' (one flock of sheep). Frequently when you ask one why he worships idols, he replies: "Because everyone else does;" and so it is of foot-binding and other sinful practices. They are great for custom. We predict that when larger numbers turn to Christ still larger numbers, perhaps greater numbers than we have ever dreamed of, will turn to our Lord. Let us look up and on to that day, and train well those who have accepted Him, for these will be needed to train and lead still others.

No, your missionaries are not discouraged. We have our problems, difficulties, inconveniences and dangers; but we look to the future with hope and press on. So should God's people in the homeland.

1201 Hillsboro St., Raleigh, N. C.

IT ISN'T A BAD OLD WORLD AFTER ALL.

Upton G. Wilson, of Madison, N. C., author of the accompanying article, which is reprinted from "The State," has spent 23 years in bed but refused to give up. "And we'll guarantee," says the editor of that paper, "that after you get through reading his article, you'll feel just a little bit ashamed of yourself."

I have spent almost 23 years in bed.

At Crewe, Va., on July 24, 1912, I was shot through my left arm, and through both lungs and spine by a man whom I had just discharged from his job as cook on a Norfolk and Western Railroad commissary. He was drunk and disorderly and it became my duty to get rid of him.

In a Roanoke hospital a little while afterwards, surgeons looked me over and shook their heads. Not only was I totally paralyzed below the ninth vertebra, but pneumonia had developed from my lung injuries and I was gasping for breath. The verdict was that in three days I would be dead.

After seven weeks in the hospital surgeons again pronounced the death sentence on me and I was sent home to die. My lungs had cleared up, it is true, but I was still paralyzed and, in addition, had developed terrible bed sores, which had become infected.

But even the best of physicians make mistakes some times. They always mean well, of course, but occasionally their predictions fail to pan out. This is more likely to be the case when they send a man home to do his dying. For an ill man going home is like unto an army's defense falling back on a second line of defense.

Home! What a fortress of strength and courage it is to one who has been fighting a losing battle in a hospital! I was too happy at home even to consider dying. I might not fully recover but I would at least hold on as long as possible in order to be with my mother, father, sisters and brothers.

And in the more than 22 years that I have been with them they have not forsaken me. Their love and self-sacrificing devotion have so sweetened my life that the cross I took up when I laid down my good health has been transformed into a crown. I do not regret my more than 1,144 weeks in bed.

There have been days, weeks and months of suffering, there have been times when my spirit weakened and would have welcomed oblivion, but there has not been in all these months and years a single complaint from those who have devoted their lives to caring for me.

That is why I laugh at people who ask me if I do not tire of lying in bed. I do not mean to imply, of course, that it would not be a tremendously joyful experience to get up and walk, but that there is work and happiness to be found in bed when loved ones are kind.

How I used to pity myself! Here I was in bed when others were having the time of their lives doing this, that or the other thing. And worst of all, I told myself, I would always be in bed. There would never be any walking for me. Really, I laid it on thick. And the more I laid it on the more I pitied myself.

Finally the thought came, as come it would to one in my condition, that I didn't have to lie in bed, that always there is a way out for distressed mortals. I could, if I wished, try lying six feet down in the ground. Then is when I began to take more interest in work and to pity myself less. That six feet down business didn't appeal to me.

What strength I have had I have used. As a newspaper columnist and feature writer, I estimate that I have written more than 2,000,000 words for publication. I use a typewriter while lying on my right side in bed. I cannot lie on my back, nor can I use a typewriter while lying on my left side, though I can use pen or pencil while in this position.

It was several years after I had been shot, however, before I took up newspaper work, as my convalescence was anything but rapid. There were stays of varying lengths in different hospitals, a dreadfully painful operation on my spine which crushed all my hopes of walking again, and a decided craving for the soothing solace of drugs to be overcome.

There was also the matter of readjusting myself to life in bed. Only those who have been compelled by the pitiless force of circumstances to make such an adjustment know how cruelly hard this is. But it can be done. In my case it was done.

With all of this out of the way, I was ready to begin writing—as soon as I learned how. I did not know any more about newspaper writing than a bedbug knows about the Einstein theory of relativity and at times it seemed to me I didn't have any more ability to learn. But finally what I

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

ORANGE AND OLEANDER.

(*Editorial Correspondence.*)

Florida Sanitarium, Orlando, Fla.,
March 16, 1935.

The writer has a friend who contends that there is as much difference and variety in the character and disposition of dogs as there is in the character and disposition of folks. Among those of his kennel for instance, he has one that is a pure, genuine aristocrat—will eat nothing except the very best that dogs eat, sleep only in the most comfortable places that dogs have and acts generally in a manner that makes all other dogs hold him in high resolve. On the other hand, in his kennel, one is a genuine hobo. He only looks for and enjoys a handout, drops down and sleeps or loafs any old place and tramps all about the community. Well may my dog-friend be correct. But, of one thing I am certain. Trees, just these trees that grow and live about us, have just as great variety of conduct, character, function and disposition as we human beings have. Now that is the plain simple truth. Fact is, we vain (and busy) mortals think of ourselves as lords of creation and conclude that what we do, say, or think, put on or wear, is about all that counts and that we have patent rights on character and conduct. It certainly is a snare and a vain delusion. How do we know that every strata and every species of the living, breathing and dying world about us have not their own "codes" of conduct, of honor and dishonor, of success and failure, as well as we have? Just to my left as I write these lines is an oleander living its life, inhaling its fresh air and basking in its sunshine just as I am. I declare I do believe that tree, this oleander, lives just for the sheer joy, gladness and abandon of living. And then to my right, hard by, is an orange tree laden with its rich, golden fruit, not only good to look upon, but wholesome to eat. It is busy straining every nerve and fiber of its strong body to bear fruit, yielding its bounty and its blessings for the gladness of the eye and for the sustenance of mankind.

Now in the world of trees my oleander is a genuine sport; my orange a day laborer toiling at his task. You should see this oleander at play. It is more of a bush really than a tree. That is to say, it is more limb than body. So when the gentlest breeze blows, it bows and bends and puts on the most gracious and graceful genuflexions and pretty postures you ever want to see. And that is not all. Having stood the winter in its garb of mellow green, it has now yielded to the coaxing and bewitchery of a beaming springtime sun—and a miracle has been wrought. Yes, readers, nothing less than a matchless miracle. For the topmost peak of every sportive limb of my oleander has burst forth, or is bursting forth, a fragrant, delicate but huge blossom of blazing red. My! It is beautiful—my lovely Princess Oleander robed in dainty, delicate, green bordered and bedecked with sprinklings and clusters of blushing red. And a real princess with power is Madame Oleander. In the mountains of North Carolina and Virginia she rules and reigns either in white, pink or red under the guise and name of rhododendron, or mountain laurel. In warmer and tropical climates, with little change of vesture she rules and reigns with a high hand in the realm of sportiveness and beauty as Oleander.

Now the orange is different. It has little if any trait of character in common with the Oleander. It is strong and tough of body and texture and is busy all the day long of all the year. Even before it yields its wholesome fruit to feed the multitudes it is busy bringing out more blossoms that other work may be done and more fruit may be brought forth. It toils from rising to setting sun in all seasons of the year and so no wonder this hardy toiler of the fields of Florida gave to the world this season 27,000,000 crates of her rich, wholesome fruit.

But both orange and oleander agree in one particular—both serve a noble and useful purpose. For ours would indeed be a dull, drab world without sportive beauty and a perishing world without toil and tasks and labor. And what is more beautiful and blessed than the strong, dutiful toiler at his task—the strong arm, the stalwart form, the steady hand, the marks and might and majesty of life—real life.

And what is more useful than color, charm, beauty, the gladness and the glory of that same real stream of life that our Creator has given in such abundance to His beautiful and good earth.

Look reader! When God planted His garden of Eden, two kinds of trees were planted there. And God's command to man about those were, "Dress and keep, but of one of them thou shalt not partake." What did our Father mean by that? Just this: Occupy yourself and time and talent. Exercise your powers that they may grow stronger, but secondly, if you are to have happiness in this world, and in that to come, you must learn self-control. Without self-control this good earth will turn upon and destroy you. Learn to labor, toil, try! then in it all you must control your faculties, passions, appetites.

Oh! What blessed and bountiful and holy lessons God's trees will teach us—if we dumb, thick-headed mortals will only allow them.

So, Dr. Rowland and I, living with and near the trees are trying to occupy ourselves with happy and holy thoughts, and meditations, and by the grace of God, we are trying to control our longings and desires for our loved ones and our labors, till God can have His way with us and heal our weakened nerves and bodies. J. O. A.

STANDING BY ONE ANOTHER.

Most of us yet need to learn the necessity of standing by one another—even to the uttermost parts of the earth. The world has become strangely knit together, and the matter of sharing the better things of life with men and women throughout the world—call it missions or what you will—presses upon us as a vital necessity. We may say that pestilence, famine, flood, war, or any social evil at a distance is outside our interest, but our error will prove costly. Ignorance, vice, sin, disease, and selfishness are no respectors of persons. Their effect is far-reaching and their influences extend beyond national economic and racial boundaries. We may shun the poor woman brought down with some deadly fever in our commuity, and we may call her passing a relief to society, but when the deadly thing strikes within our very home, smiting our own with untimely death, we become brothers in death of the poor woman whose kinship we denied in life, by refusing to see it as our responsibility to minister to her stricken body which incubated and spread abroad the deadly germs.

We may close our eyes to the need of India in her superstition, ignorance and vice; we may turn a deaf ear to the calls of the millions of Chinese crying for an opportunity for the better life; we may refuse to consider it within our sphere to be concerned with the congestion, vice, and low economic conditions of the Japanese, massed in unlivable textile neighborhoods; but if we could only see with comprehending eyes, we should be quick to understand that these evils extend their effect to our very door. We must yet learn that those living in lower conditions must either be lifted, or, by the nature of things, the higher will inevitably be lowered. There will either be a lifting or a leveling. One wonders if our present world economic dilemma does not bring home to us our failure to accept the responsibility of lifting, of sharing, and of standing by our neighbors around the world!

Missions have become a serious business when viewed in the light of its effect as a Christian impact upon evils—not of a big, wide world, but of a world which has become a neighborhood. Missions in such a world no longer remain simply a philanthropy, a beautiful deed, or an act of mercy. A sharing of the best we have with all the world has become a vital necessity and the act of Christian statesmanship.

In this day of scientific advancement, when men are thinking of world circumnavigation in terms of hours instead of months, no nation can live unto itself. The world has become a neighborhood whether we recognize our responsibility as neighbors or not. What affects one part of that neighborhood world affects the other. Chaos in the East will mean chaos in the West. The time has come when the citizens of this neighborhood world should become neighbors in the finer sense of the word. The time has come when our world must think in terms of some force that will blot out social, economic, national, and international evils. This necessity is driving us to think in terms of a spiritual and moral force which will furnish a basis whereby men can live together in this neighborhood world. Does it not seem that we are driven to share the spirit of Jesus with all men? The outlook seems dark indeed if somehow the spirit of Jesus as demonstrated in His life and teaching—the brotherhood of man and the Fatherhood of God—cannot save this neighboring world. It remains to be tried in moral earnestness! W. T. S.

Diligent earning makes an industrious man; wise spending makes a well-furnished man; proportionate saving, a prepared man; Christlike giving, a blessed man.

A CHALLENGE TO THE CHURCH.

At the last session of the Southern Convention a new financial program was adopted which outlined provision for what was thought necessary to meet the urgent needs of the Convention in its several institutions and enterprises, but there was no provision of an organic nature to guarantee the collection of the money needed.

It seems to me that every church should have auxiliary organizations sponsoring each of these financial needs and demands on our people. In many of the other churches they have ladies' auxiliary societies working for the church, and in so doing building attitudes, loyalties, interests in the church as an organization founded by Christ as the best agency discovered yet to carry forward the work of the Kingdom. The psychological and moral effect of such auxiliary societies among young and old alike working for the church, sacrificing for the church, organized as groups to sponsor the financial program of the church, and set before them an end-in-view as a goal for which to work would be far more valuable in developing loyalty and devotion to the church as an institution than all the preaching that may be heard without any systematic practice. One of the fundamental laws of learning in any field is practice with satisfaction. Whatever we practice with satisfaction we learn. Whatever we do that results in satisfaction we want to do again, what we repeat with satisfaction again and again we learn more and more thoroughly.

The men of the church, in every local church, should organize societies themselves for the express purpose of supporting the educational interest of the church and pay the money to the credit of the local church in the annual report to Conference. As the younger men would grow up and be drawn into such an organization they would develop a love and loyalty first for the local church which is fundamental in development of Christian character. Such a system practiced and tied up with the local church through the development of one generation would tell powerfully in the attitude and loyalty of the men of the next generation for the support of the church and the kingdom through the church as an institution. Christ identifies himself with the church. He is the Head of the church. The church is His body. Loyalty to the church is loyalty to Him. He gave Himself for the church. What should we give? What are we giving?

The women of the church could be organized as auxiliaries to promote, advocate, and work for the call made by the convention for missions. They have already developed a love, a loyalty, a sacrificial spirit for the general cause of missions which is not accredited to their local churches but paid directly to the convention. This could all be paid through the local churches and be a source and means of developing a loyalty and love not only for missions but at the same time a powerful leverage and stimulating means for the development of such love, loyalty, and allegiance to the local church. When we neglect the development of such love, loyalty and devotion to the local church we undermine the fundamental institution upon which the larger work of the Kingdom must depend. This suggested method would not divert one dollar of the missionary money raised from the cause of missions, but would be a constant means of cultivation and developing a spirit of missions that would be so tied up with the local church that it would be an educational means for love and loyalty to the church and through the church to the kingdom.

The young people of the church might organize for the support of the orphanage work, and add not only larger support to the orphanage, but at the same time tie their work up with the local church so that they would grow up from childhood so that they would not love the orphanage less but more and at the same time build a deeper interest in the local church and develop an attitude and devotion that would increase their service to the Kingdom with their growing age and ability.

Everything that is done by the membership of the local church should first be accredited to the local church for the sake of loyalty to the present, local, tangible, visible, divinely appointed and established institution founded by Christ to carry forward His kingdom. The prime purpose of such a plan would be educational. It would be productive of purpose, solidarity of effort, loyalty and love for the institution, cooperativeness of effort, a sense of success in doing something worthwhile by unifying our reports to conference including all our local churches do, and creating such interest and devotion in the spiritual attitude that Christianity would mean more in the early life of the young converts to the Christian religion.

When the entire membership of the church concentrate first on a united effort to work all the membership of the church through and for this one organization and boost and build that with loyalty, devotion, love and sacrifice, sentiment and sincere appreciation, then and only then can we undertake and accomplish great things for the kingdom. We lose great opportunities to generate and create right attitudes, sentiments, devotions, consecrations, sacrificial loyalties, solidarity of effort, commendable pride, and practical Christian cooperation in the minds and hearts of our people when we organize in such a way to tear our organization to shreds and patches, divers and variegated plans and purposes with no definite unification in the building up and support of the life and spirit, work and effort, of the one organization that embodies Christ who is the Head of the church.

If we would center our organizations around and about the church, working in and for the church, building loyalties, loves, devotion, sacrificial service and cooperation for the church, then through and by the church distribute what we do to such enterprises as the church might support, we would promote spiritual mindedness, and Christlikeness that would fill up, run over and spread out to the utmost limits of our obligations and responsibilities for the kingdom of God. *Christ gave Himself for the Church. We cannot afford to give less.* When we give all to the church first, then the Church can give anywhere and anything that she has to advance His Kingdom.

W. C. W.

NEW PASTOR AT JACKSONVILLE, FLA.

The church at Jacksonville has called Rev. Everett B. Lesher of Chelmsford, Massachusetts, and Mr. Lesher has accepted the call and will begin his pastorate on April 7th. Mr. Lesher is a graduate of Carleton College, Minnesota, and of Andover Newton Seminary in Massachusetts, and for two years has served the church at Chelmsford. He is the son of the late Dr. Everett Lesher, for several years Superintendent of Minnesota, and has that rich family background, as well as a thorough preparation for the ministry. Mr. Lesher is a young man of genuine promise and was highly recommended. Mrs. Lesher is an attractive young woman and Mr. and Mrs. Lesher visited the church in Jacksonville, after which a unanimous and hearty call was extended to them. They will be heartily welcomed in Jacksonville.

Last week's issue of *Advance* carried an article by Everett Lesher entitled "Turning Adjustment into Unadjustment."

During the past pear and a half, Dr. Arthur E. Leonard, formerly of Wisconsin has been acting pastor and is greatly beloved by the members of the church. Ill health has prevented him from assuming the full pastorate. He heartily welcomes his young successor.

E. C. G.

WEST TAMPA MISSION.

The annual meeting of the trustees of the Latin American Institute at West Tampa was recently held. Most encouraging reports were given relative to the work being conducted. The great need of the Mission is for more adequate financial support. The workers at the Mission carry on in spite of most reduced compensation and it is the earnest desire of the trustees and all interested in the Mission to increase the income and to be able to support the workers more adequately.

The Latin American Institute was founded by Dr. and Mrs. Fred P. Ensminger a number of years ago. In the early days a regular educational institution, as well as a Latin-American church were conducted. In recent years there was a day school, but that has been given up except for a kindergarten, and the program for the Mission has changed to something of the character of a church and religious social settlement. A number of clubs of various sorts and for various ages have been developed for boys and girls, young people and mothers. There are also active Christian Endeavor groups and organized Sunday School classes, as well as regular church services. Rev. Ray M. Busler of Tampa is serving as acting pastor. The social workers are Miss Gladys V. Hall, who is designated as Director of Activities, Miss Naomi Jordan and Miss Lona A. Ward. The Mission is in an area of the city surrounded by thousands of Cuban people. Among these Cuban people atheism and communism are rampant and many of the children come to the clubs and Sunday School professing that they do not believe in a God. The workers are winning them by a genuine expression of the Christ Spirit.

E. C. G.

DONALD ADAMS IN FLORIDA.

Donald A. Adams, Chairman of the Layman's Advisory Committee, has completed a three weeks' tour of the Florida churches, accompanied by the Superintendent, Rev. E. C. Gillette. Most of the visits to the churches were in the nature of what is known as Church Officer's Visitations. In some cases only church officers were present and in others church officers and leaders of the church, and in two instances he spoke at men's suppers. In every instance he discussed practical problems of church administration and the needs of our churches at the present time. Following his talks there was always a discussion and conferences concerning local needs and methods, as well as the relating of the local church to the world-wide undertakings of the church. The aim of these conferences could be summarized in the phrase, "Better Churchmanship."

Mr. Adams is Past-president of International Rotary, and in a number of the places he visited he also spoke at the Rotary luncheons. The Florida churches feel that his visit has been of great value, most stimulating and suggestive, and the hope is that many of his suggestions will be put into practice in the several churches.

E. C. G.

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

CONTRIBUTIONS

SUFFOLK LETTER.

The churches of the Southern Convention are urged to emphasize missionary work during the Mission Period. The financial plan adopted by the last session of the Convention has been fully explained in the SUN. For several years the Conference Apportionments for Convention purposes did not include either Home or Foreign Missions. Until the last session of the Convention, money for Home and Foreign Missions was raised by offerings made through Sunday Schools, Missionary Societies, personal gifts, or special offerings from the churches. These offerings were not credited on the Conference Apportionment.

Beginning with December 1, 1934, the Convention plan provides for churches to credit missionary offerings to their Conference Apportionment for Home and Foreign Missions, except the money raised by the Women's Home and Foreign Missionary Societies. That is to say the money given by individuals and churches for Home and Foreign Missions should be included in the report made by the local church to the next session of the annual Conference, although it is sent direct from the local church to the office of the Mission Secretary. Church treasurers should keep a careful record of these funds and submit a detailed report of all such funds to the local church secretary to include in the annual church report.

The primary purpose of this plan is to give an opportunity to every church to make a separate offering during the year for Home and Foreign Missions, and have the amount of this offering clearly stated in the annual church report. Under the former plan the local church was asked to give a stated sum to the Conference Apportionment, and the money so raised was divided by the Convention on a per centage basis. The local church did not know how much money it was giving to the various enterprises supported by the Convention from the Conference Apportionments. And no one else could figure out this problem accurately. If the local church raises money for Conference, or Convention enterprises, it should be able to have an intelligent idea of the distribution of the funds. The financial records, under this arranegment, will be clearer and more easily understood.

It is the sincere hope of the Convention officials that this matter will be brought to the attention of the local churches by the pastors in presenting the requests for liberal missionary offerings during the Easter Season. For the benefit of Churches of the Eastern Virginia Conference the table of the Conference Apportionments was printed several weeks ago in the SUN. This table indicates the amounts each church is asked to give to Convention, Home Missions, Foreign Missions and the other items of the Conference Apportionments. It seems to be practical, in many churches, to make appeals to raise the Conference Apportionments early in the year. The total amount asked from each church in the Eastern Virginia Conference is larger than last year. But the amount can be raised in a majority of the churches if the matter is approached intelligently and prayerfully, and in due time. It cannot be raised if the leaders wait until the end of the year. Conference Apportionments should be raised early in the year, unless the churches provide a plan for this money to be given by the week or by the month.

If the churches will raise the amounts suggested for Elon College and Home and Foreign Missions by July 1st, the remainder of the Conference Apportionments can be raised before November 1st. The local churches need the inspiration of facing this larger task. The church which seeks only to pay its own current expenses will lose its vision of a larger life and spiritual opportunity. The church must face a large and a difficult financial task to save itself from decadence. The church is suffering from spiritual stagnation. The liberal soul shall be made fat.

I. W. JOHNSON.

MY CHURCH AND HER INSTITUTIONS.

It is one thing to speak of "the church" and another thing to speak of "my church." "The church" is rather indefinite. "My church" is decidedly definite and personal. A church is not bought with money but with love and sacrifice. Money, however much, could never purchase a church. I may buy a parcel of ground, erect a building, pay the entire cost myself, pay all operating expenses—the buildings and grounds would be mine by experience. It is bought with finer stuff than material substance.

When Christ planted the church in the hearts of men, He expected it to grow, to expand. He expected it to continue to expand until it had reached the ends of the earth with its light and its gospel. His parables present the church as a shining light and a conquering force. Jesus declared, "I am the light of the world." He also said, in speaking to His disciples, "Ye are the light of the world"; and then commanded, "Let your light so shine before men that they may see your good works and glorify your Father Which is in Heaven." And again, He said, "Ye are the salt of the earth." Looking out beyond a world inflicted with evil and sick with sin, he launched His church as the saviour of society. Again, He declared, "The Kingdom of Heaven is like unto a grain of mustard seed which a man took and sowed in his field" and when it is grown becometh a tree in which the birds of the air lodge. The church—our church—becomes truly the church of God when it begins to grow and expand—to express itself in terms of the gospel to all men.

The United Church—our church in the South in particular—has planned for the local church to express itself, first, in benevolences. Christ said, "The poor ye have always with you." It becomes the church's duty to look after the needs of the poor and to provide comforts for those who are less fortunate. It is a sad reflection upon the church that it has allowed the state and nonchurch agencies monopolize so much of this field. If the church had fulfilled its mission in this particular, her influence and power in the world would have been far superior.

Second, in missions. The term, missions, is all-inclusive in respect to the church. Whatever the church does toward the saving of the world, in reality, that thing is missions. We have thought of missions largely as evangelizing and supporting recognized units which necessarily result from evangelistic efforts. We appeal for money for missions, meaning thereby that we will take these consecrated gifts and endeavor to reach the unreached for Christ, support churches that need financial help, send missionaries and support the whole missionary program in lands other than our own. This is good and proper. The church is right in making its appeal for this particular type of work. Never before in the history of our own church were the needs in this particular field more urgent or more worthy. Let every church in our Convention take this appeal to heart and respond generously with their gifts of money that the enlarged work of the church may continue with more satisfactory growth and more blessed accomplishments. I cannot too strongly urge compliance with the passionate appeal sent out by our Mission Secretary and our Mission Board at this particular time. However, everything that the church does for the coming of the Kingdom in its fullness is in the truest sense of the word "missionary." Sooner or later, we will consider the entire program of the church, local and otherwise, as a great missionary adventure to strengthen the Kingdom on earth and to save the world itself.

Third, education. Missions and education have gone hand in hand since the beginning of Christianity. They have been companions on a march of mercy and redemption, both enlightening the mind and heart and quickening the spirit in order that the real worth of the individual may be given in service and gratitude. The church—our church—began its strides in evangelism preaching the gospel and winning men and women to Christ. Soon, the leaders of the church realized that permanent success of necessity would rest upon foundations intelligently laid, and that if we were to lay our foundations for the future intelligently we must have a trained leadership. Moved by such convictions and enlightened by a vision, the leaders of our church a half century ago founded Elon College for the purpose of training the youth of the church and to afford to the church the means of expressing itself along educational lines. Elon College belongs to the church—our church. It is my college; it is your college.

While the church and her institutions are not bought with money but with love and loyalty and sacrifice, they are supported—where material support is required—by our money. For the church to continue to be "my church" and her institutions continue to be "my institutions," I must support them with my money. When I fail in this particular to the extent of my ability, then in reality they cease to be mine. Personal ownership requires personal interest and personal support. The church and her institutions need my love, my loyalty, and my money. If they belong to me and I belong to them all that I have is at their disposal. Let every individual and every local church be faithful and diligent in these matters.

L. E. SMITH.

FROM WADLEY, ALABAMA.

In a recent edition of THE SUN there appeared a letter from Brother J. J. Carter which suggested that the various ministers should write more often concerning the work of their respective churches. Without doubt, this is a good suggestion, for all of us who are members of this great Christian fellowship should be eager to learn of the problems and progress of all of our churches. But little news has been coming up from this particular section, so the writer feels moved to report concerning the churches to which he strives to minister.

Since the Southern Union College has a new program, and, consequently, only a freshman class this year, the teaching load is not heavy. That situation made it possible for the writer to accept the call to the pulpits of three of our churches, namely, Wadley, New Hope and Antioch. The pastor has been much pleased with the interest and spirit he has found in all three of these churches.

The Wadley Church has a rather small but faithful membership. Its strength has been increased by the presence of the Ensmingers of the college faculty, and Mr. and Mrs. W. C. Edge, the former being the Wadley High School principal.

The church maintains an active Sunday School under the direction of Mrs. Edge. The young people's organization of the college, known as "The Youth Fellowship" holds a meeting in this church every Sunday evening. The people of the church are supporting the work faithfully. In addition to their other kindnesses, they "pounded" the pastor at Thanksgiving time.

The New Hope Church stands as an illustration of what Christian people can do if they have the determination and faith. Last winter the members of the church were talking about the need for a new roof on the church building. They decided, however, that they could not afford to have it done. On the Saturday before the fourth Sunday in February, the building burned to the ground. The initial feeling of despair was followed by one of determination, and they went to work. Money, materials and labor were contributed, and in only a few months, a new building had been constructed. Today they have a beautiful new building, equipped with the necessary new pews and all of it free of debt. The church maintains a good attendance. Uncle Chas. Stevens continues as Sunday School Superintendent. The church boasts a fine bunch of young people. Their C. E. Society has been inactive for a couple of months, but expects to get started again with the return of spring.

The people of the Antioch Church show themselves eager to go forward with the work of the Kingdom. They display a fine spirit of cooperation and fellowship. The church boasts a very active and efficient C. E. Society with Miss Sybil Roysten as president. The young ladies and girls of the community have been getting together to do some work on Saturday afternoons. As a visible result of their labors they presented the pastor and his wife with a very pretty quilt. The Sunday School is under the leadership of Bro. "Mac" Hamlin.

The pastor enjoys greatly the fellowship found in all of these churches. He is optimistic concerning the work in all three. May God bless all of his work in this section of the country.

A. R. VAN CLEAVE.

RECEIPTS ON THE COLLEGE CAMPAIGN.

THROUGH MARCH 16TH.

	Quota	Received
Eastern North Carolina Conference:		
Auburn	$ 46.00	$ 2.75
Bethel	24.00	2.30
Catawba Spring	54.00	37.00
Fuller's Chapel	36.00	.75
Henderson	60.00	8.69
Lebanon	18.00	.71
Liberty-Vance	149.40	73.00
Morrisville	9.00	.42
Mt. Auburn	60.00	61.57
Piney Plains	45.00	13.80
Pleasant Hill	24.00	15.55
Pleasant Union	51.00	5.25
Sanford	54.00	1.00
Wake Chapel	96.00	77.60
Wentworth	30.00	15.05
Youngsville	21.20	1.00
Total	$ 777.60	$ 316.44
Western North Carolina Conference:		
Big Oak	89.00	.35
Biscoe	29.50	3.00
Burlington	480.00	231.38
Ether	47.50	9.00
Flint Hill	16.50	2.38
Graham Providence Memorial	30.50	1.00
Liberty	14.00	2.54
Mt. Pleasant	32.00	2.00
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Total	$ 935.50	$ 255.29
North Carolina and Virginia Conferences		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Bethel	72.00	6.00
Concord	40.00	33.75
Durham	460.00	17.42
Elon College	320.00	342.50
First, Greensboro	400.00	62.42
Greensboro, Palm St.	88.00	16.10
Happy Home	68.00	9.79
Hebron	48.00	3.70
Hines Chapel	88.00	31.01
Ingram	88.00	79.85
Lebanon	48.00	4.87
Liberty	40.00	3.00
Long's Chapel	48.00	6.57
Lynchburg	48.00	2.73
Monticello	40.00	3.00
Mt. Bethel	48.00	11.31
Mt. Zion	48.00	29.00
New Lebanon	56.00	3.00
Pleasant Grove	88.00	1.36
Pleasant Ridge	48.00	4.00
Reidsville	132.00	39.00
Union (N. C.)	68.00	36.79
Union (Va.)	88.00	10.00
Total	$2,588.00	$ 763.80
Eastern Virginia Conference:		
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	5.16
Christian Temple, Norfolk	550.00	25.00
Cypress Chapel	100.00	5.40
Dendron	15.00	22.11
First, Portsmouth	150.00	13.00
First, Richmond	100.00	3.15
Franklin	192.00	10.00
Holland	191.00	188.30
Holy Neck	150.00	58.54
Liberty Spring	150.00	4.50
New Lebanon	30.00	2.50
Newport News	185.00	14.16
Rosemont	175.00	27.21

(Continued on page 14.)

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Type in Junior's Bible

2 Take the sum of all the of the children of Iș'ra-el, years old and upward, thro

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Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all* | 1

No. 07523x **French Morocco** leather, overlapping cover, round corners, red under gold edges ---- $3.25

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Specimen of Type

8 ¶ [25]Jĕ-hoi'-ă-chin *was* years old when he began t

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head

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Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

MISSIONARY EDUCATION.

As your Department Editor shifts her interdenominational kaleidoscope, the brightest missionary feature in the home church is the annual increase in the number of readers and students of home and foreign mission literature and the variety of devices for making this attractive.

A leaflet of the Women's Missionary Society of the United Lutheran Church says:

> An imperative obligation to make disciples of all men rests upon the Church. This obligation cannot be discharged without widespread and intelligent sympathy throughout the Church. I believe this can be brought about by systematic missionary education. The advantages of a small study class are: (1) Its small size which permits expression from each member. (2) Its series of meetings in close succession, thus securing the cumulative effect of impressions. (3) Its demand for serious study. (4) Its atmosphere of discussion which gives life to the class. The gaining of information in a class is not an end in itself but should result in inspiration which leads to action. The aim is: To realize the slogan, "One or more mission study classes and reading circles in every missionary society in the United Lutheran Church."

Coaching Conferences are being used by Southern Presbyterian churches to aid mission study leaders to present their textbooks in the best possible way. These gatherings are held "early enough for the teacher to make plans for the class but not too early for her to 'cool off' and lose enthusiasm." The groups are so arranged as to minimize traveling expenses, delegates being further instructed, in some cases, to bring their own luncheons with the hostess providing only a hot drink. Some synodicals, however, allow a fund in their budgets to cover conference costs. Leaders of vision and enthusiasm are chosen.

"Leadership of Mission Study Groups" is the name of a course used by the Methodist Episcopal Church, South, pastors and other leaders being familiarized with the current study books and also the principles and methods for teaching them, with a view to becoming, in turn, instructors for "Coaching Days" held in districts or zones for the benefit of prospective teachers in local mission study groups. "Suzuki Looks at Japan,, is recommended this year for all adult groups.

The United Brethren are publishing through their Foreign Mission Society a forty-page pamphlet entitled, "Our Father's Family" in which are thirty-five daily readings for devotional periods inclusive of family worship, to familiarize the people with affairs in the younger churches on the overseas fields. A Scripture reading, a prayer and a three-quarter page of biographical matter concerning some missionary character is the daily assignment.

The American Friends Board of Missions holds one-day missionary institutes at which the morning session is devoted to an exhibit of maps, pictures, graphs, data, etc., with speakers furnishing the interpretations. In the afternoon missionary education methods, field problems and "ways and means" discussions fill the time. Stereopticon pictures are shown in the evening.

The Reformed Church in the United States majors on missionary instruction in the Church School. They don't do things by halves. One church writes that every class in its school took six weeks of study in the fall and six more in the spring, alternating between home and foreign missions. Ordinarily straight mission study takes the place of the regular Sunday School lessons for those periods.—*From Missionary Review.*

MISSIONARY OFFERING.

WEEK ENDING MARCH 16, 1935.

Sunday Schools.		
Hopedale, Burlington, N. C.	.60	
First Christian, Richmond, Va. .	4.72	
Dry Run, Seven Fountains, Va. ..	1.02	
Mt. Auburn, Manson, N. C.	3.10	
Henderson, N. C.	4.83	
Union Grove, Asheboro, N. C. ..	1.08	
Lebanon, Semora, N. C.	1.00	
Big Oak, Biscoe, N. C.	1.36	
Mayland, Broadway, Va.	1.00	
Pleasant Union, Lillington, N. C.	.84	
Happy Home, Ruffin, N. C. ...	3.16	
Christian Light, Fuquay Springs, N. C.	.82	
		23.53
Individuals and Churches.		
Piney Plains, Raleigh, N. C.	8.25	
Christian Light, Fuquay Springs, N. C.	1.60	
		9.85
Coin Card.		
Mt. Auburn S. S. Class 2, Manson, N. C.		1.00
Total for week ending March 16, 1935..$		34.38
Previously acknowledged		7,368.05
Total since Sept. 1, 1934...............$		7,402.43

J. O. Atkinson, *Secy.*

WOMEN'S SOCIETIES—ATTENTION.

To the Societies of the Woman's Missionary Convention of the Southern Convention:

Dear Co-workers:

Last fall the program committee of the Woman's Missionary Convention placed in your hands a "packet" which contained missionary material —suggestive ideas and helps toward program building. Now the questions which come to the minds of those on this program committee are: "Does this material serve its purpose?" "Is it being used?" "Has it been given a fair examination?" and "Would a similar "packet" be welcomed next year?" Please give your answers to these questions in a letter to the Chairman of the program committee.

At a recent committee meeting at Elon College the above questions were given much consideration. The "packets" were compiled and issued to every Society of the Convention at an approximate expense of $30.00. None too much to spend if the material is needed or studied! We realize that in order to go forward in the realm of missions that we must be informed and that this information does cost something, but it really isn't ethical to spend $30.00 of the Convention's money on material which isn't used. There is such an abundance of missionary material—study books, church papers, etc., perhaps you find no real value in an extra amount of program helps and suggestions such as those found in the "packets."

In fairness of the committee, please find your "packet," earnestly consider its contents, and then express your impressions; also your wishes concerning variations in the type of service that the committee might give you next year.

You will find that your material includes the following:

1. "The June, 1934 Envelope Series" which contains programs centered around the reading course books.
2. A booklet entitled "Our Common Social Problems," (useful to groups wishing a miscellaneous sort of program).
3. A number of contributions from the "President's Exchange."
4. A suggested program, "The Call of the Master," using the material contained in the "packet."
5. Leaflets (these contain brief reviews of study books, program helps and suggestions).

Awaiting your suggestions, I am

Sincerely yours,
Mrs. W. T. Scott, *Chmn.,*
Mrs. J. H. Lightbourne,
Mrs. C. M. Cannon,
Committee.

MISSIONARY BECOMES AN ETHIOPIAN.

Dr. Tom Lambie, well-known medical missionary of the Sudan Interior Mission, who worked among Ethiopians for 30 years under the United Presbyterian Church has decided that he can best present the Christian message by becoming an Ethiopian citizen. Accordingly he has taken the oath of allegiance to His Majesty, Heila Selassie. "Because of my love for Ethiopia," says Dr. Lambie, "because of my sincere desire to help her ,and because I believe that acquiring Ethiopian citizenship is the best thing I can do to further the ends for which I have for nearly 30 years, I do now voluntarily become an Ethiopian citizen.

"I realize that there is an element of risk; that no matter what happens to me, I cannot appeal for American protection or assistance, even in a matter of life or death, but I am perpared to take that risk if it might be true, that to the Ethiopians I might become as an Ethiopian. that I might win the Ethiopians to Christ."

"To our friends in America and elsewhere, I need hardly add that I venture the hope that relationships with them will be even closer than ever. It will not prevent visiting America whenever we wish. As Paul writes to the Phillipians, our citizenship is in heaven from whence also we look for a Saviour."—*United Presbyterian.*

COURAGE FOR THE BUILDERS.

"We have committed the golden rule to memory, let us now commit it to life."—*Edwin Markham.*

The Cent-A-Meal Box lends a daily spiritual note to family life and makes God a living presence in the home.

Morning, noon and night, it brings one face to face with the reality of God working through our brother-men.

The purpose of this Cent-A-Meal box is to increase the practice of thanksgiving and to furnish a means by which each family may have a part in what our church is doing to share with others everywhere the "good news which is for all of the people."

This daily program should remind us of our spiritual privileges. The Cent-A-Meal box is not a substitute for pledges of other gifts, but a joyful mealtime thank offering to the Giver of all good gifts.

All those who invest in the enrichment of the world's life have the assurance and joy they have shared in the greatest undertaking in the world.

Not for ourselves but for others also we will give and work and pray that they too may have the peace and joy and hope that Jesus Christ gives.—*Commission on Missions.*

MISSION QUOTA FOR THE CHURCHES.

In last week's SUN, I stated that in this issue I would give a list of the churches together with ammounts apportioned to each individual church for missions. I am not giving home and foreign missions separately, for in all instances these amounts are equal. Should any church with to contribute to home missions and not to foreign missions. it can be so designated. Half the amounts apportioned to the churches are for home and half for foreign missions.

Eastern Virginia, North Carolina and Virginia, and Eastern North Carolina Conference made their apportionments on the basis of the larger budget, in agreement with the action of the Convention at Suffolk, the Western North Carolina and the Virginia Valley Central Conferences did not make their apportionments on the basis of the larger budget and presumably are still working on the old plan, which calls for each church to contribute to missions an amount equal to one-third the amount paid the pastor for salary.

This is an earnest appeal to every pastor and local church to take the matter of their missionary offering seriously this year. As is known to us all, Dr. Atkinson is away on account of illness. He cannot be present for the rallies and to otherwise assist in person in the missionary offering. It is time for all persons and all forces to rally and to do their part to see that the missionary offering is of such that will encourage our Mission Secretary and help him in his efforts to regain strength. Surely the work that he has done for all these years will bear fruit in the present condition in which we find ourselves. Look over the list, pick out your church, and begin to make preparations to see that the entire apportionment is raised.

Eastern North Carolina Conference:

Amelia	$ 19.20
Antioch	31.20
Auburn	36.80
Bethel	19.20
Bethlehem	14.40
Beulah	16.96
Caroleigh	9.60
Cary	11.52
Catawba Springs	43.20
Chapel Hill	28.80
Christian Light	31.20
Christian Chapel	38.40
Clayton	24.00
Damascus	31.20
Ebenezer	28.80
Good Hope	23.68
Fuller's Chapel	28.80
Hayes Chapel	14.40
Henderson	48.00
Lebanon	14.40
Lee Chapel	14.40
Liberty	119.52
Martha Chapel	14.40
Mebane	11.68
Morrisville	7.20
Moore Union	20.40
Mt. Auburn	48.00
Mt. Carmel	24.00
Mt. Gilead	36.00
Mt. Hermon	14.40
New Elam	60.00
New Hill	11.68
New Hope	40.80
Oak Level	36.00
O'Kelly's Chapel	19.20
Piney Plains	36.00
Pleasant Hill	19.20
Pleasant Union	40.80
Plymouth	19.20
Pope's Chapel	28.80
Raleigh	59.52
Sanford	43.20
Shallow Well	52.80
Six Forks	24.00
Turner's Chapel	19.20
Wake Chapel	76.80
Wentworth	24.00
Youngsville	16.96
Total	$1,451.92

Western North Carolina Conference:

Addor	$
Antioch (C)	17.37
Antioch (R)	14.66
Bennett	23.73
Big Oak	23.79
Biscoe	30.66
Browns Chapel	13.93
Burlington	903.66
Ether	23.00
Flint Hill	
Glendon	84.03
Grace's Chapel	34.33
Graham	40.00
Graham Prov. Mem.	53.87
Hanks Chapel	51.82
High Point	30.95
Liberty	27.83
Mt. Pleasant	22.16
New Center	13.84
Needham's Grove	
Parks Cross Roads	59.33
Patterson's Grove	8.28
Pleasant Cross	31.83
Pleasant Grove	43.60
Pleasant Hill	76.40
Pleasant Ridge	66.67
Pleasant Union	15.60
Poplar Branch	
Ramseur	52.39
Randleman	37.33
Seagrove	50.00
Shady Grove	10.00
Shiloh	42.93
Smithwood	37.45
Spoon's Chapel	13.83
Union Grove	35.00
Zion	44.67
Total	$2,034.94

North Carolina and Virginia Conference:

Apples Chapel	70.40
Belews Creek	22.40
Berea	54.40
Bethel	57.60
Bethlehem	70.40
Carolina	16.00
Concord	32.00
Danville	70.40
Durham	368.00
Elk Spur	9.60
Elon College	256.00
Greensboro	320.00
Greensboro, Palm St.	70.40
Happy Home	54.40
Haw River	70.40
Hebron	38.40
Hines Chapel	70.40
Hopedale	19.20
Howard's Chapel	19.20
Ingram	70.40
Kellams Grove	19.20
Lebanon	38.40
Liberty	32.00
Longs Chapel	38.40
Lynchburg	38.40
Monticello	32.00
Mt. Bethel	38.40
Mt. Zion	38.40
New Hope	9.60
New Lebanon	44.80
Pleasant Grove	70.40
Pleasant Ridge	38.40
Reidsville	105.60
Rocky Ford	9.60
Salem Chapel	38.40
Salisbury	19.20
Shallow Ford	44.80
Union (N. C.)	54.40
Union (Va.)	70.40
Winston-Salem	19.20
Total	$2,560.00

Eastern Virginia Conference:

Antioch	80.00
Barretts	36.00
Berea, Nansemond	50.00
Berea, Norfolk	70.00
Bethlehem	100.00
Burton's Grove	20.00
Centerville	10.00
Christian Temple	550.00
Cypress Chapel	80.00
Damascus	80.00
Dendron	10.00
Eure	80.00
Elm Avenue	40.00
First, Norfolk	100.00
First, Portsmouth	100.00
First, Richmond	80.00
Franklin	170.00
Holland	170.00
Holy Neck	100.00
Hopewell	10.00
Isle of Wight	20.00
Ivor	10.00
Johnson's Grove	6.00
Liberty Spring	100.00
Mt. Carmel	80.00
Mt. Zion	20.00
Newport News	170.00
New Lebanon	24.00
Ocean View	25.00
Old Zion	100.00
Oak Grove	25.00
Oakland	80.00
Rosemont	140.00
Suffolk	880.00
So. Norfolk	140.00
Spring Hill	24.00
Sarem	10.00
Union, Southampton	40.00
Union, Surry	10.00
Waverly	160.00
Wakefield	40.00
Windsor	70.00
Total	$4,110.00

Virginia Valley Conference:

Antioch	100.00
Bethel	29.75
Bethlehem	80.00
Beulah	
Christian Chapel	
Concord	16.15
Dry Run	46.22
East Liberty	
High Point	
Island Ford	1.66
Joppa	10.77
Leaksville	88.79
Linville	133.33
Mayland	41.55
Mt. Lebanon	32.89
Mt. Olivet (G)	31.43
Mt. Olivet (R)	22.12
New Hope	50.00
Newport	74.86
Palmyra	25.53
St. Peters	19.08
Timber Mountains	4.11
Timber Ridge	102.45
Whistler's Chapel	41.66
Winchester	317.85
Wood's Chapel	33.33
Total	$1,303.53

L. E. SMITH.

SYMBOLIC SUBSTITUTION.

If present plans mature, by 1937 Russia will have a colossal symbol of the substitution of the religion of communism for the religion of Christ, and of the deification of Lenin for the worship of God. Ground was broken last summer and construction was begun for the "Palace of the Soviets," in Moscow, to occupy the site where formerly stood the world famous Cathedral of the Saviour. It was demolished by dynamite by government decree shortly before Christmas three years ago. The structure will house the Soviet Congress, various departments of government and two immense amphitheatres. The building is planned to rise to a height of 1,100 feet, 112 feet higher than the Empire State Building, so as to form a mighty pedestal for a statue of Lenin that will rise 260 feet higher.—*Missions.*

EDDY SCORES IN PAOTINGFU.

More than 125 students in the Tung Jen Middle School, Paotingfu, China, signed cards following an address by Sherwood Eddy. Some asked for Bible classes while others expressed their desire to become Christians. These classes are being arranged by the school, 10 at least in number. Many of the Christian Chinese teachers are taking an interest in teaching them.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

"YE ARE MY FRIENDS."

Imagine the thrill that came to the disciples of Jesus when He said to them on the Eve of Easter as they sat about a friendly table. "Ye are my friends. I no longer call you servants . . . . but friends." They had tried to serve the Master, and expected to continue doing so through the years that lay ahead. But now He says they are not to be servants, but friends. They were to know all the things that were in His heart. They were to feel as He felt. They were to share with Him all the intimacies of life. They were to be His friends! What could be better?

But there was just one condition. They must do the things He wanted. They must obey His commands. There could be no friendship on any other basis; and there cannot now. Friends must share knowledge, work, and fellowship. The wants of one become the will of the other. If I know what my friend wants, I must seek to supply that need, or I am no longer a friend. The real friend never waits for a command. He looks ahead for ways to please his friend.

And Jesus does just that. He is always watching our pathway and planting flowers for us. He gives us guidance and companionship. He puts a song in our hearts and lets us rejoice in the beauty about us. From the table He leads the way to a garden; from the Cross He leads to a Crown; from the crucifixion He leads to the resurrection; from the way of Sorrow He leads us to a fragrant garden of spring-time beauty on Easter Morn. He does this because we are His friends, and He is ours.

Now let me share with you two lovely things that have come to my desk recently concerning friendship, and hope that someone may say such of you as your life is shared with them and the Master, the world's greatest friend.

FRIENDS ARE THE FLOWER.

Friends are the flowers along life's way;
And those who walk the road today,
Whatever else they may possess,
May find a lot of loveliness,
Somewhere, before the journey's end,
May find a rose, may find a friend.

I hope you have not walked so fast
That all the roses you have passed
And all your friends you have forgot.
I doubt if wealth be wealth or not
If, when life's waning summer goes
We have not found a single rose.

I doubt if this be poverty:
However poor our purse may be,
If there are those along the way
Who call us kind, if day by day,
Like ripples in a pool, extends
The widening circle of our friends.

Friends are the flowers along life's years;
And no one else so poor appears
As is the poor in friendship, none
So rich appears as is the one
Who has his friends, and when they part
Still has their fragrance in his heart.

Douglas Malloch.

THIS IS FRIENDSHIP.

I love you, not only for what you are, but for what I am when I am with you.

I love you, not only for what you have made of yourself, but for what you are making of me.

I love you for the part of me that you bring out.

I love you for putting your hand into my heaped-up heart and passing over all the frivolous and weak things that you cannot help seeing there, and drawing out into the light all the beautiful, radiant things that no one else has looked deep enough to find.

I love you for ignoring the possibilities of the fool in me and laying hold of the possibilities of the good in me.

I love you for closing your eyes to the discords in me, and for adding to the music in me by worshipful listening.

I love you because you are helping me to make of the lumber of my life not a tavern, but a temple and of the words of my every day not a reproach, but a song.

I love you because you have done more than any creed could have done to make me happy. You have done it without a touch, without a word, without a sign.

You have done it by just being yourself.

After all, perhaps this is what being a friend means.

—*Author Unknown.*

FREE BIBLES FOR TEN-YEAR-OLDS.

For some years the Board of Christian Education has been supplying, through the generosity of a young business man, copies of the New Testament and Psalms to boys and girls of our Sunday schools on their tenth birthday. Hundreds of these books have been given, and more could be given, if the teachers or superintendents would write to the Board for them, 505 South Main St., Norfolk, Va.

From now on the children may receive either the New Testament and Psalms, which is a book 4 by 5½ inches in size, or a copy of the complete Bible in a large size. Some teachers like to have the entire Bible so it can be used in Sunday school class room. The giver of the books is willing to supply this need when it is so desired. All those writing for books hereafter will please state which they desire, the smaller book containing only the New Testament and Psalms or the full-sized complete Bible.

Now is a good time to check up on the members of your school who will have a tenth birthday this year and send in your request for the books. The donor of the books had a Bible given him on his tenth birthday and he thinks that was one of the big reasons why he wants to serve in a Christian way today.

PLEASE TAKE NOTE.

The Elon Summer School of Leadership Training will open June 24th and close Sunday noon, June 30th. This date seems to be necessary so all the workers from the Southeast can be present. The school this year is a combination of Elon and Blue Ridge. Ministers, superintendents, missionary workers, and young people will want to be present.

WHY JOIN THE CHURCH?

Christian Endeavor Topic for March 31st.

Hymns: Hymns of the early church and hymns that our fathers have loved: "Gloria Patri" (the hymn of the early Christian martyrs); "Doxology"; "The Church's One Foundation"; "I Love Thy Kingdom Lord"; "Faith of Our Fathers"; "Forward Through the Ages.'

Other hymns: "Blest Be the Tie That Binds"; "For the Beauty of the Earth" (4th verse); "When Morning Gilds the Skies (2nd verse); "O Brother Man, Fold to Thy Heart Thy Brother."

Scripture: Eph. 1:22, 23; 2:19, 22.

Other Bible Helps: Started by apostles. Acts 6:6,7; The flock of God, I Peter 5:2; Object of Christ's Love, Eph. 5:25; Should be holy, Eph. 5:27; Has great mission, Acts 1:8; Christ is the head, Eph. 4:15.

Call to Worship:

"Come ye whose eyes are longing
To see more clearly still;
To those who seek is given
To know the Father's will.
Come ye whose hands are daring
To serve with greater skill;
The Kingdom offers freely
A place for you to fill."

Reading: "I Am Your Church."

I AM YOUR CHURCH.

Lo, for many years I knew that you were coming to my doorway, and so I prepared myself for you.

In my service great men turned their minds to building my creeds and working out my doctrines, not that your mind be bound, but that it be guided and freed.

For many centuries choice souls have worked out my ceremonies of worship, written my great hymns, composed my matchless music, and painted my masterpieces of art for you.

For you my gifted preachers and my devoted leaders in education have worked and dreamed.

From the gifts of many consecrated folk I had a building erected near you, to which you could come as a toddling child and in which today as a youth you can have your heart warmed, your dreams and visions given a Christian purpose and outlook, and the citadel of your soul centered forever in God.

Use me, then, O youth, that your life be richer and through you the Kingdom of God may be more surely and quickly established among men.

I am your Church!

—*P. R. Hayward.*

Devotional Reading: Psalm 84.

Discussion.

What is the Church? Raymond Calkins' has given this definition. "The Church is the one undivided living organism, composed of people who are so vitally joined with Jesus Christ that they share His life with God and with men." Have several other definitions given.

When and why did the young people in your society join the church? Why did they chose a particular church?

What has your church to offer to young people who are planning to join with the church Easter?

What can the young people contribute to the Church?

Help in "Christian Herald." "Church Membership Continues to Increase" in the June, 1934 issue.

"Out of My Letter Box" by Daniel A. Poling in every issue of "Christian Herald."

E. F.

The Kingdom of God can never be established by "raising money," but it cannot be extended without sharing money.

* * *

Give, not from the top of your purse, but from the bottom of your heart.

* * *

He is no fool who parts with what he cannot keep, and so obtains what he will not lose.

Sunday School Lesson

By Rev. H. S. Hardcastle.

PETER DESCRIBES THE CHRISTIAN LIFE.

Lesson XII—March 24, 1935.

Golden Text: *"Sanctify in your hearts Christ as Lord."* I Peter 3:15.

Lesson Text: I Peter 3:8-18.

Peter wrote this letter to the Christians who were scattered throughout the Roman Empire, who were beginning to feel the power and the punishment of persecution. It is difficult for us to realize the situation, but it was one that was very real to those early Christians, and one that kept them in constant dread. Peter, therefore, writes to encourage them and to sustain them in the time of dire need. This book, as some one has said, is "one of the world's greatest expressions of the glory of fortitude in enduring the hardships of life."

The Christian Spirit."

Being a Christian means something more than merely believing something; it means manifesting the Christ-like spirit. Peter lists some of the characteristics of the Christ-like spirit. Be ye like-minded, that is, united. Christians need not all think alike, but they do need to be united in spirit, to be like-minded in their devotion to Christ and to His cause. Be ye compassionate—that was one of the marks of Christ. He felt for and with others. He cared for folks. Be ye loving as brethren—by this shall all men know that we are His disciples, if we love one another. Be ye tenderhearted—how important it is to keep the heart tender and sensitive, responsive both to the needs of men and to the voice of God. Be ye humble-minded—on only one occasion did Jesus call attention to His virtues: He said He was humble. The Christian will not be cringing, he will not hate himself, but he will be humble-minded, he will think soberly.

Christians are not to render evil for evil, they are not to pay those who do them wrong in the same coin. They are not to take their standards of action from those who wrong them, but from Christ. Indeed says Peter, "hereunto were they called." It is in requiting good for evil, in meeting hate with love, that they are to "inherit a blessing." This is a hard saying, but it is the only way that in the long run will work. It was the way of Jesus and it must be our way.

The Secret of Life.

Who is there that does not love life? Who is there that does not want to find the meaning of life? Well, Peter gives the secret,—a secret gleaned by him in his reading of the Old Testament. It is not the final or the only answer to the problem of life, but it is still authoritative.

Let him refrain his tongue from evil. Alas, how much sorrow is caused by the evil tongue, the lying tongue, the unclean tongue, the malicious tongue, blasphemous tongue.

And let him keep his lips from speaking guile. It is a plea for sincerity, for honesty, for integrity in speech. There are many who do not have an evil tongue who do find it hard to have lips that speak no guile. Alas, how often we are insincere in our words.

Let him turn away from evil. Sounds strange, doesn't it? Rather old fashioned, don't you think? There are so many who think that one cannot be good and have a good time. So many think that they have to turn to things that are wrong to enjoy life. But the way of the transgressor is hard. In the long run, the man who does wrong cannot be happy. No man finds the secret of life, until he turns away from evil, until he gives up that which his conscience and the spirit of God tell him is wrong.

But life is more than negations. Peter says, "and let him do good." The way to be happy is to do good. And more, the best way to become good is to do good, that is, the best way to overcome evil is by doing good. Too many of us spend too much time and energy fighting against the evils in our lives, and too little time and energy to developing habits of goodness. Be not overcome of evil, but overcome evil with good—that is Paul's way of saying the same thing Peter here says.

And let him seek peace and pursue it. He who follows after the things that make for peace, finds new meaning to life. Friction, bickering, quarreling, and such things have no place in the life of the man who would love life and see good days.

In all these things there is the promise of divine help. The eyes of the Lord are upon such people, and His ears are open unto their supplications, but the face of the Lord is set against wrong-doers. It may sound strange, but it is true, that it is hard eventually to go to the devil. The man who sets his face to walk in the ways of righteousness, has working for him all the divine resources. The man who would walk in the ways of evil is working contrary both to his nature and to the divine purpose.

Suffering and the Christian Life.

A great deal of harm has been done the Christian life, because the softer and easier aspects have been emphasized. Peter tells his readers that they will have to suffer, not for wrong-doing, but even for well-doing. He frankly states that brutal fact. But he tells them not to be troubled on that account, and not to be afraid. If only they will sanctify Christ in their hearts, if only they will set Him apart in their hearts, they will have more than abundant resources for all that life can do to them. The test of life is not what happens to us from the outside, but what we have inside. The Christian who has Christ within can use trouble, conquer trouble, transform trouble. The supreme example of this is to be found in the Cross of Christ. That which was a symbol of suffering and shame was transformed into the symbol of victory and glory.

Peter adds two injunctions. Have a good conscience. Do not play fast and loose with your moral ideas. Be true to the voice of God in your soul. Keep your conscience sensitive and alive to the divine spirit.

And live Christ-like lives. No matter what folks may say, said Peter, refute their slander, not with your words of mouth but by your manner of life. The final argument for Christianity is a charged life. One genuine Christian is worth more than a dozen arguments. One Christian character is more effective than a dozen creeds.

Little children, in a spasm of generosity, often give to those whom they love some possession, and take it back again; or use it without reference to the ownership they had conferred. It is thus that too many Christians act toward Christ. They ask Him to consider all their possessions as His; but within an hour they spend as if they were as much their own as ever. They determine how much to give to some Christian cause without once asking

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The unconsecrated wealth of Christians is the greatest hindrance to the progress of Christ's Church.

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THE CHRISTIAN SUN

1306 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

"RIGHT AND WRONG."

"Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report;
If there be any virtue,
And if there be any praise,
Think on these things."—Phil 4:8

The question of deciding what is right and what is wrong is a problem to many people. A saying of a hermit in India, supposedly a Buddhist priest, taken from "The Little Lost Prince," rings true.

"Let pass through thy mind only the things thou wouldst desire to see,—a truth. Meditate only on the wish of thy heart, seeing first that it can injure no man, and is not ignoble, then it will take earthly form, and draw night to thee. This is the law of that which creates."

"Whatever lifts and enriches personality, in ourselves, or others," Fosdick says, "is right, whatever besmirches or depresses personality is wrong." Whatever stains thy purity though it be as light as a gentle south breeze; cannot it sin. This is a concrete way of saying 'follow Christ.' "

"Higher than the perfect song
For which love longeth,
Is the tender fear of wrong,
That never wrongeth."

Prayer—Our Dear Father, we humble ourselves before Thee confessing our weakness and sinfulness. Grant us Thy forgiveness and endow us with a high sense of right, with the will and the grace to follow Thee all the way.—*Amen.*

TUESDAY.

"HOW LONG?"

"Have I been so long time with you and yet hast thou not known me?"—Jno. 14:9.

The ages, including our own personal experience, have furnished Christendom fresh accessions of knowledge concerning God and the Way of Life, knowledge which is not shared by the original disciples. That knowledge and experience is just as important for Christian guidance as the gospel itself. And yet, perhaps there never was a time in all history and experience when the authority of the Scriptures was more questioned, and when there was more inquiry concerning a Way, without a study of *the* Way as revealed in its own history.

It is as though we had stripped ourselves of what we have heard and seen, looked upon and handled, and know to be facts and cast it all aside. And this is the way we go forth to find *the* Way, the answer to our inquiries, and to solve the problems confronting us.

"Have I been so long time with you and yet hast thou not known me?" is language which we may still hear in the voice of our Lord, recalling us to the value and the perfection of the old way, "The old paths, where is the good way, and walk therein, and ye shall find rest for your souls." But as of old, in Jeremiah's time, people are saying, "We will not walk therein."

Indeed, present day thinking, customs, and problems differ widely from those of the past, but that which runs through both alike is One Way, "The same yesterday, today, and forever." The way out is to be traced alike in the successes and in the failure of the past, and it is to be followed unflinchingly through the future, through whatsoever unlooked-for windings it may lead us, if we expect the unfoldings of the age to reveal the right way and the conditions that should be—"Commit thy way unto the Lord and He shall bring it to pass."

Prayer—O Lord, God, to Thee we bow the knee and humble the heart for Thy blessing of the baptism of the inner man that the man we may choose to be, and the man we ought to be, we may become.—*Amen.*

WEDNESDAY.

"HOW KNOW?"

"Then I knew that this was the word of the Lord."—Jer. 32:8.

The most important knowledge in this age is to know the word of the Lord. We do not refer to the Bible. We refer to spiritual authority; we refer to the Way; we refer to His will concerning us. It would appear that the most of us are driving in a fog taking a chance on hitting the road right and fearing that any time there will be a collision and all that will be left will be wreckage.

Jeremiah knew the word of the Lord by two tokens, first by his understanding of that word in the past, and second by its revelation through another man. These two tokens corroborating one another was an assurance to him that it was the word of the Lord.

This revelation is not unlike the token of the history and the personal experience of the Way discussed yesterday. The Old Way takes us back to Christ Who is the Way. He is the revealed God, He is the personal example, He is the Voice in the fog beckoning us on, He is the Light in the darkness in whom is life and whose "life is the light of men," who is "The true light which lighteth every man that cometh into the world, and he that followeth (Him) shall have the light of life."

The world is doubting Jesus Christ and God and saying: "Show us what Christianity has done! How far in Christian brotherhood has it taken us? Humanity is still pagan! "Most people are not at church, nor at prayer meetings, nor serving the Lord anywhere, but they stand in public squares saying "We will not serve Thee," and yet they demand their wages."

The standard of right and wrong as given in Monday's comment is a concrete way of saying, "Follow Christ," and he that would follow, "Let him deny himself, take up His cross (His problems, his sufferings, his duty) and follow on."

Prayer—O Lord, our Light and our Salvation, bring us unto submission to Thy will, and make us willing to deny ourselves to any extent that we may see the light and walk safely and happily through this world's confusions.—*Amen.*

THURSDAY.

"PERFECT PEACE."

"Thou wilt keep him in perfect peace, whose mind is stayed on Thee."—Isa. 26:3.

Peace, and harmony, and love, are characteristics of the children of the Lord. It is an inward contentment which one, though in rags, can have and nothing can mar it. Lying in bed, sick, the saint rejoices midst his suffering.

Doctor Jowett used to say, "It takes the threat out of yesterday, the despondency out of today, and the fear out of tomorrow."

Therefore, perfect peace is where there is duty and trust. Perfect peace is where righteousness prevails. And he who is perfectly joined to the Lord, Dr. Jowett preached, "Anxiety and fear are lost in perfect trust and perfect trust is the mother of perfect peace."

Prayer—

"If peace be in the heart,
The wildest winter storm is full of solemn beauty,
The midnight lightning flash but shows the path
of duty,
Each living creature tells some new joyous story,
The very trees and stones all catch a roll of glory,
If peace be in the heart."

—*C. F. Richardson.*

FRIDAY.

"VICTORY."

"Then cometh the end, when he shall have delivered up the kingdom to God—when he shall have put down all rule and authority and power, for he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death."—I Cor. 15:24-26.

Our text today is a sequel to the one of yesterday in which we are told that victory is certain.

Christ's peace to the world seems as far away from fulfilment as it did in the days of the apostles, but "don't give up the ship." Christ is King, but what is He king of? He is "King of righteousness," and before He can manifest Himself He must destroy unrighteousness. His kingdom of righteousness must be set up in hearts and in nations through overturning and destroying wrong. When that is done in us, we have peace with Him, peace with our hearts and peace with the world.

It is in this way that He will "send forth judgment unto victory" (Matt. 12:20), and it is in this way that his children will find themselves among the redeemed at last, and not only shall they join in singing, "All hail the power of Jesus' name and crown Him Lord of all," but everyone, says Paul, will share the glad acclaim, "Thanks be to God who giveth us the victory through our Lord Jesus Christ!"

Prayer—Our Father, we would be Thy true and loyal soldiers,—soldiers of the Cross. Reveal Thyself to us, a victorious king. Help us to be true, just for today, and then each day—we ask it in the name of Christ.—*Amen.*

SATURDAY.

"STIFF NECKS."

"He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. 29:1-6.

There are hard necks and soft necks, stiff necks and flexible necks. A man who has a stiff neck caused by a draft is conscious of it all the time and can hardly move without distress. A man whose neck is hardened by sin thinks nothing of it, and moves about as blithely as ever. But of the two, the second is infinitely more miserable in the end.

Those spiritually stiff-necked, as Pharoah was, shall suddenly be destroyed, as Pharoah was. There are remedies for physical stiff necks, but only Christ can heal the spiritual stiff neck. Soul obstinacy is the most persistent obstinacy. It is like the ossifying of the body that sometimes comes on, and is incurable.

Prayer—Lord, Jesus, keep us sensitive to all divine reproofs. May Thy very first reproof touch our hearts and turn our lives in the right way.—*Amen.*

AMOS R. WELLS.

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

LIFE'S LIFTING HILLS.

By JOHN G. TRUITT.

"And they were in the way going up to Jerusalem; and Jesus went before them; and they were amazed; and as they followed they were afraid."—Mark. 10:32.

What a march upward, and what a group! Jesus and the twelve. Jesus leading the way, as always, and the disciples following. From the deep valley of Palestine, even below sea level they take the lifting road. Jesus had set His face toward Jerusalem. And the disciples with fear were following Him. They knew in a measure at least what awaited Jesus on the summit, and they probably feared greatly for themselves. But Jesus was taking to the road, and what else could they do but follow?

One of the grandest pictures of Scripture, and penned by our John Mark so well, is this. History has recorded many marches up, and reminds us of the famous marching words of Napoleon, "Beyond the Alps lies Italy," but never was march made which would mean more to humanity than the march Jesus was beginning to make now. In about seventeen miles Jesus and that little band would make their climb upward for nearly 3,000 feet. They would encounter several interesting incidents as a reading of the Scriptures will show, but the most interesting things about this trip would be themselves. Jesus faces the facts and climbs forward. The disciples were filled with amazement at the great teacher and perhaps feared for both themselves and Him.

How aptly Mark paints this picture. "They were in the road," and immediately our eyes behold a steep mountainous road, crooked, narrow, perilous, putting out from the valley toward the mountains. Mark does not want to miss anything so he tells us they were "going," moving right on up. And he tells us just where they are headed,—"to Jerusalem." He who follows Jesus may not,—and will not know all the way,—but they will know the ultimate goal.

I cannot understand just what Mark is trying to do when he tells us that the disciples were both *amazed* and *afraid* as they followed. I shall not go into a technical discussion of the two words, and their shades of meaning, but I shall tell you what I think. You know the words, "The fear of God is the beginning of wisdom,"—the awe-inspiring reverence,—the overwhelming, head-baring, shoes-removing reverence,—is the beginning of wisdom. They saw Jesus in a strange new light. They saw Him walking into the very jaws of death when to them there was absolutely no need. They saw Him, and yet they were not able to say to Him nay! As Mark says, "they were amazed." Here was a moment they would never forget, and, thank God, some distant day it would be born anew in their own souls! The first letter I had from my sister saying, "Mother has a cancer" was a shock, none followed that was much greater. These disciples saw doom written on their earthly hopes, and divinity written in the face of Jesus of Nazareth! "They were *amazed;* and as they followed they were *afraid.*"

"And He took the twelve and began to tell them what things would happen unto Him." We remember the road to Emmaeus, and know about the conversation there. Here was a conversation that we might well remember. How momentous it was! Jesus had told His disciples many things both in deed and word up to this time, but now He was taking them into a closed confidence and telling them the remaining program for His earthly life. No wonder they were afraid. He said, "The Son of man shall be delivered unto the chief priests; and they shall condemn Him unto death, and shall deliver Him to the Gentiles: and they shall scourge Him, and shall spit upon Him, and shall kill Him; and the third day He shall rise again." They could not doubt it. Therefore they were afraid!

And still they climbed the awful road to Jerusalem. Jerusalem was builded in the heights, and hardly it were a few peaks that towered still above it: Moriah, Zion, Golgotha, and Olives,—"mountains round about Jerusalem." On Golgotha a great tragedy would be enacted. Toward all this they marched. But as the road lifted them to the ultimate summit, so also it lifted Him up "that all men might be drawn unto Him." It was an awful price, but there was a great need, and Jesus had counted the cost and had begun to build His everlasting Kingdom into the hearts of humanity. It was the way of the cross,—the way of eternal love. The hills toward which they were headed would be life's lifting hills, indeed.

During this Lenten season let us renew our loyalty and complete our surrender to Jesus. Standing in the challenge of it we may be amazed. Yet it will be worth the price,—for the soul-joy it will give. Let us in spite of our fear follow Him,—is may be a rugged climb, but let us remember that nothing gives such ultimate triumph as being right with God. It may mean that Jesus will have to speak to us as He spoke to the disciples, in beautiful daily conversation as travellers in the way with Him, but let us remember that those who walk with Him change the world, and "set it upside down."

I do not wish to over-emphasize this business of following Jesus so that you will think it too high that you cannot attain to it; for please remember that those who followed Him on that road those days were very human indeed. As they went they made many mistakes, not to say gross errors. And in the end they forsook Him and fled, but Jesus never gave in, and they were His by their own choice, therefore He would never let them slip entirely away. From the fly-leaf of Dan Crawford's Testament:

"I cannot do it alone
  the waves run fast and high,
And the fogs close chill around;
  the light goes out in the sky.
But I know that we two shall
  Win in the end,—Jesus and I.

"Coward, and wayward, and weak,
  I change with the changing sky;
Today so safe and brave,
  Tomorrow too weak to try;
But He never gives in; so we shall
  win,—Jesus and I."

Are we willing to take Him at His word, to follow Him in spite of our fears; and to allow our amazement to develop into a reverence and worship that will eventually cry out, "My Lord, and my God"? Then, we too, shall find that we are climbing life's lifting hills. Is not this the meaning of the true Lent? And shall we not observe it with hearts filled with love? From the pen of the writer:

He faced the challenge of great surrender to duty;
He faced the facts of what the hills would bring;
He knew that beyond the abuse there was beauty,—
Beyond the sorrows of Gethsemane His soul would sing.

He knew there followed behind men who were afraid;
He knew they followed though,—despite their fears.
And as they slowly climbed the ever-increasing grade,
He prayed for their steady climb throughout the years.

He won as He finally bore the Cross to Calvary's crest,
His undying devotion won their stubborn wills:
He who faces the challenge of duty by giving his best
Will climb with the lowly Christ life's lifting hills!

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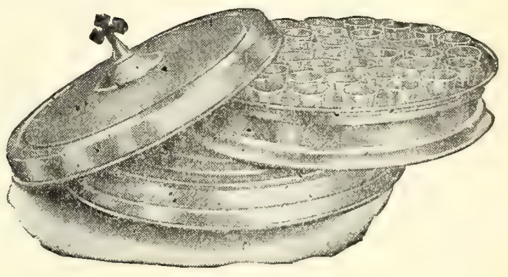

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Bread Plate No. 1—Narrow rim..............	1.60

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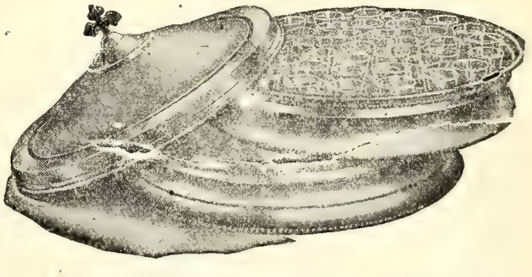

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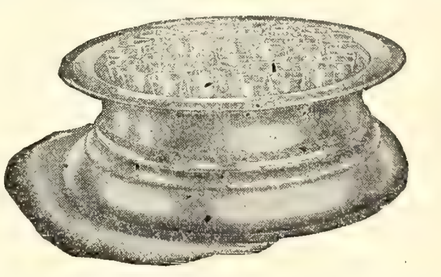

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

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Filler—Silver Lined.......................	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

We have lots of things to make us happy in this work. We received a real good letter from Miss Ruth Madren this week enclosing a money order for $5.00 for the Orphanage. In her letter she said: "The little fatherless children shall not suffer, I am glad to contribute." This is not the first contribution this young lady has made to help us. She gets a joy out of the giving. We have a thousand young women in our denomination who could donate five dollars to help us and be the richer and the happier. Young ladies try it and be convinced. Who will be the next?

A good woman from our Burlington church said to me last week: "Our women are going to make and send you a box of Easter dresses." Our good women throughout our denomination have gotten a real joy for eighteen years out of this service. I would not think of denying them this joy again this coming Easter.

How about the hundred thousand Octagon soap wrappers? Did the superintendent of your Sunday School show you the beautiful "Baby Bond" with all those sweet little faces in it. I know you fell in love with all of them. Every little boy and girl can send soap coupons. If some friend wants to send the soap too, it will come in fine. Don't forget that the Baby Bond calls for one thousand coupons.

CHAS. *D.* JOHNSTON, *Supt.*

REPORT FOR MARCH 21, 1935.

Brought forward		$ 1,937.90
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Hopedale	$ 4.38	
Howards Chapel	1.25	
Lebanon	1.18	
Ingram	6.00	
Monticello	1.56	
		14.37
Eastern North Carolina Conference:		
Wentworth	13.00	
Mt. Auburn	3.15	
		16.15
Western North Carolina Conference:		
Ether	1.05	
Pleasant Ridge	2.28	
		3.33
Eastern Virginia Conference:		
Berea Nansemond	5.00	
Liberty Spring	7.00	
Cypress Chapel	4.95	
Wakefield	2.24	
		19.19
Valley Va. Central Conference:		
Concord	1.58	
Dry Run	1.59	
		3.17
Alabama Conference:		
Bethany		1.00
Special Offerings.		
Jr. Philathea Class, Suffolk, Va.,	5.00	
A. S. Dunn, Lynchburg, Va.	5.00	
Mrs. Hayes, support of son	12.00	
Ruth Madren, Elon College, N. C.	5.00	
A Friend	5.00	
E. H. Wilkins, Burlington, N. C.,	15.00	
		47.00
Endowments.		
Lawrence S. Holt Endowment		150.00
Total for the week		$ 254.21
Grand total		$ 2,192.11

COLLEGE CAMPAIGN RECEIPTS.

(Continued from page 7.)

South Norfolk	170.00	6.91
Spring Hill	30.00	14.30
Suffolk	987.00	29.98
Wakefield	53.00	27.00
Waverly	195.00	88.60
Windsor	85.00	48.87
Total	$3,743.00	$ 596.69
Virginia Valley Conference:		
Antioch	45.50	56.65
Bethel	70.00	2.00
Leaksville	84.00	1.84
Linville	77.00	3.43
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Newport	78.00	1.18
New Hope	21.50	3.50
Timber Ridge	108.50	1.10
Whistler's Chapel	42.00	.51
Winchester	105.00	1.31
Wood's Chapel	63.00	1.00
Total	$ 839.50	$ 78.33
Grand Total	$8,883.60	$2,010.55

L. E. SMITH, *President.*

IT ISN'T A BAD OLD WORLD AFTER ALL.

(Continued from page 3.)

wrote began to find its way into print; only, however, because some editors are kind.

Of those who were kind to me in those early days the late R. J. Oliver, of the *Reidsville Review*, and Santford Martin, of the Winston-Salem *Journal*, stand out in my memory. But for their kindly encouragement and sympathy I know I should have failed.

Gradually, I began to get more and more of my articles published. Today, I am interested wholeheartedly in my work. I have something to live for: I'm glad that I'm alive—and I am again finding out that this is a mighty fine old world after all—providing we don't take up too much time with self-pity. I have also found out that regardless of the difficulties and handicaps which I may think myself confronted with, there's always somebody who is much worse off than I am.

THE FAMILY ALTAR.

(Continued from page 12.)

SUNDAY.

"HEART ABLUTIONS."

"When they go into the tent of meeting, they shall wash with water, that they die not."—Exodus 30:17-21.

In thinking of the tabernacle we are likely to forget the laver, which was placed in the court between the sanctuary and the altar of burnt offerings. Thereat Aaron and his sons were to wash their hands and their feet, that they might be clean before offering any sacrifice to the Lord or performing any religious rite.

Let us take the lesson to heart before we go to church, before we read the Bible, before we offer prayer, before we place our money in the contribution box, before we join in sacred song, before we approach the table of the Lord's supper. Let us cleanse our souls and keep them clean, that our work for the Lord may be acceptable in His sight.

Prayer—Put far from us, O God, all our sins. Cleanse us in the blood of Calvary. We can not purify ourselves, but Thou canst, and Thou wilt. —*Amen.*

AMOS R. WELLS.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tĭles;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

HAMM.

William M. Hamm was born in Forsyth county, October 13, 1863. He was called to his reward February 13, 1935, aged 71 years and 4 months.

The following survive: his wife, who before her marriage was Della Starbuck, five daughters, two sons, thirteen grandchildren and one brother, James Madison Hamm of Walkerton.

Brother Hamm was a hard worker, a good neighbor and a good man and will be greatly missed.

The funeral services were conducted by the writer assisted by Rev. Mr. Knuckles, at the Salem Chapel Church, February 15th.

May the Lord comfort the bereaved.

D. M. SPENCE.

CRUTCHFIELD.

William Crutchfield, born August 2, 1864, called to his reward March 2, 1935, aged 70 years and 7 months.

He is survived by the following children: Mrs. A. B. McFarland, Mrs. H. P. Smith, J. H., S. W., Rev. G. C., Rev. H. E., A. B., Florence, and Mrs. S. C. Gardner, 38 grandchildren, 5 great grandchildren and 4 brothers: J. R., Winborn, Yancy, and G. E.

Brother Crutchfield professed faith in Christ, while a young man and united with Pleasant Ridge Christian Church. He was for more than 40 years a faithful member and for many years a deacon. He was a good man and a good neighbor and loved the church. He will be greatly missed in the home, community and in the church.

The funeral services were conducted by the writer, assisted by Revs. J. S. Carden, T. S. Hill, W. T. Scott and Wm. Boland, at Pleasant Ridge, March 3rd.

May the Lord comfort the bereaved.

D. M. SPENCE.

SINIMERS.

Miss Lydia Anne Sinimers passed away March 2, 1935, in her home in Linville, Va., and was interred in the Linville Cemetery, Monday, March 4th.

The funeral service was conducted in our Linville Church Monday, at 2 P. M. Rev. A. W. Andes assisted the pastor in this final service.

Miss Sinimers had lived in the Linville community many years and was one of the most familiar figures in Linville. She was an humble, devout and faithful member of our church and dearly beloved by the entire community.

Peace be unto her dear spirit.

M. L. WEEKLEY.

EDWARDS.

Mrs. Rebekah Ann Edwards, daughter of Goodman and Martha Horne, was born July 22, 1849 and died February 23, 1935, aged 85 years, 7 months and 1 day.

On March 15, 1873 she was married to John Robert Edwards, and to that union was born six children, three sons and three daughters; C. P., W. J., and J. L. Edwards and ~~Miss Anne Betty, Miss~~ Dolia, who preceded her mother in death on November 15, 1904 and Mrs. W. E. Gray.

Mrs. Edwards was a member of a family of 8 children, 4 boys and 4 girls, all of whom have preceded her except one sister, Mrs. Mollie Johnson.

Early in life she united with Tucker Swamp Baptist Church and upon her marriage she transferred her membership to Antioch with her husband where she remained a member until the end.

She is survived by five children, ten grandchildren, several nephews and nieces and one sister.

The funeral was conducted by the writer, assisted by Rev. J. S. Cobb of the Baptist church from her church and interment followed in the church cemetery.

May God's grace comfort in these sad hours.

C. E. GERRINGER.

MARKHAM.

Whereas, God in His infinite wisdom has seen fit to remove from our midst, Miss Fidelia Markham, whose death occurred February 9, 1935.

We, the members of the Missionary Society of the First Christian Church, Burlington, N. C., offer the following resolutions as a token of our esteem and appreciation of her beautiful life.

First—That we, the members of the Society, reverently bow in resignation to our Father's will.

Second—That we reconsecrate ourselves to God as a token of our love and esteem for this departed member.

Third—That we extend our deepest sympathy to the bereaved family and commend them to the all-wise Father for comfort and consolation.

Fourth—That a copy of these resolutions be sent to **The Christian Sun** for publication, a copy to the family and that the same be made a part of our minutes for permanent record.

Respectfully submitted,
MRS. J. D. STRADER,
MRS. J. H. BARNWELL,
MRS. J. M. FIX,
Committee.

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17 ¶ ᵐ From that time Jē'ṣus began to preach, and to say, ⁿ Repent: for the kingdom of heaven is at

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All news matter and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsyth Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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EARMAN.

Mrs Samuel Earman passed from this life early March 2, 1935, and her mortal remains were interred in the New Hope Cemetery the following Sunday afternoon at 3 o'clock.

A vast concourse of friends from far and near gathered Sunday afternoon at 2 o'clock at the spacious Earman home east of Harrisonburg to pay their tribute of respect to this good and well-known woman.

Mr. Earman has been for many years the treasurer of the Valley Conference, and is one of the most outstanding laymen in the Conference. A man of important business connections, he enjoys the confidence and respect of a wide circle of influential friends.

Mr. and Mrs. Earman celebrated their golden wedding anniversary February 4, 1934, with their children and many appreciative friends.

Mr. and Mrs. Earman held their membership with the Linville Congregational-Christian Church and the people here will miss the inspiration of this beautiful and radiant Christian character.

M. L. WEEKLEY.

JOHNSON.

Lucy Allen Nelms Johnson was born September 18, 1883 and died February 6, 1935, aged 49 years, 4 months and 18 days.

On January 6, 1910, she was united in marriage to Hilton B. Johnson and to this union was born one son who preceded them in death.

About twelve years ago she united with Antioch Christian Church and remained there until the end.

Her husband preceded her in death January 15, and it seemed that she never rallied from that shock.

The funeral was conducted by the writer and Rev. J. S. Cobb from the home in Windsor and interment was made in the Western Branch church cemetery.

Mrs. Johnson is survived by two half brothers, two sisters, several nephews and nieces.

God comfort and lead those who mourn.

C. E. GERRINGER.

HIS WILL.

And so I sometimes think our prayers
Might well be merged in one;
And nest and perch and hearth and
church
Repeat "Thy will be done."—Anon.

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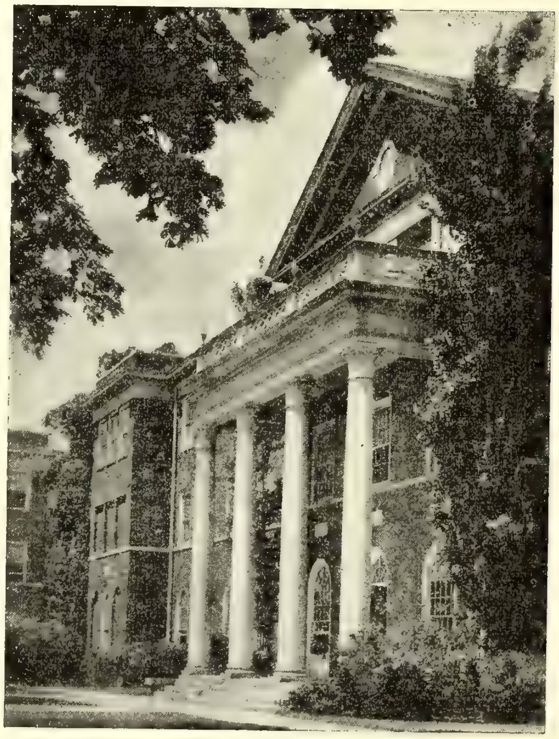

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, MARCH 28, 1935. NUMBER 13.

Mrs N T Farmer 1-1-

·· THE SUN'S OBSERVATORY ··

Connecticut Defeats Child Labor Amendment.—

Connecticut legislature this week caused friends of the action to concede that at least two more years would be necessary to secure its adoption. Connecticut was the sixteenth state to reject the amendment during the present year, while four states ratified the amendment. This brings the total number of ratifications up to 24, while 36 are necessary to add the amendment to the Constitution. The adoption of this amendment has been advocated by the Federal Council of Churches and other church organizations. On the other hand there are many who are opposed to the exploitation of children in industry who are unwilling that the Federal Government should be given another whip with which to drive the states. Varying conditions in the different states would make it seem that each state might better handle this problem for itself. It is a question which requires education and one which will not be helped by making it a political football.

Poison Liquor and Poison Propaganda.—

What a howl against Prohibition was raised, even by many good church people, a year or two back when deaths from poison liquor were reported in the daily press! What becomes of that argument against Prohibition in these liquor days when not long ago more than twenty-five deaths from poison liquor were reported in the single state of New York? If Prohibition failed to stop the warfare of booze on human life, manifestly the "control" that anti-Prohibitionists promised has not been forthcoming. Further, where are the college presidents, ministers and others who favored repeal on the ground that education against alcohol was needed? Has anybody heard of such educational and spiritual leaders whose names were conspicuous from coast to coast in the repeal movement, who have inaugurated, or associated themselves with, any specific movement of temperance education? Such men are judged today by their silence and inactivity. The fact is that most of their talk about the need of temperance education was bluff and insincerity.—*Advance.*

Improved Outlook for Methodist Unity.—

A joint meeting of the committees on inter-denominational relations of the Methodist Episcopal Church, the Methodist Episcopal Church, South, and the Methodist Protestant Church, was held recently in Louisville, Kentucky, looking toward the unifying of these three branches of Methodism. The various problems of adjustment have been under consideration for several years, and the joint commission expects to finish its report at a meeting to be held in August of this year. That report will then be submitted at the General Conferences of these churches, which will be held in May, 1936. Bishop Wm. F. McDowell of the Methodist Episcopal Church, a member of the commission, in a statement given out after the recent meeting said: "We all feel very hopeful. There is in the three bodies a manifest and clear determination to go through to the end of this endeavor. I am very proud to say that in almost twenty years of work upon this subject and looking toward this end, I have never attended a meeting which seemed to me to have quite such a hopeful and commendable spirit as the one at Louisville." *Zion's Herald,* a Methodist paper published in Boston, thinks, "it would thrill the whole Christian world with hope if American Methodists could, in the near future, become an organized unit for the work of God in the world."

America and Neutrality.—

It has been more than twenty years since Woodrow Wilson thus addressed the United States Senate: "I venture . . . my fellow countrymen, to speak a solemn word of warning to you against that deepest, most subtle, most essential breach of neutrality which may spring out of partisanship, out of passionately taking sides. The United States must be neutral in fact as well as in name during these days that are to try men's souls." Even then protest arose against such talk, for propaganda had already begun to be spread to inflame our passions and to destroy our perspective. Greatly magnified reports of already too terrible atrocities occurring on the Belgian frontier, with our traditional "gratitude" to France, and the power of those who would find monetary gain in our participation, soon forced a breaking down of that neutrality and active participation in a war which was not our own. What happened then can as well happen again. God forbid that another tempest of fire break over Europe, but it is our duty, if it does, to heed the warnings of a President who was as truly a martyr for his ideals as was any to occupy the President's chair. A contemporary warns us: "If war does come, it may leave Europe a desert over which savage dictators, fascist or proletarian, will ruthlessly rule. 'Western civilization' will be dead in the land that was its cradle. Whatever hope there then remains of a continuance of representative government and of equal opportunity will lie in America." In case of war America must remain neutral. Her duty to mankind demands it!

A Timely Warning.—

Lewis W. Douglas, in 1932 an Arizona Congressman, was chosen personally by President Roosevelt to be Director of the Budget at the beginning of the Administration. He was recognized as an expert in fiscal affairs and a courageous public official. Hence his warning that a currency collapse is certain if present spending policies of the Government are followed long enough carries more than usual weight. In the event of such a catastrophe, Mr. Douglas concludes, "Only a dictator—whether it be a dictator of socialism or a dictator of facism is unimportant—will be adequate to cope with the situation." To support his assertion, the former Treasury official notes that the emergency of 1933 resulted in vesting in the Executive larger powers than had ever before been accorded. An even greater emergency, created by destruction of the currency system, might, therefore, lead to a complete change in our political organization from necessity and not from popular choice. The political dangers of that inflation which destroys, or largely destroys, the purchasing power of money are strikingly revealed by the post-war experiences of Germany, France and Italy. Consequently the United States cannot afford to ignore the warnings of an experienced Administrator and financial authority when he cites the unfortunate political consequences of futile efforts of a nation to spend itself rich, thereby impairing the public credit, and depriving the government of resources essential to its effective functioning.—*Exchange.*

Secretary Dern Urges Preparedness.—

Secretary of War George H. Dern, in a recent speech before the Philadelphia Chamber of Commerce said that "so long as war remains a possibility, nations must prepare for their defense, and to do this they must have armaments." In his advocacy of a greater navy and a larger and more efficient army, Mr. Dern, who by the way is a New England Congregationalist, said: "It is for the purpose of preserving peace, not to wage war, that I advocate that our nation be kept in a reasonable defense posture. This, I would say, necessitates a navy second to none and a small, but highly efficient, army, including an air force comparable to that of any of the other leading nations." To substantiate his position, the Secretary pointed out that before the World War we were, "if possible, still more thoroughly disarmed than we are now and yet we got into the war." Much has been said about the vast sums that this country spends upon war. The amount spent by America has even been compared to that spent by Japan. Yet in all fairness we must say that we have never yet seen such a statement made by "pacifists" that took into consideration the difference in costs in the two countries. Our dollar expenditure for purposes of war might be vastly greater than that of several other countries without our having done the same amount either of shipbuilding or reinforcing the strength of our army. If this country ever expects to barter successfully for a general reduction of world armaments, it must, even though the cost be great, have something to barter. There has been sufficient evidence that other nations have been willing to take advantage of treaties thus far entered into.

NOTES-PERSONALS

News from the Churches.

He who expects much gets much that he didn't expect.—*Guelph Mercury.*

When an Episcopal layman protested that the seminary was not turning out the right kind of ministers, Dean Hodges said, "I am just as sorry about this as you, but the only material I can get is laymen."

Mr. and Mrs. Luther Carlton, of Carlbrook, Paces, Va., have been visiting in Richmond recently. They are former members of the First Church here and still numbered among its most welcome visitors.

The church at Thorsby, Alabama, Rev. Lawrence L. Stanley, pastor, is publishing a monthly church paper entitled "The Glad Tidings." The paper not only gives interesting news items of the work of the church, but also has readable and helpful articles.

The program of the Valley of Virginia Mid-Year Conference reached the Sun office too late for publication last week. The sessions will probably be over before this issue reaches our readers. But we print it on this page that others may learn of the activities of possibly our smallest but one of our most active conferences.

Mrs. W. C. Dunn of Rocky Mount, N. C., has been visiting her daughter, Mrs. Robert Sahnow, in Richmond, for the past few weeks. Mrs. Dunn, while living in Rocky Mount, still holds her church membership at Ingrams, near Virgilina, Virginia, and still attends services there at every opportunity.

Mrs. Mary Cannon Benson, age 81, wife of William J. Benson and a daughter of the late Wilson L. Cannon, died at her home in Dover, Del., Sunday, March 10th, after an illness of three weeks from complications. Besides her husband she is survived by two sisters, Mrs. Levis, of Newark, and Miss Annie Jump Cannon, the world renowned astronomer at Harvard University. Two brothers, Wilson Lee Cannon and Robert B. Cannon of New York, also survive. Funeral services were conducted by her pastor, Dr. Roy C. Helfenstein. at her late home on Tuesday afternoon at 2 o'clock with interment in Lakeside cemetery. Mrs. Benson was an aunt of Mrs. J. H. Lightbourne of Burlington, N. C.

PROGRAM.

of the

MID-YEAR SESSION VIRGINIA VALLEY CENRAL CONGREGATIONAL-CHRISTIAN CONFERENCE.

Theme: "Christian Education and Missions."

Time: March 28, 935, 10:00 A. M. to 4:00 P. M.

Place: Bethlehem, Dr. M. L. Weekley, Pastor.

Morning.

Call to Order, B. J. Earp, President.
Devotion, Rev. Ivan R. Smith.
Enrollment, Secretary Rev. A. W. Andes.
Welcome, J. C. Bradford.
Theme Texts, Rev. R. L. Williamson.
"Forward Again in Missions," Rev. F. Ervin Hyde.
Special Music.
Address, Dr. L. E. Smith, President of Elon College.
Adjourn for Lunch.
Closing Prayer, Rev. A. W. Andes.

Afternoon.

Devotion, Rev. Ivan R. Smith.
Business Period. Pastors' Verbal Reports. Delegates' Verbal Reports. Committee Reports.
"Our Women and Missions," Mrs. A. W. Andes.
"Our Educational Needs in the Local Church," Dr. M. L. Weekley.
Final Adjournment.
Prayer, Rev. W. B. Fuller.

"SONS OF THE SOIL."

God Almighty sends His light
To tip the east
While 'neath its wheeling course
I must not loiter, tho' times be hard,
And men break faith;
Seed for bread of life must be scattered
In furrowed rows.
For times like these, when men are grim
The plow-share
Must be sunk a little deeper
In God's good earth.

Men must be fed;
Little children must not grow pale and wan
As a wayside flower,
My Country I shall not fail,
I shall sow the seed and toil,
Leaving the rest to the good God.

Furrows will be turned
I shall behold the sacredness
Of their straightness
As they with hungry mouths
Await the grain from my trembling hands.

Then sunshine and shower—
The immortality of new birth
The miracle of a yield bountiful.
I shall not begrudge the robin of her share
Hopping along the row,
Will she not sing an evening hymn
That will fall like a benediction
Upon my weariness?
As I plod o'er the fields
To mine abode.

—*Harry W. Riddle.*

[The above poem was written by Honorable Harry W. Riddle, a prominent attorney of Winston-Salem, North Carolina, and a member of our United Church. He practices law as a profession but occasionally writes poetry for the release of his imagination and the expression of his spirit. I am sure that the readers of The Christian Sun will read this poem with delight and profit.—L. E. Smith.]

RECEIPTS ON THE COLLEGE CAMPAIGN.

Through March 23rd.

	Quota	*Received*
Eastern North Carolina Conference:		
Auburn	$ 46.00	$ 2.75
Bethel	24.00	2.30
Catawba Spring	54.00	37.00
Fuller's Chapel	36.00	.75
Henderson	60.00	8.69
Lebanon	18.00	.71
Liberty-Vance	149.40	79.00
Morrisville	9.00	.42
Mt. Auburn	60.00	61.57
Piney Plains	45.00	13.80
Pleasant Hill	24.00	15.55
Pleasant Union	51.00	5.25
Sanford	54.00	1.00
Wake Chapel	96.00	77.60
Wentworth	30.00	15.05
Youngsville	21.20	1.00
Total	$ 777.60	$ 322.44
Western North Carolina Conference:		
Big Oak	89.00	.35
Biscoe	29.50	3.00
Burlington	480.00	231.38
Ether	47.50	9.00
Flint Hill	16.50	2.38
Graham Providence Memorial	30.50	1.00
Liberty	14.00	2.54
Mt. Pleasant	32.00	2.00
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Seagrove	18.50	8.00
Total	$ 954.00	$ 263.29
North Carolina and Virginia Conference:		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Bethel	72.00	6.00
Bethlehem	40.00	3.05
Concord	40.00	33.75
Durham	460.00	17.42
Elon College	320.00	342.50
First, Greensboro	400.00	68.42
Greensboro, Palm St.	88.00	16.10
Happy Home	68.00	9.79
Hebron	48.00	3.70
Hines Chapel	88.00	31.01
Ingram	88.00	79.85
Lebanon	48.00	4.87
Liberty	40.00	3.00
Long's Chapel	48.00	6.57
Lynchburg	48.00	2.73
Monticello	40.00	3.00
Mt. Bethel	48.00	11.31
Mt. Zion	48.00	29.00
New Lebanon	56.00	3.00
Pleasant Grove	88.00	10.36
Pleasant Ridge	48.00	4.00
Reidsville	132.00	39.00
Union (N. C.)	68.00	36.79
Union (Va.)	88.00	10.00
Total	$2,676.00	$ 781.85
Eastern Virginia Conference:		
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	5.16
Christian Temple, Norfolk	550.00	25.00
Cypress Chapel	100.00	5.40
Dendron	15.00	22.11
First, Portsmouth	150.00	18.14
First, Richmond	100.00	3.15
Franklin	192.00	10.00
Holland	191.00	188.30
Holy Neck	150.00	58.54
Liberty Spring	150.00	4.50
New Lebanon	30.00	2.50
Newport News	185.00	14.16
Rosemont	175.00	28.21
South Norfolk	170.00	6.91
Spring Hill	30.00	14.30
Suffolk	987.00	30.98
Wakefield	53.00	27.00
Waverly	195.00	88.60
Windsor	85.00	48.87
Total	$3,743.00	$ 603.83
Virginia Valley Conference:		
Antioch	45.50	56.65
Bethel	70.00	2.00
Leaksville	84.00	1.84
Linville	77.00	3.43
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Newport	78.00	1.18
New Hope	21.50	3.50
Timber Ridge	108.50	1.10
Whistler's Chapel	42.00	.51
Winchester	105.00	1.31
Wood's Chapel	63.00	1.00
Total	$ 839.50	$ 78.33
Grand Total	$8,990.10	$2,049.74

L. E. Smith, *President.*

TOTAL ABSTINENCE—THE MARGIN OF SAFETY.

Is total abstinence essential to the safe solution of the personal drinking problem? This question is being asked with increasing frequency by entirely sincere people who have no wish to run the risk of becoming habitual drinkers themselves and who have no sympathy with intemperance in others, but who do not wish to go further than is sensible in setting up their own life patterns.

Radicalism and fanaticism have no appeal to the average person. He is interested in his health, his business, his general welfare, but he is no extremist. If total abstinence is the antithesis of chronic alcoholism, it can never be the popular pattern for the majority who seek the middle course.

Much was done in the earlier days of the fight against alcohol through the press at the instigation of liquor manufacturers to make total abstinence the unpopular extreme—the position that produced laughter. Everything that a young man did not want to be—everything unpleasant and ridiculous—was caricatured and labeled "Old Man Prohibition." Wise as people were, many of them attached the caricaturist's stigma to the normal course because it had been distorted into the extreme. If this were the case, moderate drinking would be the even, broad course between two equally undesirable extremes.

Today, another campaign is well under way. This time, the efforts are directed at establishing moderate drinking as the normal course. Brewers advertise, "Drink Beer—the Temperate Beverage." We are surrounded with the best efforts of advertisers to show the harmlessness and pleasure attached to social drinking; and the present trend warns more thoughtful elements that we are apt to be swayed far from the normal course once more.

There are indications which intentionally or not seem to prove the advertisers' contentions.

A distinguished Christian business man, worthy of being a model for any aspiring young man, who is at present conducting a series of profound Bible studies in his Sunday school, draws the line as sharply as he ever has at the use of hard liquors, but has decided that light wines are entirely in keeping with his position and with that of his family.

Dr. Yandell Henderson, eminent Yale instructor, in a new book, entitled, "A New Deal In Liquor: A Plea for Dilution," writes: "The drinking of beer by young men, particularly college students—those under as well as those over twenty-one—should be encouraged as a means of keeping them away from spirits."

Wines are served with the utmost dignity in the White House, setting precedent for other homes across the country.

In the light of such examples, it is to be expected that thoughtful young people, as well as adults, will ask with understandable skepticism, "Is total abstinence essential?"

We must thing about these things with unpreoccupied penetration, swinging to the normal, and avoiding the extremes which proved convincing to a less scientifically trained generation.

Young people, to their credit, are not to be frightened into total abstinence by threats of terrors to come. The old bugaboos of "hob-nailed livers" and malformed children, important as they are frequent effects of alcoholism have been made into scarecrows flapping in the wind through well-meant extremism. Youth has seen that the "glass to the grave" theory doesn't work out in practice. There are too many exceptions to prove the rule through terror.

There is a different and a convincing approach to this whole matter of drinking which is attracting the attention of our best elements today. In a highly attractive booklet, called "The Great American Gamble," published by the Travelers Insurance Company, of Hartford, Conn., "in the interest of street and highway safety," several pages are devoted pictorially to explaining the "area of confidence" which exists inconspicuously in so many phases of modern life.

"We have elevators," write the insurance experts, "that could carry many more passengers than accommodations permit; bridges that could handle loads far greater than normal capacity; railroad lines that could withstand faster speeds than those usually maintained—margins of safety!"

To the thoughtful man today, total abstinence becomes his personal margin of safety, set up as protection from the almost monotonous regularity of wrecked health and lives due to the failure of moderation. Total abstinence is his accident insurance policy against the dangers of alcoholism.

Total abstinence has never failed. Moderation is constantly on trial.

Every chronic alcoholic being treated in psychopathic clinics is a moderate drinker who failed. Motorists or pedestrians who cause accidents through even the mildest degree of intoxication have failed to keep within the safety zone. Moderation was too narrow to allow for the proper protection of life and property.

No one individual deliberately intends either in setting up a pattern of moderate drinking or in stepping incautiously from behind a parked car to endanger his own safety or that of others. Because drinking alcohol is not as fatal as drinking bichloride of mercury or carelessness in crossing the street as dangerous as stepping on a high voltage wire, we are more apt to be governed in our conduct by the number of successful "escapes" than by the failures.

That is why we need particularly clear and close thinking on this problem. Our best scientists, having reasoned through the whole complicated and conflicting data on every phase of alcohol, advocate total abstinence not because failure to follow that pattern means certain ruin of health and personality, but because the habit, taken in its larger aspects, is not desirable for the welfare of the human family. The pattern desirable for society must be the one which provides the safest course for the largest number of people. Total abstinence is prescribed as the normal position, and deviations from it are charted away from the medium.

The effects of alcohol on the individual have not changed through the centuries. The thing which has changed is science's explanation of the phenomena of intoxication. Investigation is enlarging our understanding and broadening our approach. Formerly accepted generalities must be modified; hitherto unrecognized areas of importance must be explored. We must have new answers to old questions when old answers fail to go far enough in giving complete and adequate explanation.

In approaching the problem personally we shall seek to lift our thinking from the mere casual observations of specific examples, either pro or con, and shall attempt to grasp in its wider aspects the effects of alcohol not on one individual but on an entire city, on a generation, or on a civilization, before we decide to follow the narrow dictates of advertisers and proponents of beverage alcohol.

—Reprinted from the February issue of Allied Youth.

TODAY'S PULPIT MESSAGE.

By CARENCE A. VINCENT.

While the great truths of the Scriptures are the same in every age, yet every age has demanded different messages to meet its needs. Luther and the Reformers preached that the just shall live by faith, the Wesleys that faith without works is dead, and Carey and Samuel Mills that the church should go into all the world and preach the gospel, and so on to Gladden and Strong and Ely who gave a new emphasis to the Sermon on the Mount. What is the message that, given today, will build up churches in members and send them out to make the principles and spirit of Jesus regnant in all contacts of life.

God. . .

Jehovah of the Old Testament days was a majestic figure for that day and marked a great advance over the idolatry of the times. But Jesus taught us that God is a Father and the Father of all men, that "God is love," and that He is with us in every moment of life—He shares with us our life.

The minister who has the reality of God's presence richly in his own experience, that tells the story of God's redeeming love and His unfailing presence with something of the tender accents of Jesus, will lead men into the Christian life and will have a growing, happy and effective membership. The power of such a message melts the the self-will of men, makes selfishness repulsive and righteousness summoning. Drop out of the minister's experience a vivid and tender sense of a personal God of love and you will sap his influence and power.

Sermon on the Mount.

Add to this a social message, searching, commanding, and saturated with love even for the oppressor, and capitalists will be moved to a Christlike treatment of their employees and laborers will be insistent but just and patient and effective, and race clannishness and injustice will disappear and international complications and jealousies that lead to war will be changed to mutual helpfulness and cooperation. Two attitudes of a minister will make him ineffective, neglect to insistently preach the spirit and principles of social justice and Christ's spirit of social love and to be impatient in expecting results. The redemption of the individual and of society is a long process every minister should try to bring the perfect day in his day and at the same time have a patience such as Jesus did. Any other spirit will lessen the influence of the pulpit.

Eternal Life.

I have met too many ministers who are not sure that there is a conscious personal life after death. It colors their preaching, it weakens their confidence in the final victory of the truth and Christian ideals. I do not know of such a minister who has the thrill of joy in his work such as he might have. The people feel the weakness though they may not know its cause. It is a wonderful thing for a minister to come down the home-stretch of life with a sustaining confidence that he and his work are in the hands of God, and that in a far or near day, "the kingdoms of this world are become the kingdoms of our Lord, and of his Christ: and he shall reign forever and ever."

Not how much of my money will I give to God, but how much I will us for myself?

* * *

Stewardship puts the Golden Rule in business in place of the rule of gold.

* * *

When a man becomes rich, God gains a partner or the man loses his soul.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, the associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WILL WE LEARN?

Do we really wish the Church, of which we are a part, to grow; to win souls from sin; to do its part, with other churches, in building up the Kingdom of our Lord on earth? If so, we must pay the price. We must learn that it is not by sight, but by faith the victory is won. "This is the victory that overcometh the world, even our Faith."

Because Missions are of faith, our Lord's challenge to our faith, we falter, we are indifferent, unconcerned. Is there any wonder that, with all our holy and heavenly "principles," we, as a Church, do not grow, while other Churches about us are growing, are increasing in membership and in giving, even in a time of depression. Just take three and look, if you will, at what each of the three put first in their preaching, practice and giving.

In 1934, the Baptists of North Carolina distributed their gifts for Kingdom service as follows:

To Missions, $164,033.72 (of which $84,250.30 went to Foreign, and $79,783.42 to Home Missions); to Christian Education, $91,333.23; to Orphanage, $112,172.85.

Lest year the Presbyterians in North Carolina gave:

To Missions, $240,627.00 (of which $133,056.00 went to Foreign and $117,571.00 to Home Missions); to Christian Education, $34,012; to Orphanage Home, $72,944.00.

The Methodist-Episcopal Church in North Carolina gave last year:

To Missions, $296,711.66 (of which only $27,092.04 was used for Missions within the State, all the remainder to Missions without the State and in the Foreign field. And their Woman's Missionary Society raised $179,573.00 of their missionary money); to Christian Education, $61,834.89; to Orphanages, $88,626.00.

The figures for these three denominations in Virginia tell the same story, namely, Missions first, as follows:

The Baptists of Virginia gave:
To Missions, $220,464.00 (of which $143,837.00 was for Foreign, and $76,627.00 for Home Missions); Christian Education, $39,751.00; to Orphanage, $43,993.00.

The Methodist-Episcopals of Virginia gave:
To Missions, $198,428.00 (of which $39,182 was for Home and the remainder for Foreign Missions); to Christian Education, $30,604.00; to Orphanage, $41,769.00.

The Presbyterians of Virginia gave last year:
To Missions, Foreign, $102,074.00, and Home, $51,440.00; to Christian Education (and Ministerial Relief), $26,590.00; to Orphanage, $18,734.00.

The significance of these figures is that in each instance, with these growing, giving churches, Missions come first always and moreover, Foreign Missions takes precedence over Home Missions in their giving.

Now, consult, if you will, the figures of your own church and you will see that it is not putting missions first, but second, or third, or fourth maybe.

Brethren and beloved, God in His wisdom never has allowed a non-missionary church to grow and glow, and it is not to be assumed that He ever will. Until we put the salvation of souls above bodily pride or comfort, we must and will, as a Church, go along at snail's pace, if at all. May our God open our eyes and help us.

J. O. A.

PREACH THE GOSPEL.

We hear a great deal today about preaching the gospel. There is a demand on the part of many of our interested laymen of our ministers that they preach the gospel. This demand has been rather insistent for the past years. I am in sympathy with it. When a worshipper takes the time to go to church, he should find a spirit and an atmosphere that will assist him in his worship, that will fire his own soul and add to the fervent spirit of worship that has already kindled his inward longings. When he comes in search of God and of things spiritual, he has a right to expect that his minister shall give him a new understanding of things spiritual and open up for him new avenues of approach to God.

The gospel, however, is not always soothing nor is it always healing. For those who do their duty—their full duty—it is commendation and peace. For those who fail to do their whole duty, it is condemnation and disturbance. When a careless and neglectful church member demands the gospel to be preached, he is demanding what he needs but seldom what he wants. If those who demand of their ministers the full gospel in their preaching would preach the gospel by their living, the Kingdom would come more rapidly. There is just one thing better than preaching the gospel, and that one thing is living it, manifesting always the spirit of Christ toward men and the world and the interest of Christ in saving the world. The gospel demands of everyone sacrifice, the crucifixion of the flesh, together with the lust thereof, and the giving of things material as an expression of one's love and gratitude and for the purpose of the coming of the Kingdom of Righteousness in the hearts of men the whole world over. The gospel is not local. It is universal. A Christian cannot be local in his interest and not at the same time universal in his love and generous in his gifts. The day has come when the membership of our church should count its blessings and make its contributions accordingly.

The Mission Board of our Convention is in great need of money. Our Mission Board has rendered a significant and marvelously helpful service. Many of the principal churches, now self-supporting, have been assisted by the Board. In its vision and aggressiveness for the Kingdom, it has encouraged the enlarging of programs for the local churches and the planting of new churches in important centers. These different points are looking to the Mission Board for financial relief. Debts are to be paid, local bills are to be met, ministers, who in reality are missionaries partly employed by the Board, are looking to it for salaries. The Mission Board as such does not have money. It has a vision, information, and a love. It has brought that vision, that information, and that love to the local church and is now waiting for that church to respond with its gifts that the great work undertaken by our denomination at different points may continue. During Dr. Atkinson's absence, I happen to know something about these appeals. I would like to lay this matter anew and afresh on the heart of every member of every church in our Convention. A contribution from every member through the local church to the Board now would meet many needs and satisfy many demands, the smaller of which is by no means within the individual who should give.

If we are to practice the gospel, we cannot withhold our gifts in the light of the immediate needs of the Kingdom of which we are a part. Easter will soon be here, when we will be reminded anew of God's personal sacrifice that we, through Him, might have access to the riches that faileth never. Let us make sure that we do not deny ourselves of things spiritual by keeping for ourselves things material.

L. E. S.

A VERY PERSONAL LETTER.

(This interesting letter comes from one, not a missionary, who, as a business man, lived in Africa several years.—J. O. A.)

Well, I believe you're feeling much better. Why? Well, your thermometer, in my opinion, is THE SUN, and I see by the SUN that you're putting aside trees, and getting back to Missions. That's a favorable sign, and although I wouldn't like to see you forego work for Nature, which is natural with you, the happy combination, it seems to me, is nature and the natural, or beauty and work. You'll probably reply that besides beauty in Nature, there is also beauty in your work. Quite right, too, unless discouragement at times eats away the beauty, or super-industry destroys it. But again, discouragement only plagues the worker when super-industry fails to bring forth anticipated results.

Missions are especially vulnerable to much discouragement, and it takes a stout-hearted man not only to stay on the firing line, but also to produce "the ammunition." I was quite friendly with one on the firing line, down in Africa,—a Rev. F. T. ———, and I know something, too, in a lesser way of the effort required to produce "the ammunition"—the wherewith to supply those in the firing line, that they may stay there and fire.

Folks at home have only the least conception of the courage that is required to spread the gospel of either religion or civilization, or I might also add of commerce, in a land that looks upon progress with suspicion, in a climate that feasts upon bodily energy with a rapacious appetite, and in a corner of the world where friends are but occasional, where one's own kind are few, and where the comforts of life are infrequent luxuries.

And yet the world would be in a sad state today had it not been for the missionary, for there would be no Christianity as we know it, and likely none at all. For Christianity only lives and thrives by being missionary.

If folks could but realize that point alone, it seems to me that work of providing for those afield would indeed become a work of beauty. And, if in addition, they could understand that few, if any, missionary fields can, because of their very nature, provide for the bodily needs of the missionary, much less account for the necessary requirements for the promulgation of any doctrine, be it religious or commercial, work like yours, would not only be a thing of beauty, but an added source of happiness.

Rev. F. T. ——— was a very happy man, happy in the gratitude of the many natives to whom he had brought the eternal comfort of religion,—discouraged many times by the lack of funds which would have enabled him to have expanded his work—but never so discouraged, no matter how serious it seemed, that criticism was voiced against those upon whom his work depended. That is, I never heard any such criticism from him, although he did sometimes unburden himself of his troubles. Faith in God was his great asset, and many times talking with him or thinking of him, helped me over some rough places.

And were the faith and charity back home just partly as strong as that of the Rev. F. T. ———, with less eagerness to criticize and more eagerness to forego some of the little pleasures that would be unattainable luxuries afield, your work would be a joy indeed, instead of a burden that is breaking your body, if not your heart.

Am glad you can for a season at least detach yourself from the burden that bends, and blend yourself with the trees that our Creator seems to have given for our comfort, our happiness and our healing.

Yours,
W. E.

SUNSHINE PARLOR.

Florida Sanatarium, Orlando, Fla.,
March 23, 1935.

Our Mission Secretary, out of the kindness of his heart, brought me here November 16th. He had to return immediately as Conferences were still on. I have remained here these four months and more, trying and trusting to regain my former strength and health.

So I was here when our editor returned in January and his physician, after examination, ordered him to bed and he began his "Adventure in Idleness." I, too, saw the moss-draped oak he looked upon and wrote to the Sun about. I also looked later upon his "Eucalyptus Tree" and with him saw it dance so gracefully when the breezes blew. And, yes, beside our cottage door, which we have since named "Sunshine Parlor," we looked together much at the gnarled, hunch-back, plum tree until it veiled itself in white and then green. And the fifty or more pines and palms on the lawn in front of our "Sunshine Parlor" moved me with strength and courage as they did our editor, and so I could enjoy, from experience and observation, all that our editor has told his readers about the trees he has seen and so well described.

But he did not tell what was deepest in his heart. I guess he couldn't tell this, nor can I tell it for him, but there was and is one scene I wish I could picture for Sun readers that our good editor has not written for us. He was lying on his back on the porch, pad and pen in hand. He was gazing, looking intently out on the panorama of trees, but he was not writing. I looked closely, but he was gazing with not a movement of hand or muscle. And then he turned to me and said, "Rowland, do you reckon our preachers and people understand the meaning, measure and method of our mission period? Oh, if they just could or would!" And then I made a discovery. Our editor was looking at the trees, but he was not seeing them. He was looking at our churches, our pastors, our people, and trying to get a vision of them, of their duty and privilege, and wondering if they, too, were looking beyond and above the trees, and seeing the power of our God there and His willingness to save the souls of men and women from sin. Yes, our editor has been telling us on paper about trees, but this was only the outward expression of his yearning and longing that we see with him beyond the trees and behold the beauty of Him Who made the trees. And beholding that Beauty, our Mission Secretary longs that we who read of the trees may also see beyond, and share that vision with souls in need. I have come to see in these three months we have been together that the condition of our Mission Secretary is that of the Psalmist who wrote, "The zeal of thy house hath eaten me up, and the reproaches of them that reproach thee have fallen upon me." Here, indeed, is one whose very soul is consumed with a passion for missions, a zeal for the house of God, that all who are in sin everywhere, in the home fields and in the foreign, may come and dwell in that house and serve the Lord. His body is now worn to weakness because its strength has been eaten up in service for the Lord, that our holy Gospel may be proclaimed.

I cannot myself be in my pulpit now to lift my voice in behalf of the great burden and blessing of the Church, that of missions in this, our Mission Period, but I am at my own risk sending out this appeal through the Sun to all who may read and to our pastors in particular, that as a church we now show that we really have a care for something more than food and clothing and shelter; that the burden of the Church, our burden, is to give spiritual food to a hungry world. We are enjoined to walk by faith and not by sight, and because of faith in our Lord's command, we should look beyond that which we can see with our eyes. Is it fair, my brethren of the ministry, to allow our Secretary to burn out his life in appealing to us to do that which we know is our duty and privilege? Shall we let our cold indifference and neglect break this man's heart, as it has already broken his body. But my appeal is not in honor of or to save our Mission Secretary, but to honor our Lord whose heart broke on Calvary for a world steeped in sin. "My heart's desire and prayer to God for Israel is that they might be saved." My failings are such in making this heart appeal to my brethren in the ministry that I know nothing more appropriate to say than to repeat with Paul, "I charge you by the Lord that this epistle be read unto all the holy brethren." (I Thess. 5:27.)

C. H. Rowand.

THE SOUTHEAST CONVENTION.

Raleigh, N. C., April 30th, May 1st-2nd.

The Program Committee, of which Rev. F. C. Lester is Chairman, will be ready to make announcements within a very short time. The program will be sent to all our ministers and churches in the Southeast.

Two of our prominent ministers have written recently as to some of the needs which face us as ministers and churches. Dr. N. G. Newman from Holland, Va., writes this pregnant sentence: "The greatest need is more ministers of ability, adequate culture and sacrificing spirit. We need a more vital message from the pulpit. We need more who are able and willing to stand against the enemies of truth and righteousness and pay the price, therefor." What a tremendous truth Dr. Newman has put into this sentence. The time has gone by when a minister's word regarding the Bible or any other truth is accepted merely because he happens to be a minister. We, as ministers must be willing to face the truth. We do need more truth in our churches, a deeper sacrificing spirit. And Dr. Newman answers all the questions in very much the same vein, evidencing a fine Christian spirit. His closing sentence is important: "The demonstration of the Christian spirit is our need." The Church can never carry out any program until it has more of the spirit of Christ than it now has.

And a similar letter comes from Rev. Dr. Jno. Britton Clark, the minister of our church at Tryon, N. C. There are two sentences in this letter which are important. He speaks of the financial support of the Church which, as all of us know, is at a very low ebb. And then he says: "People feel that the Church has nothing real, practical, vital for their needs." Are the indifferent people who are in the majority of our churches right in their judgment? Is our failure to secure financial help due largely to the fact that our preaching and our ministers do not touch the vital needs of human beings in these days?

And then there is another suggestion in Dr. Clark's letter that is worthy of consideration. He speaks of emphasis upon the spiritual riches of the of the Gospel, and less emphasis upon imaginative, far-fetched topics that do not grip the souls of men and women. Do we not need as ministers and churches a larger grasp of the Christian message?

And then there is another letter from Rev. H. B. Maubrey of the Union Church, Demorest, Ga. His letter has this significant sentence: "With all its deficiencies, I often feel that the Church of today has ideals so high that the average man can not make connection with his life. The average man the world over is down as to religion and morality. He is leaving the Church because it looks too visionary about liquor, war, politics, etc." And yet in closing his letter he says: "We ought to tactfully promote the Council for Social Action of the Congregational-Christian Churches."

These letters indicate that our ministers are coming to Raleigh with some definite convictions. Another very interesting fact has arisen in connection with the Southeastern Convention. There is the possibility of a large group of Methodist ministers participating with us in one of our sessions. Plans for this are being worked out.

J. Edward Kirbye.

ANOTHER STRANGE REACTION.

Yet not so strange! The Church (Congregational) at Hermosillo, Mexico, was taken over by the Government as a social center. Instead of crushing their spirit this seems to spur the workers on to new endeavor. At Matzatlan where the clergy are put on a quota a progressive program of social action serving the community has been pushed. For services the churches join together with the Baptists whose pastor has a permit to officiate. The English Forum and the International Club, both of deep interest to Mr. Neff, are lively and growing concerns. Professional and business men, both Catholic and Protestant, discuss questions of general interest in a new Spanish speaking group. "Far from being a time to give up and retire from the field, says Mr. Neff, "this would seem one of those crises which challenge the reality and resources of our Christian religion."

CONTRIBUTIONS

SUFFOLK LETTER.

Dr. John G. Truitt, Pastor of the Suffolk Christian Church, has a class of about forty boys and girls, which meets on Friday afternoon at 3:30 o'clock. This class will continue for five weeks, closing with Easter, and will consider the following topics during the period: "Realizing God," "Knowing Jesus," "Becoming a Christian," "Joining the Church," and "Living a Christian Life." This course is intended for boys and girls who are not church members, and is given to teach the fundamental steps in becoming a Christian.

There are great possibilities in this type of teaching. Such a method prepares the way for the evangelistic meetings to be held later in the spring. Young people should be carefully taught the essential doctrines of the Christian faith. For Christianity must rest upon truth and experience. When Jesus said, "Ye must be born again," he included the head as well as the heart of mankind. Being born is more than expression through an intelligent approach to its power and possibilities. The spiritual life is no exception to this principle. For love implies more than an experience; it touches and motivates life through sunshine and shadow, sickness and health, joy and sorrow.

The church has, in its history, passed through many periods of changing methods and emphasis. In the early days of the Christian denomination there was a revolt against ritualistic forms and creedal expressions of faith. Naturally this affected the content of sermons as well as the subject matter of the Sunday school. The old church catechism for the young people was discarded. It was considered too formal and dogmatic in its teachings. Under the old regime the ability and willingness to pass a satisfactory examination on the church catechism was an evidence of one's preparation for church membership. And this was a standard, in many churches, by which young people were admitted into the church. In the final stage it appeared to make Christianity a matter of intellectual definitions of faith.

The emphasis of Christian experience developed a movement which has profoundly influenced the attitude of teachers and preachers. Revival meetings replaced the study of the catechism. Many people have been brought into the church without any previous preparation. It is much easier to touch the heart than to teach the head. Consequently the object of the revival sermon was to stir the emotions and win a decision for Christ. The sincerity of this decision was evidenced by the tears of the penitent. For tears are an unmistakable evidence of experience. Of course this represents the extreme development of this movement. Out of this came many great revivals of religion.

Human nature must change its point of emphasis. Like the tide, life ebbs and flows, in its movement and expression. Thought and experience must find new worlds to exploit and conquer. In the task of winning souls, the church will do well to study the methods of Jesus Christ. Out of these methods Jesus built a program and outlined a course for his followers. This program of the Master has four objectives: 1. Go; 2. Preach the Gospel; 3. Winning disciples (pupils); 4. Teaching. And the church will be more effective in winning souls and more efficient in building up Christian character, when it returns to the method of Jesus. Christianity provides for an intelligent approach to divine truth. This gives direction to the love of the heart and enriches human experience.

The Pastor's Class gives an opportunity for study, without undue coercion. Sunday school teachers could use this method to prepare the minds of unsaved pupils for hearing the evangelistic message in the revival meetings. Why not use this method before the annual revival meeting?

I. W. Johnson.

DEFERRED SUPPORT.

It is not necessary, I think, to remind any individual or group of individuals of the needs of Elon College or of the responsibility of those who own the college to support it. The Southern Convention owns Elon College. It is definitely the property of that body, and as such it belongs to me and to every member of the church. Its needs become our needs. Recognizing our responsibilities to support the college should provoke immediate interest. The Convention has authorized certain amounts to be apportioned to and raised by the local church. The minister, officials, and members of the local church have definite responsibility, and it should be for them a privilege.

Recently, I received a letter from an interested minister, stating that "We have lifted an offering, which was not a very healthy one. We want to do our part. We will lay emphasis on the fifth Sunday offering for the college and then we expect to concentrate on conference apportionments," intimating that by far the larger part of this church's uspport for the college need not be expected before next fall.

It may be that many local churches have the same idea. Now, Brother Pastor and Sister Churches, will you not sit down and think for a moment? If you will, you will discover that this is simply deferring means to meet an immediate need beyond the possibility of assistance. That is to say, it withholds the support of the college now and defers it beyond the present scholastic year. The grass always grows green in the spring, but it sometimes happens that the cow can't live until spring. Of what value is the green grass? For the college to continue with honor and freedom, it needs support now—this scholastic year. And, may I make this one other appeal to those who we love and who we hope love us to please do something for the support of your college now? It will not impoverish you or your people to make an offering, but it will greatly enrich us and in turn bring to you and your people a blessing. May we hear from you?

L. E. Smith.

DR. J. O. ATKINSON'S QUESTION.

In the question propounded by Dr. J. O. Atkinson several weeks ago attention was called to the failure of our churches to grow in missionary support. And Doctor Atkinson is asking why this is.

A study of our Annuals reveals Doctor Atkinson is in possession of the facts, and it also reveals why the good Doctor is so tremendously concerned about the situation. One not conversant with the facts can go on in a sort of sweet complacency, convinced "God is in His heaven and all's right with the world." But a study of the statistics reveals that while God is in His heaven, all is not right with the missionary giving of our Southern Christian Convention, and more especially of certain of its constituent conferences.

Doctor Atkinson, by inference, raises the question as to whether God will bless a church that does not make some commensurable effort at carrying out the great commission of His Son. And, of course, Dr. Atkinson does not think God will. And the writer agrees with Doctor Atkinson.

Here is a quotation from a letter written by a good brother of the Western North Carolina Conference. "Many of our ministers seem to carry a great burden to preach the Gospel . . . but judging from Conference reports and personal observation, I do not see that we are making much progress in building up Christ's Kingdom." This is but one of several letters received by me about the work of the conference and all of them include statements similar to the above quotation. And, besides the letters, I have had quite a number of the laity and several of the ministers to speak to me concerning the situation. What is the trouble? I am wondering if Doctor Atkinson is not right?

Missionary support, of course, has to be judged in terms of dollars and cents. There may be those who will insist spiritual matters and money must not be mixed. But they are mixed. On the whole, people will give their money to and spend their money for the things in which they are interested. On this basis, and I think it sound, our people are not much interested in the establishment of the Kingdom of God on earth.

In the *Christian Annual* for 1933, which gives the reports and records of the conferences for 1932, you will find on pages 64 and 65 the statistics for the Western North Carolina Conference. I am selecting for this study this conference because it is my conference. The membership of the conference is given as 3,969 and the total amount of monies raised for all purposes as $16,526.97. But the 681 members of the First Christian Church of Burlington gave $10,488.18 of this total, so we will eliminate the Burlington Church from our study. This means then that 3,288 members of the Western Conference gave a total for the whole work of the Church of $6,038.81, or $1.85 per capita for the year.

For missions the Western North Carolina Conference, exclusive of the Burlington Church, gave $487.55, or 15c per capita per year. For all missionary and benevolent purposes, these churches gave $1,962.91, or 60c per capita for the year.

It might be interesting to note the per capita giving for all purposes by the different conferences constituting our Southern Christian Convention. For the year 1932, it was as follows: Eastern Virginia, $8.88; North Carolina and Virginia, $5.39; Western North Carolina, $4.16; Valley of Virginia, $3.85; Eastern North Carolina $2.12.

Now the writer contends these figures are not as far removed from prayers and professions as some would like to believe. To me they are a concrete fruitage of the prayers and professions, manifesting in degree something of the depth of these. Jesus said, "If ye love me, keep my commandments." And one of Jesus' commandments was and is, "Go ye into all the world and preach the Gospel to every creature." In the Western North Carolina Conference, then, one measurement of our love for Christ is 15c per capita for a year. Now that is not much love. And God will not bless it.

Perhaps there will be those who will not relish this contribution from my heart and mind, and consequently will not like me for writing it. But here is a tragic situation and whether you like the article or me does not matter much, but whether you are moved to do something about it matters eternally. Evangelism is a part of evangelization and the field of evangelization is the world. For this too, we must have a passion.

I believe the principles of the Congregational Christian Church are very near to the heart of our

Lord. But principles are not enough and unless we have a passion to establish the Kingdom of our Lord on the earth, God will pass us by and bless even those whose principles may not be quite so near to the heart of His Son, but who love Him more. God help us!

JAMES H. LIGHTBOURNE,

FROM REV. E. M. CARTER.

The work in my parish is picking up some as the springtime comes on. At Youngsville, while the congregation is small, the work is very interesting. The Sunday school is good and the Missionary Society is active. We have received six members into the church since conference.

The Sunday school at Fuller's Chapel is much alive; they are having a contest between the Reds and the Blues and began with wonderful results. The congregation is larger every service.

New Hope is having a large Sunday school; about one hundred and sixty in attendance last Sunday. The building is to be painted at an early date; the paint is bought and paid for. It seems there is increased interest in the work as a whole.

Good Hope, one of the oldest churches in the section is one of the congregations that has held up in attendance through most all the depression. They have a large Sunday school and interest is good, generally.

Pope's Chapel, originally a Methodist church is keeping step to the work. A fine congregation, and always thoughtful of the pastor. They have recently done some repairing on the interior of the building. The Sunday school is taking on new life under the leadership of Brother Numer Suitt.

Mt. Auburn is looking to better days, having a desire for all the departments of the convention work. The congregation is increasing at every service. The Sunday school is very interesting, manned with a corps of fine teachers. This is our first year at this place and we are hoping for great success.

E. M. CARTER.

FIFTH SUNDAY OFFERINGS.

The last day of this month is Sunday, the fifth Sunday. For years, the Southern Convention has been appealing to the Sunday schools of the Convention to make a generous offering to the college on fifth Sundays. A number of our schools have responded to this appeal and their offerings have been of great assistance. The needs of the colleges have never been greater than now. The monthly bills, monthly salaries for this month—the month of March—must be met; but they cannot be met, my dear friends, without help from you. If you knew what your contributions would mean without the least hesitancy you would rejoice in making a liberal offering next Sunday for the college. Brother Pastor, will you bring this matter before your school? Brother Superintendent, will you make the appeal? Please be reminded that whatever you give will not only help the college but will help you. If your conference has adopted the Convention's larger budget, this offering will be credited on your conference apportionments. Your offerings will also be reported through the columns of the CHRISTIAN SUN. Will you not receive the offering on Sunday, put the same in the mail on Monday morning that we may have it by Tuesday? We will be looking for your offering.

L. E. SMITH.

Every day begins with new life, new opportunities, and new obligations. May we begin the new day with a new hope, a new trust, and a new faith; a new hold upon God!

A Story for the Children

THE TRIP TO WASHINGTON.

Three girls were sitting on the piazza talking of their expected trip to Washington. The graduating class at High School had long planned this excursion and had all worked hard to earn the money. Two of the girls, Joan and Betty, were excitedly telling of the special things each wished to see and do, but Mary sat quietly listening. At last Betty said, "What's the matter with you, Mary? You haven't said a word for ages."

"I don't think I can go, girls!"

"Why not?" asked Betty.

"You've been earning and saving all the year and you have enough money for the trip," said Joan in surprise.

"It isn't that," answered Mary, "John is sick and I know Mother can never manage without me. Baby is good but needs lots of attention. With John sick I'm needed at home"—Mary almost choked as she finished.

None of the three noticed Mary's sister, Barbara, sitting on the step below them. The twelve-year-old girl almost worshipped her older sister. She listened awhile longer, then slipped around to the back of the house and thus upstairs to where here mother was at work. She was troubled by what she had heard.

"Oh, Mother!" she exclaimed, "is it true that Mary can't go with the rest to Washington?"

"I don't see how she can dear. I hate to have her give it up, but what can I do?"

"She's looked forward to it all the past winter, Mother. She must go!"

"I feel as badly about it as you do, dear!" answered her mother.

"I can't bear it to have her stay home. If I do Baby's wash each day and take care of him, take him to ride if he's fussy and do all the dishes, couldn't we manage? I can help get the meals, too. Please, Mother, tell her to go. I'm sure we can get along."

"You dear, unselfish child!" exclaimed her mother. "If you are willing to do so much in

(Continued on page 14.)

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10 Mercy and truth gether; righteousness kissed *each other.*

11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [24]Jĕ-hoi′-ă-chin *was* years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

AN OPEN LETTER.

To our Sunday Schools:

You are not likely to get a personal thrill, or even a passing and perishing joy out of your giving to Missions. Our Saviour did not give His great command, nor is He building His church for your joy. No, if we are giving for the joy of it, we will not give to Missions which is a work of faith, not in ourselves, or for ourselves, but in our Lord and for His glory. He came into this world as a man of sorrow and acquainted with grief and then gave Himself upon the Cross, not for the joy of it, but through the shame and sorrow and agony of it, that He might obey the will of the Father and through that obedience He might save a world from sin. He has given His supreme command to us. Here it is: "Go ye into all the world and preach the gospel to the whole creation." (Mark 16:15.)

It is this Gospel that makes your Sunday school possible, sponsors it, carries it on, and it is this Gospel with its message of salvation to a world in sin that you are preaching through your gifts to Missions.

No, your missionaries have not gone out to remote places, away from home, comforts and loved ones for the joy of it to themselves, but that there "may be joy in Heaven over one sinner that repenteth." And our home missionaries, working in the hard, small places, and on meager salaries are not seeking their joy, but the joy of their Lord, that they may rejoice, not in themselves, nor over their deeds, "but in their Lord and over His power." Rejoice in the Lord, for He will bring it to pass.

Thus our giving to Missions is not for the joy of the giver, nor the glory of any human being, but for the joy of our Lord and for His glory.

Shall we not in this springtime of the year, when life is bursting forth in renewed vigor and glory, give our hearts, and our gifts, to Him, so that we may realize the promise of the prophet, "The joy of the Lord is your strength."

J. O. A.

THE OFFERING FOR MISSIONS.

March, April and May have been designated as Mission months by the Southern Christian Convention. Many churches take the Mission offering at Easter.

In the absence of Dr. J. O. Atkinson, Secretary of the Mission Board, I urge pastors, churches, and individuals to make a special effort to increase the Mission offering from the churches. There are many demands on the board and the needs of both the home and foreign field are great.

J. E. WEST,
Chairman of the Mission Board.

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 23, 1935.

Sunday Schools.

Youngsville, N. C. ....$	2.00	
Liberty (Vance), Henderson, N. C.	5.27	
Leaksville, Luray, Va.	2.49	
Pleasant Cross, Asheboro, N. C..	1.00	
Cary, N. C.	.87	
Berea (Nans.), Driver, Va.	4.15	
Burlington, N. C.	21.92	
Waverly, Va.	9.20	
Oak Level, Youngsville, N. C. ...	1.00	
New Lebanon, Elberon, Va.	3.00	
Biscoe, N. C.	1.25	
Wake Chapel, Fuquay Springs, N. C.	4.85	
Liberty, N. C.	1.64	
Happy Home, Ruffin, N. C.	3.41	
Flint Hill, Biscoe, N. C	.40	
Pleasant Ridge, Guilford College, N. C.	1.25	
South Norfolk, Va.	4.58	
		68.28

Individuals and Churches.

Bethel, New Hill, N. C.	1.80
Total for week ending March 23, 1935 .$	70.08
Previously acknowledged	7,402.43
Total since Sept. 1, 1934 ....$	7,472.51

J. O. ATKINSON, *Sec'y.*

CAROLINA SPRING MISSION RALLIES.

The Missionary Societies of the North Carolina Congregational-Christian Conference are planning to send representatives to their respective District Rallies which convene very soon. The general program, which with certain alterations to meet peculiar local situations, will be used at all the rallies, follows:

PROGRAM.

THEME: "COME."

Morning Session.

Call to Order—10:30 A. M.
Hymn—"Come, Thou Almighty King."
Invocation.
Roll Call of Societies and Reports.
Recognition of ministers and visitors.
Superintendent's Message.
Appointment of Committees.
Announcements.
Special Music.
Address—"Our Social Situation."
Worship—"Come, Walk With Me."—Matt. 14:26-31.
Offering.
Adjourn for lunch.

Afternoon Session.

Call to Order—1:30 P. M.
Hymn—"Jesus Calls Us O'er the Tumult."
Prayer.
Special Music.
Address—"Our Field and Its Challenge."
Round Table Discussion.
Report of Committees.
Miscellaneous Business.
Report of Secretary.
Adjournment.

The schedule of Districts, the District Leaders, the place of meetings together with the date of meetings follow:

DISTRICT RALLIES.

Durham-Wake District—Mrs. J. L. Harward, Supt., Raleigh, Tuesday, April 2nd.
Vance-Warren District—Miss Margaret Alston, Supt., Liberty, Wednesday, April 3rd.
Randolph District—Mrs. Hugh York, Supt., Ramseur, Thursday, April 4th.
Chathac-Lee-Moore District—Mrs. R. L. Ross, Supt., Grace Chapel, Friday, April 5th.
Alamance District—Mrs. C. C. Fonville, Supt., Union Ridge, Tuesday, April 9th.
Guilford District—Mrs. J. R. Foster, Supt., Pleasant Ridge, Wednesday, April 10th.
Halifax District—Mrs. C. E. Newman, Supt., Lebanon, Semora, N. C., Thursday, April 11th.

Those who have consented to address the Rallies on the subject of "Our Social Situation," are Dr. James H. Lightbourne of Burlington, N. C.; Dr. Rexford Raymond of Southern Pines, N. C.; Dr. Stanley C. Harrell of Durham, N. C.

Those presenting "Our Field and Its Challenge," are Rev. C. E. Newman, of Virgilina, Va.; Miss Ruth Johnson of Fuquay Springs, N. C.; Rev. R. Franklin Brown of Sanford, N. C.; Mrs. W. T. Scott of Winston-Salem, N. C.

Those who have been requested to conduct the worship period "Come, Walk With Me," are: Mrs. C. M. Cannon of Elon College, N. C.; Rev. T. E. White of Sanford, N. C.; Mrs. Grace Stewart of Greensboro, N. C., and Mrs. Stanley C. Harrell of Durham, N. C.

The District Leaders, the hostess societies, those invited to participate in any capacity have cooperated in the preparation for the days with a fine spirit. Let us all prepare our minds and hearts for a real rally of Missionary zeal. It is earnestly hoped that every church will be represented at one of the rallies and that every person present will be inspired to renewed Missionary activity.

A. B. H.

EASTERN VIRGINIA WOMAN'S MISSIONARY CONFERENCE.

The fifteenth Annual Session of the District Meetings of the Eastern Virginia Woman's Missionary Conference will meet on April 2nd, 3rd, and 4th, 1935.

On April 2nd, the conference will meet at Rosemont Church, Mrs. H. S. Hardcastle, Supt.; on April 3rd, at Berea, Nansemond Church, Mrs. B. D. Jones, Supt.; and on April 4th, at Burton's Grove Church, Mrs. E. T. Atkinson, Supt.

The program for these meetings will be as follows:

THEME: "TODAY'S NEEDS."

Morning Session.

Call to order at 10:00 o'clock.
Song.
Worship Service, "Our Spiritual Goals."
Recognition Service.
Superintendent's Message, "Situations and Problems."
Sketch Building, a Program for Today's Needs.
Appointment of Committees.
Announcements.
Offering.
Special Music.
Noonday Message.
Adjournment.

Afternoon Session.

Call to order at 2 o'clock.
Hymn.
Invocation.
Changing Ideals for Christian Women, Rev. F. C. Lester.
Panel Discussion.
Report of Committees.
Miscellaneous Business.
Minutes.
Closing with Meditation Period.

ROSEMONT MISSIONARY SOCIETY.

The Woman's Home and Foreign Missionary Society of the Rosemont Christian Church held its annual luncheon and mite box opening service in the assembly room of the Church, March 20, 1935, at one o'clock. The ladies furnished a most delicious lunch and served it to the great satisfaction of all present.

Mrs. O. S. Mills presided in her usual delightful manner. Mrs. J. F. Morgan gave thanks for the bountiful provision for the body. Rev. and Mrs. H. S. Hardcastle were honor guests at the meeting. Mrs. Hardcastle brought greetings as Superintendent of the Norfolk District, and Mr. Hardcastle delivered a most pleasing and helpful after dinner message. Rev. J. F. Morgan sang "Mother Macree" in special honor of the wonderful mothers in the Society.

Mrs. O. S. Mills read a historic paper, showing that the Society at Rosemont was one of the first, if not the first, Woman's Home and Foreign Missionary Societies organized within the Southern Convention.

The offering in dues and mite boxes amounted to $30.00. The meeting was one of the very best the society has held and the interest in the great cause of missions is by no means dead in the Society of Rosemont Church. Plans are now being pushed to make the Easter offering for missions as large as possible.

STEWARDSHIP QUESTIONS FOR YOUR CONSIDERATION.

1. What are the teachings of Jesus on material possessions and wealth?
2. Why is it said that "The economic is the most difficult area in which to be a Christian?"
3. Is it a principle of Jesus that the service of the common good must take precedence in our lives over the seeking of private gain?
4. Are the teachings of Jesus to be taken seriously by the privileged classes, the leaders of labor, the employers of labor, as they relate to the cooperative spirit?
5. How do the ways we actually do things to get money, and the ways we actually use it compare with the ethical intent of our lives?
6. Can industry operate on the basis of goodwill, cooperation and the enhancement of human values?
7. Why does our Moderator, Dr. Jay T. Stocking, write "Immortal Money"?
8. Do the teachings of Jesus and the spirit of His life actually furnish the fundamental principles in money matters for our personal living and for the reconstruction for our society?
9. How important is this matter of Christian Stewardship? Can we Christianize the idea of property in business, industry and in personal living?
10. Have you read Paulsen's book, "It Is to Share"? It is worth far more than the fifty cents you will pay the Christian Publishing Association, Dayton, Ohio or Pilgrim Press, Boston, Mass., for it.

The above are a few of the stimulating stewardship questions in the Syllabus on "The Christian Acquisition and Use of Money."

WARREN H. DENISON.

MISSION QUOTA FOR THE CHURCHES.

Eastern North Carolina Conference:

Amelia	$ 19.20
Antioch	31.20
Auburn	36.80
Bethel	19.20
Bethlehem	14.40
Beulah	16.96
Caroleigh	9.60
Cary	11.52
Catawba Springs	43.20
Chapel Hill	28.80
Christian Light	31.20
Christian Chapel	38.40
Clayton	24.00
Damascus	31.20
Ebenezer	28.80
Good Hope	23.68
Fuller's Chapel	28.80
Hayes Chapel	14.40
Henderson	48.00
Lebanon	14.40
Lee Chapel	14.40
Liberty	119.52
Martha Chapel	14.40
Mebane	11.68
Morrisville	7.20
Moore Union	20.40
Mt. Auburn	48.00
Mt. Carmel	24.00
Mt. Gilead	36.00
Mt. Hermon	14.40
New Elam	60.00
New Hill	11.68
New Hope	40.80
Oak Level	36.00
O'Kelly's Chapel	19.20
Piney Plains	36.00
Pleasant Hill	19.20
Pleasant Union	40.80
Plymouth	19.20
Pope's Chapel	28.80
Raleigh	59.52
Sanford	43.20
Shallow Well	52.80
Six Forks	24.00
Turner's Chapel	19.20
Wake Chapel	76.80
Wentworth	24.00
Youngsville	16.96
Total	$1,451.92

Western North Carolina Conference:

Addor	$
Antioch (C)	17.37
Antioch (R)	14.66
Bennett	23.73
Big Oak	23.79
Biscoe	30.66
Browns Chapel	13.93
Burlington	903.66
Ether	23.00
Flint Hill	
Glendon	84.03
Grace's Chapel	34.33
Graham	40.00
Graham Prov. Mem.	53.87
Hanks Chapel	51.82
High Point	30.95
Liberty	27.83
Mt. Pleasant	22.16
New Center	13.84
Needham's Grove	
Parks Cross Roads	59.33
Patterson's Grove	8.28
Pleasant Cross	31.83
Pleasant Grove	43.60
Pleasant Hill	76.40
Pleasant Ridge	66.67
Pleasant Union	15.60
Poplar Branch	
Ramseur	52.39
Randleman	37.33
Seagrove	50.00
Shady Grove	10.00
Shiloh	42.93
Smithwood	37.45
Spoon's Chapel	13.83
Union Grove	35.00
Zion	44.67
Total	$2,034.94

North Carolina and Virginia Conference:

Apples Chapel	70.40
Belews Creek	22.40
Berea	54.40
Bethel	57.60
Bethlehem	70.40
Carolina	16.00
Concord	32.00
Danville	70.40
Durham	368.00
Elk Spur	9.60
Elon College	256.00
Greensboro	320.00
Greensboro, Palm St.	70.40
Happy Home	54.40
Haw River	70.40
Hebron	38.40
Hines Chapel	70.40
Hopedale	19.20
Howard's Chapel	19.20
Ingram	70.40
Kellams Grove	19.20
Lebanon	38.40
Liberty	32.00
Longs Chapel	38.40
Lynchburg	38.40
Monticello	32.00
Mt. Bethel	38.40
Mt. Zion	38.40
New Hope	9.60
New Lebanon	44.80
Pleasant Grove	70.40
Pleasant Ridge	38.40
Reidsville	105.60
Rocky Ford	9.60
Salem Chapel	38.40
Salisbury	19.20
Shallow Ford	44.80
Union (N. C.)	54.40
Union (Va.)	70.40
Winston-Salem	19.20
Total	$2,560.00

Eastern Virginia Conference:

Antioch	80.00
Barretts	36.00
Berea, Nansemond	50.00
Berea, Norfolk	70.00
Bethlehem	100.00
Burton's Grove	20.00
Centerville	10.00
Christian Temple	550.00
Cypress Chapel	80.00
Damascus	80.00
Dendron	10.00
Eure	80.00
Elm Avenue	40.00
First, Norfolk	100.00
First, Portsmouth	100.00
First, Richmond	80.00
Franklin	170.00
Holland	170.00
Holy Neck	100.00
Hopewell	10.00
Isle of Wight	20.00
Ivor	10.00
Johnson's Grove	6.00
Liberty Spring	100.00
Mt. Carmel	80.00
Mt. Zion	20.00
Newport News	170.00
New Lebanon	24.00
Ocean View	25.00
Old Zion	100.00
Oak Grove	25.00
Oakland	80.00
Rosemont	140.00
Suffolk	880.00
So. Norfolk	140.00
Spring Hill	24.00
Sarem	10.00
Union, Southampton	40.00
Union, Surry	10.00
Waverly	160.00
Wakefield	40.00
Windsor	70.00
Total	$4,110.00

Virginia Valley Conference:

Antioch	100.00
Bethel	29.75
Bethlehem	80.00
Beulah	
Christian Chapel	
Concord	16.15
Dry Run	46.22
East Liberty	
High Point	
Island Ford	1.66
Joppa	10.77
Leaksville	88.79
Linville	133.33
Mayland	41.55
Mt. Lebanon	32.89
Mt. Olivet (G)	31.43
Mt. Olivet (R)	22.12
New Hope	50.00
Newport	74.86
Palmyra	25.53
St. Peters	19.08
Timber Mountains	4.11
Timber Ridge	102.45
Whistler's Chapel	41.66
Winchester	317.85
Wood's Chapel	33.33
Total	$1,303.53

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor,* 505 S. Main St., Norfolk, Va.

TO SUNDAY SCHOOL SUPERINTENDENTS.

As Springtime brings new life to mother earth, are we bringing new life to our Sunday schools and churches? Children, young people, and adults want to get out from home on these pretty spring days, and now is the time for the Sunday school to do its best work. Attendance can be greatly increased provided the programs are made attractive and urgent invitations are given to those who have been negligent during the winter.

It is a fine thing to check occasionally on all phases of our work. It is easy for the services to become formal even when we think they are informal. New material on springtime growth, newness of life, together with vigorous and happy music can do much toward making the Sunday school programs cheerful and helpful.

Easter is a wonderfully good time to enlist Sunday school people as church members. The crucified Christ and the resurrection appeal strongly to those who seek for life at the full. Superintendents should enlist their teachers as personal workers and try in every reasonable way to get the Sunday school folks to definitely accept Christ and become a part of His Church at Easter. The editor of this page will be delighted to hear of plans which superintendents use and will be glad to pass along this information to others. He will, also, be delighted to have reports on how many Sunday school people unite with our churches on Easter.

I am hoping, also, that you are making plans to send your leading young people to summer training schools. We need to be developing those who will lead our churches in the future. These summer schools are intended to do just that kind of thing, and the superintendent can serve his church in years to come by helping to get young people to a summer conference this year. I sincerely hope that you will do your best.

The Board of Christian Education is always glad to get requests for help. If we can serve you, please write to the chairman of that board, who is also editor of this page.

TO GROW OR NOT TO GROW.

The Good Book says that Christians ought "to grow in grace." It seems to believe in growth for individuals and groups. Science tells us that when a living thing ceases to grow it begin to die.

This is a bit disturbing when applied to our churches, for many of them have long since ceased to grow. A recent study of First Church in Norfolk and the Eastern Virginia Christian Conference indicates that from 1914 to 1925 the conference membership increased, and from that time to the present it has gradually decreased. The local church has followed the same curve with the exception that it increased one year longer than the conference. This church and conference are vary much like many churches and conferences throughout the country.

In my humble opinion the time has now arrived when all our churches should begin to grow again. The world is seriously in need of the message of Christianity. People are eager for a happy and abundant life. This they can get through Christianity. The message of Christ alone can save the world from war and self-destruction. We have waited long enough without making an attacff on the lines of the enemy. Between now and Easter every person who claims to be a Christian should make a definite attempt to win at least one other person to Christ and the Church. It is in this personal work that the Church has its greatest possibility for growth.

THE CHURCH MOVES FORWARD.

The Church moves forward;
Hear the clarion call
Of Christ, who beckons all.
'Neath His banner, onward!

The Church moves forward;
It steeps men in its love,
From the Lord God above.
With Him men march onward!

The Church moves forward;
The spirit of brotherhood,
Conquers the world for good.
Together, go onward!

The Church moves forward;
Like a mighty army;
Faith, hope, love—these shall bring
Peace, as men rush onward!

—*Carl R. Key.*

EASTERN VIRGINIA YOUTH FELLOWSHIP.

The Third Annual Spring Conference of Eastern Virginia Youth Fellowship is scheduled to meet in Suffolk Christian Church, Saturday afternoon and evening, April 6, 1935. The program is as follows:

THEME: *"I Will Show You a Far Better Way."*

2:00—Registration.

2:15—Get-Acquainted-Period conducted by Rev. H. S. Hardcastle.

2:30—Worship Period conducted by Miss Dora Martin.

2:50—Report of Defiance Christian Conference, Miss Edna Fulcher.

3:00—Discussion Groups—"What Can Christian Young People Do to Help Build a New World?"

1. What Can They Do About Peace?—led by Rev. R. L. House and a young person.
2. What Can They Do About Alcohol?—let by Dr. W. M. Jay and a young person.
3. What Can They Do About the Economic Order?—led by Rev. H. S. Hardcastle and Miss Roberta Wright.
4. What Can They Do About Race Relations?—led by Dr. S. Arthur Devan and a young person.
5. What Can They Do About Leisure Time?—led by Rev. R. A. Whitten and a young person.

5:15—Intermission.

4:30—Reports from the discussion groups.
Discussion and adoption.

6:15—Fellowship Supper—Toastmaster, Mr. C. E. Warrington.
A Playlet.

7:30—Worship Period.
Address: Dr. S. Arthur Devan.
Communion Service conducted by Dr. J. G. Truitt.

THE CONSECRATION OF JESUS.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 7, 1935.

(A Consecration Service.)

Scripture, Mat. 3:13-17. John 17:17-19.

Planning this meeting:

Hymns: "We May Not Climb the Heavenly Steeps"; "Lead Kindly Light"; "At Even, Ere the Sun Was Set."

Prayer Hymn: "Dear Lord, and Father of Mankind."

Poems:

What grace, O Lord, and beauty shone
Around Thy steps below;
What patient love was seen in all
Thy life and death of woe.

Forever on Thy burdened heart
A weight of sorrow hung;
Yet no ungentle, murm'ring word
Escaped Thy silent tongue.

Thy foes might hate, despise, revile,
Thy friends unfaithful prove;
Unwearied in forgiveness still,
Thy heart could only love.

Oh, give us hearts to love like Thee!
Like Thee, O Lord, to grieve
Far more for others' sins, than all
The wrongs that we receive.

One with Thyself, may ev'ry eye,
In us, Thy brethren see
The gentleness and grace that spring
From union, Lord, with Thee.

—*Edward Denny,*

"'And having shut the door,' the Master said,—
A simple act indeed.
A world of care and sin are shut outside; ;
Within, Christ and my need.

"The things which my vain ear would understand,
Or what my eyes explore,
Or what would dim the consciousness of Him,
Are shut outside the door.

"Within, is found the quiet hush, the sign,
That He is hov'ring near,
The spirit of expectancy and faith,
And hope devoid of fear.

"'And having shut the door'—a world outside—
Where it should ever be
And Christ the One that hears and answers pray'r,
Is shut inside with me."

—*Rev. John A. Stover.*

Prayer: That God will give us the light of His presence to show us His will.

The consecration of Jesus at its highest point is revealed in the picture, "Christ in Gethsemane," and has a special message for this meeting.

Have members develop the following topics:

1. Jesus Began His Ministry in an Act of Consecration—Baptism. Mark 1:9-11.
2. Jesus Revealed His Devotion to God in Frequent Prayer. Mat. 14:22, 23.
3. Jesus' Consecration Was Proved by His Obedience. John 20:21.
4. Jesus Deepened His Own Spirit of Consecration in Worship. Luke 4:16-21.
5. Jesus "as Submissive to God's Will. Luke 22:42.
6. Consecration Meant Service to Jesus. John 4:34.
7. The Consecration of Jesus. Matt. 3:13-17; John 17:17-19.

Jesus never tried to meet life's situations alone. He always sought the guidance of His Father.

E. F.

EASTERN VIRGINIA S. S. AND C. E. CONVENTION.

The Executive Committee of the Eastern Virginia Sunday Schol and Christian Endeavor Convention met in Suffolk, Monday, March 18th. In addition to the regular committee, Dr. John G. Truitt, Rev. F. C. Lester, and Rev. R. L. House, met with and gave valuable suggestions as to plans for the program for our regular session which meets at Newport News, July 23rd.

The Committee has held previous meetings this

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

REVIEW: LESSONS FROM THE LIFE AND LETTERS OF PETER.

LESSON XIII—MARCH 31, 1935.

GOLDEN TEXT: *"Grow in grace and knowledge of our Lord and Saviour Jesus Christ.*—II Peter 3:18.

LESSON TEXT: I Peter 5:6-11; II Peter 3:14-18.

Jesus was the Great Discoverer. He saw men, not only as they were, but as they might become. And He had the marvelous power to help them to become. As He walked along the shores of the Sea of Galilee that day and called Peter, He said, "I will make you become." And He kept His word. The lessons of the past quarter dealing with the life and letters of Simon Peter show how true that is. Christ discovered unsuspected possibilities in Peter's life, transformed it, and used it in a way that blessed the children of men through all the centuries. "Thou art Simon . . . thou shalt be Peter"—that faith in Peter, and that ability to make Peter believe in himself, that is the heart of the Master's ministry and mission to men.

Humble Yourselves . . . That Ye Might Be Exalted.

There is no place for desire for place and preferment in Christ's disciples. Nor is there any necessity for it. Let every man humbly and faithfully live his Christian life and perform his Christian duty, and in due season God will exalt him. The principle still holds true that he that exalteth himself shall be abased, and he that humbleth himself shall be exalted.

He Careth For You.

These four words contain in essence the heart of the Christian gospel. He—God is personal. Peter did not believe as some modern people believe (or profess to believe) that there is no god but impersonal force, natural laws, impersonal principles. Peter believed in a personal God.

"He careth"—God not only is; God cares. The universe is friendly. At the heart of it is love, concern, compassion, care. The glad message of the Christian gospel is that we have a God who cares.

"He careth for you"—God not only is, God not only cares ,but God cares for us as individuals. That *is* the gospel. This God, big enough and powerful enough to order and sustain this vast universe, cares for us as individuals. He cares for you and for me. He loves not only humanity, He loves individual human beings, every single human being everywhere. Jesus took special pains to emphasize this care of God for the individual. It needs emphasis today, for we are in danger of losing the individual in the mass.

Because God cares for us, we are not to be anxious, fretful, worried, tense, taut. We are to cast all our anxiety upon him. We are to exercise faith, not in the sense of believing an intellectual formula, but in the sense of trusting a person.

Be Watchful.

God does not, and cannot do it all. We are to exercise not only faith, but common-sense. We are to use our eyes and our ears and our heads and our wills. We are not to be careless. For the devil is not to be trifled with. He is the great adversary. Like a roaring lion, he walketh about, seeking whom he may devour. He is dangerous in that capacity. But he is just as dangerous when he comes in his more subtle and insidious ways. And man who knows anything about life knows that he always has a man's sized fight on his hands if he tries to live a Christian life. But the devil is a coward. If we resist him, he will flee from us.

The God of All Grace . . . Shall Perfect You.

The God of all grace—Paul wrote in one of his letters that our God shall supply all your need according to his riches in glory by Jesus Christ. Peter is saying the same thing. There is nothing that must be borne, and no duty that must be done, but what the God of all grace can give us grace according to our need. God can equip a man with inner resources against anything that the world can do to him.

And this God is able to perfect us, to establish us, to strengthen us. I have never seen a perfect man. I never expect to see a perfect man here. But some day our God is going to bring us unto the measure of the stature of the fullness of Christ. Some day we shall be like Him for we shall see Him as He is.

He Shall Have Dominion Forever.

Rome seemed in power when Peter wrote these words. She seemed to have unquestioned dominion. But Jesus Christ is more than Saviour; He is Lord of Lords and King of Kings. He shall triumph over every enemy. To him be dominion and power and glory forever and ever. Cheer up, we are not fighting a losing battle. We are on the winning side.

Give Diligence.

We are tempted to take our religion too easy. As a mater of fact we ought to give diligence that "we may be found in peace, without spot and blameless in His sight. It is so easy to let down and relax, to compromise. But we are called upon to fight the good fight of faith. And we must remember that we do not fight against flesh and blood, but against evil spiritual powers and unseen forces. We must watch and pray and fight.

A Brother Apostle's Letters.

Peter makes an interesting reference to some of Paul's letters which is very suggestive and illuminating. He states that Paul wrote "according to the wisdom given to him"—the Holy Spirit used the gifts of men as individuals, and each man's personality found expression in his writings. He also says that some things in Paul's letters are "hard to be understood" and to that all of us would say "Amen." And Peter adds that men take the scriptures and wrest it from its proper setting, and make it yield all kinds of interpretation, supporting every kind of doctrine, and thus fall into all kinds of error and evil. Intelligence as well as piety are necessary to an undertsanding of the Scripture.

Grow.

Here is the heart of the matter—the idea of growth and development in religion. Christian piety is not a static, fixed thing. It is a living experience. We are to grow in the grace of Jesus Christ, we are constantly and continually to be becoming more and more like Him. And we are to grow in knowledge, not about Him, but in knowledge of Him. We are to know Him. There is no stopping place in the Christian life.

PRAYER.

"O God, we pray The to revive in us the hearty spirit of our forefathers that we may establish and complete their work, building on the basis of their democracy the firm edifice of a cooperative commonwealth in which both government and industry shall be of the people, by the people and for the people."—*Amen.*

—*Walter Rauschenbusch.*

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

"WANTED: A MAN."

"The Lord is my helper, and I will not fear what man shall do unto me."—Heb. 13:6.

Wanted: A man who is the expression of God in the world of affairs; a man whose greatness comprehends the destiny of man as set forth in ultimate ideals; a man whose outer and inner lives harmonize, and who does not fear the consequences of doing right.

The great outside world may do a lot to a man like this, but for every sacrifice of worldly favor made for righteousness there is a crown. For every true desire for righteousness, there is clearer vision. For every faithfulness to obligation or trust, there is a crown of joy, and a halo of light which reveals God's will in dealing with mankind. For every ministry of mercy and kindness, one receives more of inexhaustible mercy and love. For every sacrifice of worldly advantage when one chooses to lose position and friends rather than be false to self, convictions or God, there is renewed liveliness to ones whole nature which the chances of the future cannot steal and the frowns of the world cannot crush.

Prayer—Our dear Father, God of our souls, teach us and help us to hold fast to those things that are certain in Thy righteousness. We crave the blessedness that comes through good until at last we shall receive that crown which "The Lord, the righteous Judge, shall give unto us, and not unto us only but unto all those that love His appearing."—*Amen.*

TUESDAY.

"WHEN SNAKES WORK."

"Men loved darkness rather than light because their deeds were evil."—Jno. 3:19.

"As a rule, venomous snakes sleep by day and wander abroad in the shade of the evening to seek food or drink," says a Youth's paper.

The venomous beings in human form follow practically the same course. The shades of night find evil doers active.

"There is more chance for a cripple on the right road than for a racer on the wrong."

Prayer—Our Father, deliver us from the power of the evil one. Grant unto us a double portion of Thy grace that we may be Thine, in Christ's name we ask it.—*Amen.*

WEDNESDAY.

"LIFE SUPERIOR."

"If God be for us, who can be against us?"—Rom. 8:31.

Let us recall the King of Syria making war upon Israel, and the prophet Elisha leading Israel (II Kings 6.) The king sent a whole army of "horses, and chariots, and great hosts: and they came by night and compassed the city about." When Elisha arose in the morning he saw this great host and the Syrians ready to pounce upon them with confidence in their victory. But the king of Syria did not know that horses and chariots were of little use against a man who had Heaven back of him. When Elisha's servants asked: "What shall we do?" he answered, "Fear not, for they that be with us are more than they that be with them."

Christian experience verifies the scriptures in vouchsafing God's protection. As long as a child of God is on the path of duty, and until that duty is fulfilled, he is inviolable and invulnerable.

Physically speaking, this has not always seemed true. To perish has been the common lot of God's children, yet, it has been seen that to perish in righteousness is not loss, for God's chariots and horses are there still to work a deliverance still greater and more eternal.

Prayer—O Lord, our God, Giver of every perfect gift, give unto us that most perfect gift of vision to see Thy invisible hosts protecting us. So empower our souls that no enemy may detour us from the highway of duty and holiness. In Christ's name we ask it.—*Amen.*

THURSDAY.

"THE NON-VIOLENT WAY."

"Be not overcome with evil but overcome evil with good."—Rom. 12:21.

Let us think of Ghandi of India who leads his host of untouchables in a continued fight for freedom and for chances of equality. It is an army whose only weapon is love and steadfastness of purpose with a willingness to suffer anything to accomplish their purpose. They have suffered great persecutions, but they have won much that they demanded.

There is no evil, whether of ourselves or of the world, that has not been overcome. When one finds evil within himself, he can readily call upon the opposite in Christ and the evil vanishes.

When one finds evil around him, let those around him see in him the virtue they lack, and such an embodiment of excellence does the whole work of rebuking and driving away sin.

When one sees an evil in the world, let him light his own candle and give his life to real, constructive, aggressive good, and evil will recede.

There is a story of a Chinese Emperor who upon hearing of an insurrection in one of his provinces, gathered his troops to march against them, promising his troops that he would destroy all his enemies. He marched upon them and they quickly surrendered. He treated his captives mildly, considerately and humanely. "How," cried his minister, "is this the manner in which you fulfil your promise? Your royal word was given that your enemies would be destroyed. And behold, you have pardoned them all and caressed them. "I promised," replied the Emperor, "to destroy my enemies, I have fulfilled my word; for see, they are enemies no longer; I have made friends of them."

There is power for victory in the simple might of goodness.

"Thou must be true to thyself,
If thou the true wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach.
The overflow of the heart it needs
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed."
—*Horatius Bonar.*

Prayer—O Lord, our God, who art the might of goodness—we pray for Thy power in our lives. —*Amen.*

FRIDAY.

"PERSONAL ACCOUNTING."

"Every one of us shall give account of himself to God."—Rom. 14:12.

Accounting for responsibilities is the chief qualification of character and success. Accounting to God for personal stewardship in life is the first requisite in the judgment (Rom. 14:10). This accounting covers life as it is and more besides, it includes life's secrets (Rom. 2:16). This is emphasized strongly in the parables of our Lord and especially those of the Faithful Steward and the Talents. In both, "faithfulness" is the first requisite and the final test. And in each, "faithfulness" in the little things is set forth as the requisite to rising to greater ones.

Mountain peaks are reached only by following the trails which lie below. Lofty standards are reached only by faithfulness in daily duties. In fact, faithfulness is the only enduring possession. We can take nothing of our worldly possessions beyond the grave; but we can take the good that we may have done. We can take moral qualities we have attained; we can take kindness, and compassion, and self-sacrifice, conscience, hope, faith, patience, meekness, goodness, brotherly kindness. These wait for our coming at the judgment seat as eternal witnesses on our behalf.

Prayer—

"Lead me, Almighty Father, Spirit, Son,
Whither Thou wilt, I follow, no delay,
My will is Thine, and even had I none,
Grudging obedience still I will obey.
Faint-hearted, fearful, doubtful if I be,
Gladly or sadly I will follow Thee."
—*C. G. Lang.*

SATURDAY.

"DIVINE INDEPENDENCE."

"Thou regardest not the person of men."—Matthew 22:15-22.

The Pharisees and Herodians, anxious to trap our Lord with their questions about the lawfulness of paying taxes to the Romans, began by complimenting Him on His independence. "You dare to say what you think," they said; "tell us what you think about this hotly debated question."

It was true that Christ was entirely independent of human opinion, being the Son of God; but for that very reason He was independent of human passions and prejudices. Too often we, His followers, confound independence with bumptiousness and self-conceit. The truly independent man is independent, not because he is bold enough to stand by himself, but because he is wise enough to stand with God.

Prayer—We rest on Thee, our Sovereign. We seek Thy will and not our own, and so we are not subservient to the will of Thy creatures.

AMOS R. WELLS.

SUNDAY.

"PRAYERS THAT COME BACK."

"My prayer returned into mine own bosom."—Psalm 35:10-16.

It is sad that "curses, like chickens, come home to roost," but prayers also have a way of returning to the heart that sent them forth. "Ye ask, and receive not," said James, "because ye ask amiss, that ye may spend it in your pleasures."

Only unselfish prayers are sure to reach the throne of grace, and remain there. A little thought will show us why so many of our prayers are sent back upon us. If an ambassador is unacceptable to the country to which he is sent, that it enough, he is returned, and the country from which he was sent has no right to complain. So with our prayers, if they are not of the Christ-like kind that God loves.

Prayer—Like Thy disciple, our Saviour, we come to Thee and ask Thee to teach us to pray. Give us Thy Spirit, and then our prayers will never return into our bosoms.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE PERSONAL AND HUMAN FACTOR IN MISSIONS.

BY REV. H. S. HARDCASTLE

"Go ye, therefore, and make disciples of all nations."—Matt. 28:19.

This is the most astounding utterance that ever came from the lips of man. Here was a man, apparently without power, and certainly without prestige or material resources, commanding a small group of eleven, rather ordinary men, who were also without prestige or power or wealth, to go out and to make disciples of all the nations of the earth. It was, from the human standpoint, an impossible and, therefore, a fantastic thing.

And yet the men who heard these words believed that the Man who uttered them meant just what He said. They obeyed Him literally. They waited until they had received the power which He had promised, and then they went everywhere preaching the gospel and teaching the nations. It is to be noted, too, that they found confirmation of what He had told them in what they were able to do, for the record says, "And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following (Mark 16:20). There is no more thrilling story in history or literature than the story of what these men and their successors through the centuries did.

Now, that which they began in a small way, has become a great enterprise. Modern missionary activity involves a great organization, a great staff of workers, a great and varied program, and a great budget. Because of this fact, there is a subtle danger that we may lose sight of the personal and human factors in missions. This sermon seeks to emphasize these personal and human factors.

I. The personal and human factors involved in the peoples to whom the gospel message is carried. We are prone to look upon things in the mass, and thus to overlook the individual. This is true of things close at hand, and it is still more true of things afar off. At a distance, a crowd appears simply as a mass of people. Individuals do not stand out. When we think of missions in their so-called foreign aspects, we, therefore, usually think in terms of nations and races, great masses of people, rather than in terms of individuals. To some extent, of course, this is inevitable. But it is at the same time unfortunate. In the ultimate analysis, the gospel becomes an individual and human problem. The men and women, the young people, the boys and girls, the babies of other lands and of other races are individuals, and personal human beings. They are flesh and blood just like us, with the same hopes and fears, the same temptations and trials, the same joys and sorrows, the same weaknesses and strength, the same sense of guilt and sin, the same hunger and capacity for God. And God sees them as individuals. It will help us to keep this fundamental principle in mind. Only thus can missions become really vital.

II. The personal and human factor involved in the people who carry the gospel message. We have a tendency to think of missionaries as being different from ordinary folks. We feel that somehow or other an ocean trip transforms them and makes them different from Christian workers, and especially ordinary Christians here at home. Now it is not aside from the point to say that, in many respects, many missionaries are different from us. They have practiced a measure of self-denial which many of us are unwilling to practice. They have made prayer a greater reality in their lives. They have a more vital faith than many of us possess. But in the basic things of life they are just individual, human beings. They have our same limitations and our same weaknesses. They live our kind of life in basically the same kind of world that we live in. Fundamentally, they are like us. It will help us to keep this in mind. We will be more constant and careful in our prayers in their behalf, and we will be able to help them to better advantage if we keep this fact in mind. And the same principle will apply, of course, to native workers. The gospel ultimately becomes a personal matter, both in respect to those to whom it is carried and those who carry it.

III. The personal and human factor involved in the people who administer the missionary program. The words "home" or "foreign mission board" conjure up in many minds a group of people who are different. For many, they mean a group of men and women with fat salaries, and with practically no business sense, sitting back in richly furnished offices, racking their brains in trying to invent some scheme, or in trying to make some new plans, and always demanding of us more money. There are many people who never think of members of the mission boards, or mission secretaries, in terms of individual, human beings. Such people ought to be reminded that mission boards and mission secretaries are men and women who are rigidly honest and tremendously sincere, and who carry on their minds and in their hearts the burden of the work, always intensified by the contrast between what ought to be done and what their meager funds will allow them to do. They are men and women who seek to do the best they can with what they have. They sometimes make mistakes—they would be the first to admit it—but they have a high sense of their responsibility and they try to be faithful in discharging it. They need and welcome our prayers.

IV. The personal and human factor involved in the people who support the missionary enterprises. The Church is the only agency that is giving the gospel to others. But when we think long enough of the Church, we come eventually and inevitably to the individual. The Church universal, the denominations, the conference, the local Church, the individual member—this, in brief, is the process. In other words, this matter of sharing the gospel with others comes back ultimately to you and to me—it is an intensely personal and human factor. The Church cannot do what it ought to do in carrying out the command of Jesus unless every member of the Church does what he or she ought to do. In the final analysis there can be no proxy in the matter. The missionary enterprise of the Church depends upon you and upon me and upon every individual follower of Jesus Christ. Dare any of us to disobey the one who is not only our Saviour, but our Lord!

We think of Paul as the great missionary, the great preacher, the great writer ,the great apostle "in labors more abundant." We do not sufficiently think of him as the intercessor who sought and obtained by his supplication the power that rested upon all his other activities, and brought down the blessing that rested on the churches that he served.

—*Andrew Murray.*

You may be rooted and grounded in this love, and know the love that passeth knowledge, but on one condition,—you must be strengthened by the Spirit in the inner man, so that Christ may dwell in your heart. Christian, take this message from God's Word, and let it influence your life!

—*Andrew Murray.*

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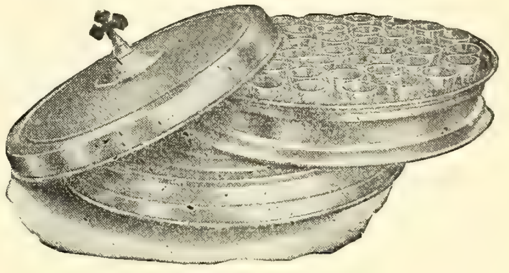

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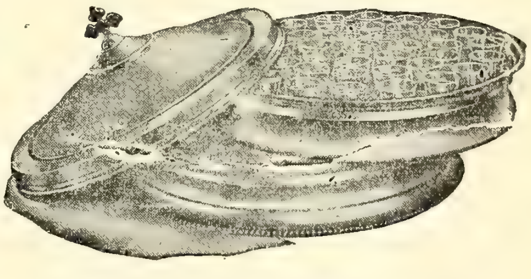

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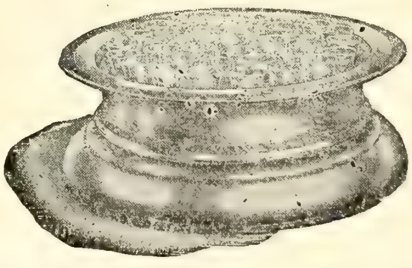

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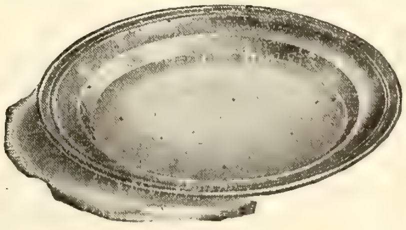

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THE CHRISTIAN SUN

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Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

It is great to live close to Nature and behold the beautiful things that God has given us to make the world in which we live a more pleasant place of abode. As I write this letter I can see from my office window peach trees in full blossom of white and pink. What flowering shrub can give you a more beautiful sight to look upon. Yet it is just a peach tree. Then, as we look from another window we see the beautiful spiraea all dressed in its new snowy white dress of spring. Since the warm showers have begun to fall, the grass has taken new life and looks green and beautiful. Then from my window I often hear the mocking bird doing his bit to make the world more cheerful. Then, too, as we look across our desk out upon the street we see ninety little children who have met misfortune in life and the Church has come to their rescue, going to and from school each day with hair combed and faces clean—growing as the days go by into young manhood and womanhood. We realize that the beautiful peach tree blossoms will soon fade away and be forgotten, the spiraea with its beautiful dress of snowy white will fade away in a few weeks and be gone and when the hot summer days come the green grass will lose its beautiful green color. But the happy little children I see pass in front of my window each day will continue to grow and one day develop into citizens of our great country to wield an influence for good or bad.

Then the thought comes to me of the great responsibility we shoulder in trying to guide them along lines of thought and instill principles that will bring out the best there is in them. What a responsibility.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MARCH 28, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Reidsville	$ 7.63	
Pleasant Ridge	1.75	
Bethlehem	3.28	
		12.66
Eastern North Carolina Conference:		
Wake Chapel	10.38	
New Elam	7.58	
Damascus	2.00	
Liberty Vance	5.46	
Mt. Hermon	4.00	
Auburn	3.30	
		32.72
Western North Carolina Conference:		
Liberty		1.23
Eastern Virginia Conference:		
First, Portsmouth	14.64	
New Lebanon	3.00	
Holy Neck	6.00	
Waverly	11.70	
South Norfolk	4.58	
Holland	6.05	
		45.97
Valley Virginia Conference:		
Leaksville	2.41	
Winchester	5.94	
Whistler's Chapel	.42	
Timber Ridge	1.40	
Newport	2.11	
		12.28
Alabama Conference:		
Pisgah		1.01

Special Offerings.

Mrs. Dalton, support of children	12.50	
M. B. Smith, Jr., gdn. for Whitten children	50.00	
Woman's Guild, Union Church, Demorest, Ga.	2.50	

Thanksgiving Offerings.

Burlington Church add.:		
J. H. McEwen	75.00	
D. E. Sellars	150.00	
		225.00
Total for the week		$ 395.87
Brought forward		2,192.11
Grand total		$ 2,587.98

S. S. AND C. E. CONVENTION.

(Continued from page 10.)

year, trying to work out ideas and plans for more efficient Sunday School and Christian Endeavor work in each local church. With the cooperation of the superintendents of the various departments of our Convention, we feel that we can accomplish a great deal in the future. Some of the superintendents have already given us valuable suggestions as to their respective departments. By the time our next regular session convenes, we hope to have an hundred per cent cooperation from these departmental superintendents and a united workable program for a Convention aid.

It is the desire of the officers of the Convention to get every superintendent—superintendents of the various departments, namely, all S. S. departmental superintendents; superintendents of Missions, superintendents of Education and the regular delegates to this Convention. We are arranging forums whereby the various groups can get together and discuss these problems and work out solutions whereby the work can be made more effective.

If the pastors and superintendents of the S. S. will get the teachers and officers together now and begin planning to meet us at Newport News, July 23rd, and will study the suggestions the committee plans to have in your hands in the near future, I believe we can have one of the best Conventions that we have ever had. Let us pray and work toward that end.

JOSEPH E. MCCAULEY.

THE CHILDREN'S STORY.

(Continued from page 7.)

order to let sister have the trip, I'm sure we can do it. Run and tell her that we have it all arranged for her to go."

Great was the excitement when Barbara made the glad announcement. At first Mary was not willing to put so much on her younger sister, but her mother said, "It will be only for a week, dear. I don't think it will hurt her."

Barbara did find the days long and the work hard, and she often felt that the baby was extra fussy, but she kept thinking of the good time Mary was having and persevered. It seemed as if the big pile of dishes at night was the worst, but often her mother could help with these.

When Mary returned and told of the wonderful things she had seen, the delightful time she'd had throughout the trip, and said, "It's all due to Barbara's unselfishness," the younger girl felt more than repaid, and was particularly happy because she could give so much pleasure to her sister, to whom she looked up with love and admiration.

But Barbar's cup was full to overflowing when she heard her father say, "Barbara is developing wonderfully."—*Ruth Mowbray Brown in Advance.*

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pēr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīles;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

EDWARDS.

Whereas our Heavenly Father in His infinite wisdom and love has removed from our midst our sister, Mrs. Rebecca Ann Edwards, February 23rd, aged 85 years,

We, the members of Antioch Christian Church offer the following resolutions:

First—That we realize God doeth all thinge well and while we mourn the loss of one who meant much to her home and community, we bow in humble submission to His divine will.

Second—That we extend to the family our deepest sympathy and commend them to the God Who is ever able to sustain them in every sorrow.

Third—That a copy of these resolutions be sent to the bereaved family, a copy be sent to the **Christian Sun** for publication and a copy be placed on the record of our church.

Respectfully submitted,
MRS. W. E. GARRISON,
MISS VERNEDA CARR,
MISS EVELYN CLEMENTS,
Committee.

BARRETT

Whereas our Heavenly Father in His infinite wisdom and love has removed from our midst our beloved brother, Mills Thomas Barrett, who was a loyal member of our church,

We, the members of Antioch Christian Church offer the following resolutions:

First—That the going of our beloved brother has taken from our midst a loyal member, whose life has been a rich benediction to all who knew him and while we mourn the loss of our brother, we realize that our loss is Heaven's gain. We bow in humble submission to the will of Him Who is ever merciful to us, and that God in His All-wise providence doeth all things well.

Second—That we extend to the family our deepest sympathy and commend them to the God Who is ever able to sustain them in every sorrow.

Third—That a copy of these resolutions be sent to the bereaved family, a copy be sent to the **Christian Sun** for publication and a copy be placed on the record of our church.

Respectfully submitted,
MRS. W. E. GARRISON,
MISS VERNEDA CARR,
MISS EVELYN CLEMENTS,
Committee.

CARR.

John Thomas Carr, son of Matthew and Martha Pierce Carr, was born Nov. 21, 1865 and died February 6, 1935, aged 69 years, 2 months and 15 days.

On December 26, 1879 he was united in marriage to Miss Lillie I. Winborne and to this union was born 14 children, five girls and nine boys.

Early in life he was united with Antioch Church and remained a member to the end.

He is survived by his widow and nine children, five boys and four girls, four grandchildren, one sister, Mrs. R. H. Barrett, one half-sister, Mrs. Clem Harrell, one brother, Mr. Chas. M. Carr.

The funeral was conducted by the writer assisted by Rev. Elisha Bradshaw from his church on February 8th and the interment was in the church cemetery.

May those who mourn be comforted and led by God's spirit.

C. E. GERRINGER.

STOUT.

James Calvin Stout, of Ramseur, N. C., was born August 17, 1862, died March 8, 1935. Aged 72 years, six months and tewenty-one days.

He was married to Martitia Brown, September 28, 1881, who preceded him in death by three years and three days.

There were eight children born to this union.

Bro. Stout professed faith in Jesus Christ and united with Parks Cross Roads Christian Church more than thirty years ago, and remained a faithful member until death.

Funeral services were conducted from Parks Cross Roads church by the writer and the body laid to rest in the church cemetery. The floral offering was beautiful.

May the God of all comfort bless and keep His loved ones.

G. M. TALLY.

JOHNSON.

William Judson Johnson died at his home, Windsor, Va., March 14, 1935, age fifty-one years. The funeral services were conducted at Windsor Christian Church by the writer, assisted by Rev. J. Sidney Cobb and the body interred in Antioch Cemetery.

Mr. Johnson is survived by his wife, who was Lucy Virginia Pierce, two sons, Stephen Earl and Wm. Judson of Suffolk, four daughters, Mary Virginia, Lucille, Doris and Olive, of Windsor and Ernest Johnson of Norfolk, and two sisters. He was a deacon in Windsor Church and a man of humble and devout spirit. He bore his long and great suffering with Christian faith and fortitude and came to his end in peace.

May our Heavenly Father comfort and keep his dear ones.

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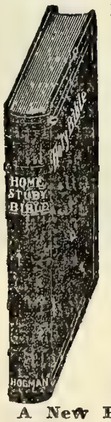

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17 ¶ m From that time Jē´ṣus began to preach, and to say, n Repent: for the kingdom of heaven is at

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UNDERWOOD.

Whereas, our Heavenly Father, in His infinite love and wisdom, saw fit on the 8th day of January, 1935, to call Mrs. Bessie Roberts Underwood, one of the faithful members of the Suffolk Christian Church and Ladies' Benevolent Social Union, from this earthly life to her eternal reward, therefore, be it resolved:

First: That we are grateful for her peaceful, kind and happy life.

Second: That we have been blessed by having her with us, and we will always cherish the memory of her personality.

Third: That we strive to profit by all that was good and true in her life.

Fourth: That we extend to her husband and family our deepest sympathy, realizing that her children have lost a good, kind and loving mother.

Fifth: That copies of these resolutions be sent members of her family, spread upon our church records and be published in the Christian Sun.

MRS. C. C. RAWLS,
MRS. IRA P. BRINKLEY,
MRS. H. P. MURPHY.

AYSCUE.

Andrew Lewis Ayscue was born July 12, 1909, died February 22, 1935. He was the son of Samuel J. and Lillie (Gordon) Ayscue and was guard of the Vance County prison camp.

While sitting down with his gun across his knees, the gun fell and shot him through the upper chest causing instant death. He had been married only two months that day to Gertie Stone.

She was at the home of her parents preparing to go to housekeeping and had not seen him in ten days.

On Sunday the day of the funeral his only brother was in a wreck, being severely hurt and his car demolished.

His cousin was recently killed by a hit-and-run driver, and his uncle died suddenly, both being buried together. Then his aunt died 9 days later. Andrew makes the fourth death in a month.

He joined Liberty Christian Church 15 years ago and it was there the body was laid to rest.

The funeral was conducted by Rev. S. E. Madren.

He leaves to mourn their loss his bride, his parents, one brother and one sister, besides a host of friends.

MRS. R. J. NEWTON.

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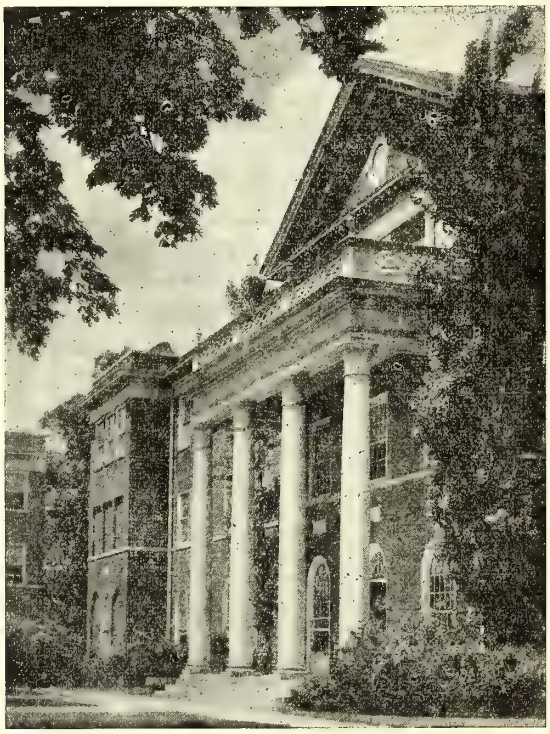

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Elon College, N. C.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, APRIL 4, 1935. NUMBER 14.

Mrs N T Farmer

THE SUN'S OBSERVATORY

Jewish Savant Honored.—

The Anti-Semitic attitude of the Hitlerites calls to mind that Spain, about 500 years ago, took the same attitude, expelling its entire Jewish population. Yet Spain is now celebrating the birth of Moses Maimonides, Jewish teacher, philosopher and physician, who was born in Cordoba 800 years ago in March.

Kansas Restores Capital Punishment.—

Legislation to restore capital punishment in the state of Kansas for murder in the first degree was completed by the Legislature except for the House concurrence in a Senate amendment providing that no person under the age of 18 shall be hanged. The Governor, Alf M. Landon, signified that he would sign the measures. The death penalty was abolished in 1907 and the State has not had a legal execution since 1874.

Divorces Are Expensive.—

The Alimony Reform League—there is such a thing—reports that during the last ten years, one million, eight hundred thousand men in the United States have paid an average of $936,000,000 annually as alimony. In addition to this sum which goes to their divorcees, approximately $2,000,000,000 a year is paid to attorneys, court clerks, and other attendants upon the divorce-mill. There is no dodging the fact that divorces are expensive in dollars and cents as well as in morals.

Government Inaugurates Policy of Inflation.—

The government has so much cash in its vaults at the present time that it has announced its intention this week of paying off maturing obligations in currency, thereby adding to the available money in circulation. This is inflation, possibly limited, but none the less certain, and is evidently done to placate to some extent the inflationist group of Congress. It is stated that the "working balance" of the government is at the present time $1,538,000,000, and it has been intimated that this balance would be reduced to not less than $1,000,000,000. A total of $1,850,000,000 in Liberty bonds has been called for redemption on April 15th, and it is probable that $290,000,000 of these will not be refinanced.

What Does Bridge Cost?—

In answer to the question, "How much was spent on bridge last year?" we learn the following: Bridge players spent approximately $5,000,000 for half that number of instruction books, while an equally large amount was the outlay for 17,000,000 decks of playing cards. Accessories, consisting of score cards, tables, etc., increased the above $10,000,000 by some $200,000, while bridge instructors received more than $8,000,000 during the year. This, of course, does not take into consideration the amount of money that traded hands as bets, prizes and what not. The total represents a per capita spending of only around 15 cents, but that's better than some did for Missions during the year.

Importation of Farm Products Increases.—

Prices are mounting higher almost daily for meats, flour, butter and other farm products, but the records recently compiled by both federal and private agencies show that the benefits of these higher prices are not being enjoyed by the American farmer alone. As a result of the wholesale crop destruction undertaken under the guise of helping the farmer last year, there is a shortage of these products, and the foreign farmer is reaping the benefit. Records for February and estimated figures for March, show that importation of agricultural products have reached a new high level, and that for the first time in American history it has been necessary to import feedstuffs for the feeding of livestock.

World Zionist Movement Grows.—

Writing in a recent issue of *The Fortnightly Review,* Israel Cohen, secretary of the Zionist organization, says: "Palestine has made much greater advances in the last fifteen years than during the preceding fifteen centuries. Since the country came under the control of the Mandatory Power the total population has increased from 662,000 to about 1,250,000—a rate of growth in so short a period that is probably without parallel in any part of the world. The present Jewish population, 300,000, is five times as great as it was in 1919. In 1932 there were 727 immigrants possessing at least £1,000 each on landing, with a total capital of £3,250,000; in 1933 the number was 3,250, with a total capital of £7,000,000; while the year 1934 will show a still higher record, as in the first eight months there is already an importation of £10,000,000."

"A Daniel Come to Judgment."—

From a recent issue of the *Erie (Pa.) Daily Times* comes the following story: "A New Yorker got drunk the other day, got into a fight with a friend, and unintentionally killed him with a blow of the fist. The killer was brought into court, where he pleaded guilty to a charge of manslaughter. The ordinary sequel would have been a prison sentence. But the judge who handled the case seems to have been a man of considerable discernment. So instead of sending the slayer to prison, he ordered him to abstain from all alcoholic drinks for five years, to pay the funeral expenses of his victim, and pay the widow $15 a week for five years. If the man fails to live up to this agreement, he goes to prison for a five-year stretch. This looks like an exceedingly sensible decision. Too often, when society punishes a lawbreaker, the lawbreaker's victim gets left out in the cold. Here is a case in which a measure of justice will be done to the innocent persons who suffered because of the killing."

Anti-Semitism Declines in Germany.—

Germany to all intents and purposes now admits defeat on the Jewish question. And the change of heart came about, not because the Nazis were convinced the policy itself was in error, but simply because foreign boycotts and economic difficulties forced them to abandon the cause of anti-Semitism. How far it is proposed to carry the reforms was not made clear, inasmuch as no action along that line has been taken, merely a statement that such was the latest intention of the Hitlerites. Clear evidence they still consider the Jews in the same light as previously was presented at the time the news policy was enunciated. The speakers at the meeting of political leaders and Nazi party members in Berlin referred to them as "vampires and exploiters," and in the same breath gave vent to the following. "It may be asked of you why the administration undertakes nothing more against the Jews. It cannot, for foreign political reasons, since further boycotts, foreign exchange difficulties and many other troubles are thereby threatened. Therefore, you must go about and spread what you have been told here and act accordingly."—*M. P.-Recorder.*

Homes Tax-Exempt in Florida.—

Under the provisions of the new homestead tax-exemption amendment to the Florida State Constitution, which was adopted last fall by an overwhelming popular vote, rural homesteads of less than 160 acres and urban homes occupying less than a half-acre, no longer appear on the tax roll, provided their assessed valuation does not exceed $5,000.00. The State also allows a property tax exemption of $500.00 on home furnishings, when the property of disabled veterans or War widows. Certain imperfections, however, still are to be eliminated from the law. For example, the amendment exempts homes occupied heads of families with one or more dependents. Thus a widow whose husband's home might have been tax-exempt, upon his death, finds the home which he has left her suddenly become taxable, though she is far less able to pay such taxes than he had been. By the elimination of this real estate tax, the public revenue has been reduced some $7,000,000.00. This tax will have to be paid in some other way, it is evident, unless there is a considerable curtailment in the State's budget. This experiment in tax modification is being followed with interest by tax specialists and real estate men throughout the nation. It will probably stimulate home-ownership in the Everglade State regardless of other effects.

NOTES-PERSONALS

News from the Churches.

If another great war comes, it will come because we shall have been too idolent, or too preoccupied, or too mentally immobilized through the influence of false theories to summon up our courage and to speak straight to those who plot against peace.

—*Hugh Dalton in "The Nation."*

Miss Pattie Lee Coghill is one of the teachers in the Interdenominational Leadership Training School in Key West, Florida. These Interdenominational Schools in which Miss Coghill is an active and valued participant, are most significant in promoting interdenominational understanding and good will, the only effective agency of a state-wide character in this field.

The Women's District Missionary Rallies have been in full swing this week both in Eastern Virginia and in the North Carolina Conferences. At this writing there are only two more rallies to be held, the Chatham-Lee-Moore District Rally at Grace's Chapel on Friday of this week and the Alamance District Rally, which meets at Union Ridge on Tuesday, April 9th.

The first radio school in Christian leadership in the country will be undertaken at Jacksonville, Florida, under the auspices of the Ministerial Alliance. The city radio station WJAX has consented to give the use of the radio on Wednesday evenings from six to six-thirty for ten weeks. Rev. R. G. Witty, pastor of the Livingstone Memorial Methodist Episcopal Church will conduct the course, using "The Teaching Work of the Church" as the course. Those who wish to register for courses are to send a fee of twenty-five cents to the Radio School, in care of WJAX, Jacksonville, Florida. It will be interesting to watch this experiment, also to discover how widely it is followed.

The fifty-sixth annual meeting of the Florida Conference will be held with the Winter Park church, April 23rd-25th. One of the features of the program this year will be a Layman's Session, this being an outcome of the visit of Mr. Donald Adams, Chairman of the Layman's Advisory Committee, to the Florida churches. Another feature will be a session devoted to the recognition of the fiftieth anniversary of the founding of Rollins College by the Congregational Conference of the state. Rev. Frank Atkinson of West Palm Beach is Moderator of the Conference and Dr. Charles H. Beale of St. Petersburg will preach the annual sermon. Dr. Ernest M. Halliday, Secretary of the Church Extension Boards of the Congregational Churches, will be a visitor and speaker at the Conference.

FIFTH SUNDAY OFFERINGS.

Yes, Brother Pastor and Superintendent, I, too, read President L. E. Smith's appeal in last week's Christian Sun, to the Sunday Schools of the Convention; and while I endorse the appeal as a whole, I want to stress it somewhat by virtue of my office, to the Sunday Schools of the Eastern Virginia Conference.

Why, of course you received the Fifth Sunday Offering in your Sunday School. If it is an evergreen school, you receive an offering on the fifth Sunday as well as any other Sunday. The question is, what are you going to do with it? The Convention has spoken, in so far as it has authority, and our Conference has ratified the same action, that you should send that fifth Sunday offering to Elon College. No! No, my dear friend, I did not say that it was compulsory. I would not stand for that myself. The fact is, we can put ourselves in harmony with the recommendations and counsel of the higher body, the Convention, or we can declare a "Declaration of Independence," and use that offiering for some other good cause.

It seems to me that only two things enter into this matter at all: Is it possible for my school to spare that offering? If I give one Sunday's offering per month to the Orphanage, and one to Missions, can we spare an offering once in three months on the fifth Sunday for the College? They are all worthy causes. If it can't be spared, then I suppose the matter ends there. If it can be spared, then the second thing is, guided by the Spirit of right, should we send it where the Convention and Conference has directed that it should be sent. Let the Sunday Schools think on these two things, and we will trust them to do the right and proper thing.

Let us hope for a full report of all the Schools of the Conference on this fifth Sunday offering.

W. M. Jay.

OFFERINGS FROM THE CHURCHES.

I received two letters, one in Saturday's mail, and one in today's mail, which I am taking the liberty of having published in this Christian Sun. I hope that the readers of the Sun will read both of these communications. They are significant. The one received Saturday reads:

Mar. 26, 1935.

Dear Secretary:

Enclosed you will find sixty cents (60c) in stamps, which is the amount that the ———— ——— Christian Church raised for Elon College. Please place this to their credit.

Probably the contribution would have been larger, but the weather was bad. . . . Then, too, no one was expecting to be asked to give anything for this purpose.

Wishing you success.

——————————, *Secy.*

This letter explains itself. If the pastor or someone else will see to it that every member understands that the offering is to be received, what it is for, and how great the need is, there is no question in my mind but that each church will be proud of its offering. Otherwise, the offering will probably be small, if made at all. For any local church to make a liberal contribution for the support of the institutions of the church, the church will not be impoverished by having made such offering but greatly enriched, and so will the individual givers.

The second letter reads:

Virgilina, Va.,
March 30, 1935.

Dr. L. E. Smith.

Dear Sir:

I've just read your article in the Sun, and before I forget it, I will send in my little contribution today as I can't go to church tomorrow. I hope you will receive it on Monday instead of Tuesday. You will find enclosed $5.00 for the College.

Hoping and praying for success of my college. I only wish I could send more.

Mrs. Nannie P. Royster,
Member Union Christian Church.

This letter is most encouraging. There are literally hundreds in our church who could have written such a letter and sent a like contribution. Perhaps you did not read the article in the Sun, making this appeal. Or, if you did, you laid it aside, feeling that you would like to do something or hoping that somebody else would. Think of what good would have been accomplished if a hundred or more other friends of the college had been prompted as was Mrs. Royster and had responded as she did and how happy everyone interested in the college would have been because of such gifts! It is not too late. Won't you join with her in sending your college your contribution?

L. E. S.

THE GREAT NEED OF THE CHURCH.

The Church is in need. This no man will doubt,
But it is not for silver and gold;
A prize of more value than money could buy
Was given the faithful of old.
The Church should contend for the faith once for all
Delivered to the saints who were true;
Many sinners today are in the "broad way,"
Because faithful saints are too few.

The faith once for all delivered to the saints
Will make people loyal and strong;
Persecutions they bear, great sorrows they share
Because they take Jesus along.
Many saints have been chained because of their faith,
And into dark dungeons were cast;
They trusted in God, they would not recant,
Victorious they were at the last.

Saint Peter was kept in prison one time,
And prayer without ceasing was made
Of the church unto God who keepeth His own,
He escaped without human aid.
The saints were still praying when Peter arrived
And knocked for an entrance to gain;
The maid was surprised, and so were they all,
Their prayer had not been in vain.

Many people are bound in the prison of sin,
Who are helpless to make themselves free;
If the church had the faith of the saints of the past,
Conversions more often would be.
Maany churches today are failing to reach
The sinners who arel ost from the fold;
They don't have the faith to go in Christ's name
As our fathers, and saints did of old.

G. H. Veazey.

SUNSET'S PROPHECY.

(*These verses were written by Dr. Robert G. Harbutt, Canandaigua, N. Y., a Congregational minister 82 years old, who has given most of his life to the Christian ministry.*)

Sunset comes gowned in a many-hued light,
As it tempers with glory the coming of the night;
It is fleeting, and passes, but lingers to say;
"Fear not the darkness, it comes not to stay."

The sunrise, right glorious, breaks forth in the east,
The darkness has vanished, earth wakes, its rest ceased,
And the beauty of the dawn speeds man forth on his way,
Thus the "evening and morning" make one perfect day.

So too, when comes on us the dark shadow we dread,
May death seem like a sunset toward which life has led,
And our evening sky glow with Hope's promise of morn,
The sunrise of Heaven, with its radiant dawn.

—*Rev. R. G. Harbutt.*

CHRIST AND ETERNAL LIFE.

(An Easter Meditation.)

By H. H. Smith.

Socrates has been called "the noblest product of the highest heathen civilization." Without the Bible or any Scriptural revelation to guide him, several hundred years before the birth of Christ, this remarkable man spoke eloquently and convincingly of his belief in immortality. But when he faced death, though unafraid, there was a lack of assurance, expressed in the "ifs" he used: "If death be a removal from hence to another place; . . . if at least what is said to be true."

With admiration any sympathy for those who earnestly sought after God in the twilight—as did Socrates and many others—the Christian thanks God that he has a "more sure word of prophecy." As Dr. George B. Stevens says: "The Christian man may accept and give full weight to all the arguments which speculation has developed in favor of the doctrine of immortality; but although all these are estimated at their highest value, it is chiefly the calm look of Jesus into that world of mystery and His reassuring words which carry firm conviction to his heart and in which he securely rests."

The word of Jesus with reference to eternal life is indeed reassuring. He teaches that He is the source of the true life, and that to be in fellowship with Him is to possess a life that is deathless. "He that believeth on the Son hath eternal life." To be in fellowship with Christ is to be in fellowship with God. "I came forth and am come from God." "He that hath seen Me, hath seen the Father." Eternal life is the more abundant life, the life of God in the soul of man, producing "richness and fullness of being." It has no reference to time or place. It is the normal life of the true child of God, begun here upon earth, but uninterrupted by death. "Whosoever liveth and believeth on Me, shall never die." Physical death is inevitable, but those who fully trust in Jesus Christ have no anxiety as to the future life. "Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day."

Let us take a more practical view of Easter and the lessons it teaches. That there is a future life for the true child of God, the Scriptures plainly teach; but just what that life is, we are not fully informed. If we long to know more than has been revealed, we should content ourselves with the thought that God has made known to us all that is necessary for us to know in this life. Speculation as to the nature of the future life has great attraction for many, who are in danger of being too much concerned with unprofitable speculations, while the more practical matters are neglected. The all-absorbing question should be: Have I this eternal life of which Jesus speaks with so much emphasis? Is my daily life committed to God my Father and am I daily living in fellowship with Christ my Lord and Saviour? Have I witness in my heart that I am a child of God? "He that believeth on the Son hath the witness in himself." Unless we have eternal life now, what hope have we of eternal life beyond the grave? "He that hath not the Son, hath not the life."

The entrance of Christ into the heart, bringing eternal life, produces a marvelous change in the whole life. When John Wesley "trusted in Christ, Christ alone for salvation," an assurance was given him that his sins were all taken away, and he felt his heart "strangely warmed." But this inward experience was not all. The outward expression is significant. Immediately following this experience he says: "I began to pray with all my heart for those who had in a more especial manner despitefully used me and persecuted me."

When the Christian comes into the possession of this eternal life, as it is called, there is a great change in his attitude toward his fellow man. What better proof of his conversion could a soldier give than that given by an English soldier who said: "We marched close to the enemy and when I saw them in their camp my heart was moved toward them in love and pity for their souls."

We live in a distressed world today. It is a testing time for those who profess to be followers of Jesus Christ. If we are unmoved by the sin and sorrow and suffering of the world today, how can we claim to be followers of Him who had compassion on the multitudes and wept over Jerusalem? If we are to have eternal life beyond the grave we must have it here and now. And to have it here and now we must live in fellowship with Him whose love and compassion led Him to lay down His life for a lost world. A spirit of good-will and sympathy and helpfulness toward our fellow man, manifesting itself in practical ways, is the surest evidence that we are abiding in Him Who is the Way and the Truth and the Life.

Ashland, Va.

RECEIPTS ON THE COLLEGE CAMPAIGN.

THROUGH MARCH 30TH.

	Quota	*Received*
Eastern North Carolina Conference:		
Auburn	$ 46.00	$ 2.75
Bethel	24.00	2.30
Catawba Spring	54.00	37.00
Fuller's Chapel	36.00	.75
Henderson	60.00	8.69
Lebanon	18.00	.71
Liberty-Vance	149.40	79.00
Morrisville	9.00	.42
Mt. Auburn	60.00	61.57
Mt. Gilead	45.00	45.00
Piney Plains	45.00	13.80
Pleasant Hill	24.00	15.55
Pleasant Union	51.00	5.25
Sanford	54.00	1.00
Wake Chapel	96.00	77.60
Wentworth	30.00	15.05
Youngsville	21.20	1.00
Total	$ 822.60	$ 367.44
Western North Carolina Conference:		
Big Oak	89.00	.35
Biscoe	29.50	3.00
Burlington	480.00	231.38
Ether	47.50	9.00
Flint Hill	16.50	2.38
Graham Providence Memorial	30.50	1.00
Liberty	14.00	2.54
Mt. Pleasant	32.00	2.00
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Seagrove	18.50	8.00
Shady Grove	42.50	.60
Total	$ 996.50	$ 263.89
North Carolina and Virginia Conference:		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Bethel	72.00	6.00
Bethlehem	88.00	3.05
Concord	40.00	33.75
Durham	460.00	17.42
Elon College	320.00	455.00
First, Greensboro	400.00	93.42
Greensboro, Palm St.	88.00	16.10
Happy Home	68.00	9.79
Hebron	48.00	3.70
Hines Chapel	88.00	31.01
Ingram	88.00	79.85
Lebanon	48.00	4.87
Liberty	40.00	3.00
Long's Chapel	48.00	6.57
Lynchburg	48.00	4.48
Monticello	40.00	3.00
Mt. Bethel	48.00	11.31
Mt. Zion	48.00	29.00
New Lebanon	56.00	3.00
Pleasant Grove	88.00	10.36
Pleasant Ridge	48.00	4.00
Reidsville	132.00	39.00
Union (N. C.)	68.00	36.79
Union (Va.)	88.00	10.00
Total	$2,676.00	$ 921.10
Eastern Virginia Conference:		
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	5.16
Christian Temple, Norfolk	550.00	25.00
Cypress Chapel	100.00	5.40
Dendron	15.00	22.11
First, Portsmouth	150.00	18.14
First, Richmond	100.00	3.15
Franklin	192.00	10.00
Holland	191.00	188.30
Holy Neck	150.00	58.54
Liberty Spring	150.00	4.50
New Lebanon	30.00	2.50
Newport News	185.00	14.16
Rosemont	175.00	28.21
South Norfolk	170.00	6.91
Spring Hill	30.00	14.30
Suffolk	987.00	30.98
Wakefield	53.00	27.00
Waverly	195.00	88.60
Windsor	85.00	48.87
Total	$3,743.00	$ 603.83
Virginia Valley Conference:		
Antioch	45.50	56.65
Bethel	70.00	3.57
Concord	44.00	.25
Joppa	28.00	.60
Leaksville	84.00	14.39
Linville	77.00	3.43
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Mt. Olivet (R)	34.00	.55
Newport	78.00	2.93
New Hope	21.50	3.50
Timber Ridge	108.50	1.10
Whistler's Chapel	42.00	.51
Winchester	105.00	1.31
Wood's Chapel	63.00	1.00
Total	$ 982.50	$ 96.60
Miss Ida Robinson, Church of Wide Fellowship (Congregational Church, Southern Pines, N. C.)		10.00
Grand Total	$9,220.60	$2,262.86

L. E. Smith, *President.*

Suggested International verse for "My Country 'Tis of Thee."

Oh God of nations Thou
To Whom all hearts may bow
In storm and stress,
May wars forever cease,
Men dwell in lasting peace,
Thy kingdom's glad increase
All peoples bless.

—Rev. R. G. Harbutt.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE VICTORY THAT OVERCOMES.

We, all of us, want victory. The sole reason why we do not achieve it is that we are not willing to pay the price. None really desire failure and yet many do fail. The fault is their own. They seek delight, joy, satisfaction for the moment—and they, in the moment, have their reward.

After all, my readers, would we not better go to the Word and depend upon what it says and rest our case there. Look, it was the wise man writing, Proverbs 21:31; "Victory is of Jehovah." So victory comes from God. How? Well, turn again to the Word: I John 5:4: "This is the victory that hath overcome the world, even our faith." Search the Word all you will and you will find victory provided on no other basis or condition—faith. The conquering man, the conquering Church, is the man, is the Church of Faith.

That is why our Lord created the Church and why He laid upon the Church the missionary task and burden—that He might develop and have in the Church faith—that faith that overcomes the world.

It is quite easy for us to be benevolent and give our money to a cause or a person we can see and hear and know about. But the inspired writer says: "We walk, not by sight, but by faith."

Through missions we exercise faith in a Saviour who can reach to the very lowest depths of human depravity and save to the uttermost. It doesn't take much faith to believe in a Saviour who can save those reared in a wholesome and an agreeable atmosphere and under conditions most favorable to free and easy living. But how about believing in a Saviour who has the power to reach down beneath the mud and muck and mire of the world's sin and idolatry, and save those who have indeed been unfortunate.

Arthur T. Pierson, writing in a recent *Missionary Review*, gives this instance of the saving power of our Lord because there were some at least who had faith in their Lord to believe He could.

"Some of the most wonderful evidences of the Power of the Gospel are those we saw among the former cannibals of New Guinea. When Charles Abel went out there about forty years ago these people had no conception of God or of spiritual things. They were living in the deepest degradation, obsessed by fear and continually fighting and devouring one another. One Sunday morning we saw and heard forty-eight new converts from these people stand up and individually confess Christ as their Lord and Saviour. Twenty-three of them were won by one lay, self-supporting Papaun evangelist who devoted his week-ends to personal work.

"No man is so low that he cannot be lifted to new life in Christ by the power of God. This is our greatest encouragement. One day at a communion service in Kwato a New Guinea man rose and said: 'A few years ago Paula and I were chiefs of two rival tribes who fought and ate one another. He captured my wife and according to our custom I could not be satisfied until I had been revenged. Then I met Jesus and today we are brothers in Christ who died for us both. We know now what forgiveness and love can do. Today we are both serving as elders in the Church and will soon pass the elements that represent His body broken and His blood shed for us. This could not be true of us if the missionaries of Jesus had not come to teach us the Gospel of God's love in Christ.' "

Let us, my brethren and sisters in the Lord, exercise this faith in our Lord, for it is the victory that overcomes for us the world and gives us assurance of that which the world cannot take away. Shall we not now bring home to our people, at this Resurrection and triumphant season, this message of victory that overcometh? J. O. A.

ONE PASTOR PLANS A PROGRAM.

We wonder how many of our pastors are seriously seeking to lay the missionary burden upon, and thus bring the missionary blessing to, the hearts of his people? The object, the primary object, of our Lord in building His church was to create a missionary organization, a body of believers who would give His gospel to all creatures.

So, unless the church is missionary in spirit, activity and giving, it is either static and gets nowhere, or becomes merely a complacent fraternal order or a benevolent society.

Some of our pastors at least desire to see their church a truly spiritual power house, going out in power to save souls nearby and far off. Hence they seek to beget in their people a passion for soul-saving, close by and far off. One pastor sends us the outline of his sermonic activity during this, our mission period. Maybe it will help some others to see it, and so without this pastor's knowledge or consent we present his program:

"On the first Sunday in April I will preach a Missionary Communion sermon. Text: 'And He is the porpitiation for our sins: and not for our sins only, but also for the sins of the whole world.' I John 2:2. Following those two, I shall preach on: 'The Early Church and the Missionary Movement'; 'Our Church and the Missionary Movement;' 'The Individual Christian and the Missionary Movement.' So here is my series:

The Missionary Movement (A Vision)
Christ and the Missionary Movement (A Person)
The Early Church and the Missionary Movement (A Passion)
Our Church and the Missionary Movement (A Program)
The Christian and the Missionary Movement (An Application)

" I desire your prayers for my help from the Lord in laying these things upon my congregation, that they may hear gladly and respond generously."

If all our pastors will do something like that this Church of ours will tell the world a different story of progress and power than that it has been telling the past few years. May God help and direct our faithful pastors to catch the vision and have the passion for giving our blessed Gospel to all peoples, near-by and far off.

J. O. A.

THE VIRGINIA VALLEY CENTRAL CONFERENCE.

The Virginia Valley Central Conference has a custom of holding a one-day mid-year session. A regular annual session of the Conference is held in August, usually. The mid-year session of the Conference is held always at Bethlehem Church. This church is centrally located on the Winchester pike and is easily reached at any time of the year. The day was cloudy and rainy, but a good number came for the session.

The Conference was called to order by the president, Rev. B. J. Earp, who opened the Conference with a brief prayer. Song service was conducted by Dr. M. L. Weekley, pastor of the entertaining church. Rev. Ivan Smith, pastor of Winchester Church, conducted the devotional services for both morning and afternoon sessions. Rev. F. Ervin Hyde, of Browns Summit, N. C., gave a very helpful address on missions. The president of Elon College spoke in the interest of the college, emphasizing the place of the college in the educational life and leadership of the church, and urged support of the college by individuals and churches. The Conference adjourned for lunch. Lunch was served in the nearby public school building.

The president of Elon College called an informal meeting of pastors and church officials prior to the afternoon session. During this conference, the affairs of the college were discussed, many questions were asked by interested ministers and members, and a clearer understanding of the college and its problems was reached.

The women of the Conference, under the direction of Mrs. A. W. Andes, gave an interesting program. Mrs. K. H. Sale read a most interesting and informative paper, outlining the fields and requirements of the United Church from the standpoint of our missionary program. Mrs. L. E. Smith gave an inspirational address on "Our Women and Missions." Dr .Weekley, who was placed on the program for an address, because of the lateness of the hour asked for the privilege of making his address later.

For the first time, the Valley Conference had the privilege of welcoming the Rev. Ivan Smith, his wife, and his mother. The Conference is glad to number these efficient leaders among its official family. L. E. S.

It is good for a man to be checked, crossed, disappointed, made to feel his own ignorance, weakness, folly—made to feel his need of God; to feel that in spite of all his cunning and self-confidence, he is no better off in this world than in a dark forest, unless he has a Father in Heaven who loves him with an eternal love, and a Holy Spirit in Heaven who will give him a right judgment in all things, and a Saviour in Heaven who can be touched with the feeling of his infirmities.

—*Charles Kingsley.*

A NEW RELIGION FOR THE NEW AGE.

By S. M. Smith.

That we are entering upon a new era in world history is evident. From whatever angle we figure, this seems to be the indication. In no period for centuries past have conditions been just what we find them today. It is said that the history of the race repeats itself every two thousand years. Astronomers and astrologers tell us that our planet is now passing out of the Picean and entering the Agnarian age. These transitions occur every two thousand years. Christ came to earth approximately two thousand years ago, ushering in the age from which we are now emerging. Are we arriving at a time when the coming of another world avator is in order? Be that as it may, the individual who thinks in terms of present-day conditions must admit that we have arrived at a time when *something* is necessary if civilization and the race are to be saved.

It is evident that conditions cannot continue as they are. Men capable of rendering an intelligent conclusion say that the economic system of the world is all wrong. We have built a civilization based on selfishness and greed rather than Christian brotherhood.

The problem of the world, therefore, is not primarily economic but spiritual. Throughout the world there is a feeling of insecurity based on fear. Nations are suspicious of each other. International compacts are no longer binding. what then have been the contributing factors in this "change of heart" on the part of the nations of the earth? If the trouble with the situation in which we find ourselves is *spiritual,* then to what extent is the Church involved? The Church is the only institution that assumes, or to which has been delegated, the obligation of molding the spiritual life of the race. In this, she has had an open field. Why, then, have we arrived where we are? Would we be justified in claiming that the message which the Church has brought has not been sufficient to meet the needs of men and of nations as they have presented themselves? The fundamental principles of the message which the Church has brought have probably been sufficient, but the trouble, we believe, has been in the manner of presentation. The teachings of the Christ are all-sufficient and never-changing. Our conception, however, of how the application of these principles may help in solving life's problems is another matter. The conception of the individual determines the conception of the nation. Religion is not a fixed, but a fluent thing. Its application must change to meet constantly changing conditions. At no time have changes come so rapidly as at present. The world is in a mad race to keep up with itself, not knowing what another day may bring forth. The past century passed all preceding centuries in the increase of knowledge and in the spread of the spirit of scientific inquiry and of the passion for seeking after truth. We venture the following as suggestive of what the new religion for the new age will be:

1. It will not be based upon authority, either spiritual or otherwise. The decline of reliance upon absolute authority and its noticeable increase in the public mind, is most significant. Men and women in every walk of life are beginning to study and think for themselves, realizing that, after all, each is responsible for the living of his or her own life. Dogmatic teaching of man-made creeds is giving way to liberalized thinking. The Church has too long made a slave of those who subscribe to its tenets. This refusal to accept age-old beliefs in certain principles, more or less theoretic, is noticeable everywhere—in government, in education, in church, in business and even in the family. The present generation is willing, and indeed often eager to be led; but it refuses to be driven.

It demands an understanding of the grounds for authoritative dictation. As a rule, Christian Churches, Roman, Greek and Protestant—have relied heretofore mainly upon the exercise of authority in extending their teaching, but these are each becoming more liberal.

2. It is hardly necessary to say that in the new religion for the new age, while there will be no personification of the forces of nature as was true in the early days of religion when men worshipped the Sun, Moon and Stars, there will be a recognition of Deity in every manifestation of Nature. Man will learn indeed what it means to look to the hills for strength, as well as to look within for needed strength to meet the problems of life.

The orthodox Church of today has taught too much, and too long, a separateness of man from God when there can, in fact, be no such relationship. The idea of a far-away Heaven where a stern, sin-avenging God sits upon a throne to mete out absolute judgment and punishment to those who may not be able to live up to the requirements of life here on this plane, the anticipation, following the ending of this life in so-called death, of a trial in the Court of Heaven when the records will be searched while the Recording Angel strikes a debit or a credit balance, the final rendering of a verdict, the pronouncement of a penalty of everlasting punishment or the award of a crown of everlasting life—this teaching has taken much of the joy out of living for many a would-be, devout Christian.

The new religion will preach and teach that the "Kingdom of God is within you," that man is not a "poor, weak worm of the dust," but the "Child of the King" and therefore entitled to an everlasting inheritance in all the Kingdom holds, that God, our Heavenly Father resides, not in a far-away Heaven where he may be reached by persistent importuning but that He lives daily and hourly in this same "tabernacle of clay" which we ourselves inhabit.

3. The new religion for the new age will insist that men be honest, fair, and tolerant—honest in admitting that adherence to man-made creeds has not, and can not constitute a sufficient standard of Christian living, that what a man may say he does or does not believe, is not so important as the exemplification of the Christ spirit in the everyday life he lives.

4. The new religion for the new age will not be gloomy, ascetic or maledictory. It will not deal chiefly with sickness, sorrow, pain and death, but rather with health, joy, life and happiness. It will not be so much concerned with the evil and the ugly in the world as the recognition and the interpretation of the good and the beautiful.

It will teach that evil in the world is not due to the presence of a personal Devil "going about like a roaring lion, seeking whom he may devour," but rather to the accumulated vibration of destructive thinking on the part of man himself. It will give to the world a new conception of God. It will teach that Infinite Spirit pervades the universe as that same Spirit lives in the fleshly body of man, and acts consciously or unconsciously in every atom in the universe on the full acceptance of the new interpretation of life we will be better able to appreciate what Paul meant when he said: "In Him we live, move and have our being." It will be thoroughly monotheistic. God will be interpreted not as a Being with a form as man, but rather as a great Infinite Force, not removed, but indwelling in every living creature.

God is so absolutely imminent in all things animate and inanimate, that no mediation is necessary between Him and the smallest object of His creation. In His moral attributes, He is to every man the multiplication to infinity of all the noblest, best and most potent qualities that the mind of man could ever conceive or imagine.

We do not have to beg God to send His blessing upon us. His store-house is full of all that we need to meet the requirements for a happy, joyous and successful life. These things are ours when we are ready and capable of using them to His glory and to our good and the good of others.

We must get away from the old idea and teaching that once upon a time a Supreme Being called God created a world, including man, starting in on Monday morning and finishing upon Saturday night and that He then set things a-going, withdrew and left the universe to be operated by physical laws.

The metaphysical doctrine of Omniscient, Omni-present, Omni-potent, All-pervading, Infinite Spirit, informing, inspiring, directing the whole of Creation at every instant of time, and throughout infinite space, calls somewhat into question the old idea that Spirit and matter are separate, distinct and non-related, that evil is constantly warring against good, that man's wickedness is pitted against God's righteousness, and Satan is daily challenging Christ.

The new religion will reject the conception that man is an alien, in a world alienated from God except at certain times and under certain conditions. It will also reject the idea that we are born in sin and shapen in iniquity and that man's days on this planet are designed to be few and full of trouble, that he is a fallen being, hopelessly wicked and that his natural tendency is ever away from God.

Lastly, the new religion will teach, indeed insist, that man's boasted "personal liberty" cannot and *must not* extend beyond that point where its exercise begins to work injury to his neighbor that the Fatherhood of God and the brotherhood of man constitute the only standard by which man may justly live the life he came to this earth to live.

ENCOURAGEMENT IN THE HOME CHURCH.

In these days of financial troubles, and other difficulties in the home church, we are sometimes tempted to discouragement because we cannot support more workers, and because of unresponsiveness of church people, the apparent lack of results, and increasing indifference and unbelief. We can be of good cheer. Christ *has* "overcome the world," although worldly men have not acknowledged His lordship. In His name we also can overcome and can enjoy the fruits of His victory. Do we ever stop to think of the immense number of obscure volunteer Christian workers who are carrying on and are faithful witnesses to Christ in our churches and Sunday schools; in rescue missions and on street corners; through such organizations as the Pocket Testament League with 2,000,000 members; in summer conferences (like the Keswick Conferences in New Jersey, Canada and England); in the summer schools of missions and such influential gatherings as the remarkable Florida Chain of Missionary Assemblies? How many thousands of devoted Christian laymen and women are serving on mission boards and similar organizations, large and small, in schools and in Christian homes. All Christians are not idle or indifferent or selfish. Hundreds of thousands unknown to us but known to God are loyal, devoted, self-sacrificing followers of Christ.—*Missionary Review.*

Whenever you argue with another wiser than yourself, in order that others may admire your wisdom, they will discover your ignorance.

CONTRIBUTIONS

SUFFOLK LETTER.

During the last week the writer received a letter requesting additional information concerning the Conference Apportionments. It seems that there is much cofusion, in the minds of ministers and laymen, as to the plan adopted by the last session of the Southern Convention. Since this request came from a minister who wishes his questions answered in the SUN, this letter is an attempt to clarify the situation.

Here are the questions, in brief. I. Is it permissible to credit Sunday School monthly missionary offerings on the Conference Apportionment for Missions? 2. If a Church through its Special Offerings and Sunday School sends to the proper authorities amounts for Elon College, Religious Education, Superannuation, Missions, etc., equivalent to the Conference Apportionment, and then sends its Conference Apportionment to Conference, should the Church divide this Conference Apportionment; and if it fail to give any amount to Convention Fund, what would be done about the matter?

In answer to these questions, the writer wishes to make it clear that he is not speaking for the Convention. The Convention did not clearly attempt to answer these questions. It was not possible to anticipate all the questions which have been raised since the Convention adjourned. It is this writer's opinion, however, that when the Conference makes an apportionment for the local churches which is equal to the amount designated by the Convention, and Convention Fund, it is the privilege of the local church to determine its own method of raising these various funds. It is impossible to separate the church and Sunday school. For practical purposes they are one, in many churches. Special offerings by Sunday schools and churches for any of the Convention enterprises represented by the Conference Apportionments should be credited to the local church, if it is the wish of the donors to do so. Convention officials, boards, and institutions have no power over the local church in such a matter. The local church can determine its own course and method in raising these funds. The vital thing is to raise the money in full.

The second question is vital and should have more consideration than can be expressed in one column of the SUN. Briefly, however, the Convention entirely changed its method of distributing funds sent to the Convention by the Conferences. For the past eight or ten years the Conferences have sent Conference Apportionments to the Convention Treasurer in a lump sum to be distributed by the Convention Committee on Finance. Under the present plan each church is apportioned a definite amount for each of the Conference and Convention funds, and this apportionment is the basis of dividing the money for the various Convention enterprises. The local church divides the money sent to Conference. The Conference sends to the Convention Treasurer the money sent to the Conference by the local churches. The local church has a record of each fund, and the Conference records will show the total amount sent to the Convention, for Convention Home Missions, Foreign Missions, Elon College, Superannuation Fund, Convention Fund and Christian Education. These facts and figures will be given in the Statistical table of each Conference following this plan. This will mean, of course, a revision of the Report Blanks and the Statistical Tables.

The Eastern Virginia Conference in 1934 revised the Apportionments for the various Convention Funds and increased the Conference Apportionments about 95 per cent. This Conference asks the churches to raise $4,000 for Missions, $2,000 for Convention Fund, $4,875 for Elon College, $1,000 for Superannuation and $400 for Christian Education. This is considerably more than has been raised heretofore for these funds by the Special Offerings, Conference Apportionments and Sunday school offerings. No fund will suffer by crediting the Sunday school offerings on Conference Apportionments—if the Conference meets the requirements of the Convention.

I. W. JOHNSON.

CHOOSING A COLLEGE.

Colleges exist for students—for those who desire further scholastic preparation for life's work. Colleges have distinctive characteristics, an atmosphere all their own. A college comes pretty nearly having a personality. No two colleges are alike. They may have identical curricula, but they cannot have identical spirits. A person chooses a college somewhat along the same line that he chooses his friends. Many things enter into the choice of a college. Equipment, faculty, alumni, and atmosphere have much to do with the appeal of an institution.

At this particular season of the year, hundreds and literally thousands of young men and young women throughout this country are graduating from high schools. Visions for them are beginning to widen definitely. For the first time perhaps, they are endeavoring to charter the sea of life upon which they are definitely venturing. To sail life's sea with success, they realize that they must be more thoroughly schooled in the technical requirements of successful living. They find here and there institutions with wide-open doors, persistently inviting them to come and receive what they have to offer in training and guidance. These appeals are of such variety—coming from so many directions—that the average young student is more or less confused, well nigh bewildered. He listens to the "line" given by field representatives and the appeals of interested alumni. He reads catalogues and every kind of literature intended to propound the virtues of individual institutions.

What is the merit of it all? What are the deciding factors? Whither is he to go? Where is he to cast his lot? First of all, he should make sure that the college to which he goes is equipped to offer the advantages that he requests; second, that its faculty is sufficiently trained and experienced in the subjects offered; third, that the institution has the right kind of atmosphere (the atmosphere of the institution has as much to do with thorough training as the scholastic achievements of its faculty); fourth, that the college proposes and is able to administer in some definite way to the religious life of the individual. Whether a youngster be a Christian or not, he does possess a religious nature; it is a part of his "makeup." No one can be educated without a knowledge of the scriptures. No man can be properly trained without the training and development of his religious nature.

In the founding of Elon College, the church was very careful to see that provisions were made for the training and development of the religious life of its students. This has not only been a tradition, but it has been a fact and a practice on Elon College campus for all these years. It has always stood for the highest in education, the best in morals, and the truest in religion. Its equipment is of the very best, its faculty is of the highest type, and its atmosphere makes an indispensable contribution to the character of the students.

This is an appeal, definitely, to the parents of the Christian Church who have sons and daughters ready for college. Elon College is our institution, and we propose to render the best possible service for the young men and young women who come. At present, members of the Christian Church in the student body, from a numerical standpoint, take the second place. We are glad to have others, but we are appealing for our own. Won't you please send us names of prospective students from our own Church? The prospects for another year are most encouraging—more so than at any time within the past years. With the cooperation of alumni, friends, and the entire Church, we can increase the student body of Elon College to the limit of our capacity.

L. E. SMITH.

FROM WADLEY, ALABAMA.

I don't think I have written the SUN recently about my church work. I am continuing my services at Rock Springs, and New Harmony, and with the going of winter and the coming of spring I feel sure that work will "pick up" at both places. There are some loyal soldiers of the cross at each place.

I am serving McGuire's Chapel, my old home church which was without a pastor last year. Of course Spiritual interest there is at a low ebb, but one can see signs of more life and strength. The membership there is badly scattered, but I am very hopeful for the future of this old church.

Last Sunday I had an appointment at Antioch Congregational Church, near New Site, Alexander City, Route 5. They have not had a regular pastor in several years. Their house of worship was in a very dilapidated condition, but the friends and neighbors have recovered it, and they seem very anxious to have regular services, so I have agreed to serve them the rest of this year. A fine congregation greeted us there last Sunday. Not many members of that church but the whole community seems to want to see the old church revived again. This is the oldest Congregational church in Alabama. I do not know the date of its organization.

Fraternally,
G. H. VEAZEY.

TO REVEAL GOD.

Christ came into the world to give mankind a better understanding of God. This was sadly needed. The Greeks were worshiping gods that were as weak and immoral as themselves. The Romans were building temples and offering sacrifices to their emperor. The Jews had clothed Him with great mystery, and had pushed Him back behind the veil, so that the average worshipper was led to think of Him as a God afar off. They remembered that He is holy, just and powerful, but they had not learned of His great love. By bridging the gulf between the unseen and the seen, between God and man, Christ brought God very near to us. He taught the world to pray, "Our Father," thus drawing mankind close enough to feel the everlasting arms.—*Edgar T. Read.*

It is the mark of the small man to attach more importance to names than to realities.

A Story for the Children

GRANDFATHER'S WINTER JACKKNIFE.

A short time ago I came across an old jackknife. It was somewhat larger than the knives that boys use today, and its large blade was worn more than half way through because of the many times it had been sharpened. I recognized that old tool as one that belonged to my grandfather, and he always spoke of it as his "winter" jackknife.

As as boy, I used to sit beside grandfather and watch him use that knife, wishing that I were as skillful as he was in making things. In my eagerness, I asked him, occasionally, to let me try it on a piece of wood; but he would never allow any of his grandsons to touch that knife—a winter jackknife was too precious a tool to be placed in the hands of a boy who had yet to learn the art of useful whittling.

One day I asked grandfather why he called this a winter jackknife and learned that a boy's best knife was always kept for work that was done by the boys during the winter months. They might use a cheap, light knife when playing around or cutting things that were not needed around the home, but the winter jackknife was always used just as a carpenter might keep his best saw or chisel for the finer work he had to do.

Few people realize that even up to seventy-five years ago the jackknife was one of the most important tools of the home especially in the country. We might say that our great-grandfathers lived in a wooden age, for a great many of the every day utensils were made of wood, as metal articles were scarce. Therefore whittling was an art with boys of those times, and it was in winter that much of this whittling was done. The knife was for making things that were of some value or use, and not merely for passing away the time. More than once I have heard my grandfather say, "Do not waste a piece of wood; if you are going to whittle make something useful, even if it is only a wedge."

Let us see what was done with that winter jackknife. There were big things and little, home articles and work that was brought from the cooper and dish-turner. Ploughs and harrows were made of wood; carts, even the wheels, were of wood throughout, except for the rims. The knife was used for smoothing rough places and fitting parts together.

The cooper was one of the most important men in any village, turning out barrels, casks, and kegs and he needed countless numbers of hoops that were cut from saplings by boys with good knives. The dish-turner made wooden dishes and mixing utensils, such as bowls and mortars. The boys helped him by using knives to smooth rough edges and spots where the larger tools of his trade would not fit. The shoemaker was the third man of note in the village, and for him great quantities of wooden shoe pegs were made by the boys. These are a few of the things that boys did to earn money or merchandise in their spare time.

At home, the jackknife had a very important place because of the demand for small articles made of wood. Pins, bungs for pickle barrels, faucets, pestles, butter paddles and boards were constantly used in the house, and there were many things to be made for the work on the farm. These included cart stakes, handles for various tools, such as rakes, hoes and shovels, whipstocks and teeth for hayrakes. As time could not be taken for making such things, the work had to be done during the season of the year when farm work was lightest, and that, of course, was in winter.

One of the most important articles turned out by the winter jackknife was the flail. Every season, when the grain was threshed by hand, many flails were broken or worn out. The flail consisted of two parts—a staff, or handle, and a swindle or swiple. These were made from carefully selected wood, whittled down to just the right shape and joined together by a leather strap.

The axe helve was another item of winter work. The wood was rather hard to work, its grain had to be just right, and to whittle the helve into shape so that it would have a good balance required a great deal of skill and patience. Yet it was very fascinating work, and when a boy became fairly expert he could earn extra pennies by making helves to sell at the village store or to individuals.

When buildings needed shingling, the boys set to work with their jackknives and laid in a supply of shingles, usually a season ahead and enough for a supply in case of emergency.

Occasionally, boys used their knives in carving baseboards and door casings in living room or parlor, to make such rooms far more attractive, and much of the antique hand-carved material found today was the work of some winter jackknife. Then there were odds and ends of things that have almost completely disappeared today, such as cowles, keelers, runlets, piggins and noggins, besides the parts of spinning wheels and yarn reels.

That was the work of a knife such as this old one I found. What a story such a knife could tell if it could only talk!—*Walter K. Putney in Advance.*

"Jesus is He 'that holdeth the scepter'—the symbol first of kingly right and authority, and next of righteousness and justice. . . To the King's enemies the scepter is a 'rod of iron.' They cannot rejoice in the justice which they defy. To the King's willing subjects it is indeed golden, a beautiful thing, and a most precious thing. We admire and glory in His absolute justice and righteousness; it satisfies the depths of our moral being—it is so strong, so perfect. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*Frances Ridley Havergal, in "My King."*

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10 Mercy and truth gether; righteousness kissed *each other.*

11 Truth shall sprin

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

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9 Behold, ᵃO God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better

ᵃ Gen. 15. 1. ᵇ Ps. 56. 1. & 57. 1. ² or, *all*

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years old when he began

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The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

OUR MISSION OFFERING.

Dr. Atkinson, Secretary of Missions, writing from Florida Sanitarium, and appealing to our churches to stand by during our Mission Period of March, April, May and June, says: "Lack of physical strength will not just now allow me to raise my voice with you in this time of need and privilege, but I lift my heart prayer daily that your voice, by the power of God, shall ring out in clarion tones: 'Go preach the Gospel to all creatures.' " He is appealing to all churches in our convention to make a liberal offering that the work our Mission Board is doing may not be crippled. "The purpose of the church is to preach the Gospel of Jesus Christ and to give that Gospel to a lost world."

Will we of the First Christian Church do our part at this time? The various enterprises that our convention support are dependent on the local churches for their support. We are under obligations to do our part. As long as we are the recipients of God's bounty, just so long are we obligated to share. If we appreciate the work of our Mission Secretary, let us show it now by rallying to the work at a time when he is physically unable to render active assistance in the cause to which his life has been dedicated.—*Greensboro Church Bulletin.*

A YOUNG MEN'S MISSIONARY CONGRESS.

Three of the events in the past half century that have most powerfully stimulated interest and activity in world-wide Christian missions have been the formation of the Student Volunteer Movement in 1886, the Ecumenical Missionary Conference held in New York in 1900, and the establishment of the Laymen's Missionary Movement in 1910. The first enlisted educated youth, the second awakened the Church as a whole, and the third aroused Christian laymen to a more sympathetic and adequate support of the work. All were born in prayer, and were promoted by prayer and sacrifice; they were based on faith in the Bible as the Word of God, in Jesus Christ as the Son of God and in the need of all men for salvation through His atoning work on the Cross.

Today one of the greatest needs is a new awakening among the young men of the Church—potential leaders of tomorrow. They are generally interested in making a better world but if they are not intelligently and sacrificially committed to the program and ideals of Christ at home and abroad, who is to carry on the work?

To bring together young men who are interested in the missionary enterprise, and to enlist others, a "National Young Men's Missionary Congress" is to be held on Chicago from May 2nd through May 5th. This is a fitting way to mark the twenty-fifth anniversary of the Laymen's Missionary Movement under whose auspices the congress will meet. Prof. Arthur H. Compton of the University of Chicago, the well-known winner of the Nobel award in physics, is chairman of the Committee on Arrangements. Other prominent Christian laymen, pastors and executives are also cooperating with Mr. F. J. Michel, executive secretary of the Movement.

The general theme announced is "Jesus Christ and the World Today." This will be presented by addresses by well-known speakers and its various phases considered in a series of twenty simultaneous group meetings under the leadership of Dr. Cleland B. McAfee of New York and Rev. C. O. Hawley of Indianapolis. The four main topics to be discussed at the platform meetings will be (1) The world's need and the forces bidding for world power; (2) Our heritage as sons of missionary forefathers; (3) our Christian resources and (4) The power of Christ.

Among the twenty-four speakers who have already agreed to take part in the congress are President Ralph C. Hutchison of Washington and Jefferson College, Dr. Robert E. Speer and Dr. Ralph E. Diffendorfer of New York, Mr. Livingstone P. Moore of Summit, N. J., Dr. C. Darby Fulton of Nashville, Rev. Leonard Outerbridge of Boston and Rev. Roy M. Burkhart of Columbus.

Men today, probably as never before, recognize the chaotic condition of the world and the need for a Saviour with a divine program and with the wisdom and power of God. Political, economic, social and intellectual remedies will not suffice to save us from destruction. Spiritual life is needed to change individuals and to bring men into harmony with God and His program. To change America, or any one nation, is not sufficient; all men and all nations must be changed. Who but God can effect such a transformation? This program of change represents the purpose and program of the whole missionary movement.

Dr. John R. Mott, who was present at a preliminary meeting to launch the Congress, writes: "The timeliness and importance of the Young Men's Congress continues to grow on me. It is highly desirable that each of our Christian communions shall put forth extraordinary efforts to be represented by the very flower of our younger lay forces. It will do more to help solve the many problems that press upon our churches than any single measure I could emphasize.

The success of this Congress depends on three things: (1) the spiritual character and messages of the speakers; (2) the ability to bring together a truly representative number of earnest young men who will respond to the call of Christ, and (3) the amount and vitality of prayerful preparation for the guidance of God and to insure the manifestation of His power in the Congress and in its outcomes.—*Editorial in Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING MARCH 30, 1935.

Sunday Schools.		
Pleasant Hill, Liberty, N. C. ...$	4.00	
Barretts, Sedley, Va.	.53	
Union (Va.), Virgilina, Va.	3.00	
Windsor, Va.	2.00	
Lebanon, Semora, N C.	.91	
Rosemont, Norfolk, Va.	10.46	
Ether, N. C.	1.04	
Graham, N. C.	4.60	
Mt. Hermon, Garner, N. C.	4.00	
Whistler's Chapel, Mt. Jackson, Va.	.87	
Piney Plain, Raleigh, N C.	1.00	
Auburn, Raleigh, N. C.	2.60	
Bertie Johnson Class, Liberty Liberty Spring S. S., Suffolk, Va.	3.00	
Holy Neck, Holland, Va.	4.71	
First Christian, Greensboro, N. C.	17.81	
Wakefield, Va.	2.26	
Mt. Carmel, Carrsville, Va	1.85	
Durham, N. C.	1.85	
Durham, N. C.	9.07	
New Elam, New Hill, N. C.	3.56	
Oak Grove, Sunbury, N. C.	2.20	
Mt. Olivet (G), March, Va.	7.70	
Pleasant Ridge, Ramseur, N. C..	2.86	
Wentworth, Raleigh, N. C.	2.00	
Palmyra, Edinburg, Va.	.61	
Noonday, Wedowee, Alabama ..	2.23	
Monticello, Brown Summit, N. C.	1.79	
Shiloh, Kemp's Mill, N. C.	1.00	
Suffolk, Va.	25.00	
		122.66
Individuals and Churches.		
Mt. Gilead Church, Louisburg, N. C.	36.00	
W. O. Markerson, Raleigh, N. C.	2.00	
Shallow Ford, Elon College, N. C.	5.53	
		43.53
Specials.		
Pleasant Hill C. E. Society, Liberty, N. C.	1.00	
Rosemont Class No. 3, Norfolk, Va.	3.00	
Pleasant Hill Church, Benson, N. C.	3.12	
		7.12
Total for week ending March 30, 1935. .$		173.31
Previously acknowledged		7,472.51
Total since Sept. 1, 1934 ....$		7,645.82

J. O. Atkinson, *Secy.*

GIVING BY A CHRISTIAN.

The following list of questions is offered for your careful study. The money matters in a Christian's life are far more than the transfer of some coins from a person to an institution.

1. Have you made a careful study of your own giving?
2. Do you know how much you actually give; what share of your income; your real motives in giving?
3. Are giving and worship at all related in your life?
4. What are adequate motives for giving?
5. What should giving do for the giver?
6. To what causes should we give?
7. What is meant by sacrificial giving?
8. How much should one give?
9. What do the scriptures say about giving?
10. Will reduction of budgets solve the financial part of our missionary or benevolence problem?
11. How can we lift giving to a stewardship basis?
12. How does giving constitute a crucial test of unselfishness?
13. How is giving related to the spiritual life?
14. How much should one know about the causes to which he gives? How far follow their needs and programs?
15. How large a share of one's giving should ordinarily go through his church's treasury?
16. Is any system in giving necessary, or is it better to give "when I feel like it," or "whatever I feel I can spare," or "to what interests me," or "whenever I go to church," or "the same that others are giving?"
17. Is giving an occasional matter, like taking a dose of medicine, or an elective course? How vital is giving anyway?
18. Is it ever wrong to give?
19. What is the difference between *giving* money to the church or *raising* money for it?
20. Have you read Dr. Agar's book, "'Church Profit Making"?

Your Christian Stewardship Commission is exceedingly anxious for you to form a *discussion group* in your church using its syllabus, "The Christian Acquisition and Use of Money." Sixty cents per dozen copies.

Warren H. Denison.

SHOPPING IN NANKING ROAD.

(*A Missionary's wife reports four interviews with Chinese clerks.*)

By Helen Davies, Shanghai.

Shanghai is a place of unfailing interest. One day in Sincere's big department store in Nanking Road, the boy waiting on me said, "Are you a *jiao-huei shang tih hen?*" (A church person.) I smiled and said, "Yes, are you?" He said, "Yes and this store is owned by Christians." I asked him where he learned English and he said: "Oh, this store has a night school. They teach us English and business methods, and *dzan-chen* (approve) Christianity."

A few days later in a shoe shop, the young clerk was so kind, I said to him, "Where did you learn English?" He replied, "I go to the Moore Memorial night school." I found that he was a Christian and I left him beaming.

Later, in a leather-goods shop the clerk said, "I studied in a mission school, and I am a Christian." An older man in the store joined in our conversation.

Believe it or not, once again in a tailor shop, the head man quoted a price and added, "For Christians, we deduct 10 per cent." When he said he was a Christian, I burst out, "Praise the Lord, I am so glad."

I went out rejoicing. What impressed me most was to discover that in four separate business places in Shanghai, Chinese business men were not ashamed to admit that they are Christions.—*Missionary Review.*

WHAT CAN THE SMALL CHURCH DO?

C. O. Dunham is pastor of a church of forty-six members—a rural church in Vermont. He has a missionary education plan for his church for the present year which is an eloquent answer to those who say that the small church can do little or nothing along this line. Some of his plans have been carried out in other years, while some are new experiments this year. His program has twelve points:

1. A world friendship reading campaign.
2. A missionary stereopticon lecture one Sunday a month.
3. A church school of missions.
4. An appropriate observance of Christmas.
5. Two missionary books studied during the year in the women's society.
6. A missionary worship service in the Sunday School each month.
7. At least three sermons along missionary lines.
8. A new missionary poster on display every third Sunday.
9. The young people representatives on the missionary committee of the church made responsible for the Christian Endeavor missionary programs.
10. A world friendship bulletin board.
11. The necessary material for the world friendship projects in the Sunday School made available when needed.

—*Missionary Herald.*

MISSION QUOTA FOR THE CHURCHES.

Eastern North Carolina Conference:

Amelia	$ 19.20
Antioch	31.20
Auburn	36.80
Bethel	19.20
Bethlehem	14.40
Beulah	16.96
Caroleigh	9.60
Cary	11.52
Catawba Springs	43.20
Chapel Hill	28.80
Christian Light	31.20
Christian Chapel	38.40
Clayton	24.00
Damascus	31.20
Ebenezer	28.80
Good Hope	23.68
Fuller's Chapel	28.80
Hayes Chapel	14.40
Henderson	48.00
Lebanon	14.40
Lee Chapel	14.40
Liberty	119.52
Martha Chapel	14.40
Mebane	11.68
Morrisville	7.20
Moore Union	20.40
Mt. Auburn	48.00
Mt. Carmel	24.00
Mt. Gilead	36.00
Mt. Hermon	14.40
New Elam	60.00
New Hill	11.68
New Hope	40.80
Oak Level	36.00
O'Kelly's Chapel	19.20
Piney Plains	36.00
Pleasant Hill	19.20
Pleasant Union	40.80
Plymouth	19.20
Pope's Chapel	28.80
Raleigh	59.52
Sanford	43.20
Shallow Well	52.80
Six Forks	24.00
Turner's Chapel	19.20
Wake Chapel	76.80
Wentworth	24.00
Youngsville	16.96
Total	$1,451.92

Western North Carolina Conference:

Addor	$
Antioch (C)	17.37
Antioch (R)	14.66
Bennett	23.73
Big Oak	23.79
Biscoe	30.66
Browns Chapel	13.93
Burlington	903.66
Ether	23.00
Flint Hill	
Glendon	84.03
Grace's Chapel	34.33
Graham	40.00
Graham Prov. Mem.	53.87
Hanks Chapel	51.82
High Point	30.95
Liberty	27.83
Mt. Pleasant	22.16
New Center	13.84
Needham's Grove	
Parks Cross Roads	59.33
Patterson's Grove	8.28
Pleasant Cross	31.83
Pleasant Grove	43.60
Pleasant Hill	76.40
Pleasant Ridge	66.67
Pleasant Union	15.60
Poplar Branch	
Ramseur	52.39
Randleman	37.33
Seagrove	50.00
Shady Grove	10.00
Shiloh	42.93
Smithwood	37.45
Spoon's Chapel	13.83
Union Grove	35.00
Zion	44.67
Total	$2,034.94

North Carolina and Virginia Conference:

Apples Chapel	70.40
Belews Creek	22.40
Berea	54.40
Bethel	57.60
Bethlehem	70.40
Carolina	16.00
Concord	32.00
Danville	70.40
Durham	368.00
Elk Spur	9.60
Elon College	256.00
Greensboro	320.00
Greensboro, Palm St.	70.40
Happy Home	54.40
Haw River	70.40
Hebron	38.40
Hines Chapel	70.40
Hopedale	19.20
Howard's Chapel	19.20
Ingram	70.40
Kellams Grove	19.20
Lebanon	38.40
Liberty	32.00
Longs Chapel	38.40
Lynchburg	38.40
Monticello	32.00
Mt. Bethel	38.40
Mt. Zion	38.40
New Hope	9.60
New Lebanon	44.80
Pleasant Grove	70.40
Pleasant Ridge	38.40
Reidsville	105.60
Rocky Ford	9.60
Salem Chapel	38.40
Salisbury	19.20
Shallow Ford	44.80
Union (N. C.)	54.40
Union (Va.)	70.40
Winston-Salem	19.20
Total	$2,560.00

Eastern Virginia Conference:

Antioch	80.00
Barretts	36.00
Berea, Nansemond	50.00
Berea, Norfolk	70.00
Bethlehem	100.00
Burton's Grove	20.00
Centerville	10.00
Christian Temple	550.00
Cypress Chapel	80.00
Damascus	80.00
Dendron	10.00
Eure	80.00
Elm Avenue	40.00
First, Norfolk	100.00
First, Portsmouth	100.00
First, Richmond	80.00
Franklin	170.00
Holland	170.00
Holy Neck	100.00
Hopewell	10.00
Isle of Wight	20.00
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Johnson's Grove	6.00
Liberty Spring	100.00
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Mt. Zion	20.00
Newport News	170.00
New Lebanon	24.00
Ocean View	25.00
Old Zion	100.00
Oak Grove	25.00
Oakland	80.00
Rosemont	140.00
Suffolk	880.00
So. Norfolk	140.00
Spring Hill	24.00
Sarem	10.00
Union, Southampton	40.00
Union, Surry	10.00
Waverly	160.00
Wakefield	40.00
Windsor	70.00
Total	$4,110.00

Virginia Valley Conference:

Antioch	100.00
Bethel	29.75
Bethlehem	80.00
Beulah	
Christian Chapel	
Concord	16.15
Dry Run	46.22
East Liberty	
High Point	
Island Ford	1.66
Joppa	10.77
Leaksville	88.79
Linville	133.33
Mayland	41.55
Mt. Lebanon	32.89
Mt. Olivet (G)	31.43
Mt. Olivet (R)	22.12
New Hope	50.00
Newport	74.86
Palmyra	25.53
St. Peters	19.08
Timber Mountains	4.11
Timber Ridge	102.45
Whistler's Chapel	41.66
Winchester	317.85
Wood's Chapel	33.33
Total	**$1,303.53**

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

BE STILL AND KNOW THAT I AM GOD.

A native of India was riding one day in the swiftly moving automobile of an American tourist. He was amazed and perhaps almost frightened by the speed with which the car moved, and upon reaching his destination, the Indian turned to the American and said, "Master, we have come so fast that I must wait for my spirit to catch up with my body."

We cannot altogether agree with the sentiment of the native, and yet his words are expressive of a bit of truth. You and I do live in a day of haste and hurry. We need only to look about us to be reminded of the fact. Science has truly brought us to the threshold of a new day in the realm of speed, in which our means of transportation on land and sea and in the air have been accelerated to excessive rates. Our means of communication have been harnessed so that today we may see and hear our brothers across the world. Our newspapers are emblazoned with the headlines of the breaking of speed records in many phases of human activity. Indeed, the busy rush of life all about us seems to hum in our ears.

It is true that we may look with a sense of gratitude to these things which science has given us. And yet it is in this maddening maze that human life has been caught and hurried on until oftimes we do not know whither we are going or what it is all for.

In the realm of spirit we face grave perils. It is because this spirit of haste has invaded our lives that our spiritual selves are deteriorating, until, in the truth expressed by the native, we are in danger of losing our spirits in the hurry of life.

But we likewise face the graver danger in our constantly hurried lives—that of not being sure of God. It is true that we have our beliefs about Him and we may cling very earnestly to our thoughts concerning Him; yet, how frequently we fail to give ourselves time to understand and to know Him. In the words of another, "God is inevitable," but it is likewise true that we may deal with Him in such a passive relationship that the surety of His presence in our lives becomes very little.

In the words of the Psalmist then we need to "Be still and know that I am God." Being still is a duty which we might realize to our benefits as Christians. It is not upon the energy of our thought nor the strength of the affection that we put into it that our communion with God depends, but rather upon the calmness and hush of our own souls. God will surely speak if our minds be calm enough. Heaven and earth will truly reflect themselves if the calm of our souls be deep enough. We may shout our pleas to the heavens and cry out our petitions to Him and offer up our burnt offerings, but God will continue to reveal Himself only through the stillness and humbleness of contrite hearts.

Indeed, we do need to be still, for stillness is our very condition of knowing God. Being still is a duty, but knowing God is a privilege which all of us should cherish. But to enjoy the privilege we must accept the duty—"Be still and know that I am God." Often our religion resolves itself into our much talking about Him, but life would be more wonderfully fine if it were more of speaking to Him and of having Him talk to us.

Furthermore, the time we spend with God is the measure of our knowledge of Him. We become acquainted with others as we live our lives with them and partake of their fellowship. We learn to know God as we spend much time in the "secret of His presence." That old hymn which we sing "Take Time To Be Holy" might truly be the song of appeal to our hearts. It does take time to be holy. Growth in grace is not spontaneous no more so than is physical growth, but it requires a tender care of a loving Heavenly Father if it would blossom into fruitfulness of "first the blade and then into the ear."

Again, it is in the stillness that God reveals His desire for our lives. To Moses on the plains of Midian God spoke and revealed His plan for Israel; to Elijah in the wilderness God revealed Himself, not through the wind nor the earthquake but through the still, small voice. In the hush of his soul, midst the sacredness of the temple, Isaiah heard the voice of God and answered "Here am I, Lord, send me." To you and me the Master still bids "Come ye apart and rest awhile." Oftimes He is more desirous to speak to us than we are to hear His voice. Many times the noise of the world prevents us from hearing Him. We need but listen and be still. "Be still, and know that I am God."

—*Lanson Granger.*

WHY JOIN THE CHURCH?

There are some who doubt that it is necessary to join the Church. They should be able to explain their doubts. I cannot. I believe it is important to join the Church.

Jesus started the Church, the disciples spread it abroad, and through nineteen centuries people have kept it going even at the cost of life itself.

Members of the Church are working together to develop Christ-like people all over the world. They seek for the best in everything.

The Church believes in and practices the worship of God. This transforms life, makes life grow to its fullness, and brings joy.

When people face eternity they turn to the Church for help. They want the hope of immortality. They need the comfort of sincere friends and the presence of the Divine Comforter. They want the Church to say nice things about them and lay them away in peace.

The Church tries to make me the best possible person. It gives me the best of friendships, the book that tells the way of life, and the spiritual Christ.

For these reasons, and many others, I want to be a part of the Church, and I want to join while young, well, and able to serve.

ARE YOUNG PEOPLE INTERESTED IN RELIGION?

Some doubt it. Others say yes, a thousand times yes. All I know is what I pick up here and there as I mingle with those whose years are fewer than mine.

Last Sunday was a rainy day. Only a few attended church in my town. But over on the Peninsula more than a hundred Christian Endeavorers journeyed from country-side and city to the appointed place of their Rally to share in an afternoon program. A young society had all of its members present. Several others had most of their members present to consider matters of religion on a rainy afternoon.

For eighteen months I have attended a ministerial association without hearing any great lamentation over the condition of the world or being challenged with the idea that we should make things new. But the young people in this same city are becoming restive about the present conditions, and are beginning plans which they hope will stir the youth of the city.

Yes, I know that many youths are wasting their lives with drink, smoke, movies, and other things which do not contribute to human happiness; but there are many noble youths who seriously give themselves to personal development and Christian activity. Deep within their hearts there is a desire to make life count. This current runs through every life. And they all believe that religion should be a help. The churches may fail the youth of this generation. But the young people are interested in religion. They need leadership to guide them in the processes of getting what the soul needs. The guidance is the business of the Church. And the Church is composed partly of young people.

DON'T FORGET THE MEETING IN RALEIGH.

The meeting of the Youth Fellowship of the Southeast in Raleigh, N. C., on May 2nd, next, should mean a great forward move of the youth in the Southeast. But it can mean this only if there are leaders present from all the states represented in the convention. Of course there will be many present from near Raleigh, and some will go from Virginia, but Florida, Georgia, Alabama, Tennessee, Kentucky, and South Carolina should also have their representatives present.

Even if there is no organized young people's work in these different areas, there should be representatives in Raleigh. We are just getting started in the organized work. We need to counsel together. It is very important to be in the Raleigh meeting.

WHAT WELCOME DO WE GIVE TO CHRIST TODAY?

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 14, 1935

Hymns: "I Need Thee Every Hour"; "Pass Me Not"; "O For a Closer Walk With God"; "Face to Face"; "I Am Happy in the Service of the King"; "I Gave My Life for Thee."

Prayer Hymn: "Into My Heart."

Scripture: Matt. 21:1-11; John 1:11, 12.

Daily Readings:

As Teacher. John 7:46.
As Friend. John 15:14.
As Leader. Matt. 8:19.
As Peacemaker. John 16:33.
As Lord. John 13:13.
As Saviour. John 4:42.

Poem: "Indifference."

When Jesus came to Golgotha, they hanged Him on a tree,
They drove great nails through hands and feet, and made a Calvary;
They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham, they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do."
And still it rained the winter rain that drenched Him through and through;
The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.

—*G. A. Studdert-Kennedy.*

(Continued on page 14.)

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE HEAVENLY FATHER.

LESSON I—APRIL 7, 1935.

GOLDEN TEXT: *"Like as a father pitieth his children, so the Lord pitieth them that fear Him."*—Psalm 103:13.

LESSON TEXT: Psalm 103:1-5; Isaiah 40:27-31; Romans 8:14-17; Matthew 6:24-34; Luke 11: 2; John 3:3-6; 8:40-47; Hebrews 12:5-1-.

The lessons for this quarter are on the general theme "Some Great Christian Teachings," and the aim of these lessons as stated by the Lesson Committee is, "To help the student to understand and appreciate some of the great teachings of the Christian faith, and to apply these teachings to the life of today." These lessons, then, will serve the double purpose of building us up in the faith, and of inspiring us to service. Those of us who study them and practice them ought to know more and to do better.

Today's lesson begins at the logical place for a series of lessons on the great Christian teachings. It begins with God. "In the beginning God"—that is how the Bible begins. It does not argue about God, it does not attempt to explain God; it simply states that God is, and then proceeds to relate in its pages what God is like, what He does, what He expects of man, and what He offers to man. And series of Christian teachings must begin with God if anything that comes after is to have any meaning and any authority. Christian teachings are predicated upon Christian conception of God. Instead of attempting to cover all the lesson text, or even the verses of the lesson as printed in the quarterly, the writer of these notes desires to call attention to a few striking words in the lesson which have a world of meaning.

The Father.

Jesus refers to "the Father." When He says God is a Father, think of what is involved. It means that the universe is in friendly hands. It means that the power of the universe is controlled by love. It means that the people of the world are children of the God who created, orders, and sustains the world. It means that there is the possibility of communion and fellowship between this great God, and the humblest man or woman, for when God created His children, He created them in His own image. It means that God loves us. It also gives meaning to the discipline of life, for Jesus says that God is a Father, not an indulgent "grandfather." In short, one of the claims to uniqueness by Christianity is its conception of God—no other religion has a conception of the One Holy God of Love Who sustains the relation of a Father to the universe and the people therein. Mere words cannot exhaust the meaning of the term "the Father" but if we understand only dimly what it means, and live up to its implications, it transforms life.

My Father.

Jesus refers again and again to "my Father." God was something more than impersonal forces, or general sentiment. God was personalized love. There was between Jesus and God that intimacy which characterizes the relationship between the father and the son at its highest and best. The words "my Father" came naturally and spontaneously from the lips of Jesus. He knew God as His Father. He felt that God loved Him as a Son. He obeyed God as His Father. The greatest step which any man can make in religion is perhaps the step where he goes from God in general to God as personal. It is not enough to say "the Lord is a shepherd; one does not come to the heart—or the power of religion until he says 'the Lord is *my* shepherd.' "

Your Father.

"God is my Father," says Jesus. But He says something more. He says, "God is your Father." It is not so difficult to believe that God was the Father of Jesus. That does not make any great demand on faith. But Jesus insists that God is every man's Father. Rich and poor, learned and ignorant, good and bad, white or black, Jew or Gentile, bond or free, God is the Father of all men, just as He was and is the Father of the Lord Jesus Christ. Of course all men do not recognize this kinship, all men do not accept its implications, indeed there are those who might even deny it, but Jesus says His Father is also our Father. When in His resurrection form He met Mary Magdalene, He used the words, "my God and your God." Paul says we are the children of God and heirs, indeed, joint-heirs with Christ. If we really believed that we would thrill to our finger-tips. .

Our Father.

Finally Jesus said, "When ye pray, say 'Our Father.' " God is the Father of Jesus Christ. God is my Father. God is your Father. Well then, God is our Father. And we are all brothers and sisters, members of one great family, with One Heavenly Father. God is not only my Father; He is the Father of the man in Africa, and China, and Japan, and the isles of the sea. In Christ there is no East or West, no race or color or creed. One is our Father, even God, and all we are brethren. And in this great family there is, in essence, only one rule or law—the law of love, the rule of good will. We are all members one of another. If one member suffer, all the members suffer with it. Christ gave us a new commandment, that we should love one another. All peoples on the earth are bound up, one with another, in a great family in which we have one God and Father, and in which we are all members of that family.

Of course this presentation of the lesson has not covered all the points in the lesson. It has, of necessity, left out many things that are important. But it has dealt with the fundamental truth, or the starting point of all Christian teaching and standards of living. And the beautiful words in the fourteenth chapter of John which forms today's lesson as printed find their meaning in the fact that they are based on the assumption that God is our Heavenly Father, that Christ as His son has given us a revelation of the Father, and that the Holy Spirit is God's continued presence in the world and in the hearts of believers everywhere.

In conclusion, just one story. A young lieutenant, in service overseas had a son born to him soon after he left America, whom he had never seen. The mother, so eager to have the little fellow know about his daddy used to hold him up before a large picture of his father, and tell him that it was daddy. When at last the father returned home after two year's absence, the mother and the little boy met him in the living room of the home. On the mantel stood the picture of the father. When he stepped into the room, the little fellow looked at his father, then at the picture, and then looking back at his father he said, "Daddy, daddy." He saw in the picture the image of his father. In like manner we have seen the glory of God in the face of Jesus Christ, for He is the image of the invisible or the unseen God. He that hath seen Jesus hath seen the Father. And if God is like Jesus—well that solves our problems, or at least gives us some understanding of them.

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THE CHRISTIAN SUN

1635 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"HOLD FAST YOUR DREAMS."

"Whatsoever things are true,
Whatsoever things are honest,
Whatsoever things are just,
Whatsoever things are pure,
Whatsoever things are lovely,
Whatsoever things are of good report;
If there be any virtue,
And if there be any praise,
Think on these things."—Phil 4:8

"Think still of lovely things we know are true
Let wish and magic work at will in you,
Be sometimes blind to sorrow. Make believe!
Forget the calm that lies in disillusioned eyes.
Though we all think that we must die,
Yet you and I
May walk like Gods and be
Even now at home in immortality.
"We see so many ugly things—
Deceits and wrongs, quarrelings:
We know, alas, we know
How quickly fades
The color in the west,
The bloom upon the flower,
The bloom upon the breast
And youth's blind hour.
Yet keep within your heart
A place apart
Where dreams may go,
May thrive and grow.
Hold fast—hold fast your dreams."
—*Louise Driscoll.*

Prayer—Lord, make me strong to bear my daily cares. Give me sufficient wisdom this day to be big in little things. Grace my soul with modesty and teach me kindness of thought, word and deed. And when disappointments come make me patient, gentle, wise and strong.—*Amen.*

TUESDAY.

"CONTENTED LIVING."

"Give me neither poverty nor riches. Feed me with the food that is needful for me."—Proverbs 30:8.

"Be ye . . . content with such things as ye have: for Himself both said, I will in no wise fail thee, neither will I in any wise forsake thee."—Heb. 13:5.

"The man who has learned to take things as they come and to let go as they depart, has mastered one of the arts of cheerful and contented living."—*Anonymous.*

This applies to us in this new age and the new world in which we live today.

"I am done with the years that were; I am quits;
I am done with the dead and old,
They are mines worked out; I delved in their pits
I have saved their grain of gold.
"Now I turn to the future for wine and bread;
I have bidden the past adieu.
I laugh and lift hands to the years ahead:
Come on! I am ready for you!"
—*Edwin Markham.*

Prayer—We would be too wise to hold on to old things that are dead and gone; too alert to miss an opportunity of the passing day, and far-seeing to be unprepared for what the future brings us. Be then with us and we shall be satisfied.—*Amen.*

WEDNESDAY.

"THE TWO SINGERS."

"A merry heart doeth good like a medicine; but a broken spirit drieth the bones."—Prov. 18:22.

"A singer sang a song of tears,
And the great world heard and wept;
For he sang of the sorrows of fleeting years,
And the hopes which the dead past kept;
And souls in anguish their burdens bore,
And the world was sadder than before.

"A singer sang a song of cheer,
And the great world listened and smiled;
For he sang of the love of the Father dear,
And the trust of a little child;
And souls that before had forgotten to pray,
Looked up and went singing along the way."
—*Anonymous.*

Prayer—O Lord, we would be helpful and cheerful and kind, and though our lot be but little in life, we would pray that our light may shine bright, that others may feel and see their way and be happy.—*Amen.*

THURSDAY.

"INSPIRATION."

"Let your light so shine before men that they may see your good works and glorify your father which is in heaven."—Matt. 5:16.

So proud now I'll hold my head
As each tomorrow comes,
That those who look at me will think
I walk to singing drums.

"And maybe some of them will say
They wish that life would be
Just half as gay and nice to them
As it has been to me.

"If they should bring me little griefs
And little dreams to heal,
I think that I could help because
I'll know the way they feel."
—*Helen Weslhimer.*

Prayer—O Lord, I do not ask a truce with life's struggles and pains; I do not ask to be spared from sorrows; but I do ask that Thou wilt give me courage, and strength, to fight the battles of tomorrow, and to be a light to somebody's way.—*Amen.*

FRIDAY.

"DOING ONE'S BEST."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—II Timothy 2:15.

It matters not what our work is, that which matters most is that we do our best. There are but very few people in this world who choose their tasks, so few that it seems there should be an accounting for the rest of them. Among these are those whose lives are broken or whose souls aflame with hope are crushed beneath the heel of misfortune or cast into the alleyways to eke out an existence. What is to be their philosophy of life? It does not matter what we do, or have to do so we do our best and noblest.

Chalmers said, "The grand essentials of happiness are something to do, something to love and something to hope for." And Carlyle said, "Every day that is born into this world comes like a burst of music, and sings itself all day through, and thou shalt make of its a dance, a dirge, or a life-march, as thou wilt."

"I call no fight a losing fight
If, fighting, I have gained some straight new strength;
If, fighting, I turned ever toward the light,
All unallied with forces of the night;
If, beaten, quivering, I could say at length;
'I did no deed that needs to be unnamed;
I fought—and lost—and I am unashamed.'"
—*Miriam Teichner.*

Prayer—O Lord, whatever my losses, may they be triumphant along a glorious way; whatever be my efforts and whatever successes may attend others, let no bitterness, envy or despair lurk within me, but grant that I may hold my head high, proud that I have done my best and have nothing to regret.—*Amen.*

SATURDAY.

"UPS AND DOWNS."

"God is the Judge; He putteth down one and lifteth up another."—Psalm 75: 4-10.

We shall think less hardly of the vicissitudes of life if we ascribe them all to God, who really causes them. If one is exalted and another depressed, it is of God. He holds the scales of human destiny in His hands, so loving and wise; who are we to complain?

Is a plant to find fault with the gardener, who moves it from one situation to another? The plant may not like the second place as well as the first, but the gardener has a right in his plants and the gardener knows best. So with the Heavenly Gardener.

We have a right to seek a place in the sun. Our Father wants us to be ambitious, to make the most of ourselves. But let us always remember that He is far more ambitious for us than we can possibly be for ourselves.

Prayer—We trust in Thee, O God. It would be the supreme folly not to trust in Thee. The supreme folly and the supreme ingratitude.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"ASKING CHRIST."

"Thou knowest all things, and needest not that any man should ask Thee."—John 16:25-33.

It would seem that the disciples should say that Christ knew all things and did not need men to tell Him anything, but instead they say *ask* Him anything. Really it is our questioning of Christ that doubts His supreme wisdom. "Is this wise and just?" we ask. "Is it kind to treat us thus?" "Is it really fair to us?"

But Christ knows us perfectly, and what is best for us. He loves us perfectly, and will do for us what is best, if we will let Him. That is the trust which He has a right to impose in Him.

He has proved His right: why go we complaining all our days? We are like fretful children, objecting to the decisions of a tender and sagacious parent.

Prayer—Forgive us, our Saviour. How foolish we are, and how undiscerning of Thy great goodness!—*Amen.*

AMOS R. WELLS.

Fruit is the thing that God expects and requires from those that enjoy the gospel: fruit according to the seed; a temper of mind, and a course of life, agreeable to the gospel; Christian graces daily exercised; Christian duties duly performed. This is fruit, and it will abound to our account.—*Matthew Henry.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor*.

I BELIEVE IN HUMANITY.

By John G. Truitt.

"Made in the likeness of men."—Phil. 2:1.
"Made in the image of God."—Gen. 9:6.

In an address before the ministers of Eastern Virginia Conference, Rev. Joseph E. McCauley used very effectively the above subject. I wish to speak to you of my faith in humanity today, and I have selected the above texts. I am indebted to the maker of the address mentioned for many of the thoughts in this sermon.

On men I see the trade-mark of heaven. However broken, beaten, or battered he may be, upon Him I see God's finger prints. Sometime ago I looked at pieces of chinaware dug from debris in the restoration of Williamsburg, Virginia. I could see the trade-mark of the makers of that chinaware, although it had been broken, and thrown out as worthless long years ago. It still bore the trade-mark of its maker.

Not long ago a young mother rang the doorbell of the parsonage, and as she was bidden enter with her little five-year-old daughter, tears and blood mingled in little rivulets down her beaten and bruised cheeks. She was battered and beaten but she bore the trade-mark of heaven upon her brow, and the citadel of God in her soul. Her little daughter still clung frantically to her as to the dearest and best on earth. You may say a brute of a husband had beaten her up when she begged him for a portion of his earnings to buy food for their little children. But ugly names mingled with his ugly deeds will not erase from him the trade-mark of heaven, for he is made in the image of God. There is that yet left within him that can make him gentle, generous, kind,—and even though he be lost in the lowest hell, he may, according to Jesus' story of Dives, still hear one of earth's gentlest and fairest titles applied to him, "*Son,* remember." Turning him about you will find on him the trade-mark of heaven.

On Jesus, on the other hand, I see the trade-mark of man. Jesus likes to call Himself the Son of Man, and our text says of Him that He was "made in the likeness of men." When I consider that a man can be so unkind as to brutally beat with his fist the mother of his precious children, I wonder that upon him can be the image of God. It is hard to contemplate. But when I look upon Jesus greater still by far is the mystery that confronts me. As I see His beauty, His goodness, His compassion, His holiness, and His matchless love, I marvel that He can be made in the likeness of men. He is so sublime, so marvelous, so indescribable. Centuries before He was born, the prophet said of Him, "He shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

When I consider the strange glory of His marvelous birth, I join the worshipping ones in falling at His feet; when I look upon His understanding and answers as a mere boy in the temple I join the doctors in marvelling at Him; when I see Him walk down into the river Jordan where John baptized for the remission of sins to be baptized of Him, I marvel that so soon He takes His place with sinners, although He Himself was "tempted in all points like as we are and yet without sin"; when I see Him stand before the sealed tomb of Lazarus and bring him forth with His word of faith! when I see Him stand before the dead in trespasses and sin and speak the word of forgiveness; when I see Him dying upon the cross with salvation at His fingertips for a forsaken thief, and forgiveness for the men who condemned Him to death; when I see Him resurrected, walking, talking, and eating with His disciples, I join with Thomas in falling at His feet and exclaiming, "My Lord and my God." And then I look upon Him in the light of the Scriptures and find all the true ear-marks of humanity. "Made in the likeness of men" . . . "Friend of sinners" . . . "Son of man."

Seeing the heights of purity and perfection of soul in which He lived, and the depths of suffering and sinful humanity with which He worked I do not marvel that of mankind in whose likeness He has been made it has been said: "Thou hast made him a little lower than the angels (God), and hast crowned him with glory, and honor."

So then, I believe in humanity in the very first place because Jesus was made in the likeness of men, and gave Himself that man might come to his true place in the image of God. Jesus espoused the cause of man, being the Son of God, and promised the "full stature" to all who would come unto him eventually in His Father's House; that they might be the sons of God, and joint-heirs with Jesus Christ; and that He would never forsake them, nor leave them until He had acknowledged them before the Father and His holy angels. From God to God by Jesus! Do you remember Jacob's dream-ladder that spanned the distances between heaven and earth? And inter-related the two? Jesus said, "Verily, verily, I say unto you, hereafter ye shall see the heavens open, and the angels of God ascending and descending upon the Son of man." The lifted, living ladder bringing Heaven and earth together is Jesus! Because He believed in humanity, and taught men to pray, "Thy Kingdom come, Thy will be done on earth, as it is in heaven," I believe in humanity.

There are lesser and perhaps more philosophic reasons for my belief in humanity. He is the crowning work of God's creation. He differs from all other animals in that he can reason, and reflect, and in the light of his reflection consider consequences. William Herbert Carruth expresses it thus:

"Like tides on the crescent sea beach,
When the moon is new and thin,
Into our hearts high yearnings,
Come welling and surging in,—
Come from the mystic ocean
Whose rim no foot has trod,—
Some of us call it Longing,
And others call it God.

"A picket frozen on duty,—
A mother starved for her brood,—
Socrates drinking the hemlock,
And Jesus on the rood;
And millions who humble and nameless
The straight hard pathway plod,—
Some call it Consecration,
And others call it God.'

And again I believe in humanity because of his progress. His spiritual progress has been just as much as his physical and mental progress. But in whatever realm we may look we can see tremendous progress. He has much road yet to travel. It stretches in an endless vista ahead. And sometimes we feel he is greatly belated in his travels toward the City of the New Jerusalem, but nevertheless I believe in him for his progress.

It is a far cry from Jacob's day, for instance, and ours. In one day on foot perhaps he could travel beyond the fear of molestation by his angered brother, and a few days he was in almost another world although only a few miles away. And could thus live for twenty years without interchange of communication. While today the world is a whispering gallery. Dick Byrd may

(Continued on page 14.)

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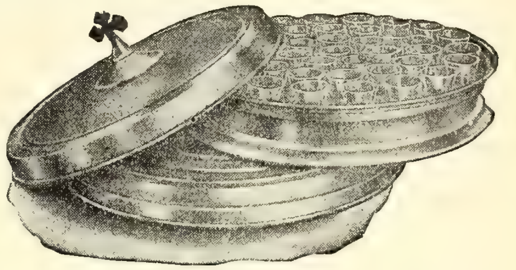

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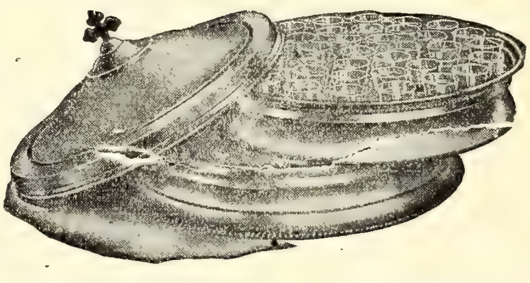

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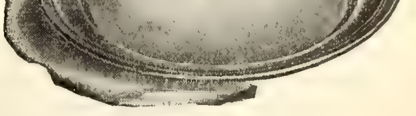

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The company will allow us $4.00 per thousand for these coupons and if we reach the desired number in a reasonable length of time they will allow us a 10 per cent bonus. The "Baby Bonds" are real pretty. Have you seen one? If one has been sent to your Sunday school, help collect 1,000 coupons and send to us.

We have more than thirty-two thousand members in our Southern Convention. If every member would send us five coupons, and any little child can do that much, we would reach our goal right soon.

We want to appeal to our Sunday schools to make their offerings as large as possible. Lots of things we have to buy cost us nearly twice as much as last year. If everyone will help to make your S. S. offerings as large as possible it will help your Orphanage Superintendent from suffering so much mental agony trying to make one dollar buy two dollars worth of things needed.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 4, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Greensboro, First	17.11	
Shallow Ford	6.50	
Union, Va.	2.00	
		25.61
Eastern North Carolina Conference:		
New Elam	2.50	
Henderson	4.12	
		6.62
Western North Carolina Conference:		
Hanks Chapel	4.25	
Smithwood	1.08	
Big Oak	2.20	
Shiloh	1.00	
		8.53
Eastern Virginia Conference:		
Mt. Carmel	13.85	
First, Richmond	5.09	
Newport News	14.25	
Liberty Spring	7.00	
Windsor	5.37	
Suffolk	25.00	
		70.56
Valley Va. Central Conference:		
Palmyra	1.00	
Mt. Olivet G.	8.56	
Mayland	1.00	
		10.56
Alabama Conference:		
Noon Day		2.24
Special Offerings.		
Mrs. Lorena Alphin, I suit of Clothes	10.00	
F. C. Owen, gdn. for Jas. Brown	12.50	
		22.50
Thanksgiving Offerings.		
Western N. C. Conference:		
Burlington, Add., Mr. B. V. May, payment of pledge		50.00
Total for the week		$ 196.62
Brought forward		2,587.98
Grand total		$ 2,784.60

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

How Can We Welcome Christ?

What are the ways in which young people of today can welcome Jesus? "Hosannas" will be sung in our churches today, but is that enough? His name will be on millions of lips in Easter services, but is that all? Talk about the opportunities you have to prove your love and devotion to Him today.

(a) Read Matthew 25:40. What practical suggestions can you draw from this verse?

(b) Study John 14:15. Does this suggest any way in which Jesus may be welcomed appropriately today?

(c) Thousands of young people will unite with the church on Palm Sunday, Easter Day or Whit-Sunday. How is this a fitting way to honor Christ?

(d) Secure a copy of the story "Where Love Is, God Is," by Tolstoi and if possible have somebody tell it in this meeting.

(e) Would it make any difference if Jesus were to come to your town this year to spend Easter? What? What Easter observance do you believe would be in closest harmony with His desires?

(f) Do Christians ever acclaim Jesus Lord of their lives, and then compromise with evil? In what ways? Is compromise necessary ? Why do you think as you do?

(g) The guest whom we welcome most genuinely and fittingly is one whom we know well. We know what she likes, or he prefers. Do we know Christ well enough to welcome Him in the best ways? How may we know Him better?

(h) What are the most challenging tasks faced by young Christians who wish to welcome Christ today? What is the one to which you and your group may give special attention during the coming weeks?

(*S. S. Herald for March 31, 1935.*)

E. F.

THE SUN'S PULPIT.

(Continued from page 13.)

take the wings of the morning and fly to the uttermost parts of the earth, and house himself and fellow travelers in houses dug like great caves into the ice and snow, and yet talk by day or night to his wife and children thousands of miles away enjoying all the comforts of modern civilization. Just to say the one word "electricity," and let one's mind ponder a minute or two on the things it brings up is to hear God, who said, "Let there be light," say "All things hath been placed under his feet." "Thou madest him to have dominion over the works of Thy hand, Thou hast placed all things under his feet." How he travels with Jesus Christ toward that goal! Lowell puts it:

> By the light of the burning heretics
> Christ's bleeding feet I track,
> Toiling up new Calvaries ever
> With the cross that turns not back
> And these mounts of anguish number
> How each generation learned
> One new word of that grand Credo
> Which in prophet-hearts had burned
> Since the first man stood God-conquered
> With his face to heaven up-turned."

War has always been, and always will be, a blundering, cruel business.—*Mr. Geo. Lansbury.*

There are few gifts more perilous than a glib tongue or a fluent pen.—*Tertius Van Dyke.*

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Găl'ĭ-lee of the Gĕn'tĭles;
A. D. 31.
k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

GRAHAM.

To the Family:

It is with deep regard and tender sympathy that our thoughts and prayers have been with you during the past few weeks in this trying time. Though comforting words are poor consolation, yet we cannot help but express our gratitude for a life such as Brother Graham led.

As Deacons of Union Christian Church, we unite in a prayer of thanksgiving for a life of devotion and service rendered by him who has gone to his reward. "The Lord giveth and the Lord taketh away." Yet, He took not away until many years of kindness and usefulness had been rendered. When an earnest church worker, a kind neighbor, a staunch friend, a true husband, and a loving father, has passed on to his Home Above, we know that a life has been placed for us to profit by, and that God has claimed His own at last.

May your faith be increased and your strength come from On High.

Sincerely,
J. P. BOWLAND,
J. H. TABSCOTT,
W. J. TURNER,
W. H. GARRISON,
L. L. HOOPER,
W. L. RASCOE,
A. I. BOWLAND,
J. H. WILKINS.

FRANKS.

On the first day of March, 1935, Mrs. Rachel Franks, wife of Brother T. M. Franks (well known as Cad Franks) departed this life. Before her marriage to Brother Franks, she was Miss Rachel Stephenson. Soon after marrying Mr. Franks, she united with Catawba Springs Christian Church where she remained faithful till death.

In her latter years she was not very strong but kept up her house work. A faithful wife and good mother, rearing a family of 7 or 8 fine children.

Several of the boys attended Elon College. Corison was there as student with the writer. Tommy several years before.

The body was laid to rest in the Church Cemetery near the home. Services conducted by the writer and Rev. J. A. Denton. May the blessing of our heavenly Father rest upon the husband and children and comfort them in their bereavement.

J. LEE JOHNSON.

AWAY.

"I cannot say, and I will not say
That she is dead, she is just away!
With a cheery smile and a wave of the hand
She has wandered into an unknown land.
"And left us dreaming how very fair
It needs must be since she lingers there.
And you—oh you, who the wildest yearn,
For the old-time step and the glad return.

"Think of her faring on, as dear
In love of There, as the love of Here.
Think of her still as the same, I say,
She is not dead—she is just away."

—JAMES WHITCOMB RILEY.

OCTOGENARIAN.

They say that he is old. I know his hair is white,
Also his step is feeble; time has dimmed his sight,
'Tis true the evening of his life is drifting toward the night,
But is he old?

They say that he is old; yet he alone can hear
The whispered message of the pines; his eyes are clear,
They watch the fading sunset of his lifetime without fear,
Can he be old?

They say that I am young. Somehow my ears are dim,
I cannot hear the music in natures simple hymn,
Nor can I see the beauty beyond life's sunset rim,
I am not young.

They say that I am young, and this his step is slow,
But he walks in quietness, and love I do not know,
And when he smiles my heart leaps up to catch the after-glow,
—Tis I am old.

DORA BYRON.

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17 ¶ ᵐ From that time Jē'ṣus began to preach, and to say, ⁿ Repent: for the kingdom of heaven is at

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Christ's triumph is not wholly individual. In His rising from the dead He thought of His true followers and came to minister to their needs. He identifies Himself with them, He works in their behalf. The Easter promise is that we shall move through our experience of self-sacrifice, sharing a little of the experience of Christ's passion to attain the overcoming which will make us one in joy with Him. In the fulfillment of His triumphant purpose Christ is the first fruits. We are a part of the harvest.

—Isaac Ogden Rankin.

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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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BISHOP.

Mrs. Lula Fulton Bishop was born January 1, 1868, and died February 7, 1935. November 15, 1887 she was married to Aquilla Bishop. They were reared in Salem Chapel section of Forsyth County, N. C. and remained till some years after their marriage. To this union were born the following children: J. P., Blanche, J. L., Rex F., Lucy Jane, and Ann Eliza, all of whom survive her with 5 grandchildren. Her husband died Feb. 24, 1923.

She joined Salem Chapel Christian Church when about 12 years of age, when away from the native section she transferred her church membership, but, on returning, some years ago, she, with other members of the family replaced her membership in the old mother church with relatives and friends.

She was of strong Christian character and those who knew her best felt her Christian influence most.

The services were held from the home and Salem Chapel Christian Church by the writer, assisted by Rev. D. M. Spence, present pastor and W. T. Scott former pastor.

Music was rendered by a quartette and the floral offerings were beautiful. The tender thought of song, the fragrance of the flowers, the absolute silence and sympathy of the large audience made a worshipful spirit and a helpful uplift of soul which is the hope of the Christian in the presence of sadness and death.

May the Divine Grace and Love be with the bereaved ones.

JAS. L. FOSTER.

LIFE.

I've seen life and all life brings,
The bitter with the sweet.
I've tasted lots of happiness,
And then I've had to meet
Deep sorrow, pain—my heart has ached,
But somehow after all
The joys I've known have been so great
The sorrow, oh, so small.
I've seen my dreams and hopes all fade
And life has seemed in vain;
But faith and trust have always helped
Me dream and hope again.
So many blessings come to me,
They never seem quite through.
And with my songs and cheers each day
I pass them on to you.

MRS. J. I. J.

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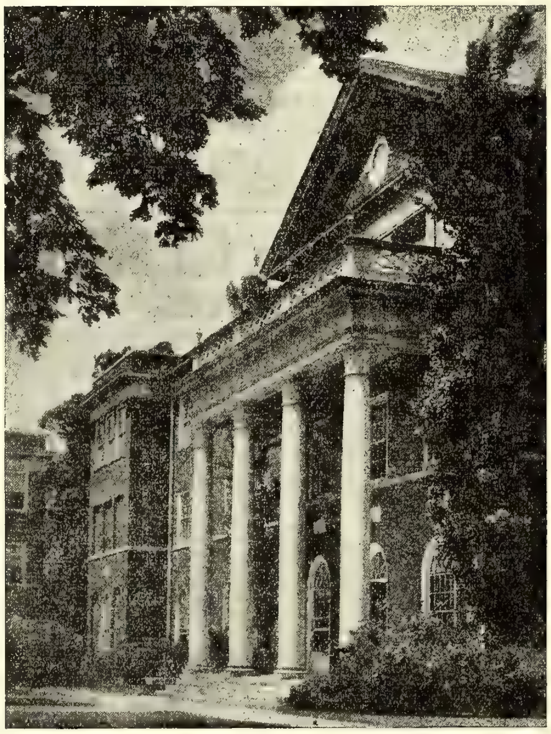

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, APRIL 11, 1935. NUMBER 15.

Mrs N T Farmer

MISSIONARY NUMBER

Victorious Companionship.

[*A message from Dr. J. O. Atkinson, read before the District Rallies of the North Carolina Woman's Missionary Convention. Published by request.*]

BY NATURE we desire to achieve. One who makes the direst failure did not have failure as a goal. And yet despite our nature and our desires, many of us achieve little, and some are dire failures. The cause is always the same; we did not choose that companionship that assures victory and guarantees success. No one ever conquers, or ever achieves alone. Companionship is essential. That is why God said, "It is not good that the man should be alone: I will make him a help-meet for him." From that day to this, victorious men have had somewhere victorious companionship—mother, wife, father, husband, friend, loved one. The one who essays to walk this earth alone walks a desert path in a way of doom.

Now human companionships that help us achieve in this world, because they are human, may fail us. May I give you a brief message of a companionship that will not fail under any conditions or circumstance? This, of course, if conditions essential to that companionship are met. Here are the conditions and here is the one sure, never-failing companionship. "Go ye therefore and make disciples of all the nations, teaching them to observe all things whatsoever I commanded you: and lo, I am with you always even unto the end." The only sure road toward spiritual and permanent achievement is to walk the road with our Saviour as companion. "Come walk with me" is His invitation not for His achievement only, but for ours also. You get worn and weary of hearing and repeating this text. Very well, point us then to another with which His unending, unfailing companionship is promised and we will hear that also. But where will you find it? We often hear Bible students and teachers, even good preachers quote the Scripture: "Lo, I am with you always, even unto the end." They, one and all, make a grievous mistake, teach and preach error, falsehood in fact, unless they quote the condition to this companionship laid down by the great Companion Himself. You shall have my companionship, says the triumphant Companion, only on condition that you go with me, and I with you, in the way of making disciples of all the nations. For it has been well said, "He is Saviour for all or He is not a Saviour at all."

Woe unto that church, group or individual who says or thinks he or she will help Christ to win in the homeland, but not in the foreign; will help Christ to care for the needy around about us, but will not help Him care for the perishing far from us. Our great Companion never asked such help, and certainly never gave the promise of His companionship in such help. To begin at Jerusalem is the beginning of faith; but to remain at Jerusalem is the end and destruction of faith as history and experience have glaringly proven.

Now why did the Great Companion lay upon His immediate followers, Peter, James, John and a few others, the staggering, the impossible task of making disciples of all the nations? Here were humble and unlearned fishermen and toilers, without organization, prestige, political power or financial backing and surely they could in all good reason have replied, "But Master, Thou hast made an impossible demand upon us—impracticable, unreal, unreasonable. We have poor men and women, boys and girls, widows and orphans round about us. It will certainly take all the resources we can command to care for these. Moreover, we, in caring for these can see just whom we are helping, and know just what we are doing. If we are to get anywhere in this world we must help those in physical need round about us, for charity, you know, begins at home." But to these replies and to all who have replied in similar vein ever since: "All right. Have your way and walk therein and do for those whom you see and whose voices you can hear. Since you must walk by sight and in the light of your own eyes, you have your satisfaction and your personal joy to compensate you." But, oh! My disciples. Ah! My brethren and sisters of all time and all conditions, if you would have my companionship, if you would walk with me and have me walk with you, then come with me as I go to the uttermost parts, for others I have not of this household and they too are my possible sons and daughters. For them also I gave my life on Calvary, and if you can and will believe with me what our Father says in John 3:16: "For God so loved the world that He gave His only begotten Son"—now if you desire my companionship, you, too, must pay the price of self-denial with me and for my sake, and thus walk with me in faith believing that "All power has been given unto me in heaven and on earth."

It is not your power, nor my power, nor your riches, nor my riches that can save the world. Only the power of the Great Companion and the riches of His grace to whom has been given all power, can lift and redeem and save the world. And it is not by sight, but by faith that we poor mortals obtain, share and wield that power.

Some of us talk and act as if our sight, our vision, our reason, our strength are all that is required, and the best that can be done or given to save us and the world. Our Great Companion says, nay, verily, come walk with me for the power hath been given unto me, and I go with your companionship to the uttermost parts to give there the light of my life and the joy of my satisfaction.

It is not my sight, not my strength, not my power that conquers, or even will conquer this world; but listen as the sainted John with whom the Great Companion had walked and talked, says:—"This is the victory that overcometh the world, even our faith." (I John 5:4.)

If then, we are to have that victory that overcomes the world, for us we must have the Presence of Him to Whom all power hath been given. And how do we have that presence? Only by and through faith, faith in His saving power, faith in the supreme command He gave to us and to all who would have His companionship.

Many of us are ready and willing (many out of the church as well as some in the church) to say, "Come, Good Spirit and go with me to help some whom I myself can see and whom I know I can help physically, socially, mentally." But Jesus, the Conquering Companion, says, "Nay, but come with me for it is not your sight, nor your vision, but my power and your faith in me that can and will conquer sin, death, and every foe of man."

If we may but walk with Him, as He in His love for all the world, goes out into the far places, we need have no [*Please turn to page two.*]

WHAT IS THE FUTURE OF WORLD MISSIONS.

It is no wonder that many earnest people are asking themselves this question. The situation now for many years has been one to consider with misgiving. Of course, the greatly-reduced income which has marked the depression years has awakened fear for the future. But the depression alone is not the cause of our anxiety. In an appeal to the General Council asking for an investigation of our missionary agencies, a well-known Congregationalist declared that for a number of years before financial stringency set in, the receipts had been falling. He went on to declare that this was due to a lessening interest in missions. His statement is offered, not as undoubted evidence of the real condition of affairs, but of what for the moment is equally significant, the existence of a point of view which questions the future of the enterprise of missions.

It would be fair to say that we have not faced anything like this in the past. There was a day at the beginning of the work of modern missions when the tremendous obstacle to progress was that the world had never taken up the task and was not interested to do so. Now our disturbing question is as to whether the Christian world has lost interest in what it once eagerly supported. There are times when it would seem as though we were forced to wonder, not if a real interest would ever be born, but as to whether one that lies at the point of death can be recalled to full life. It is well, then, that we should face the facts clearly; particularly, as in my judgment, there is no need to be afraid of them. Any optimism we have can be justified only if we have taken full account of all the facts in the case and see as clearly as the critic and the doubter the situation with which we have to deal.

Not long ago, one of the great leaders in the mission work today presented a very notable study of our present situation. Dr. Watson of the University of Cairo, in an address which was given considerably wide circulation, pointed out the various reasons why many people have lost faith in the mission task.

First of all, he names the financial situation. This requires little further comment. We cannot ignore the reduced income, but there is nothing inherently discouraging that missionary work receives so many fewer dollars in view of the fact that there are so many fewer dollars available for anything.

A second fact is the rising national consciousness among all peoples, so that anything which the West has to offer is viewed with suspicion, and perhaps a measure of dislike, in the East. In other words, and briefly, the non-Christian world is not so ready as it once was to listen to anything that comes from Christian centers.

Then, thirdly, there is the changed attitude of the younger generation toward Christianity which expresses itself in the passing of the conviction that Christianity has something fundamentally important which other religions do not have; next is the light esteem with which organized religion and church organization in each and all expressions tends to be held; finally, in a draining off of enthusiasm into other issues, particularly social justice, race relations and the abolition of war.

Fourthly, the world situation is one characterized by great intimacy of contact between Christian and non-Christian people. Thus upon the missionary cause, no longer worked out in happy isolation, is heaped the odium of the seemingly endless iniquities of our Western civilization.

And lastly, the upheaval of the world-wide economic changes imperils the frail bark of missionary enterprise together with many another craft that seemed but a short time ago destined to years of peaceful voyages in the things of body or mind.

I have done scant justice to the searching analysis of Dr. Watson. It is the most adequate study of the world situation of which I have any knowledge and deserves most careful consideration. I have not tried to mention his detailed suggestion as to how each of these points of peril to missions can be met and turned.

Suppose, however, we set again before our minds those elements of menace, and, further, that we call up to remembrance the profound study of the mission task made from quite another angle of approach and for an altogether different purpose, *The Laymen's Missionary Report.* There are three broad considerations in which we may summarize our conclusions as to the future. This depends upon:

A. First, upon our ability to adapt our appeal to new conditions. Every so often I take a little while to read again here and there in a book I have read straight through several times. It is the life story of the young men and women who were killed at Paotingfu in the massacres of 1900. It is not a notable literary triumph, but it is a most deeply-moving story. The significance of it is not affected at all by the fact that the motives which led these heroic spirits to their martyrdom would not affect youth today. No, but youth is the same; ready and eager as then to give to the uttermost. What alone is necessary is such a phrasing of the appeal that as was said by a young man twenty-seven centuries ago, so still it shall be said, "Here am I; send me." Mrs. Buck, more effectively, but with quite the same intent as a good many others, has pleaded for this new formulation of the appeal for missionary service. We must not, through blindness of mind or fear of heart, trifle or fumble in this matter, but keep at the task of defining the appeal to take in earnest the life of Jesus Christ.

B. The second necessity is to hold steady the unchanging Truth that the Christian faith is forever and always a missionary faith. Wherever we find a form of it in which the desire of sharing its treasures with others is dormant or dead, we may assess that form as bankrupt. It is not a philosophy first of all; never a mere dogma; an ethic indeed, but not primarily that. It is a gospel, a good news of truth of such nature that to try to bury it in our own life or civilization is to forfeit it. Here is no time for debate or discussion. "I, if I be lifted up, will draw all men unto me." "Except ye lose your life ye cannot save it." Such comments outline a commission which the church can justifiably ignore only after honestly repudiating its faith. This is not a consideration to be urged upon anyone doubtful about Jesus. But we, who believe in him, had better not make any profession of loyalty and then try to justify the neglect of an impulse which can no more be eliminated from his gospel than light can be eliminated from life.

C. Finally, we must cultivate the deep insight which discerns that all high inspirations of life are comprehended in Jesus. Think of any of the great goals in life today which are felt to hold the allegiance of our most adventurous, devoted lives.

The plain and simple truth is that insofar as any of these goals is won, Christianity is established to that degree. You cannot create a society where social justice prevails without creating one where love controls. And that is just what Jesus died to bring about. When race prejudice breaks down, it occurs through the recognition of the Christian teaching, "God has made of one blood all nations." Peace among men is only another name for brotherhood between nations that yet can remain as distict and separate as two individuals.

Was it Mark Twain who, after looking into the arguments of the group that claimed that Francis Bacon wrote Shakespeare's plays, declared that, "Shakespeare may not have done so, but it must have been another man by the same name?"

All these noble ends which attract youth today are literally Christianity by another name. And yet, Christianity is more than any one. It is more than the mere sum of them. It is the living spirit which seeks expression through each and all. It is not a matter of organization. Extending Christianity is not building churches but sharing our experience of Christ with the world. When that is done you have started the march toward economic justice, you have broken across racial barriers, you have begun to mold the larger goodwill.

This truth, that presenting Christ is the essential, unifying, underlying, universal task, it is the duty of leaders to interpret to youth so that their enthusiasms may be poured into it. And it is the inescapable duty of those who direct our agencies so to align them that youth will feel they can and want to work out through them. I have faith it can be done.

Not so long ago I was speaking with a young physician electing to undertake a missionary task of great promise but much difficulty. He was turning from a promising career in the United States to undertake this task.

"What makes you want to do this?" I asked.

"Because," was the answer, "I think the church has gone progressive."—*By Ferdinand Q. Blanchard in Advance.*

VICTORIOUS COMPANIONSHIP.

(Continued from preceding page.)

fear, for if in faith we go and in obedience to His command, we shall have that conquering companionship.

> "Guide me, O Thou great Jehovah,
> Pilgrim through this barren land;
> I am weak, but Thou art mighty;
> Hold me with Thy powerful hand."

I know of no better words than this prayer that I ask you to pray with me, with which I close my plea and message:

"O Spirit of Jesus, we need Thee. To change this world out of its wretchedness into Thy gladness, we need Thee. Oh, come with Thy great power. It was to the great hearts Thou didst promise Thy presence! 'Go ye into all the world,' Thou didst say, 'and lo, I am with you always.' Save us blessed Saviour, from ourselves, from our narrow nationalism and prejudice, save us from walking only by sight and give us faith to walk with Thee! Save us for Thy Kingdom. Save us for the world-wide brotherhood. Save us for Thyself. For we ask it all in Thy Name and for Thy Name's sake. Amen!"

WESTERN NORTH CAROLINA YOUNG PEOPLE.

Each church in the Western North Carolina Conference is asked to have one or more young people in attendance at a meeting called for 2:30 o'clock, Saturday afternoon, April 13th, at the church, which is at Ramseur. The purpose of the meeting is twofold, to reorganize and to plan for a rally under the leadership of Miss Lucy M. Eldredge. Let us come and let us come promptly and with a fine spirit.

Miss Lillie Horne, *Pres.*

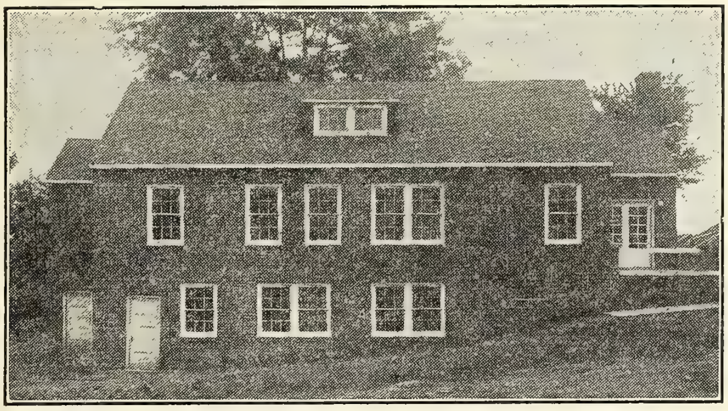
SPECIAL NOTICE.

Due to the lack of space, payments on Sun subscriptions were not published this week. They will apear in next week's issue.

THE WINSTON-SALEM CHURCH A MISSION BOARD PROJECT.

Starting with only a few dollars and a few interested people, the United Church of Winston-Salem—the most recent project of the Mission Board—has made remarkable progress during the two and a half years of its life. It is just one example of what the Mission Board of our Church has attempted to do. For many years, there has been a manifest need of a Church center for the rural churches around Winston-Salem and in the summer of 1931, the Mission Board spent $17.00 in arranging for a rally of Congregational and Christian people in Winston-Salem. This rally resulted in the beginning of a promising work. In October, 1932, the congregation was formally organized and plans were immediately put under way for the purchase of a building site and the erection of a suitable first building.

With the assistance of the Mission Board, a large building site was purchased in the beautiful residential Ardmore section of the city, and with the assistance of the Congregational Church building society, the congregation erected a parish house and chapel. This building was completed and formally opened July 9, 1933 and was dedicated on Easter Sunday, 1934. The building is a brick veneer structure and is on the American bungalow style of architecture, with two floors, the basement extending under the entire building. It provides a beautiful and worshipful chapel auditorium, seating over 200, and Sunday school facilities. The building is an example of economies practiced by the Mission Board. In consultation with the Mission Boards, the congregation in erecting this type of building conserved finances, yet erected an edifice in keeping with the beautiful homes surrounding it. Another feature is the fact that the building is so constructed that when it is outgrown as a chapel, and the complete church plant is erected on the corner lots of the building site, with a small expenditure it can be converted into a seven room parsonage, or it can be continued as an effective Sunday school unit of the Church plant. In this way the congregation has provided adequately for its present needs and at the same time has kept away from a temporary type of building, yet conserving almost its entire investment.



The Church at Winston-Salem—the Mission Board's Latest Project.

The congregation, facing the double task of building a membership and an edifice at the same time, has steadily grown in strength. The membership is now fifty with a list of 25 reasonably certain prospective members to be received within the next few weeks. The Sunday school enrollment has reached 114, with an average attendance of 65 during January, February, and March. On Sunday, March 31st, the attendance was 129. Financially, the church is doing remarkably well. Last fall, the every member canvass yielded ample income pledges to meet the local needs. The average contribution per member is more than 50 cents per week. The Conference apportionment last year was paid in full both to the Congregational and the Christian Conferences with which the Church is affiliated; and the 1934-35 apportionments, based upon the enlarged budget plan, will be met in full.

The United Church of Winston-Salem is a practical realization of the merger of the Congregational and Christian Churches. For years prior to the merger, both groups had looked upon this rapidly growing industrial city as a field of opportunity, but nothing was done about it until the two groups went at it cooperatively.

Considering the youth of the church in Winston-Salem, it has filled a definite and important place in the life of our churches in this area. Its beginning was largely responsible for the reorganization of the Christian Missionary Association in the N. C. and Va. Conference; and it represents a beginning of Church extension which had for some time been slowed up in the Southern Convention. For the past two years, it has sponsored the appearance of the Elon College Singers in the city of Winston-Salem, the first time Elon College had been brought to the attention of the city. It has worked hand in hand with the rural churches in the vicinity of Winston-Salem, having been largely instrumental in forming a pastorate consisting of Salem Chapel, Belews Creek, Pleasant Ridge and New Hope Churches, with Rev. D. M. Spence as pastor. These rural churches have likewise been of material assistance to the Winston-Salem work.

Rev. William T. Scott, the present pastor, has been on the job since the first rally in 1931. He says, "It has been a difficult but a worthwhile struggle to establish a work in Winston-Salem. I feel that the point deserves a financial nurture and sustenance, for I believe our work has possibilities of becoming one of our strongest and most influential churches. Let us further the cause here and in other fields of opportunity by a liberal offering to the appeal of the Mission Cause."

HISTORY FIRST CHURCH, PORTSMOUUTH, VA.

This church was organized October 27, 1901, by Rev. J. W. Harrell, in the old Y. M. C. A. building (now Colony Theatre), with thirty names on the list as charter members. The organization followed a two weeks' meeting held by Mr. Harrell. The Pythian Castle was rented as a place to hold the meetings and where the congregation worshipped until the lot was purchased, on the corner of Effingham and High Streets, (where Blumberg's Department Store now does a large business) and a small chapel was erected, being completed in September, 1902. From September, 1902, until June 5, 1910, this chapel was the house of worship. The present building, corner Washington and County Streets, was opened for public worship on June 5, 1910.

The following pastors have served the church: Rev. J. W. Harrell for thirteen years; Rev. H. E. Rountree for three years; Rev. Henry W. Dowding for about four years; Rev. H. Shelton Smith, supply pastor one summer; Rev. W. L. Wells for three years; Rev. Herman C. Caviness for six years; Rev. A. W. Hurst supply pastor for three months; Rev. Robert A. Whitten, now in third year as pastor.

The present membership roll shows about 240, with an enrollment in the Sunday School of about two hundred. The Woman's Missionary Society has twenty members, Ladies' Aid Society, (Three Circles) has seventy members. Young People's Missionary Society of 17 members, Junior Missionary Society of about 18 members. Intermediate Christian Endeavor has about twenty regular members and the Junior C. E. has fourteen.

Last year the church raised its total budget almost six thousand dollars, in every department. For Missions, the church and Sunday school, including Woman's Missionary Society raised three hundred and nine dollars and thirteen cents.

Within the past two years the church has painted the interior and exterior of the building, installed new electric lights, and put in and paid for, a modern steam heating plant, which today would cost more than two thousand dollars.

We have more than seventy regular tithers in the church and on April 1st, we began a thirteen weeks' campaign, known as the Belmont plan, in which every one entering the covenant will contribute one tenth of their income to the church. In this drive we hope to reduce the church debt, at present a little less than six thousand dollars. The entire membership has practically joined the Belmont plan.

R. A. Whitten.

A MISSIONARY MESSAGE TO SOCIETIES PLANNING PROGRAMS.

To our Sisters who plan Missionary Programs, Greetings:

One of our deep and fervent enthusiasms is well informed members of missionary societies. The sentiment of that hilarious song of the street, "I don't know where I'm going but I'm on my way," has no place in the plan and purpose of women organized to carry out the Great Commission.

"Into all the world" is not some vague place across the sea or beyond the mountain. It is a number of very definite places which merit our intelligent interests, and which need our devoted support with our prayers and our gifts. But if we do not know them, how can we love them?

And so, realizing our own need, and having found an ever springing source in our own Missionary Herald, I venture to urge that its material find place on our programs. From its ever artistic front cover to the back, each page has a vital message *for us.*

Our missionary friends, those who stand in the gap, speak on these pages. They write bravely of their hopes and achievements, they challenge our interests, and long for our understanding.

Can we fail to read?

Margaret B. Lightbourne,
Member Program Com.

Everywhere in the world there is some sort of industry, but in backward lands it is primitive. To raise any people we must improve their material conditions. Industrial missions show the natives that there is nothing mean or humiliating in work. To glorify work is to give a new meaning to life.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SOME OF OUR MISSIONARY POINTS.

Some of them, many of them in fact, are not missionary points any more. It would be nearer the mark to say that many of them are missionary dynamos: power houses in fact, sending out their constant stream of missionary light power into the world. That is neither fancy nor fiction but plain and simple fact. Take this one instance. Well does this writer remember when Dr. J. W. Manning of Norfolk, came to our Board and asked aid in the sum of $250.00 to help secure land and boards to establish and cover a place of Christian worship in Norfolk to be known as "Third Church." The grant was made, and then for two or three years the requests for aid in similar sums came and were granted. A temporary house planked up and down was put up and a congregation was assembled. Then came one day the pleasing announcement to the Board, "You need help us more until we are ready to build permanently." And that congregation gathered in a building which no one could call a church house, save by the indulgence of a very prodigal imagination, began to take its place with the older and more active of our churches in support of Missions and the benevolences. Years passed and this child of daring and dreams laid aside its swaddling clothes and sensing its own strength in the Lord said, "Now, give us $40,000 and we will put up a temple of worship to the Lord that will cost not less than $150,000." We took them at their word: gave ready assent, and while the Board confined itself to its original pledge, the church went far beyond its original pledge and erected a building costing $250,000. And during all that time, and during all this time, Christian Temple has maintained its spirit of sharing with others, even to the remotest parts of the earth, the Gospel of our Lord. (I am not writing now of the struggles, I am thinking of the triumphs.)

How well the writer remembers how our Board stood by Zion Church—then on the outskirts, now in a residential section of Norfolk and called Old Zion—till the last dollar of its indebtedness was paid and it was able to face the world and share the Gospel with others: the Board helped when it was unable in its youth to stand and walk alone.

And so of Reidsville and Chapel Hill in North Carolina; of Lanett, Ala., and Columbus, Ga.,, of Winchester, Va., and dozens of other points in city and in country until they had builded and finished paying for their buildings. Others our Board has helped and is still helping, having begun when they were in their beginning, and who are not yet able to go without the encouragement and aid of their brethren and sisters of a common cause and name. Such is South Norfolk, Va., Raleigh, N. C., Newport News, Va., Ocean View, Va., Rocky Ford and Elk Spur in Carroll County, Va., and the most youthful and promising of our love, Winston-Salem, N. C.

It would fill more space than is allotted to me to name the points of our aid and fellowship who only asked and required help for one, two or three years and then took their places with us as burden bearers of our common task.

Not the last of our joys is our Richmond, Va., Church. Only a few years ago, it was, the Board asked the now President of the Southern Christian Convention, Rev. Stanley C. Harrell, D. D., then a student just out of seminary to go for us and make a survey of needs and prospects in Richmond. He went and returned a report of a lovely land and promising. The Board then asked him to go for us and undertake the work. He had made previous promise and could not go. The Board employed a pastor, paying all his salary to go and gather together our people there. Soon a congregation was gathered in one of the city school buildings. Soon the congregation was paying one-half of their pastor's salary. And then that congregation said, "Give us $30,000 and we will build a house that our fellowship will not be ashamed of." The Board voted and paid the amount and the present building in the capitol city of Virginia is the result.

But I must forbear. The Board has done its unselfish best. There are members on the Board now who were elected when the Board was first organized, and they have given unlimited time and the best they had for this glorious work of the church—and not one member of them in all these years has ever been paid a penny, or would have accepted a penny, as payment for their services. This paper only gives the faintest picture of even one side of its work: for through the years it has been and yet is, the policy of the Board and of the Church whose servant the Board is, to give as much to foreign as to home missions. And today along with the work here in our midst, we, by faith and in obedience to the command of our Lord are helping in foreign work even to the uttermost parts of the earth, where our Congregational-Christian Churches have a parish of 60,000,000 souls under ten flags.

J. O. A.

FOR THE CAUSE OF MISSIONS.

The Christian religion is a missionary religion. Christ came "to seek and to save that which was lost." He found a small group who believed in Him. Because of their faith in Him, they were forgiven, they were cleansed, they were regenerated, they were made co-laborers together with Him in an effort to save the world. When He left them in the flesh, the mantle of authority was placed upon them, and they were commanded "to go and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." They were to carry the gospel, and those who came after them were to pick up its echo and see that the same was carried further. On down through the ages, this glorious gospel has been echoing and re-echoing in the hearts of men throughout the world. We rejoice that it has reached us; but no man can receive the gospel and keep it. The moment he receives it, the commission is upon him to go and give it to others.

As a church, we rejoice in the ministry of those who have inspired our church in missionary passion and in missionary giving. Personally, I am not acquainted with all the membership of the church; but somebody said to me one time that Rev. P. T. Klapp, now deceased, was one of the moving spirits in helping our church to begin its missionary endeavor. I happen to know that Dr. J. P. Barrett, at different times editor of the Christian Sun, had a passion for missions. He had received but was unwilling to attempt to keep that which he had received; and with great joy he imparted it to others, moving his people to give expression to their consecrated emotions in their gifts for missions, so that, out of the Old Memorial Christian Temple in Norfolk, Virginia, went men and gifts that greatly stirred the heart of our church. But, perhaps more than anything else, the organization of a Mission Board for the Southern Convention has done more to encourage our church to formulate a constructive program for the advance of the church and the cause of missions and to secure funds for the prosecution of their program than anything else in our history. Col. J. E. West, of Suffolk, is the chairman of this Board. The Board, however, would have been helpless without an efficient leader to give his entire time to the missionary cause of the church. Dr. J. O. Atkinson, we all feel, was raised up out of weakness to bear the banner of missions in the front ranks of our church, that the membership in great faith and generosity might follow through the years the leadership that he has lent us and the church. Hundreds and thousands of dollars have been contributed for the salvation of men and women in this and in other lands. For nearly four months now, on account of insufficient strength, he has not been in our midst. May it be the prayer of all that God may restore him to health and give him the strength to give his passion and devotion for the coming of the Kingdom.

We have done something, but we have not done our best. We have accomplished much, but much more remains to be done. Dr. Atkinson cannot do it alone. We—all of us—cannot perform the task without our means. This is an appeal for the reconsecration of our church to the great cause of the Kingdom and for a sacrificial giving on our part, that the Kingdom may not be hindered in its coming because of the lack of material assistance. The Lord has blessed us. May we give according to the blessings received?

This issue of the Christian Sun is a special missionary number. I trust that the whole church may read the same. Let everyone get ready to make his contribution on Easter Sunday morning. May the Lord bless the church in her giving!

L. E. S.

This is our hour of greatest peril in China, and of the greatest hope. To abandon China to her fate or to mere commercialism would be a crime.—*Hansen.*

CONVENTION MISSIONS.

When the Southeast Convention in session at Berea, Nansemond, church, several years ago, adopted a resolution providing for the additional apportionments for Home and Foreign Missions, an advance step was taken in the Conferences composing the Convention. Until this was done the missionary work of the Convention was practically limited to spineless resolutions and meaningless platitudes. A Christian Missionary Association had previously been organized to carry on Home Missionary work within the bounds of the Convention. This covered such a large territory that is was difficult to have a large attendance at the annual meetings. The Convention Association was disbanded after a few years, and the plan of Conference Associations and a definite Conference Apportionment for Home Missions was adopted as a substitute. An apportionment for Foreign Missions had been endorsed several years before this venture.

Just a few years ago the Apportionments for Home Missions and Foreign Missions were dropped from the Conference Apportionments, and the Convention authorized Special Offerings at Easter and monthly Sunday school offerings for Home and Foreign Missions. Many people regretted this change, as it appeared to be side-stepping the Mission work of the Convention, and many churches failed to support the work under this method.

The last session of the Convention voted to return to the former plan of asking the Conferences to make a definite apportionment for Home and Foreign Missions. The Easter Mission offerings and the Sunday school monthly offerings are to be continued under the present plan; but these offerings may now be credited on the Mission Apportionment adopted by the local Conferences, of the revised Conference Apportionments conform to the requests of the Convention. It should be said that this is the personal opinion of the writer on a matter which is not entirely clear in the Convention records. The history of these changes and the spirit of the Convention would seem to justify this opinion in reference to crediting the Special and Sunday School Offerings. At any rate the present goals are higher than the receipts have been under the former plan of the Convention.

It is well to make one point in this matter clear. Under the former plan, as has been stated before, the Conferences included all the Convention funds and Conference Apportionments in one sum. There was one Apportionment covering all funds, and the Convention made the division through a Committee on Finance. Now there are several Apportionments, in fact, one Apportionment for each fund. A local church should raise every Apportionment in full to get on the Honor Roll. For example, if a church exceeds its apportionment for Missions, it cannot consistently justify itself in not raising some other fund in full, for each fund is separate and distinct.

The churches are now in the Mission Period. Every church should earnestly try to raise its Mission Apportionments in full, if possible, during the Mission Period. Some -churches, of course, include all these funds in the Church Budget. Whatever plan of finance is used, the aim should be to meet the expectations of the Conference and Convention. In the majority of cases this can be done, if the task is taken up in the early part of the Conference year. It will put new life into any church to succeed in doing its full share in this great work. And it will help the various enterprises of the church to know that we are united in our efforts to support the church of our choice, I. W. J.

THE CHRISTIAN SUN AS A MISSIONARY FORCE.

One wonders why the members of the Christian Church are not stronger supporters of Missions. Certainly it seems that those members of the Christian Church who are readers of THE CHRISTIAN SUN should be enthusiastic in their zeal for Missions. For one cannot peruse the pages of THE CHRISTIAN SUN and escape the appeal, the challenge, and the spiritual adventure of the missionary enterprise.

To begin with, the Editor of THE CHRISTIAN SUN is so thoroughly imbued with the spirit of Missions, that should he begin a discussion of the Einstein Theory of Relativity, he would most surely end that discussion with an appeal for Missions. That is exactly as it should be. Missions are an integral part of the Christian Gospel. They are the very warp and woof of church organization. They are a part of the meaning and purpose of life. Anyone who sees life in its entirety and sees it whole must find his vision colored with the message of Missions.

Then there is the Mission Page of THE CHRISTIAN SUN with its stories of the victories of the Cross that are being won through Missions; and along with these the reports of the monthly gifts from the churches through the Sunday schools that show the extent to which we are supporting the out-reach of the Gospel. All of these things are writing themselves indelibly upon the tables of our lives.

We sometimes, however, overlook the fact that missionary endeavor not only exerts an influence outwardly in changing the lives of others; but that it works inwardly, revealing to the heart of the mission worker the unsearchable riches of Christ. When we attempt to measure the service rendered through Missions, we invariably recount the services that have been rendered on the mission fields. It is doubtless impossible to measure the influence of Missions within the Church itself. But all the facts seem to point to the conclusion that it has been through Missions that the Spirit of Christ Himself has been kept alive within the Church.

It is eternally fitting that we are called upon to make an offering for Missions at the Easter season. Easter reveals to us the extent to which Jesus would suffer for us that His love for us might work out our salvation. Our contributions to Missions show the extent to which the love of Christ has taken hold of our hearts and made them like unto the heart of our Christ. There is but one way to measure the Christ-likeness of an individual, and that is in terms of sacrificial love.

Let us remember, as we make our gifts for Missions and call upon others to give, that we are doing more than helping a worthy cause or ministering to needy individuals. We are identifying ourselves with the Passion of our Lord. We are establishing in our own hearts that which is of the essential nature of our Christ. We are putting our churches back of the program of our Saviour.

STANLEY C. HARRELL.

THE LOCAL CHURCH AND MISSIONS.

In our Southern Convention, it has been held wise so to divide the calendar year that certain periods are alloted to certain causes of the Christian endeavor. We are now in the period assigned to Missions, and while the whole period, March, April, May and June, is for missionary education and promotion, Easter Sunday is set apart for the receiving of an offering for Missions.

From the office of our Mission Secretary and through the columns of the SUN, the importance of this cause and the imperative need for funds for its support can be kept before our ministry and a few of our laity, but each local church must in some way agreeable to itself bring these before its membership.

The success or failure of missionary promotion and support in the Convention rests with the local churches. If the local churches refuse to cooperate, or do so half heartedly, then the missionary enterprise in the Convention suffers to that extent. In a recent contribution to the SUN, the writer presented a study of the missionary support provided by the churches of our Western Conference (N. C.). The Convention is rather helpless in the face of such a situation, a situation more favorable in some and worse in other of the conferences. The conference is helpless, too. But the local church is not helpless. The Convention nor the conference can dictate to the local church its policy nor its program. These must be determined by the local church itself.

Whether or not there will be missionary education and promotion in preparation for an Easter offering for missions rests with the local church. The character of the education and the intensity of the promotion will be determined by the local church. There is a wealth of educational materials and there is an abundance of promotional methods and programs from which local churches can select and choose, but the local church will be expected to take the initiative. The response by the membership of the local church will be largely governed by the ardor and devotion with which the church engages in this.

In the local church, in most instances, the pastor is the responsible agency. While the membership will not always respond to his appeals, nor when it does in the measure of his expectation, neither will it give when he has not asked, nor generously when he has lacked enthusiasm.

But we have churches without pastors and others in which the pastoral supervision lacks continuity, and in these churches the responsibility rests upon certain devoted and consecrated men and women. Unless these missionary-minded and missionary-hearted men and women assume the initiative, the mission cause in their churches, and among them, will suffer. And, where the pastor is present and active in the mission cause, always there is the need for the consecrated service and devoted cooperation of the interested laity.

Dr. J. O. Atkinson in person is not with us this year. His voice is not being heard at the Rallies. But his heart is with us. Let us gladden his heart this Easter time.

Ye pastors and ye local churches, choose ye this day what ye will do. But as for me and my church we will be missionary, and receive an offering on Easter Sunday.

J. H. LIGHTBOURNE.

OUR YOUNG PEOPLE AND MISSIONS.

The missionary movement is a young people's movement. It was a young man who told young men to go to the ends of the earth teaching and baptizing. It was a group of college boys who prayed at a haystack until they were ready to go to non-Christian nations to tell of the Christ whom they loved and served and who challenged the American churches to begin missionary work. It is young people who volunteer for missionary service today. The old cannot stand the strenuous physical test which missionaries must undergo, they cannot learn new languages and customs so easily as youth, and they have often lost the thrill of living that makes youth unafraid to tackle the impossible with assurance that it will be accomplished. Oh yes, there are many older people who are excellent workers all along the lines of

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

The fifteenth annual session of the District Rally Meetings of the Eastern Virginia Christian Woman's Missionary Conference was held at the Rosemont Church, Tuesday, April 2nd; Berea (Nansemond), Wednesday, April 3rd; Burton's Grove, Thursday, April 14th. If the meeting at Berea (Nansemond) was an index to the other two meetings, the people who attended had a rare privilege and pleasure. The writer did not have the privilege of attending the meetings at Rosemont and Burton's Grove, therefore, the account as given in this space must be limited to the Berea meeting.

Berea Church, with its beautiful auditorium and new Sunday school rooms, is an ideal place for such a meeting. There is something about this building that creates an atmosphere and issues a call to reverence and holy worship. This church has never had a large membership, but it has furnished many devout souls whose lives have been an inspiration to passers by. The memory of these dear souls and the architecture of the building furnish a background for reverence and worship. The ladies of the church provided a background for reverence and worship. The ladies of the church provided a delicious lunch for the occasion.

Mrs. B. D. Jones is Superintendent of the Nansemond-Suffolk-Gates-Franklin-Isle of Wight group. She has been superintendent for eight years. In spite of her protest she was re-elected for another year. If the delegates have their wishes carried out she will be re-elected again. She delivered a strong address on: "Situations and Problems." She has performed her duties with credit to herself and with great satisfaction to the Societies. Miss Lillye Holland is the capable and efficient Secretary and she radiates a spirit of optimism and good-will.

The worship service was in charge of Mrs. E. P. Jones of Franklin. The theme was "Our Spiritual Goals." This part of the program was well prepared, impressively rendered, and set a high mark for others to follow. Mrs. L. J. Daughtrey followed with an interesting sketch showing the relation and importance of the various organizations of the Women's Missionary Work.

A vocal duet: "Come Unto Me," was renderby Mrs. J. R. Vann and Mr. W. W. Ballard of Suffolk. A vocal solo, "I Come to Thee," was sung by Mrs. Mary Atkinson McCardell of Norfolk. Little Jewell Francis also sang a solo.

Rev. F. C. Lester delivered an inspiring and thoughtful address on, "Changing Ideals for Christian Women." He reminded the audience that ideals have rapidly changed during the past decade. He said in part: "You and I are doing some things our mothers and grandmothers would not have thought of doing. We have admitted some things into our social life, which, a generation ago, were banned. Some of these changes involve questions of life and death. We cannot afford to live a static life. Neither can we afford to accept the mandates and customs of an un-Christian social order without serious reflection and investigation. Surely we need to put a new sense of reality into our religion. Faith must be related to life; and life must be guided by our faith."

Rev. S. Hugh Bradley, pastor of Knox Presbyterian Church, Norfolk, delivered a striking address on the topic: "I Do Not Believe in Missions." "This topic," he said, "is a quotation and not an expression of my own convictions." He took up several of the reasons usually given by people who do not believe in Missions, especially Foreign Missions and answered these objections with authentic facts and figures. At the conclusion of the address the audience agreed that he made a strong plea for Missions. One wished that every member of our churches in the Southern Convention could hear this soul-stirring address.

Mrs. J. E. Cartwright, President of the Eastern Virginia Woman's Conference was present and added much to the inspiration of the day.

The program closed with a service of worship in charge of Mrs. Hendrix Jones of Holland, assisted by several members of the Holland Baptist Church. This was a fitting climax to a great day of worship and meditation. It was pronounced the best meeting ever held by the women of the Eastern Virginia Conference.

I. W. Johnson.

LET US BE MISSIONARY.

If we will read the Christian Sun and answer its perfectly Christian challenge to Missions, our Church will grow. If we will read the Gospels and answer the call of the Christ to be Christian in carrying the Gospel to others, our church will grow. Dr. Atkinson, the editor of the Sun and our beloved Mission Secretary, is doing his full share, even though he is ordered to bed by his physician. How he longs to see our Church do something right worthwhile for Missions! His body is broken, and his heart is bleeding for the thing that should be uppermost in our churches, and in various ways,—through the Christian Sun, through innumerable letters, and those blessed little postal card preachments which he keeps putting into every day's post,—he is still doing his part. And the prayers that he is sending up to God's throne for his Church, and his fellow-workers must not be in vain.

Have you read Dr. C. H. Rowland's letter in the Sun? Does it not also stir every reader of the Christian Sun with an eagerness to reach down into his pocket and bring out a material bounty to be transformed into a spiritual blessing. I just want to draw out my purse, and say: "Take these dollars into Thy hand, O Christ, and bless them, and make them to be messengers of peace, and pardon, and love to the ends of the earth."

Did you read Dr. Jas. H. Lightbourne's letter in the Sun? It makes me want to see my church really rise up and make a new day for Missions. If we who know the value of honestly hearing Christ's command and heeding it would just say, "This period shall not pass without a new awakening on the part of ourselves, and our own churches on this matter of giving dollars,—dollars that speak our mind, our hearts, our hands,—dollars that show better, far better, than words our willingness to have the Christ as our Lord and Master." then, I believe that full many another would follow that leadership into larger giving for Missions.

How can we read these various writers, and many others in the Sun, without getting interested to such an extent that we will say: "I know not what course others may take, but as for me, and my house, we are going to give liberally to Missions. And there shall be one member, at least, in my church that gave liberally to Missions." If all who read this Christian Sun would just make that promise to themselves and before their God right now,—*to give liberally in their church this Mission period to Missions*,—the Southern Convention would arise with a new and overwhelming strength. We would have something great to report through these columns,—columns that wait and hunger for some real load of love to be laid upon them!

What church would be left out without a single person making a liberal contribution for Missions during this period if all who read the Christian Sun would answer this challenge? Is there a church in the Convention without a reader of the Christian Sun? Is there? I fear there are many of them. And yet, my friends, even if every church which does have a reader of the Christian Sun will find within it a person who will pledge a liberal giving to Missions during the Mission period our Convention will record a new day. Let us try it.

Liberal? Yes, liberal. You and your own God shall be the judge. You are poor? Your money is just as precious in God's sight as if you were rich! And if you have been blessed with this world's goods do not feel that your liberal check will be too much for your church to have included in its offering.

Let us be really Missionary. And expect God's blessings!

John G. Truitt.

THE LOCAL CHURCH AND THE WOMAN'S MISSIONARY SOCIETY.

The local church is in the process of change. We have been thinking in terms of the masses and have lost sight of the individual. Any plan we follow must begin with *self*. We talk about freedom, when we are bound, hand and foot, because we have lost the sense of the Divine. We talk goals and if we live up to the spiritual goals the material goals would naturally follow.

The church shoud put in its program love and a sense of reality. Youth is not alone in their failure to find a sense of reality in Christianity. Change things to a better goal and the process of change develops a better person, a higher type of character.

We should reach out and take in the progress of change—that may develop us. We need to have something for which we will stand.

The local church has material and organization, but without better cooperation, more faith and greater courage and a willingness to accept responsibility on the part of the whole constituency, we will find ourselves following the path of least resistance—the easy way.

Lay the task of the local church where you will and it will be left, unless, we have a motive to do, a will to live up to our ideals and standards and to follow the teachings and example of Jesus Christ.

The Woman's Missionary Society visions every woman in every church intelligently at work developing her spiritual, social and material resources. With this vision of service it must lead every department of the church in setting the wheels of progress in motion. We no longer think of Missions for women, young people and children, but Missions for the whole church. The laymen of the church must be enlisted and mighty things could be accomplished if they were as active as are the women. The church sponsored our Missionary Woman's Societies and from it we get our constituency and are dependent upon it for our most vital resources, therefore, we count it a privilege to turn something back into the church's program in a larger way during Mission months for, after all, it is understanding, love and dependability that has increased the giving of time, talent and resources in Missionary Societies and helped us to reach goals.

The need was never greater for Christ teaching and example in all phases of life than today. We desire to achieve. We want to walk with Him, and claim His promise, "Lo. I am with you alway, even to the end." But to claim that promise and to achieve, we must go with Him all the way. To begin at Jerusalem is the beginning of faith, but to remain there is the destruction of faith.

Let us be willing to share and thus have more ourselves.

What is there about religion that has value? Changing ideals may mean growth. It is by adventure that the child grows. Except we become as little children and live on the forward margin of our age, except we dare the unknown, learn to stretch minds and hearts and strength and skill in valiant searching, we cannot enter the Kingdom of Creators with God-of-What-Shall-Be. Our religion is a march with God.

We must stand by our church program in a larger way and Missions is fundamental to everything else.

Let us make glad the heart of one whose life and strength has been spent for the Cause of Missions. If we will but listen, we can hear his plea. If we will but open our hearts and purses, we may enjoy more of the Eternal.

As we approach the Easter season; as we see God's love there on the cross, let us do what He wants us to do. He said to Peter, "Feed my sheep." He says that to us and more. "If ye love me, keep my commandments.

Mrs. J. E. Cartwright.

MAN FACE TO FACE WITH SELF.

Man is more willing to face anything than himself. We applaud the man who faces an enemy and call him a hero who falls facing his foe. There are many willing to face enemies in war, in business and in social life, but they are not willing to face self.

One of the twelve could face the Lord and face humanity, but when he faced himself he became a suicide. The reason we have had so many suicides in recent years is because men have been forced to face themselves and their own deeds.

No one will deny the fact that he has to face the Lord, but how do we face Him? We say, "He is all-powerful, and has all power in heaven and in earth. Then we reason, that we are so weak and so insignificant that not much can be expected of us. The matter is dismissed and we consider it no more. Man knows that he is a part of humanity and feels that he has certain responsibilities, but the task is so great. When man comes to face himself he does not want to know his own ability and his responsibility.

Why are so many local churches and Mission Boards crying, "We are defeated?" The trouble is that so many professed Christians are refusing to face themselves. It is much easier to talk about the short-comings of others than to do our bit. It is often heard, "If I had a million dollars, of the ability of some one I know, I would do great things for God and humanity." The Lord has never asked man to do what some other one can do, but "of every man according to his several ability."

For a man to really face himself, he must do it in terms of God and humanity. God is our Creator and Father: each one is a part of humanity, for "No man liveth unto himself, and no man dieth unto himself." Men and women make all manner of excuses for not doing the right thing for no other reason than that they are unwilling to face themselves.

Once a member of my church, a good man, said, "I am going to make a gift for a benevolence which I know, because in this I can see just what my money goes for." I told him there was a greater responsibility than giving for benevolence—for missions and the spread of the Gospel. Said he, "That work is too great, too far away, too visionary for me: why, my little will not count one in a multitude and among millions, so many." That man, a kind and generous fellow, was afraid to face himself. I tried to show him that the Lord wanted him to come face to face with himself and say, "Oh, Lord, what would Thou have me to do?"

There are many professed Christians today who are moral and spiritual cowards. They salve their conscience and satisfy themselves with a meager hand-out to some so-called charity or benevolence about them when, if they would with courage face themselves they would be giving not their money only, but their heart also to the cause of their Lord in saving the souls of men and women not only near by but afar off as well.

My appeal is that we each have and exercise the courage to face ourselves, our own individual responsibility and do our duty now to Missions, leaving results, responsibilities of our duty done all to Him, who said, "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations . . . and, lo, I am with you always, even unto the end of the world."

C. H. Rowland.

THE NEWPORT NEWS CHURCH.

The Congregational-Christian Church of Newport News observed the fifth anniversary of the new church building February 10th. The church property is valued at $30,000. During the last three and a half years the church indebtedness has been reduced from $16,200 to $10,400.

We have 325 members and a Sunday school enrollment of 336. During the past year the Sunday school contributed $106 to Missions. The church contributed $132.75. The Conference Apportionment ($300.00) was paid in full. Plans are being made for the Easter offering.

Some improvements have been made on the church since its construction. The church has also purchased an adjoining lot, providing ample room for possible expansion.

We are indeed grateful for the assistance of the Mission Board.

Robert Lee House.

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1.
[b] Ps. 56. 1. & 57. 1.
[2] or, *all*

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE GREAT GOD LOVE.

In years gone by, a missionary passing through a native village saw a man dash out of his hut, place a small image on the ground and bowing before it, pray fervently and with deep feeling. When he rose, the missionary spoke to him.

"My friend," he said, "I know you did not pray to that little image just now, but to some great God. Tell me which God you worship."

The native replied, "He is indeed a great God, and I prayed that he would not send evil on me or my family, for we are his worshippers; and I asked him to keep us from the evil which other gods might send upon us."

This missionary looked at the man for a moment and then he spoke. "I too worship a great God, but I do not ask Him to send no evil, for all are His children and He gives them only good. Nor do I ask Him to protect me from other gods, for there are no other gods, since He alone is God."

Where do you pray to Him?"

"I pray to Him anywhere, for He is everywhere."

"And how do you pray to him?"

"I tell Him my needs and then go quietly about my work and He gives me all I require."

"And what do you call your God?"

"His name is Love," said the missionary, and then he went on his way to the next village.

The native thought of what the missionary had told him and decided that if what had been said was true, he should give up the old god and become a follower of this new God.

Now in that village there were few who ever had enough to eat, and when the native came in from the field he was very hungry, so he prayed, "Love, I am Thy child, for all are Thy children. I am hungry. Give me food." And his wife had been able to get food in abundance and it was waiting for him. Then he thanked this new God and was full of joy.

The next day as he ate, he looked across the road and saw his neighbor without food, and he prayed, "Love, he is Thy child, for all are Thy children. He is hungry. Feed him." And he took his bowl and shared it with his neighbor and told him of this new God and together they ate and were thankful.

As the days went by his neighbor's wife fell sick of a fever and he prayed, "Love, she is Thy child, for all are Thy children. She is sick. Make her well." And he sent his wife to care for her and for her family, and when his work was done he helped his neighbor and when night fell and the cooling breezes blew, the fever left her and she recovered. So, many in the village heard of the new God and worshipped Him.

At last one came to the native saying, "I am very wicked for I have bad thoughts and do evil."

But the native prayed saying, "Love, he is Thy child for all are Thy children. He says he is wicked. Make him good." And the man returned to his home and treated his wife and children kindly.

Now there came a day when the people were called out and told to arm themselves, for many men were coming from a distant village to destroy their homes and carry off their women and children, and they must defend themselves.

But the native prayed, "Love, they are Thy children for all are Thy children. They think they hate us. Make them love us, and we are Thy children, for all are Thy children. We think we hate them. Make us love them." And when the strangers appeared, dusty and weary from their journey, they saw a group coming to meet them. There was water to wash their feet and food and cooling drinks, and they were taken to the village and made welcome so that it was as friends they parted.

When years had passed, one day, as the missionary sat in his home, he was told that a man from a far-off village wished to speak to him, and when the latter was brought in, lo, it was the native he had seen so long ago; and the native told the missionary all that had taken place and begged that teachers should be sent to tell his people more about the great God Love.

And the missionary bowed his head and wept, saying, "Not by might, nor by power, but by my spirit, saith the Lord."—*Sue E. Howard in Missionary Review.*

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 6, 1935.

Sunday Schools.

Class 7, Shallow Ford, Elon College, N. C.	1.00	
Dendron, Va.	5.00	
Dry Run, Seven Fountains, Va.	1.07	
Reidsville, N. C.	6.26	
Bethlehem (Nans.), Suffolk, Va.	2.40	
Berea, Altamahaw, N. C.	2.00	
Turner's Chapel, Sanford, N. C.	1.07	
Bethel, Elkton, Va.	2.00	
Elk Spur, Fancy Gap, Va.	1.50	
Rocky Ford, Fancy Gap, Va.	1.22	
Sanford, N. C.	1.00	
Elm Avenue, Portsmouth, Va.	8.93	
Hines Chapel, McLeansville, N. C.	3.00	
		36.45

Individuals and Churches.

Berea, Altamahaw, N. C.	6.00	
Rev. and Mrs. R. T. Grissom, Fancy Gap, Va.	2.70	
		8.70

Coin Card.

R. W. Iseley, McLeansville, N. C. (Hines Chapel Church)	1.00	
Mrs. R. W. Iseley, McLeansville. N, C. (Hines Chapel Church)	1.00	
		2.00

Total for week ending April 6, 1935...$	47.15
Previously acknowledged	7,645.82
Total since Sept. 1, 1934. $	7,692.97

J. O. Atkinson, *Secy.*

SECOND QUARTERLY MISSIONARY REPORT.

N. C. WOMAN'S MISSION BOARD.
March 31st, 1935.

Women's Societies.

Biscoe $	6.00	
Burlington	554.73	
Catawba Springs	4.91	
Durham	65.58	
Haw River	12.50	
Hebron (Va.)	17.50	
Hines Chapel (New Society)	7.15	
Ingram	5.35	
Lebanon	4.00	
Liberty Vance (Life Member) Mrs. J. T. Weldon	25.00	
Monticello	5.00	
Mt. Zion (Mebane)	5.00	
Palm Street, Greensboro	6.25	
Parks Cross Roads	8.55	
Piney Plain	7.30	
Pleasant Hill	4.80	
Pleasant Ridge (Guilford)	7.00	
Pleasant Ridge (Ramseur)	2.75	
Raleigh	10.00	
Randleman	1.00	
Reidsville	65.00	
Rocky Ford	1.55	
Sanford	12.00	
Shallow Wells	20.00	
Turners Chapel	28.00	
Union (Va.)	15.93	
Wake Chapel	9.35	
Winston-Salem (United Church)	5.00	
		917.20

Young People's Societies.

Bethlehem	7.05	
Durham	11.01	
		18.06

Willing Workers.

Burlington	7.91	
Durham	6.12	
Durham, Juniors	5.68	
		19.71

Cradle Roll

Durham		4.47
Total $		959.44

Mrs. C. H. Stephenson, *Treas.*

THE PASTOR OF A MISSION CHURCH.

The Mission Pastor is your representative in areas where you personally cannot go. Because you cannot go, you send another by your contributions of money, prayer and concerned interest.

We have been "sent"—by you—to Winston-Salem. You sent us because the Lord has directed the vision of your Mission Board toward an area long neglected by our Church. It is now an acknowledged fact that our beloved Church has far too long neglected the great urban communities which have come into being during the past 30 to 50 years. It is estimated that there are approximately 12 millions of people in the southern states not in any church. Many of these are in our cities and within the reach of our Congregational-Christian Church if we will but go and send!

We have talked a great deal of late about avoiding "overlapping" and competitive work in our home mission fields. This is right and good, for we no longer feel that we want a Church in every city and community just to have a Church of our denomination there. However, there is another side to be considered. So long as there are people in these communities who are not being reached by the Churches already there, then we do have a right—yes, and a command from our Lord Jesus Christ—to go and take, and send His message there!

A home mission church comes into existence through your vision, concern, and obedience to your Lord. This home mission church is nurtured and sustained to self support by you. Therefore, it becomes your voice and strength, exerted for Christ, in an area where you cannot go except through the medium of your support.

Likewise, a mission pastor becomes your representative of Christ in the areas where you cannot yourself go. His effectiveness will largely be determined through the freedom which you can give him through ample financial and moral support. He is ready to do anything from the janitor's work to the function of a priest of God to his people. He needs your help!

W. T. Scott.

MISSION GROUP ELECTS OFFICERS.

Mrs. B. D. Jones was re-elected today as the head of the Nansemond District of the Eastern Virginia Woman's Missionary Conference of the Christian Church at the largely attended fifteenth annual conference, held at Berea Christian Church at Driver.

Miss Lillye Holland was re-elected secretary, and Mrs. Herbert Harrell, vice-president.

The conference accepted an invitation to hold the next annual session at Antioch Christian Church.

Mrs. Jones presided today, and delivered her annual address on "Situations and Problems." The worship hour was in charge of Mrs. E. P. Jones, who had for her subject "The Seven Lamps of Devotion."

The principal address of the morning was by the Rev. F. C. Lester, who talked on "Changing Ideals of Christian Women."

In the afternoon, the Rev. Hugh Bradley, of the Portsmouth Presbyterian Church talked on "Why Some People Do Not Believe in Missions."

The Rev. M. J. W. White, a returned missionary from the Phillipines, gave an interesting talk on mission work in the islands and showed some of the beautiful handwork done by the people.

Mrs. Jones brought a message from the Rev. Dr. J. O. Atkinson, mission secretary of the Southern Christian Conference, who is recovering from an illness at a sanitarium in Florida.

A round-table discussion was held on mission work of the church, led by Mrs. Jones, and with Mrs. L. J. Daughtrey, the Rev. F. C. Lester and Mrs. J. C. Cartwright taking part.

Mrs. Hendricks Jones of the Holland, Virginia Church, conducted the closing period of meditation and prayer. About 200 persons were present.—*Virginian Pilot.*

MISSIONARY NOTICE.

The Junior Missionary Society of Liberty Springs Christian Church is busy as usual with their well-rounded program. Mrs. J. Leonard Byrd is the efficient superintendent of this enthusiastic group and she shows what can be done when a leader is interested. They have twenty-three on roll and have a splendid attendance at each meeting. They conduct their meetings in a real business-like way and are learning the art of expressing themselves in public in a commendable way. Their study has been on Japan and curios from that country are displayed to make it more interesting and real. Their money is raised by free will gifts. At Christmas they gave a program entitled "The Coming of Christ and Its Significance." Mrs. Byrd says it is a pleasure to work with a group who are so interested and willing to work and I am sure the children would say if asked that it is a pleasure to work with a superintendent who is so interested in them and the work.

Mrs. W. M. Jay.

MISSION QUOTA FOR THE CHURCHES.

Eastern North Carolina Conference:

Amelia	$ 19.20
Antioch	31.20
Auburn	36.80
Bethel	19.20
Bethlehem	14.40
Beulah	16.96
Caroleigh	9.60
Cary	11.52
Catawba Springs	43.20
Chapel Hill	28.80
Christian Light	31.20
Christian Chapel	38.40
Clayton	24.00
Damascus	31.20
Ebenezer	28.80
Good Hope	23.68
Fuller's Chapel	28.80
Hayes Chapel	14.40
Henderson	48.00
Lebanon	14.40
Lee Chapel	14.40
Liberty	119.52
Martha Chapel	14.40
Mebane	11.68
Morrisville	7.20
Moore Union	20.40
Mt. Auburn	48.00
Mt. Carmel	24.00
Mt. Gilead	36.00
Mt. Hermon	14.40
New Elam	60.00
New Hill	11.68
New Hope	40.80
Oak Level	36.00
O'Kelly's Chapel	19.20
Piney Plains	36.00
Pleasant Hill	19.20
Pleasant Union	40.80
Plymouth	19.20
Pope's Chapel	28.80
Raleigh	59.52
Sanford	43.20
Shallow Well	52.80
Six Forks	24.00
Turner's Chapel	19.20
Wake Chapel	76.80
Wentworth	24.00
Youngsville	16.96
Total	$1,451.92

Western North Carolina Conference:

Addor	$
Antioch (C)	17.37
Antioch (R)	14.66
Bennett	23.73
Big Oak	23.79
Biscoe	30.66
Browns Chapel	13.93
Burlington	903.66
Ether	23.00
Flint Hill	
Glendon	84.03
Grace's Chapel	34.33
Graham	40.00
Graham Prov. Mem.	53.87
Hanks Chapel	51.82
High Point	30.95
Liberty	27.83
Mt. Pleasant	22.16
New Center	13.84
Needham's Grove	
Parks Cross Roads	59.33
Patterson's Grove	8.28
Pleasant Cross	31.83
Pleasant Grove	43.60
Pleasant Hill	76.40
Pleasant Ridge	66.67
Pleasant Union	15.60
Poplar Branch	
Ramseur	52.39
Randleman	37.33
Seagrove	50.00
Shady Grove	10.00
Shiloh	42.93
Smithwood	37.45
Spoon's Chapel	13.83
Union Grove	35.00
Zion	44.67
Total	$2,034.94

North Carolina and Virginia Conference:

Apples Chapel	70.40
Belews Creek	22.40
Berea	54.40
Bethel	57.60
Bethlehem	70.40
Carolina	16.00
Concord	32.00
Danville	70.40
Durham	368.00
Elk Spur	9.60
Elon College	256.00
Greensboro	320.00
Greensboro, Palm St.	70.40
Happy Home	54.40
Haw River	70.40
Hebron	38.40
Hines Chapel	70.40
Hopedale	19.20
Howard's Chapel	19.20
Ingram	70.40
Kellams Grove	19.20
Lebanon	38.40
Liberty	32.00
Longs Chapel	38.40
Lynchburg	38.40
Monticello	32.00
Mt. Bethel	38.40
Mt. Zion	38.40
New Hope	9.60
New Lebanon	44.80
Pleasant Grove	70.40
Pleasant Ridge	38.40
Reidsville	105.60
Rocky Ford	9.60
Salem Chapel	38.40
Salisbury	19.20
Shallow Ford	44.80
Union (N. C.)	54.40
Union (Va.)	70.40
Winston-Salem	19.20
Total	$2,560.00

Eastern Virginia Conference:

Antioch	80.00
Barretts	36.00
Berea, Nansemond	50.00
Berea, Norfolk	70.00
Bethlehem	100.00
Burton's Grove	20.00
Centerville	10.00
Christian Temple	550.00
Cypress Chapel	80.00
Damascus	80.00
Dendron	10.00
Eure	80.00
Elm Avenue	40.00
First, Norfolk	100.00
First, Portsmouth	100.00
First, Richmond	80.00
Franklin	170.00
Holland	170.00
Holy Neck	100.00
Hopewell	10.00
Isle of Wight	20.00
Ivor	10.00
Johnson's Grove	6.00
Liberty Spring	100.00
Mt. Carmel	80 00
Mt. Zion	20.00
Newport News	170.00
New Lebanon	24.00
Ocean View	25.00
Old Zion	100.00
Oak Grove	25.00
Oakland	80.00
Rosemont	140.00
Suffolk	880.00
So. Norfolk	140.00
Spring Hill	24.00
Sarem	10.00
Union, Southampton	40 00
Union, Surry	10.00
Waverly	160.00
Wakefield	40.00
Windsor	70.00
Total	$4,110.00

Virginia Valley Conference:

Antioch	100.00
Bethel	29.75
Bethlehem	80.00
Beulah	
Christian Chapel	
Concord	16.15
Dry Run	46.22
East Liberty	
High Point	
Island Ford	1.66
Joppa	10.77
Leaksville	88.79
Linville	133.33
Mayland	41.55
Mt. Lebanon	32.89
Mt. Olivet (G)	31.43
Mt. Olivet (R)	22.12
New Hope	50.00
Newport	74.86
Palmyra	25.53
St. Peters	19.08
Timber Mountains	4.11
Timber Ridge	102.45
Whistler's Chapel	41.66
Winchester	317.85
Wood's Chapel	33.33
Total	**$1,303.53**

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

EASTERN VIRGINIA WOMAN'S MISSIONARY RALLIES.

The women of the Eastern Virginia Conference show their interest in Missions in part by attending meetings that give information concerning this kind of work. Recently some five hundred of them spent a day at Suffolk listening to Dr. A. W. Palmer tell of Orientals in America, and last week about the same number attended rallies at Rosemont, Berea and Burton's Grove.

Several parts of the program were the same in all three rallies. The theme was "Today's Needs." The morning worship service centered around "Our Spiritual Goals." The district superintendents brought messages on "Situations and Problems." A panel discussion told of how to organize missionary work in a local church, of the young people's work, and of the conference goals which should be attained this year. Mrs. J. E. Cartwright, President of the Woman's Conference, spoke on this last topic at two of the rallies. She illustrated in a very charming way her talk by the attainments of the noted flier, Mrs. Amelia Earheart Putnam. Dr. and Mrs. White, our missionaries to the Phillippines, told of the work they have been doing for our Church out there on the other side of the earth. It was the privilege of this writer to talk on "Changing Ideals for Christian Women."

There were also several differences in the programs, for each superintendent properly put her own personality into the program over which she presided. Mrs. J. F. Morgan, Mrs. B. D. Jones, and Mrs. E. T. Atkinson presided at the meetings with dignity and kept the program moving interestingly. The people liked their methods so well that these ladies were elected to serve the coming year.

Two Presbyterian ministers added much to the rallies. Rev. Hugh Bradley of Norfolk spoke at Berea on "I Do Not Believe in Missions." He answered with facts and figures the critics of the missionary work of the Church. Rev. George L. Cooper of Richmond challenged the Burton's Grove group with a thrilling message on today's needs in the field of religion. Mrs. Hendrick Jones of Holland closed the Berea Rally with the prettiest worship service I have ever seen. A cross-crowned altar lighted by candles was the center of the service. Music, pantomime, and Scripture were blended into a beautiful story. Church and national flags were carried by girls dressed in white. The pleasure-loving world was represented by a beautiful girl carrying a bunch of gay balloons, but who heard the call of God through the reading of Scripture and bowed before the altar where an angel in white crowned her with the diadem of life. The service was dramatic and devout pageantry that showed vividly the effect of Scripture on life.

Of course there was good food and fine fellowship at all the rallies. This is the custom of Virginians. Each group seemed to try to do better than the other.

One need not be a prophet in order to say that these women are helping to build a new world and that out of these meetings will come new spiritual life. One can easily believe that their devoted service and sacrificial giving will help to change the ideals of the world and make those ideals more Christian.

EASTERN VIRGINIA YOUTH FELLOWSHIP RALLIES.

Last Saturday was a rainy day but more than a hundred young people and their leaders met in Suffolk Church for their third annual spring rally. About half of the churches were represented. The program was of high order, and these young people seem to be interested in doing things that will build a better world.

After a bit of fun in a get-acquainted moment led by Rev. H. S. Hardcastle, Miss Dora Martin led the group in a fine worship service. The secretary, Miss Edna Fulcher, told of the Holiday Conference last Christmas at Defiance, Ohio, and of plans promoted by that group. Then followed discussion groups on: "What Young People Can Do About Peace, Alcohol, the Economic Order, Race Relations, and Leisure Time." Each group reported findings to the entire body for approval. Several definite suggestions were recommended (which will be reported on this page later), but one important motion was for each young person to write the newspapers asking them to discontinue printing advertisements for alcoholic beverages.

Mr. C. E. Worthington presided at the fellowship supper as toastmaster. The Board of Christian Education presented a playlet telling of the work of that Board particularly as it related to the work of young people. At the evening hour Chaplain S. Arthur Devan of Hampton Institute made a great address on the theme for the meeting: "What Young People Can Do to Help Build a New World." Dr. John G. Truitt administered the communion. Saturday was a good day for the young people of Eastern Virginia Conference, and one is inclined to believe that it was only the beginning of greater things.

LAST CALL FOR THE EASTER PROGRAM.

On the first Easter a young man rose from the dead and gave the world a new hope. That day some women, and they were not so old, were in the garden by the grave when day dawned. A bit later some young men came running to see for themselves that the grave was really deserted by the dead.

On many other Easters since young people, and older, have met early to think of the day when the Master sent Mary to tell His disciples to meet Him in Galilee. They have sung great music, they have prayed great prayers, and they have been lifted up on the wings of immortal hope as they worshipped the living Christ.

On the coming Easter Day literally millions of young and old will meet both early and late to consider the meaning of that marvelous story which comes to us telling of the resurrection of Jesus, and to worship the eternal Christ. I am wondering if *you* and *your church* will share in this beautiful service and get the inspiration of planned programs that lift one near to God. Surely no Christian will let this High Day of the Christian religion pass without joining with others in worship. And surely every church will have the best possible programs so all who attend will come to know the Master better. If *your* program is not ready, there is still time for you to get it ready, or to get something that will be very helpful. Please do it for the sake of the people who live in your community, and for the Master who reached Easter morning by way of Calvary.

DON'T FORGET THE GIFTS.

Pretty clothes and corsages for Easter are delightful. They seem to bring good cheer to the wearers, and they certainly make a pretty display in church.

But if we pay more for show than we give to Missions, how do you suppose the Master feels when He looks over the group of would-be worshippers? Our money for missions is our testimony to our belief in the resurrection and our willingness to go with the Master to the ends of the earth.

Let no young person be content to wear new clothes or pretty flowers at Easter unless there is a liberal gift to the church to send the message of Jesus to the ends of the earth. The people in China, Japan, India, and Africa need to know the meaning of Easter, and our mission money at Easter will help some of them to hear that marvelous story. Please do your best, and let that best be in terms of dollars, not good wishes.

A TRUE STORY OF CRITICISM.

A missionary came home from China on furlough. Her clothes were new but not according to the latest fashion. She had to buy new clothes to meet the criticisms. The next time she came she brought a beautiful fur coat that cost just fifteen dollars. The criticism of her extravagance made her have to lay aside the lovely coat and buy a more costly but less beautiful coat.

Most criticisms are totally unfair. And they certainly are when applied to missions and missionaries. Better know before you criticize.

WHY DO CHRISTIANS BELIEVE IN LIFE AFTER DEATH?

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 21, 1935

Hymns: "Christ the Lord Is Risen Today"; "Christ arose"; "Lift Up, Lift Up Your Voices Now"; "Resurrection Morn"; "Breaks the Joyful Easter Dawn."

Bible Readings: Why believe in Life after death? I Cor. 15:20-23. A lively hope. I Peter 1:3; Established by Jesus. II Tim. 1:9-10; Jesus promised it. John 14:2, 3; Jesus argued for it. Matt. 22:31-33; Jesus claimed it. John 11:25; Jesus exemplified it. I Cor. 15:12-17.

Poems:

"I know not what the future hath
Of marvel or surprise,
Assured alone that life and death
His mercy underlies.

"I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care."

"Not spilt like water on the ground,
Not wrapped in dreamless sleep profound,
Not wandering in unknown despair
Beyond Thy voice, Thy arm, Thy care,
Not left to die like fallen tree:
Not dead, but living unto Thee."

Helps for discussion: "The Assurance of Immortality," by Harry Emerson Fosdick; "The Other Room," by Lyman Abbott. Articles in "Christian Herald": Stanley High's discussion of immortality in "This Month's World," page 24, December 1934 issue and Dr. A. Z. Conrad's sermon in the April, 1935 issue of "Christian Herald."

"A French deist was once arguing against the immortality of the soul. His Christian friend heard him through in silence, then replied: 'Probably you are right; probably you are not immortal, but I AM.' "

The leader might have several young people discuss the above Scripture references which tell of Jesus' belief in immortality.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

CHRIST THE SAVIOUR.

Lesson II—April 14, 1935.

Golden Text: *"For God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."*—John 3:16.

Lesson Text: John 3:14-17; Romans 5:6-10; Philippians 2:5-11.

We call Him Master, Teacher, the Great Physician, the Great High Priest, the King of Kings, the Perfect Man, our Example, and we do well, for He is all of these, and more. But we never encompass the gospel or comprehend His mission until we call Him Saviour. It was, and is, as Saviour that He is distinctive and unique. That was made clear even before He was born—"Thou shalt call His name Jesus, for He shall save His people from their sin." And later He Himself said that He had come to save the world. The glad message of the gospel is that we have a Saviour. One Who can save us from our sin—both its penalty and its power. It is good to have the ethics of Jesus, it is better to have the example of Jesus, but it is best to have experience of salvation through Jesus. The glorious message of the gospel, that is the "good news," that He is able to save unto the uttermost them that come unto God by Him.

And this salvation is free. It is not to be purchased by money, nor can it be earned by good works. It is the gift of God. It is mysterious in a way. It is difficult to explain. But if it cannot be explained it can be experienced. The humblest man, and even a child can experience salvation through Christ, but the wisest philosopher cannot fathom all its depths. Thank God that though some of His ways are past finding out, and some cannot be explained, there are some things that can be experienced. Thanks be to God for His unspeakable gift, Christ the Saviour of the world, and our Saviour.

The lesson presents three sections of Scripture which emphasize Jesus as Saviour. They are, of course, only a few of many that deal with this great theme.

The Gospel in One Verse.

The gospel is summed up in John 3:16. Luther called it the "Little Bible" because he thought it condensed the whole substance and essence of the Bible as to the meaning and way of salvation. The Author of Salvation,God, a Father Who loved the world, who loved every man woman and child in the world, Who loved so much and Who loved so inclusively that He gave His Only Begotten Son, His Very Best, to save the world. Salvation was born in the great heart of a loving God.

The Mediator of Salvation—Jesus Christ, His Only Son, and our Saviour. Through faith in Christ men were to find salvation. Through Him men were to come into a relation with God that "saved" them. There is no other name under heaven given among men whereby they can be saved.

The Method of Salvation—faith in Christ. We are saved by faith. Not faith in the sense of intellectual assent to a creed, or acceptance of formal statements about Christ, but faith in the sense of personal trust, of right personal relationships. When a man responds to Christ and receives Christ into his heart, he comes into that relationship with God which "saves" him, which "makes him whole" which the word salvation really means.

The Objects of Salvation—whosoever, any man, every man,—of every age, of every creed, of every color, of every culture. There is one plan of salvation for all men. No man need to be left out. You and I are included. And so is every other person in God's universe.

The Purpose of Salvation—that we should not perish. This means more than simply punishment. He that hath not the Son, hath not life. Men without Christ are without that which really gives them life. But more. Salvation is positive as well as negative. God sent His Son also that we might "have eternal life." And eternal life is not to be measured in terms of time or quantity; it is a quality of life. And it is not to be postponed to the future; it is to be possessed in the present. He that believeth "hath" already. The law came by Moses, but grace and truth and life came by Jesus Christ.

Reconciled.

Christ died for the ungodly. He commended His love to us that while we were yet sinners, He died for us. But He did not die to reconcile God to us. God has always loved us and He will always love us. Nothing that we have done, or can do, will stop God from loving us. God did not have to be reconciled; it was we who needed to be reconciled. The Cross of Christ has spoken the last word about the love of God. God gave His Son because He loved us. His Son gave Himself because He loved us.

And if we were reconciled through the death of Christ, how much more shall we find life, more abundant life, through His life. The man who has the right relationship with God finds the secret of life in a fuller, richer, more vital way. He that hath the Son hath life that is life indeed.

The Mind of Christ.

In that classic passage in Paul's letter to the Philippians, he traces in outline the process whereby Christ became the Saviour of the world. Existing in the form of God, being on equality with God, He laid it all aside and took upon Himself the form, not of an angel or of some higher spiritual being, but the form of a man. But more. He took upon Himself the form of a servant, humbling Himself by becoming obedient, obedient even unto death—and there is significance in Paul's words "the death of the cross' for that was the last word in degradation and shame and suffering. This Saviour who was in the form of God took upon himself the sin and shame of man, and died upon the cross. And we miss the point altogether unless we realize that Jesus did this voluntarily, under no compulsion but the compulsion of love. He himself said that He had power over His own life. He gave himself for us, not because He had to, but because He wanted to. That is the thing that makes it hard for us to turn Him down. A man who does that makes a tremendous appeal to us.

He that humbleth himself shall be exalted. Because Christ humbled himself more than any other, God has given Him a name above every other name. And eventually every knee shall bow and every tongue shall confess that He is Lord to the glory of God. *Let us have that mind which was in Jesus Christ.*

If all the missions in the world were closed tomorrow, they would be opened up again the next day after by men and women who feel the urge of Christ's spirit to go with the good news to the ends of the earth.

—*Morrow.*

AMERICAN STANDARD BIBLES.

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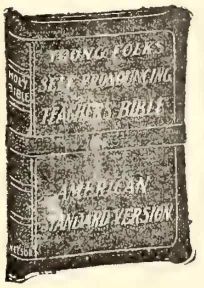
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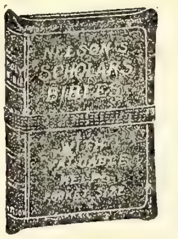

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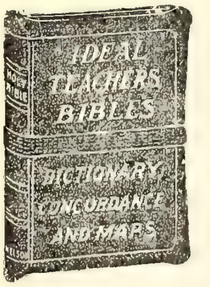

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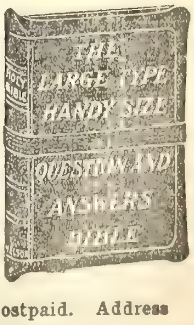

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THE CHRISTIAN SUN

1036 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"CHRISTIAN RESPONSIBILITY."

"We then that are strong ought to bear the infirmities of the weak."—Rom. 15:1.

In this scripture we have the embodiment of tolerance. Tolerance is defined as "having a belief, and at the same time, being aware of another one's belief which disagrees with it." It means to feel that one has the power to combat, but forbears in doing so, in order that the loyal exercise of the same liberty may be allowed the other as one claims for himself. However, all Christians have a duty toward others. Every community has its contingent of weaklings, weaklings who think feebly, feel languidly, act irresponsibly and are wanting in Christian qualities, who need the unsleeping care and attentions of true Christians to be kept in the right path. In this, tolerance does not restrict one's usefulness.

An article in the February *Atlantic Magazine*, by Margaret Prescott Montague, lays a very serious charge at the door of the Christian. She says Christians are too smug in their houses of worship. "What are Christians doing to redeem fallen society?" She refers to a particular instance of a criminal returned from prison to society. The old gang gathers about him and soon makes a criminal of him again. There are at least ten Christians to every one criminal. What are the ten doing to lift these weaklings? If they are neglected they lapse to at least "limited redemption." Jesus Christ came to seek and to save the lost and nothing could kill or destroy his care for them, and He has commissioned His children to carry on that work.

This responsibility of His children can be done by giving personal encouragement; men are steadied by stronger men who show the way; it can be done by making the way smooth, the practice of personal virtue and godliness and the ministry of a helpful hand make the way smoother for any one. We are keepers of the road in which our fellows travel.

Smellie's Prayer—Our Father, "So let us overcome evil with good, and, out of the ruins, help us to raise temples to the glory of God."—*Amen.*

TUESDAY.

"THE SINNERS RESPONSIBILITY."

"Blessed is the man that walketh not in the counsel of the ungodly."—Ps. 1:1.

There are many wrecks along the road (perfectly good roads), wrecks which others, however well intending, cannot prevent. Every day the writer passes under an arch on which there is a sign saying, "Safety depends upon one man, and that man is you." The only prevention of wrecks lies with every individual. It lies upon his good sense, his good judgment, his obedience to the rules of the road, his consideration and courtesy to others. This done and there is the blessedness of safety.

There are many human wrecks along the road of life and there are many criminals who are wrecking everybody else they can. We are told that John Dillinger got his start as a criminal from one companion who led him astray one night in a dark alley. Such, no doubt, has been the start of every criminal.

It is obvious in our every day experience that the formation of character in others is not by abstractions, nor by churches, but by each one living and thinking beautifully, by minds acting upon minds, by hearts appealing to hearts, by lives touching lives; and this influence runs clear all the way through; in home, school, church and society.

Christ is the great personal influence for everyone's life. He shows us the way; He brings to us God's thoughts; He bestows upon us His love and His goodness; and His fellowship has the uplift of heaven.

Prayer—O Lord, Jesus, show us the way. Open Thou our eyes that we may see, and baptize us with Thy power that we may follow Thee.—*Amen.*

WEDNESDAY.

"WHY PRAY?"

"Your heavenly Father knoweth that ye have need of all these things."—Matt. 6:32.

One cannot keep from praying. The body prays for food, for clothes, and for warmth. The sick pray for the physician, the unfortunate pray for help; and so on. Prayer was such a common thing that Jesus took it for granted. He never thought it necessary to give a reason for it.

But what about praying to God? If God knows what we need before we ask Him, and if He is an All-Loving Father, why should we pray?

1. Because prayer is an attitude. It is an attitude of love. It is an attitude of trust. It is an attitude of listening for God's voice, for what God says to us is as important as what we say to Him.

2. Because prayer is a fellowship. We fellowship with friends; we talk with them, learn from them and they learn from us: We cultivate friendly feelings. How much more is this true in our relation to God!

3. Because prayer is necessary. It is necessary to receiving. "Ask and ye shall receive." To be sure, out of His loving heart, we receive a lot without praying for it, but even if earthly friends do not impose their help upon others when it is not sought. Prayer is a power that makes one receptive. It opens the soul to God making it possible for Him to come in.

4. It cleans the road. It removes our strivings from the path of desire and gives Him a chance.

5. Because it is the one necessary channel thru which man may pass from what he is to what he ought to be. It is man's only means of breaking down wrong and the setting up of right.

He who can completely relinquish himself before God, get away from the influence of others, and let his soul go out to God,—just be himself with God—truly prays. Such praying brings blessings incalculable.

Prayer—Pray as you feel.

THURSDAY.

"CLEAN SPEECH."

"Let no corrupt communication proceed out of your mouth."—Eph. 4:29.

How few consider the extend to which the minds of other people are affected by the conversation they hear! The speaking of evil things, telling vulgar stories, the utterance of profanity, all, may be indulged with no intent to harm; yet, in so speaking their words leave a stamp of irreverence, of doubt, of sinful thoughts and of the lightness of sin: they dim the sense of purity and the fear of God. Nothing can inflict a deadlier or more cruel injury than this. Especially is this true of the influence of speech upon children who listen intently and drink in much that they hear.

Father, had you been a Christian, your child would not have been ungodly. Mother, if you are decided for Christ your girls may be Christian also. Growing children by natural instincts, rather than by acquired habits, trust their parents, and one of the most tragic things that can happen to the young life is when his confidence is shaken and he finds that his father and mother cannot be trusted. And this applies equally with all others.

Prayer—Our Father, as the tongue of the prophet was touched with fire in token of purity and power, touch Thou our tongue with the fire of the Holy Spirit, that in speech and influence we may be like Jesus. In His name we ask it.—*Amen.*

FRIDAY.

VOICES OF THE DUMB.

"A dumb ass spake with man's voice and stayed the madness of the prophet."—II Peter 2:1-16.

Many a strutting sage is less wise than a dumb ass. God has filled His world with voices, silent to the mad Balaams but clearly audible to the listening Ezekiels.

He that hath ears to hear, let him hear. Out of sticks and stones and clods of earth God will speak our guidance, if we will apply our ears. In every wind is a warning, if we will stop and heed it. The whole world is vocal to the heart of faith, the life of humble obedience.

Prayer—May mine be a listening soul, O God, and I shall never lack for Thy words.—*Amen.*

SATURDAY.

"VOICES THAT DELIGHT."

"When the ear heard me, then it blessed me."—Job. 29:1-11.

Few of us can say, as Job dared to say of himself, that all ears bless us when they hear us. Many of us have querulous voices. We go whining through the world, or our voices are loud and blustering, blasting their way into shrinking senses. Or they may be sharp, stinging with passion. There are almost as many ways for voices to offend as there are persons.

It is comparatively easy to make our voices blessings, sweet, assuring, delightful. The result is achieved not by working on the vocal cords, but by working on the soul. The spirit of loving helpfulness is what does it, and the spirit of calm trust in God. And our voices reach so many people, usually, in the course of every day that it is well worth while to take pains with them.

Prayer—Stand Thou, O Christ, at the doors of our lips.—*Amen.* AMOS R. WELLS.

SUNDAY.

"TO ANTIPATRIS."

"So the soldiers . . . took Paul and brought him by night to Antipatris."—Acts 23:12-31.

It must have been one of the saddest times in the life of Paul when he was removed—finally, as it would seem—from the beloved Jerusalem and committed irretrievably into the alien hands of Rome. The Sanhedrin had seen their last of him; they had cast him off forever.

But it was all for the best. It was the only way to prolong his immensely useful life. God knows when to separate us from the familiar and the loved and send us to Antipatris, away from our fatherland.

Some ties are best broken—even the holiest ties sometimes. We have here no continuing city, and God knows when it is best to break the continuance.

Prayer—Be Thou, O God, our downsitting and our uprising. Lead us in Thine own ways, for we know that they are the best and happiest.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE MISSIONARY MOVEMENT.

By JOHN G. TRUITT.

"A ladder . . . and the angels of God ascending and descending on it."—Gen 28:12.

A lonely boy, an uplifted ladder, a living dream. Jacob dreamed. He saw the earth. He saw the heaven. And a connecting link, or ladder, bringing the two together. Heaven on earth, so to speak. He saw God at the top of the ladder. Heard his magnificent promise. His promise concerned earth. Abundant gifts. Abundant blessings. It included every family on earth! And a pledge of God's that he would not turn back *until every family on earth had the blessing.*

The lad awakes. He confesses the Lord. He builds an altar. Binds himself with a pledge. He and God are partners. Their pledges are to each other. "I will not leave thee until I have done that which I have spoken to thee of" . . . "Then shall the Lord be my God." Heaven and earth are linked with a promise,—a living ladder.

Jesus is the Promised One. He is from heaven sent. Made in the likeness of men,—the Son of God. In Him heaven and earth combine. To Nathaniel, Jesus says, "Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man." And in his farewell message to his beloved disciples, He said, "And I, if I be lifted up from the earth, will draw men unto me." And He was lifted up.

And the veil was rent in the temple from top to bottom. The middle wall of partition was broken down, and Jesus became at once the high priest for every needy sinner beneath the sun, and on Him anyone could mout up to God. He became the Door. "I am the door: by me if any man shall enter in, he shall be saved, and go in and out and find pasture."

Jesus gave His life to help make that dream come true. That heaven and earth should be joined in harmony. That God's Kingdom might come on earth. His witnesses he has sent ever since out into the world to help bring it to pass. Through Jesus,—the living Ladder,—it may be accomplished. And everyone who has had the beautiful miracle of heaven's harmony wrought in his own life, so that he can and does know from experience that he is right with God, is, and of a right ought to be, a witness of that grace until every family on earth has been blessed thereby. That is the Missionary movement.

You and I may fail to do our part in it. But the Missionary movement will not fail. You and I may run into a day or generation when men and nations will think other things are more important, and the Missionary movement may be retarded, but it will not be stopped. "I will not leave thee until I have done that which I spoke to thee of." God will raise up persons, and peoples,—individuals, and nations,—who will always press the Missionary movement forward, for He does not turn back. There may be lean years. Years in which money is withheld from this movement, and given in untold millions to more mundane matters,—even to the building of unprecedented armies and navies, implements of cursing and death, rather than blessing and life. But God will bring it about. Jesus is the Door. And that Door will not be shut.

The humble-hearted, however greatly God has prospered them, will delight to be used as instruments in His hands to bring the Dream true. They will know that from the very first God placed the Dream in a poor, human heart. Jacob was far from protection. But God could lay a dream upon his soul. Jacob was lonely, and far from home, but God could give him divine companionship; and show him that he rested in the very doorway of heaven,—the eternal home. How marvelous God is! How He can take us when we least expect it and make us a blessing. And He will do it, if we but arise and confess our knowledge and love of the Lord, put our means into building God's altars upon the earth, and give Him the promise of His portion, and of our worship forever.

God blessed Jacob. Heard his prayers. And made him the father of twelve sons, one of whom was Judah. Out of Judah, far enough down the line, came Jesus! "I will not leave thee until I have done that which I have spoken to thee of." Jesus was born humbly. Worked in a lowly carpenter's shop. Found the dream full grown in His own soul and set forth. How humbly He wrought, up and down the ways, and byways of Palestine. Laying aside every temptation. Choosing everything right. Blessing on every hand. The multitudes fell away, then the disciples only were left; finally, they, too, fled. And when dying upon the cross, He cried out, "My God, my God, why hast thou forsaken me?" But his heavenly Father had not forsaken him: "I will not leave thee until I have done that which I have spoken to thee of."

As He was dying the sun covered its face. Heaven bowed down. Heaven bowed down until heaven and earth touched each other as it were. And Jesus cried, "It is finished." Way for the two becoming one had been made. It was possible for earth and heaven to be interlocked. And truly Jesus was the Way! "I am the Truth, the Way, and the Life." And the living ladder was lifted up.

How will you and I,—Christians who love God, and His Son Jesus Christ,—excuse ourselves if we fail to tell that story to the extent of our ability? How will we escape the doom of Judgment Day, if knowing that story of God's love, and Jesus' death upon the cross for the world's redemption, we withhold it from the families of the earth? How will we escape His command to "Go ye into all the world and preach the Gospel to every creature?" Will we say we had some grievance against the pagan nations? How flimsy that will sound in the ears of Him who said, "Bless them which curse you, and pray for them that despitefully use you?" Will we say we had the needy at home, *and remember how we spent our money on ourselves,* and excuse ourselves for not helping in our day to move the Missionary movement forward as we should do? How futile will be all our excuses when we see as we are seen and know as we are known!

Will it not rather be for each of us a joy to learn that the Missionary movement is God's way of winning the world, and blessing the families of the earth, and bridging the distances between heaven and earth so that the freedom of the divine way may be found, and thus join in with all our might to do our part in our day! Shall we not lay aside our prejudices and be thoroughly Christian? Shall we not join hands with all who truly love Him, and tell His story unto the ends of the earth? Shall we not walk with the greatest and best in the pages of history, although our walk be a very lowly and humble one, and do our part gladly as Christians should while it is day, for the night cometh when no man can work?

I have faith to believe that we will! For I can still hear His words, "I will not leave thee until I have done that which I spoke to thee of." God is back of the Missionary movement, and joins hands with all those who help to make known His Son to the ends of the earth. May we be co-workers together with Him. May we have His promise, and may He receive ours in full fruitage! Amen.

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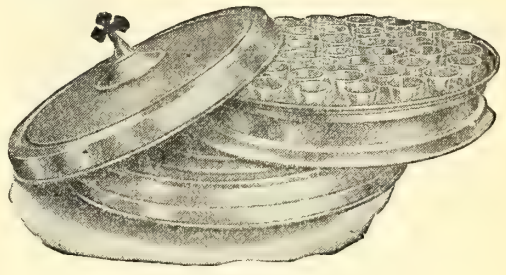

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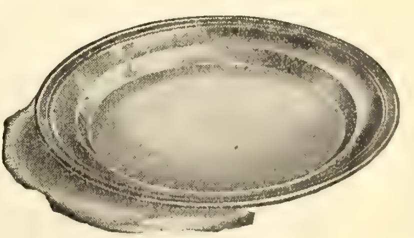

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

We are having a hard time getting our garden planted. It seems that when the ground gets dry enough to work, it rains again. We always plan a good day's work for the boys on Saturday while all of them are out of school, but it seems that if it is not raining, the ground is too wet from recent rains to get very much done. It seems that it is hard to get two or three open days together.

We did get one day some time ago when the ground was dry enough to work in and we planted cabbage, garden peas and part of our crop of Irish potatoes.

Now we want to plant mustard, lettuce, carrots, garden beans and all that it takes to make a perfect garden.

We begin to plant in the early spring and keep planting all through the spring and summer in order to have vegetables from our garden till frost.

It keeps one busy to so arrange plantings so one planting will come in when one is going out.

Easter dresses are beginning to come in. The several Missionary circles of our Burlington, N. C. Church sent to us a few days ago a box containing twenty-nine dresses. We are grateful indeed. We have run short in dresses for our larger girls. They always expect a new dress for Easter. We are anxious that no one will be disappointed at this coming Easter season.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 11, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Hines Chapel		$ 6.00
Eastern North Carolina Conference:		
Sanford		1.00
Eastern Virginia Conference:		
Elm Avenue	8.13	
Bethlehem	2.80	
Dendron	5.00	
Old Zion	10.00	
		25.93
Valley Va. Central Conference:		
Bethel	4.00	
Linville	6.84	
	10.84	
Georgia and Alabama Conference:		
Vanceville		1.00
Alabama Conference:		
New Hope		1.51
Special Offerings.		
Mrs Thelma Hines, support of children	22.50	
A. J. Morgan, gdn. Morgan girls	20.00	
Miss Irene Frank, Raleigh, N. C.	1.00	
Mrs. J. A. Vincent, Suffolk, Va.	10.00	
W. J. Carter, Burlington, N. C.	50.00	
		103.50
Total for the week		$ 149.78
Brought forward		2,784.60
Grand total		$ 2,934.38

OUR YOUNG PEOPLE AND MISSIONS.

(Continued from page 5.)

missionary endeavor, but most of them began when they were young, and the others wish that they had. Only youth dare talk about changing the world, and only those who dare ever accomplish what they desire.

The young people of our churches are doing some fine missionary work. One conference group sends in more than a thousand dollars annually to help spread the Glad Tidings. Thousands of them gather in their meetings to study books, pack boxes, and in many ways aid in the missionary work. They read magazines, papers, and books with the hope of learning more of world affairs in order that they may share with the people of all the earth their most highly prized possession—their religion. But it is also true that many of our young people are not sharing in this fine work. We are just beginning. Some even think that they do not believe in missions. That is because they do not know. Those who do know can do missionary work by informing others who do not know.

In missionary societies, Christian Endeavor societies, and in Sunday school classes our young people are learning of missions and giving to missions. But we have just started. When the thousands of young people in our churches hear the call of Christ as it comes from all over the earth in the voice of the hungry, the deserted, the perplexed, the atheistic,—I say when our young people in all our churches listen for the voice of Christ in the world-wide distress and really begin to work at the task, the world will witness a new birth.

Right now is the time for those who believe that the Message of Jesus should go to all people should busy themselves with the Easter offering which will send the Gospel to the ends of the earth. Most young people I know can give much more than they are now giving. And all of them can make an appeal to some who do not give and in this way win friends for the cause and get new givers, and more money.

It will cost the church less to send the Gospel to the nations than it will to build battleships for protection. We can better afford to live with Christ among the people of all the earth as brothers than we can to build walls of suspicion behind which we live in terror. It costs me a hundred dollars annually in tax to own and operate an automobile. Why should I not give as much for the Gospel. Can girls who pay dollars for cosmetics and permanent waves be content to give dimes for missions? Can young men spend dimes daily for cigarettes and give dimes annually for missions and then lie down in peace at night and think themselves Christian? I wonder.

Young people, friends of mine, let's make this the happiest Easter we have ever known because of the sacrifice on our part as we give to send the Easter Message to those who know it not, and because we get many of our friends to share with us in this Youth Movement that has spanned the centuries and now girdles the globe.

F. C. LESTER.

SOME MISSIONARY THOUGHTS FOR OUR WOMEN.

"The Lord hath done great things for us, whereof we are glad."

"Go ye into all the world and preach the gospel to every creature."—Mark 16:15.

"If ye love me, keep my commandments."—Jno. 14:15.

We are blessed to be a blessing. We inherit a blessing—Christ—all He has done, is doing and will do for us.

Love is the greatest missionary motive. There is no better test of real love than this, "Am I obedient to His command?"

The gospel of God concerning His Son is the world's greatest need. These tidings of great joy, exhibiting the grace of God, revealing the knowledge of the glory of God,—of immortality and the power of God, if believed in the heart and confessed with the mouth and lived in this life,

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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bring pardon, acceptance with God, peace, hope and fullness of blessing. This word of salvation, truth, and life saves men from sin and sorrows due to sin.

Do we realize what sin is and what we are saved from? Do we realize who gave His life as our substitute to pay the penalty of our sin? No wonder we are called upon to tell far and wide to others the Good News of that gift offered to all:

> "We have heard the joyful sound;
> Jesus saves! Jesus saves!
> Spread the tidings all around
> Jesus saves! Jesus saves!
> Bear the news to every land,
> Climb the steeps and cross the waves;
> Onward—'tis our Lord's command;
> Jesus saves! Jesus saves!

The Great Commission of A. D. 33 holds good today. "Every creature"—evangelism falls to you and me. Have you ever said, "Lord, what Thou hast for me to do, I will do?" As one of God's appointed light holders, are you holding forth the Word of Life in your life?

Have you a world wide missionary vision?

Wherever there is a seeking soul God means someone to carry light to that soul.

Do you suppose that someone could be you?

During th Mission Period, we are calling the women of the church to give themselves in devotion to this cause. We are calling for gifts of self, service and sacrifice.

The very first and important call is that we give ourselves in prayer, every day, definite, earnest prayer for our work and workers.

Mrs. E. C. Cronk has said, "First in best methods for missionary work stands prayer. Prayer is not a last extremity, but a first necessity. It requires time and costs more than most people are willing to pay. Prayer reaches the heart of God."

If our women would determine upon prayer as their chief method of work what could we not accomplish?

"Pray ye therefore the Lord of the harvest that He send forth laborers into His harvest."—Luke 10:2.

"Ask of me and I will give thee the nations for thine inheritance and the uttermost parts of the earth for thy possession."—Psalm 2:8.

The second important call is that we may prove our love with our gifts. Frederick Agar says, "The need of the hour is for a church that lovingly pays to God at least the first fruits of all *time, energy,* and *money.*"

Let us pray for such a church.

The needs are great. The challenge is before us. Let us live the gospel we profess. We are called upon to make an investment which will last for time and eternity.

> "You may carve your name high,
> Where the steadfast rocks defy decay,
> But all you can hold in your cold, dead
> hand,
> Is what you have given away."

Mrs. W. R. Sellars.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

The following topics might be used effectively:

1. What Nature says about immortality as expressed in the spring, etc.
2. What Science has to say about immortality.
3. What other religions say about immortality.
4. What Christianity says about immortality.

Such questions as these would bring out the ideas of your group:

Does desire for life after death indicate that there is such life?

Does the resurrection of Jesus guarantee that others will be resurrected?

If Jesus had not been resurrected, would there have been any Church?

Does it seem reasonable to think that personality comes to an end with physical death?

In what sense do Moses, David and the prophets live today?

Would Jesus have been the character he was if He had not believed in life after death?

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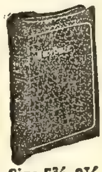

Size 5⅜x3½ inches

The text is self-pronouncing, by which aid children can learn to pronounce the difficult Scripture names.

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AND Bĕn-hā'dăd the king of Sÿr'ĭ-ȧ gathered all his host together: and *there were* thirty and two kings with him, and horses,

With beautiful colored views of scenes in the Bible lands distributed throughout the text. Also new Practical Helps to Bible Study, especially designed for instructing children in Scriptural information.

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Specimen of Gem Black Faced Type

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

ROQUEMORE.

Reuben Jennings Roquemore was born March 1, 1926 and died April 2, 1935. He leaves to mourn his going his father and mother, three brothers and one sister, and a large number of relatives and scores of friends. Reuben was a bright little lad, active and energetic; a splendid "pal" to everybody. He loved his brothers and sister. He loved his parents with a devotion as strong as life itself.

He craved to get well but his little body did not yield to treatment and in spite of efforts of the physicians and nurses, he gradually grew worse. Just a little while before his death he asked his mother to "go home with him."

Death came as a relief after everything was done that could be done. Without a struggle he fell asleep. It won't be long before there will be a home-coming dear ones; weep not as those who have no hope, for in Jesus he will live again. Just before his passing we had a committal prayer with him; he died peacefully.

His little body was laid peacefully to rest in Lanett cemetery. The funeral was conducted by the writer at Lanett Christian Church, assisted by Rev. H. M. Gray and Rev. J. D. Dollar.

May God bless and comfort the bereaved. G. D. HUNT.

HOLLAND.

James Timothy Holland, son of the late Jeremiah and Margaret Duck Holland died at his home in Windsor, Va., April 2, 1935, aged 76 years.

The funeral services were conducted at the home by the writer, assisted by Revs. J. Sydney Cobb, Garland More and J. E. McCauley. The body was interred in Windsor Cemetery.

Mr. Holland is survived by his wife, who was Miss Ballie Stephenson, six children, John Quincy Holland of Montana, Mrs. C. P. Holland of Suffolk, Mrs. J. T. Bradshaw of Windsor, Gladstone Holland of Norfolk, Earl S. and Henry Holland, and a brother, J. Peter Holland of Norfolk.

May our heavenly Father comfort and keep His loved ones.

N. G. NEWMAN.

Elon College

The following facts commend and invite you to Elon College

Ideally Located
Splendidly Equipped
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Scholastically High
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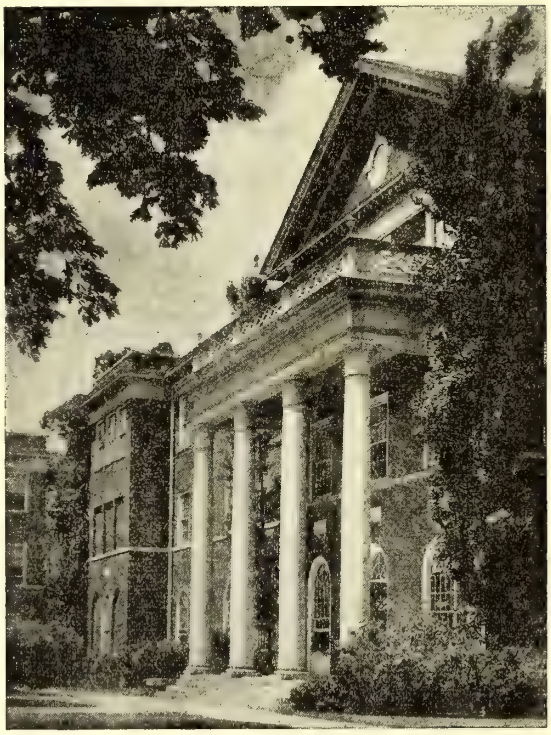

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Fully Approved
Officially Accredited
Economically Desirable

Professional training for business teachers, and religious workers a specialty. Thorough foundational work for other professions.

LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, APRIL 18, 1935. NUMBER 16.

And the Angel said: "Fear not ye; ye seek Jesus who was crucified. He is not here; for He is risen, even as He said."
—Matthew 28:5, 6.

Mrs N T Farmer 1-1-29

"If Easter Be Not True!"

By Henry H. Barstow.

IF EASTER be not true,
Then all the lilies now must lie;
The Flanders poppies fade and die;
The spring must lose her fairest bloom
For Christ were still within the tomb—
If Easter be not true.

If Easter be not true,
Then faith must mount on broken wing;
Then hope no more immortal spring;
Then hope must lose her mighty urge;
Life prove a phantom, death a dirge—
If Easter be not true.

If Easter be not true,
'Twere foolishness the cross to bear;
He died in vain who suffered there;
What matter though we laugh or cry,
Be good or evil, live or die,
If Easter be not true?

If Easter be not true—
But it is true, and Christ is risen!
And mortal spirit from its prison
Of sin and death with Him may rise!
Worth while the struggle, sure the prize,
Since Easter, aye, is true!

—From "Poems for Special Days and Occasions," Clark.

NOTES-PERSONALS

News from the Churches.

The program of the Florida Conference of Congregational Churches appears on page seven of this issue. It looks perfect with one exception. That is that we are unable to be there and enjoy it.

Easter Sunday should bring a large offering for Missions. The story of Christ's resurrection has brought happiness to us, and it is nothing less than a duty of all Christians to make it their personal business to see that it is carried to others.

Elon College has just issued a bulletin announcing the Summer Session for 1935. If you want to avail yourself of this opportunity for a pleasant session and to brush up on school work, write the college for a copy together with other information.

All roads lead to Raleigh on April 30th. Be sure that your church is well represented at the Southeast Convention. No finer aggregation of speakers could be brought together than that which has been assembled on the program which has been prepared by Dr. J. H. Lightbourne and Rev. F. C. Lester.

An editorial note in a Boston daily one morning years ago, ran thus: "It was a gloomy day yesterday, with overhanging clouds and pattering rain and clinging mist; but Phillips Brooks walked down Newspaper Row, bowing here and there to friends, and the day was all sunshine."

—*Reader's Digest.*

Lack of space preempts use of much material which should have appeared in this issue of The Sun. This includes one or two editorials and several contributions. Also it has been necessary to leave out the list of contributors to the Elon College Fund. There have been several additional contributions sent in since the last report two weeks ago, and these will be reported next week.

THAT RALEIGH CONVENTION.

April 30th—May 1st and 2nd.

Let us be there to catch the inspiration that such a meeting should give. Let us be there to see that our own church is well represented, and that the things we stand for, and believe in are emphasized. Let us be there to help look forward into a future that keeps step with growing needs of Pastors, and leaders in every local congregation should be able to do a finer piece of work after such a fellowship with one another and with the Christ as this meeting will offer. Let us be there to contribute of our own selves,—our communion with one another, our intercession for our churches and to offer whatever help our presence may give. Just as you can make greater, and better progress in a local church by having the members present, just so will we move forward in a finer fashion as a people if we have a largely representative number present at that Raleigh Convention.

John G. Truitt.

ALL ROADS LEAD TO RALEIGH.

Pastors and members of the churches of Southeast Convention of Congregational and Christian Churches should be making—if they have not already made—their plans for attending the sessions of the Southeast Convention which will meet in Raleigh on April 30th-May 2nd. Attendance at this Convention both involves a responsibility and presents a privilege. All those who go even from a sense of duty will find that they have had a high privilege, for such persons will be present, and such programs will be presented, as will enrich the lives of all those who attend.

Here is a Convention planned, not for transacting business, but for imparting information and inspiration, and for deepening consecration. Outstanding leaders, not only of our larger fellowship, but of other denominations, will bring inspiring messages and lead stimulating discussions. There will be periods of worship and devotion. There will be wholesome fellowship. There will be new outlooks on life, the opening up of new horizons, new insights into the problems of our time in their relation to religion, and an inventory of Christian resources for our day. In other words, this Convention stands for the things which pastors and laymen need for these trying times. Those who come to this Convention in the right attitude of mind and the right spirit of heart will find that life will be renewed and undergirded in a compelling way.

It will not be an expensive Convention. Costs can be kept to a minimum. And such money as is spent wisely will be an investment that will pay large dividends for the individuals and the churches. Where these is no vision the people perish. The Southeast Convention stands for that which will give us life in a more abundant way. Let all roads lead to Raleigh, April 30th-May 2nd. Let pastors and laymen and laywomen make definite plans to attend every session of the Convention. And let us pray that it shall be a veritable Pentecost in the lives of those who attend and the churches which they represent. Be there yourself, Mr. Pastor, and see to it that many of your people are also there.

H. S. Hardcastle.

SPRINGTIME IN THE MOUNTAINS.

Our hills are taking on new life once more. New buds, young blades that will be grass, and new hopes. The dreamy romance of springtime in the mountains now hangs over our misty, mysterious hills, and all is gloriously alive. And the fact that our Hilly Grissoms are home to the hills adds to the glory of Spring and brings joy to the hearts of our people here. The Grissom baby with her red curls just a bit brighter, and her happy mind carefree as ever, adds a note of real gladness to the Blue Ridge breeze this Spring. So now we have our loved ones back and we are all set for a forward march in the hills.

Speaking of hills and our churches here at Elk Spur and Rocky Ford reminds me that lots of our church people who supported this work and are interested in it, have never seen this part of the mountains. I speak of rugged peaks and winding trails and I forget that those who live in flat lands may easily get the impression that our church here is on a mountainside so steep one can hardly climb to it. So I want to give you some idea of the place. Our Elk Spur Church is on the crest of the mountain and a few acres up here are as nice as you could hope for. In fact, it is such a nice place that it is a credit to any mountain. It is easy to reach our place now as good roads run through our hills. The little parsonage has a nice level lawn on which the Grissoms are trying to get nice flowers started. The lawn rolls off to the East and the view is lovely as we are over three thousand feet in the air. You can see the chain of mountains rolling one hill upon another till they fade into the sky. And as you look down upon rivers and roads winding ribbon-like in the foothills you get the feeling that you are on top of the world. Little wonder that these rugged peaks have the power to cast a spell over people who come this way in the Springtime.

Our Rocky Ford Church is not on top, but nestled among the hills and is a little hard to find. Rugged hills tower high above hugging her closely. Mountain streams pour their crystal waters over the rocks and add a bit of music to the serene beauty of our hills. About June the rhododendrons blush by the wayside and the hills are a glory of green and blossom. We want to invite all friends of our church to come and see. We will put you up in a mountain home and it is not all bad here. If you will come to my place and simply state that you are of the Christian church you can find a welcome here that will cost you nothing except to put up with the lack of conveniences you find here. We never close our doors to any unless sickness in the home demands it. It is true that you may find little on the table besides the famous mountain potatoes that you read so much about in books, but you will be welcome to your potato. So plan to come to our hills this summer and see the place and the people where you have done your part to add a bit of sunshine and joy to the lives here by giving us Christ.

Yours always for our beautiful and beloved mountains,

Victoria of the Hills.

FROM NEWPORT NEWS.

For two months we have enjoyed special features at our evening services. During the month of February we had the following ministers: Joe French, N. G. Newman, F. C. Lester and J. F. Morgan. Not only was this a treat for "sermon-tasters," but their messages were a blessing to our church. Many of our people have so few opportunities for hearing the various ministers of the Conference. It was indeed a privilege to exchange pulpits with these splendid men.

We had special services of music during the month of March. Visiting musical organizations for the first four Sunday nights included: The Trinity Methodist Orchestra; The Hilton Village Male Quartet; The Sloan Sisters and the Hampton Institute Senior Quartet. Over three hundred were present to hear the Hampton singers. The junior, young people's and senior choirs and the orchestra of our church were all present with selections for the fifth Sunday evening service. These special services are worthwhile and were largely attended. The sermons dealt with some phase of the ministry of music.

Robert Lee House.

AN EXPLANATION.

It seems only fair, though it seems to be self-evident, to explain that the article by Prof. S. M. Smith in the April 4th issue of The Sun came directly to the office of publication. The acting editor read the article before it went to the type setter, and though he certainly does not agree with it in its entirety, he saw no reason why it should be suppressed. There was, to his mind, certainly some good thought in it, and it was being printed in a paper whose readers are, he believes, most capable of reaching religious decisions for themselves. The acting editor assumes the entire responsibility for the printing of the article, but it is only fair to him to state that the rather lengthy editorial reply in this issue, places interpretations upon some of the passages in the original article, which are entirely different from the impressions we received.

J. T. K.

SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES.

PROGRAM.
of the
THIRD BIENNIAL SESSION.

UNITED CHURCH
REV. J. EDWARD KIRBYE, D. D., *Minister*
CORNER HILLSBORO AND DAWSON STS.
HIGHWAYS NO. 1, 10, AND 20.
RALEIGH, NORTH CAROLINA.
APRIL 30TH—MAY 2ND, 1935.

TUESDAY, APRIL 30TH—AFTERNOON SESSION.

2:00—Enrollment, introductions, remarks by the President, appointment of committees.
3:00—Worship Service, Dr. Jno. G. Truitt.
3:30—Address: "Christianity and Churches," Dr. E. M. Halliday.
6:00—Fellowship Supper—Dr. C. A. Lincoln, presiding.

EVENING SESSION.

7:30—Music by United Church.
8:00—Address: "Christianity's Outreach," by Rev. Geo. W. Shepherd.
Address: "A Divided Church in a Divided World," Dr. H. Shelton Smith.

WEDNESDAY, MAY 1ST—MORNING SESSION.

9:00—Address: "The Minister's Message for Today," Dr. S. Parkes Cadman.
Discussion.
11:30—Communion Service.
Address: "Fellowship in Communion," Rev. John Britton Clark, D. D.
Communion Administered by Rev. J. O. Atkinson, D. D.

AFTERNOON SESSION.

2:00—Address: "Christianity in Our Denominational Program," Superintendent Edwin C. Gillette.
Discussion.
Address: "Our Educational Institutions," Secretary W. R. Kedzie.
Discussion.
4:30—Address: "Christian Union Among Our Negroes," Rev. E. C. Lawrence.

EVENING SESSION.

7:30—Music by Meredith College.
Address: "Christianity in a Changing World," Rev. S. Parkes Cadman, D. D.

THURSDAY, MAY 2—MORNING SESSION.

9:00—Address: "Christianity in Action," Professor Arthur E. Holt, Ph D.
Address: "Christianity and Social Justice," Dr. A. D. Beitel.
Discussion led by Professor Holt.
11:30—Worship Service. "Christianity and Prayer," Rev. Stanley C. Harrell, D. D.

AFTERNOON SESSION.

2:00—Address: "Evangelism for Today," Rev. Roy C. Helfenstein, D. D.
Discussion.
3:00—Business Session.
3:30—Address: "Christian Youth Today," Miss Lucy M. Eldredge.
4:15—Automobile Tour.
6:00—Youth Fellowship Banquet.

EVENING SESSION.

7:30—Music by Elon College.
8:00—Installation of Youth Fellowship Officers.
8:15—Address: "Christianity Moves Forward," Rev. Daniel A. Poling, D. D.

OFFICERS.

President—Rev. J. H. Lightbourne, Burlington, N. C.
Vice-President—Rev. C. A. Lincoln, Daytona Beach, Florida.
Secretary-Treasurer—Rev. Geo. N. Edwards, Charleston, S. C.

EXECUTIVE COMMITTEE.

The above named officers and—
Rev. A. W. Hurst, Chattanooga, Tennessee.
Rev. J. G. Truitt, Suffolk, Virginia.

MEETING OF WOMAN'S BOARD.

The Woman's Mission Board of the Southern Convention of Congregational and Christian Churches will meet at ten o'clock Wednesday morning, May 1st. All ladies are invited.

It is suggested that there should be a meeting of the presidents of all Woman's Conferences and Associations to consider closer cooperation.

YOUTH FELLOWSHIP PROGRAM.

THEME: *"The Better Way."*

THURSDAY, MAY 2ND.—AFTERNOON SESSION.

2:00—Called to order by President Todd.
Hymn and Prayer.
2:15—Address: "The Better Way for Young People," Miss Lucy M. Eldredge.
3:00—Business Session.
3:30—Address: "The Better Way in Evangelism," Rev. Roy C. Helfenstein, D. D.
6:00—Youth Fellowship Banquet.

EVENING SESSION.

The Fellowship will meet with the Southeast Convention.

OFFICERS.

President—Aubrey C. Todd, Elon College, N. C.
Vice-President—Edward Dubois, Florida.
Secretary—Miss Frankye Marshall, N. C.
Treasurer—Miss Margaret Earp, N. C.
Editor—Rev. F. C. Lester, Virginia.
Supt. Devotional Life—Rev. Robert Kimball, New Haven, Conn.
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Supt. Leadership Training—Miss Lottie Mae Cross, Suffolk, Virginia.
Supt. Publications—Rev. Carl Key, Nashville, Tenn.

FOR YOUR INFORMATION.

The Southeast Convention of Congregational and Christian Churches was organized in Burlington, N. C., May, 1932, and met in Suffolk, Va., in May of 1934. This is the third session of the Convention, and the first session separate from the Southern Convention.

It is not a delegated body. The United Church of Raleigh invites all ministers, laymen, women, and young people of the Congregational and Christian Churches in Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Georgia, Alabama, and Florida to attend this meeting. Visitors from other denominations will be welcomed.

Entertainment will be on the Harvard plan so far as the church is able to supply homes. "First come, first served." Other homes will be available at $ 50 per night. Hotels are reasonable. The Carolina Hotel, right near the church, quotes rates at $2.50 for single and $4.00 for double rooms (bath included).

Meals and banquets will be served at the church at $ 35 each.

Adults will be admitted to the Youth Fellowship banquet, if there is room.

There is no registration fee. Offerings will be received at the evening services.

RECEIPTS ON SUN SUBSCRIPTIONS.

Remittances have been received from the following subscribers since our last report:

Mrs. Alice Apple, 66 Park Blvd., Winston-Salem, N. C.
Mrs. W. B. Bagwell, 605 McManent Ave., Durham, N. C.
R. H. Barrett, Zuni, Va.
Mrs. S. A. Bracey, Box 44, Franklin, Va.
Mrs. J. H. Brooks, 410 Park Ave., Burlington, N. C.
Miss Priscilla Chase, Elon College, N. C.
J .J. Carter, Wadley, Ala.
Mrs. J. F. Colquitt, Thomaston, Ga.
Mrs. Numa Comer, Reidsville, N. C.
Warren H. Denison, 507 C. P. A. Bldg., Dayton, Ohio
Mrs. W. C. Dunn, R. 1, Box 90, Rocky Mount, N. C.
Rev. J. W. Fix, 404 W. Main St., Urbana, Ill.
Dr. P. H. Fleming, Church St., Burlington, N. C.
A. R. Flowers, Sims, N. C.
Mrs. E. L. Gray, Waverly, Va.
Mrs. Garland Gray, Waverly, Va.
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Rev. Myron Tyler, c-o J. P. Millner, R. 3, Cartersville, Ga.
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Malone Watkins, Youngsville, N. C.
Rev. Robert E. Wearly, Box 405, West Liberty, Ohio.
Mrs. L. J. White, R. 3, Suffolk, Va.
W. C. Wampler, R. 4 Harrisonburg Va.
Mrs. F. M. Wright Box 235, Asheboro, N. C.

The following names were received after the Mailing List had been revised. The labels will be changed the second week in May.

Mrs. Jas. G. Anthony, 317 Edgeworth St., Greensboro, N. C.
Mrs. T. F. Ayscue, R. 6, Henderson, N. C.
E. W. Graham, R. 3, Burlington, N. C.
S. A. Horne, 307 Ireland St., Burlington, N. C.
A. H. Liskey, 401 Bruce St., Harrisonburg, Va.
Mrs. E. B. Rascoe, Hall Ave., Burlington, N. C.
Miss Minnie Showalter, R. 1, Broadway, Va.
Mrs. G. A. Wilson, R. 3, Box 138, Norfolk, Va.

More important than disquisitions and protestations concerning liberty, it seems to us, especially at the present hour, is the thoroughgoing exercise of calm and critical inquiry to determine what restrictions, if any, are to be placed by law and society upon the individual in consideration of the condition and rights of other individuals and the welfare of society as a whole.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

EASTER JOY AND GRATITUDE.

The most joyous season of all the year is Easter. This is as it should be. It celebrates the greatest single event of all the ages—the resurrection of our Lord. In the flesh He had conquered all manner of diseases, cast out devils, forgiven sins. In the resurrection He had conquered the last and bitterest foe of all, Grim Death. He had robbed the grave of its dread and death of its sting.

Now, brethren and beloved everywhere, let us rejoice at this glad season—and express our gratitude!

Look! At Thanksgiving, we take of our substance and out of gratitude for material blessings and for harvest, crops and earnings, we make a donation to Benevolence. This we do in sweet charity's name to help the widow and the orphan physically and materially. At Easter, how fitting indeed, it is that we take a love offering, (even our alabaster box of precious ointment) and pour it out on our Lord for spiritual blessings and benefits, out of joy and gratitude for His goodness, mercy and love in forgiving our sins and winning our victory over death and the grave.

Every church in our Convention is called upon, given the privilege, at this Easter time to thus share the joy of our Lord and thus express our love and gratitude to Him for His unspeakable gift to us by making an offering to Missions. Shall we remember that He sacrificed even all, and came through the agony and ordeal of the Cross, first, that He might win the victory over Death and thus come to a glorious triumph in the resurrection? We will come to the joy of this season, that blessed spiritual joy, in no other way than by some self-denial, some sacrifice in His name and for His sake.

So. brethren and beloved of every household in our faith, let us deny ourselves now with a real offering for Missions at this Easter time. This is our spiritual task and privilege.

I need not say that every mission point we have, in the home land and the foreign, suffers now from lack of support from us. And we suffer spiritual deadness or defeat unless we make our self-denial offering on the altar of our Lord and for His sake. "Oh, I want to help the poor and needy about me whom I can see and know about." Well, listen at our Lord's plea: "The poor ye have with you always, but me ye have not always. Wheresoever this gospel shall be preached in all the world this that we [you] have done [in making a love offering to me] shall be told as a memorial of her [you] ! !

Let us on Easter day bring a love offering to our Lord that His gospel of salvation may be given to the whole world. This we beg of you, not for the sake of the poor materially, but for the sake of our Lord spiritually that He may save the poor who are perishing spiritually.

May God help us to do our best for Him at this Easter time even as He did His divine best for us. J. O. A.

"A NEW RELIGION FOR THE NEW AGE."

There appeared in the CHRISTIAN SUN of April 4th an article under the above head-line that THE SUN'S editor sincerely hopes escaped your reading. Just why such an article should be submitted to any church paper, is beyond explanation, save to say that it is deplorable and humiliating beyond words. I know the brother who wrote this piece of desecration and I know the thoughts and sacrilege he spread on a page of our paper were not his. To say the best, they were a cheap, and senseless psychology, so-called, with which he may be enamored for the time being. Surely our brother did not know the meanings and implications of these anti-Christian statements he made. It would have been far better for SUN readers if the writer had said, "I am an avowed Atheist and no longer believe in God," than for him to have veiled and sugar-coated his expressions with a show of Biblical or Christian doctrine. Then he would have come out in the open and even the unthinking reader could and would have brushed him aside.

What he did say was:

First. I am a pantheist of the most pronounced type and no longer believe in a real personal God or devil.

Second. Jesus Christ has about had His day and now another "world avator is in order."

Third. God is so imminent that no mediation (Mediator) is necessary.

Fourth. No Redeemer or Saviour is necessary because, "I am a child of the King and so am entitled to an everlasting inheritance in all the Kingdom holds." (May our Father in Heaven have pity and compassion on a soul who really believes that and so leaves no place for the grace of God, or the forgiveness of sin, since there is no such thing as sin to forgive.)

Fifth. Prayer is abolished, being no longer necessary since, (I quote his heart-sickening, soul stabbing words) "We do not have to beg God to send His blessings upon us. His storehouse is full and . . . these things are ours." Over against these words, just place the words of our blessed Redeemer who said, "When you pray, say, 'Our Father, who art in heaven . . . Thy kingdom come, Thy will be done . . . Give us this day our daily bread. . . etc.' No longer ask, beseech, pray, beg the Father—just walk in and take all you need since you merit and deserve in your own right all you see!

Now, dear SUN readers, go with me just a little further and see how this New Religion seeks to treat with irreverance and ridicule all that is nearest and dearest the heart of our Lord, and the souls of us who seek and trust Him. Look at this co-called New Religion, this religion of ancient pantheisms, now parading under the false name of "Psychology," "New Thought," "Infinite Force," etc., etc.

Just take the four points of the so-called "New Religion" that our brother himself names.

He says that:

1. "It will not be based on authority, either spiritual or otherwise." Then what in heaven's name will it be based on? Unless religion is based on authority, it has no base or foundation. The scribes and pharisees never said anything truer of Jesus than when they said "He speaks as one having authority." Brethren and beloved, the most authoritative thing on this earth is Truth. Unless the Church can speak with authority, it has no message for this or any other age. How is this for Authority, "I am the way, the truth, and the life." Jesus did not say, "I reckon, I hope, I think, maybe, I am the way," etc. The most authoritative sound that ever fell upon the ears of man is God's word, God's truth. Take this from the opening of Genesis (and trace it all through to Revelation if you like) "In the beginning God created." I guess there is authority for you. And you can't get away from or around that authority.

And in this paragraph, read this sentence, "The Church has too long made a slave of those who subscribe to its tenets." Brethren, think of a statement like that in a church paper. The freest, most liberal and loving souls that you and I know are in the Church, believe in the Church and in Him who is the Head of the Church. Men who are in sin, subject to sin, dominated by evil and wickedness—they are the slaves. Put over against this statement of Smith, the statement of our Lord, "Ye shall know the truth and the truth shall make you free."

2. Smith would not have us look to God any more, but to the hills. Read this, "Man will learn what it means to look to the hills for strength." The Psalmist said, "I look unto the hills." But he found no help or strength there. And so he declares, "My help cometh from the Lord who made the heaven and the earth." So Smith would have us substitute the hills for the God who made them, as the source of our help. So his "New Religion" is to invite us to the hills to get our strength instead of to the house of God for worship.

3. "The new religion for the new age will insist that men be honest, fair and tolerant." Fine! I am glad the "new religion" is to have at least one feature and virtue of our dear old religion, for from the beginning the religion of our fathers and mothers has taught us that.

4. "The new religion for the new age will not be gloomy, ascetic, maledictory." Well, if Smith means to imply that our present religion is gloomy and ascetic and maledictory, I advise him to try the old and learn what he is trying to say. For the happiest, most joyous people on this earth are those whose faces are lit up with the radiance and love of God. Now reader, if you wish to feel how blind and heedless and futile this "new religion" is to be just read this: "It will not deal chiefly with sickness, sorrow, pain, death, but rather with health, joy, life and happiness. It will not be so much concerned with the evil and ugly etc. . . . as the recognition of the good and the beautiful." So Jesus was all wrong and out of date when He said, "They that are whole need no physician, but they that are sick. I came not to call the righteous but sinners to repentance." From what rubbish heap of rehashed thinking

was S. M. Smith quoting when he reverts to the old Roman and heathen notion of killing the weak, ignoring the feeble and the needy—and just revel with those who are in jolly good health?

Now look at this quotation and hang your head in shame and humiliation: "God will be interpreted not as a Being with a form as man, but rather as a great Infinite Force." So Jesus our Lord should never have referred to God as Father, but, "Oh, Thou Infinite Force, all Thou hast is ours and so without begging Thee, we are entitled to all we see and so will help ourselves." But Smith's "New Religion" entirely rules out our Saviour and Mediator. Read this: "No Mediator is necessary between Him and the smallest object of His creation." Now read the Apostle Paul, "For there is one Mediator between God and men, Christ Jesus." So the "New Religion" will need and have no Christ—certainly not since there is no evil, no devil, no sin. (Does this man never read his daily papers or look into his own heart to see and know that evil works by day and by night?)

I have made this reply all too long and have only touched the more glaring statements. I must include one more which in reading stabbed me to the heart, and sent me in sorrow to my knees. Just read it and go with me; go over this attempted fun making and ridicule of that which is most sacred, clear and sweet to the heart. I quote: "We must get away from the old idea and teaching that once upon a time a Supreme Being called God created a world, including man, started in on Monday morning and finished upon Saturday night and that He then set things a-going, withdrew and left the universe to be operated by physical laws." Now from that levity and ridicule I beg my reader to turn to the oldest description we have, and one of the most stately, accurate and sublime of God creating the world. Read the first chapters of Genesis and see how God called out to man in the garden, think of it. God seeking man, as He has ever done, that He might have fellowship and sweet converse with him who was made in the image and likeness of God. And then turn to the first chapter of St. John and see how, "In the beginning was the word, and the word was God . . . and became flesh and dwelt among us."

If Brother S. M. Smith knows anything, he knows full well that neither the Bible nor the Church, nor any "old idea" ever pictured such God and the Creative act as he has.

Yes, friends, this world still needs a Saviour and Redeemer: it still needs the religion that rests on the sane foundation; that Authority Who says, "I am the way, the truth and the life," and "No man cometh unto the Father but by me." And we still need to pray to a prayer-answering heavenly Father. May God help us.

I have been editor of THE SUN a long time and many foolish and meaningless things may have appeared in the SUN during the time, but never in all my recollection has anything been printed in our columns as sacriligeous or desecrating, as soulless as this "New Religion for the New Time."

May God grant that such never happens again!

J. O. A.

By putting Himself in the servant's place, our Lord has consecrated all service. The disciple who next washed the feet of the rest would feel that he was representing Christ, and would suggest to the minds of the others the action of their Lord and as often as we lay aside the conventional dignity in which we are clad, and gird ourselves to do what others despise, we feel that we are doing what Christ would do, and are truly representing Him.—*Marcus Dodds.*

OUR FIELD AND ITS CHALLENGE.

REV. R. FREDERICK BROWN, TH. M.

The subject is divided into two parts. The first part deals with our field and it requires a factual treatment. I know that facts are cold and uninteresting. It is very difficult to make a mere skeleton of facts vital, but we must face facts, or our field will not offer a challenge.

Our Field.

Mexico—Founded 1872; 2 stations; 10 out-stations; 5 workers; 56 native workers; 33 meeting places; 13 churches; 670 communicants; 35 added last year; 16 Sunday schools with 800 pupils; 1900 constituency; 6 schools of all grades with 686 pupils under instruction; native contributions to Christian work, $1,850; total receipts, $8,260.

East Africa—Founded 1893; 3 stations; 28 out-stations; 19 workers; 75 native workers; 26 regular meting places; 7 churches; 1104 communicants; 42 added last year; 31 Sunday schools and 1052 pupils; 18,800 constituency; 32 schools of al grades and 3013 pupils under instruction; $155 contributed to Christian work; total contributed for all purposes, $2,001.

South Africa—Founded 1835; 8 stations; 224 out-stations; 30 workers; 282 native workers; 469 regular meeting places; 32 churches; 8942 communicants; 553 added last year; 90 Sunday school and 5030 pupils; 33,720 constituency; 86 schools of all grades and 8433 pupils under instruction; native contributions to Christian work, $10,191; all purposes $34,954.

West Central Africa—Founded 1880; 6 stations; 457 out-stations; 38 workers; 1386 native workers; 582 regular meeting places; 5 churches; 10,270 communicants: 1,453 added last year; 89 Sunday schools and 4779 pupils; 56,700 constituency; 232 schools of all grades and 9577 under instruction; native contributions to Christian work $2,406; to all purposes, $5,045.

Foochow, China—Founded 1847; 3 stations; 53 out-stations; 37 workers; 288 native workers; 47 regular meeting places; 31 churches, 2386 communicants; 83 added last year; 30 Sunday schools and 309 pupils; 2417 constituency; 48 schools of all grades and 3271 pupils under instruction; $10,851 contributed by natives to Christian work; to all purposes, $45,688.

North China—Founded 1883; 9 stations; 338 out-stations; 95 workers; 685 native workers; 338 regular meeting places; 213 churches; 13,954 communicants; 800 added last year; 79 Sunday schools and 2956 pupils; 50,000 constituency; 81 schools of all grades and 8479 pupils; $3,210 contributed by natives to Christian work; to all purposes, $78,949.

Shaowu, China—Founded 1918; 1 station; 31 out-stations; 8 workers; 27 native workers; 32 churches; 890 communicants; no Sunday schools; 3500 constituency; no contributions.

India and Ceylon—(Including Marathi and Madura)—Founded 1813 and 1816; 21 stations; 494 out-stations; 110 workers; 1899 native workers; 509 meeting places; 120 churches; 20,886 communicants; 951 added last year; 379 Sunday schools and 19,482 pupils; 50,177 constituency; 433 schools of all grades and 33,169 pupils under instruction; contributed to all purposes $146,073.

Japan—Founded 1869; 14 stations; 228 out-stations; 55 workers; 1142 native workers; 303 meeting places; 186 churches; 31,401 communicants; 1155 added last year; 285 Sunday schools and 27,133 pupils; 114,000 constituency; 69 schools of all grades and 8783 pupils; $139,311 contributed by the natives to all purposes.

Near East—(Including Bulgaria)—Founded 1820; 14 stations; 59 out-stations; 113 workers; 392 native workers; 136 meeting places; 67 churches; 5321 communicants; 78 added last year; 100 Sunday schools and 7598 pupils; 20,156 constituency; 51 schools of all grades and 4959 pupils; $104,450 contributed by the natives to all purposes.

The Islands—Philippines and Micronesia—Founded 1903 and 1852; stations, 6; out-stations, 114; workers, 14; native workers, 808; 145 meeting places; 72 churches; 7455 communicants; 1053 added last year; 138 Sunday schools and 10,773 pupils; 37,601 constituency; 35 schools of all grades and 1291 under instruction; $6,480 contributed by the natives to all purposes.

Recapitulation.

Our foreign mission work is in its 124th year; 537 missionaries; 6290 nationals at work; 14 missions; 94 stations; 2124 out-stations; 740 native churches; 102,769 members; 448,785 constituency; 9 colleges; 31 theological and training schools; 1120 lower schools; 90,502 students under instruction; 73 hospitals and dispensaries; 644,700 treatments last year; $7,500,000 invested in lands and buildings; $684,437 contributed last year by native Christians for all purposes. We have a foreign parish of 60,000,000 people under 10 flags.

The foregoing facts have been taken from the Year Book 1935 and other literature sent out by The American Board.

The facts for Porto Rico are not available for this summary.

A survey of our field and a tabulation of the facts indicate that we have only begun to discover our opportunity in the un-Christianized world. After one hundred and twenty-four years of effort our great church has only scratched the surface.

The Challenge.

We shall find our challenge when we accept the proposals which Christ made. To the early church He sounded a challenge. The challenge is fourfold:

1. He said to the disciples and He says to us: "Go ye." Never before, nor since, has there been such a challenge presented to the church. For two thousand years this challenge has been kept before the church. It is a command—not a request. It is the selective draft. The weak are culled and the strong are commissioned. While the weak drop out, it was not the purpose of Christ that they should escape this challenge. His command is an inclusive command—not exclusive. The proposal is made to all the church—not one member is excluded and not one church is excluded. If it becomes an exclusive act it is only because individuals have misinterpreted it. It is a blanket commission to the whole church.

Moreover, it is a comprehensive challenge. "Go ye into all the world." No part of the unevangelized world is to be left out. The church's mission is to thoroughly Christianize life—the intellectual, industrial, social, and moral. The world is tortured with fear and crazed with individualism and nationalism. Redemption by gunfire is impossible. At a time like this, when there is uncertainty, moral decadence, distress, and spiritual bankruptcy, there is absolutely no hope for the world unless the church accepts this challenge and sends forth healing streams of redemptive love into the angry emotions of a hopeless world.

2. The second part of the challenge is, "Preach the gospel." The Good News should be presented to the person who is ill, the person who is struggling with his agricultural problems, the student who is trying to pull himself away from old

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The radio has made a great contribution to entertainment and instruction in the home. In a short time millions of people accepted this instrument as a necessary feature of their evening hours. But it has supplanted personal singing in many homes. Pianos have been discarded, music lessons discontinued, both instrumental and vocal, and the former custom of taking part in playing and singing is a matter of history with many people. "Why should I try to sing when I can hear much better vocal music over the radio? Why should I learn to play the piano, if the radio furnishes me this entertainment?"

It is much easier to tune in and get the music over the air. It requires neither skill nor effort to do this. The music comes to you from the four corners of the earth, while you sit at ease in your chair. It is true that the music may come from skilled hands and trained voices superior to any possible achievement on your part. But something more vital than this is involved in this convenient entertainment. "It is more blessed to give than to receive," is true in this connection. The value of personal effort and persoal development is lost to many young people. Participation in music does something for mind and soul.

It is encouraging to learn that a plan is under consideration to include music in the regular curriculum of the public schools of Virginia. Now the church should encourage the development of latent musical talent in the young people. Before the development of the radio, the piano was in great demand. A home was not considered up to date without a musical instrument. It was a source of entertainment for the social circle. Instrumental music and singing occupied a prominent place in family life. The cultivation of a musical taste enriched and refined the moral and spiritual life of the community.

With the transition from the piano to the radio a great change came in the social life of the family. The radio can be tuned in and set for a whole evening. Music without effort and without price. That is too easy for growing youth and strong womanhood and manhood. What shall occupy the time and the attention in the home? What shall the family do without the leisure time in the evening? For many people, in these days, there is a choice between staying at home at the card table, or going to the movies. The easiest and most popular thing to do in the home circle is to play cards. Of course many people are knitting and others are engaged in other types of fancy work. But the popular choice will be a movie or bridge. It does not require much mental effort to look at a movie; and the bridge table may be entertaining, but it does not cultivate the finer arts of high thinking and spiritual meditation.

In this period of transition the home has sustained a great loss. The homes of Christian people are included in this disaster. The parents of today may lean back in their chairs, as they read this, and recall, with pleasure, the days when young people gathered around the piano, in the home, and spent happy hours playing and singing. The music was not all religious. The program included the music of romance, and adventure and love. But in the Christian home the sacred music found a place, and sometimes, the largest place. It was a sweet experience to youth and age. This music sweetened many lives and refreshed tired mothers and weary hearts. Did the young people enjoy it? Yes; and it brought them together in a fellowship of refinement and culture. Many homes would be different today if the piano were tuned and the song books returned from the attic, and the parlor once more ring with the voices of youth blending in musical notes of praise. This is not written to condemn the radio nor the movies, but to make an appeal for instrumental music and singing in the home and social circle and especially for group gospel singing.

I. W. JOHNSON.

CHRISTIAN STEWARDSHIP.

When a man become a Christian, the title of all that he has is transferred to Christ. He is no longer his own master. Christ becomes his master, and what he has and is are at His disposal. This is a difficult thing to do. So long as we are human, there is that within us that would say, "Mine, I want, I must have." We have been unable to properly relate our possessions, whether they be physical, material, or spiritual, to Christ. The majority of us who claim to be Christian find it more or less easy, I think, to transfer the title of our mystic spiritual possessions to Christ. We persuade ourselves that we are willing to give Him complete authority over our spiritual selves, at the same time persuading ourselves that we can retain directorship of our acts and of our money.

We rather shrink from any apparent violation of the common rules of public worship, feeling that we are standing on holy ground. But, without compunctions, we violate the laws of the Sabbath, feeling that we are free moral agents and can do as we please with ourselves. If it is agreeable to attend church, we will. If it suits our convenience better, we will go to the beaches or to the mountains. Or, if it be to our advantage, we will make a trip. We take it that the Sabbath is given us to use as we like. Not only do we claim this liberty for ourselves on the Sabbath but on all other days as well.

We assume the same attitude toward our possessions, toward our money. We have earned it. We got it honestly. It is ours. We know how we want to use it, where to invest it, how much, and where we want to give it. We are perfectly capable of handling our own affairs, and we propose to do it. We read the scriptures, of course; but so much of the time, we read with the ear stopped and eye closed. What we want to hear, we hear. What want to see, we see. Very few of us hear what the Lord has to say about what we are to do with our lives, what we are to do with our money. We read these divine instructions and commandments, but we neither see nor hear them. In other words, we will give Christ authority over the mystical side of our lives; but when it comes to tangible and material things, we exert our own authority.

To what degree is a man Christian when he submits only what he has termed his spiritual life to Christ but submits his physical and material possessions to himself? Hebrews exhorts, "I beseech you, therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, wholly acceptable unto God, which is your reasonable service." Christ, in all earnestness and with great anxiety for those who would be His, pled, "Lay not up for yourselves treasures on earth, where moth and rust doth corrupt and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt and where thieves do not break through and steal." And further, He exhorted them, "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you . . . Take no thought for the morrow for the morrow will take thought for the things of itself."

Christianity requires the dedication of life with all of its values and possessions to Christ. Why should we hesitate to meet such requirements? The giving of what we have and are to Christ will not impoverish us but greatly enrich us. Was a life ever lost by giving itself to Him Who said, "Whosoever shall save his life shall lose it; but whosoever shall lose his life for my sake and the gospel, the same shall save it?" Why should a man hesitate to let Christ speak in the matter of disposing of his money? All things are His. It is His to give and His to take away. How we do endanger ourselves, both for time and eternity by clinging to things of this world, apparently feeling that in them lies our salvation and our safety! Have we not yet learned that the world, with its riches passeth away? If we have not, the day is not far distant when we will. Of what value be material things in the light of spiritual riches? The one may follow to the grave but no farther; the other becomes our only hope and our sole possession when we reach the Great Divide.

At this season of the year, we are reminded in a definite way of God's precious gift to the world and of Christ's infinite sacrifice for our individual redemption. Out of the gratitude of our hearts, may we dedicate ourselves anew? Standing in the light of the resurrection morn, may we renew our allegiance to the risen Christ, and may it be our joy to bring ourselves and our gifts in loving remembrance and joyful worship of Him Who gave His all, Who came that we might have life, Who became poor that we, through His poverty, might become rich? Let us make our Easter offerings for missions more expressive of the Lordship of Christ and of our infinite trust in Him.

L. E. SMITH.

HINES' CHAPEL AND PALM STREET.

We began in the present field of service—Hines' Chapel and Palm Street, Greensboro, N. C., last November. All appointments have been met, the attendance at each church has been good. At Hines' Chapel a young people's Missionary Society has been organized and is doing nice work.

The Senior Society is planning a special Easter play.

At Palm Street a parsonage has been purchased and a cash payment of one-third the purchase price has been paid. Each church has done well on the College offering, and we hope to reach our Mission apportionment during the year.

The funeral of Mr. and Mrs. J. E. Ritter was conducted in the Palm Street church on April 8th by Revs. J. L. Neese, of Reidsville, Charles Young, of Hillsboro, A. N. Hollis, of Greensboro, and the pastor. Three boys and a girl are left to mourn the loss of their parents. May God bless and comfort their sad hearts.

On April 4th, at 10:00 A. M., in front of the altar of the Palm Street Church, Miss Ophelia Morris quietly became the wife of Mr. O. M. Ritter, ceremony by the pastor. Mrs. Ritter is the popular president of our Senior C. E. and has a host of friends. May the Sunshine be theirs.

B. J. EARP.

This life is only the beginning, the planting of the seed. We begin here, but it is over there that we truly grow, expand, rise to higher and higher realms of life and being.

—Anonymous.

THE FLORIDA CONFERENCE.

The Florida Conference will meet with the church at Winter Park, April 23rd-25th. The program this year is unique in that it has largely featured the meeting of laymen and the participation of laymen in the program. It also stresses the observance of the fiftieth anniversary of laymen in the program. It also stresses the observance of the fiftieth anniversary of Rollins College, which was founded by the Congregational Conference (or General Association, as it was then called). The program of the Conference follows.

TUESDAY AFTERNOON.

2:15—Meeting of the Executive Board of the Federation of Congregational Women of Florida, Mrs. Robert G. Williams, Lake Worth, President.

4:00—Meeting of the Board of Directors of the Florida Congregational Conference, Rev. C. Arthur Lincoln, D. D., President.

6:00—Fellowship Supper, Hooker Memorial Hall, Rev. Kerrison Juniper, D. D., of Miami, presiding.

Invocation, Rev. Everett B. Lesher, Jacksonville.

Welcome by Rev. Victor B. Chicoine.

Response by the Moderator, Rev. Frank Atkinson, West Palm Beach, followed by the Moderator's Address.

EVENING SESSION.

8:00—Worship: Rev. Arthur G. Lyon, D. D., Lake Helen.

Music by Winter Park Junior Choir.

8:15—Laymen's Address: "The Laymen Organized for Work."

Mr. Arthur Harris, New York City.

Offering for the Ministerial Relief Fund.

8:35—Conference Sermon: Rev. Charles H. Beale, D. D., St. Petersburg.

Topic: "Trumpeter, What Are You Sounding Now?"

WEDNESDAY MORNING.

9:00—Worship Service, led by Rev. C. A. Vincent, D. D., Miami Shores.

9:15—Business Session: (a) Making of Roll; (b) Election of Scribe, Assistant Scribe, Assistant Moderator and Corresponding Members; (c) Statement of Business Committee and adoption of program; (d) Presentation of Mimeographed reports; (e) Recommendations of the Board of Directors; (f) Other Business.

9:45—"Vital Ministries at West Tampa," Miss Gladys Hall.

10:00-12:00—Group Sessions:

A. Annual Meeting of the Federation of Congregational Women of the Florida Congregational Conference, Mrs. Robert G. Williams, President, Mrs. H. C. James, Secretary; Mrs. H. J. Feeney, Treasurer. Reports, Election of officers, Business.

"What is Lacking in the Church From a Woman's Point of View?" Led by Mrs. Marion Ballou Fisk, Stuart.

B. Laymen's Meeting, led by Mr. Robert G. Williams, Lake Worth. Topic: "What is Lacking in the Church Today?" What Can We Do About It?" "In Its Service to Youth," Mr. Chas. A. Hoyt, Jacksonville, "In Its Business Administration," Mr. W. J. Von Behren, West Palm Beach, "In Its Spiritual Leadership," Mr. C. S. Bates, Exeter, N. H.

C. Ministers' Meeting, Rev. Leslie J. Barnette, Coral Gables, Presiding. Topic, "Lacks in the Church, and Building Better Churchmanship."

"What is Fundamental in Our Ministry," Rev. Andrew M. Brodie, D. D., Mount Dora.

"Adult Education and the Church," Rev. J. Bernard Root, Sanford.

"A Better Administration of the Church," Rev. Lawrence A. Gedcke.

Discussion.

WEDNESDAY AFTERNOON.

1:15—Business, Election of officers, etc.

2:00"The Group Picture," Superintendent Edwin C. Gillette, D. D.

2:30—Presentation of Findings from Groups, Discussion of the same.

3:30—Address: "The International Note in Contemporary Literature," by Dr. Evelyn Newman.

VESPER SERVICE.

In Observance of the Fiftieth Anniversary of Rollins College in Knowles Memorial Chapel.

4:15—Organ Recital.

4:30—Chapel Service, Conducted by Dean Chas. A. Campbell, D. D., with student participation and music by College musicians.

Greetings to the College from the Conference, Rev. C. A. Lincoln, D. D.

Response by President Hamilton Holt, LL. D.

Tea in the Chapel Garden.

WEDNESDAY EVENING.

7:30—Religious Education Hour, led by Miss Pattie Lee Coghill, presenting phases of the year's work.

"The Far Country," presented by the Young People of the Orange City Church Offering for the expenses of the State Conference.

Address by Rev. Ernest M. Halliday, D. D., New York General Secretary of the Church Extension Boards of the Congregational and Christian Churches and President of the Home Missions Council.

THURSDAY MORNING.

9:00—Final Business.

9:30—Address: "The Church and State," by Rev. Orlo Price, D. D., Rochester, New York. (For thirteen years President of the Rochester Federation of Churches.)

10:00—Closing Address: "The Prophetic Hour," Rev. Victor B. Chicoine, Winter Park.

Communion Service, Conducted by Rev. Edwin C. Gillette, D. D.

11:00—Adjournment.

CHRISTIAN TEMPLE.

The Christian Temple has been helped in a large way by the Mission Board, and theTemple has also done a big thing for Missions through the years. It has been and is a missionary church and an effort is being made to keep it so. Even with its heavy obligations for the new building, it tried to keep up its misionary giving in proportion.

The present membership of the Temple is about nine hundred and fifty. It has a departmentalized Sunday school, and a splendid missionary organization among the women. Like so many churches it is not reaching the men with anything like an adequate missionary program.

H. S. HARDCASTLE.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīleș;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE ENVELOPES AND EASTER OFFERING.

By no fault of ours, but from circumstances, we could not control, the envelopes for the Easter offering for Missions were late, deplorably late, in reaching the churches. (One can't always control printers and Express Companies). We devoutly trust that our pastors and church secretaries will make special effort to overcome this uncontrolable circumstance this time and see to it that though late, every member of the church and congregation who will do so shall have an envelope and be given the urgent opportunity and obligation of making a liberal offerig to Missions.

The Church is depending on you. The Kingdom of God and the salvation of souls are depending on you! God has no hands but your hands with which to help your brethren in sin: no feet but your feet to go His journey in all the earth to carry the gospel truth! Yes, God in tender love for us has made the building of His Kingdom, the spread of His truth on the earth, dependent on us—His followers and His friends. "We are ambassadors of Christ as though God were entreating us." (II Cor. 5:20.) Yes, our Lord does beseech through us that we may bear His message of salvation to all men and women everywhere. Wherefore, cries Paul in the same verse: "We beseech you on behalf of Christ, be ye reconciled to God." Oh, how many of us there are yet who are not reconciled to this Missionary plan and message of God, but are saying, "I will not have it so, but will give my offering, not as an ambassador for God, but as a person in my own sight and name to assist some benevolence or person whom I can see and know" I pray you friend, be ye reconciled to God—His way of saving the perishing and dying of this world unto Himself.

Let us be reconciled to our obligation and duty as Christians in making a real love offering in the name of our Lord—as His ambassadors, His sent ones—His messengers of light, life and salvation from sin and death. J. O. A.

THE EASTER VICTORY.

Christmas is the children's festival—then the race renews its youth. Peace and joy and good will fill the air. Easter brings a new sense of victory—victory over the grave—triumph over life's struggles. The one gathers about the hearthstone; the other gathers about the altar. The Easter anthem resounds with the notes of victory. Are we going to send forth a new note of victory this Easter time?

For more than three months, special preparation has been in the making for the third Sunday in April. New life in the churches, larger contributions for missions and new additions to each and every church have been of special concern. With many these are busy days. In home and church school and special revival services the concern is for a big harvest on Easter. We are sure these efforts will be rewarded.

Ours is a resurrection gospel. That is the seal of His triumph, the evidence that the eternal life that was in Him has conquered death. It was this that established the authority of Christ. It was this that confounded the Jews of Jerusalem who had put Jesus to death. It was this that awakened a new life in the moribund Roman empire. We are now in an age dominated by materialism in which money is the one cure for all ills; but we cannot escape the awful fact of death. Here is the victory that overcomes the world and triumphs at the grave.

Our fine achievements this Easter time should send us on to world conquest—enabling us to make new conquests at home and larger victories to win abroad—*N. C. Christian Advocate.*

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 13, 1935.

Sunday Schools.

Fuller's Chapel ....$	4.49	
Mt. Bethel, Stokesdale, N. C. ...	1.28	
Winchester, Va.	6.29	
Linville, Va.	4.78	
Wake Chapel, Fuquay Springs, N.	4.55	
C.	4.55	
Pleasant Grove, News Ferry, Va..	4.82	
Holland, Va.	4.20	
Newport, Shenandoah, Va.	2.02	
Union, Franklin, Va.	2.50	
Mt. Pleasant, Vass, N. C.	1.51	
		36.44

Individuals and Churches.

Pleasant Union, Lillington, N. C.	11.00

Cent-A-Meal Boxes.

Franklin Church, Franklin, Va. .	32.30
Total for week ending April 13, 1935...$	79.74
Previously acknowledged	7,692.97
Total since Sept. 1, 1934. ....$	7,772.71

J. O. Atkinson, *Secy.*

THE SEPARATED PORTION.

One of the great evangelistic needs of our day is to recognize the spiritual content of money and rescue it from sordidness and greed.

"It's not what you'd do with a million,
If riches should be your lot
But what you are doing at present
With the dollar and a quarter you've got."

1. Do you keep an expense account *before,* or, *after* you spend your money?
Do you make a budget?

2. Do you set aside a definite share of your income for Christian work?

3. Why is a separated portion vitally necessary?

4. Should the proportion of one's giving vary according to his income? If I give one-tenth of my income when it is $1,000 per year, should I give any larger share if my income is $10,000?

5. What is the effect of the separated portion on one's own soul?

6. What is the effect of the separated portion as it relates to worthy causes?

7. Is making a separated portion a spiritual act?

8. How does the separated portion affect a man's wife and children?

9. May the separated portion ever be less than the tenth of the pre-Christian era?

10. What have you to say in the light of the scriptures as to the giving of 5 per cent, 25 per cen or more?

11. If I am to love my neighbor as myself, how does this apply, "Not how much of my money shall I give to God, but how much of God's money shall I keep for myself?"

12. Do the scriptures teach proportionate giving?

13. On what basis should the proportion be reckoned?
    a. Gross income? b. Net income? 3. Residue after living expenses have been paid?

14. If one sets aside a percentage for giving in good years, what should be done in lean years?

15. Is there money enough in the hands of Christians to enable the church to do her entire work as far as finances are concerned if Christians budgeted their income and gave a right proportion of that income?

16. What would happen in your church if 90 per cent of its members should take a real step up into stewardship?

17. For what purposes should the separated portion be used?

"Jesus' Teaching on the Use of Money" by Brown is a most helpful book. Has a full chapter on the "Separated Portion." Fifty cents from Pilgrim Press, Boston, or Christian Publishing Association, Dayton.

Warren H. Denison, *Exec. Secy.*

HOW TO ENCOURAGE THE LOCAL CHURCH IN GIVING.

The goal of missionary education is missionary giving. That is putting it bluntly, but honestly. And no apology need be given for that policy. People as a rule do not give to causes in which they are not interested. The missionary cause is the primary responsibility of the Church. But it takes money to administer and to extend the missionary program of the Church. The ultimate problem therefore is to stimulate such interest in missions as will result in constantly increasing gifts to missions. Know, glow, go, and give are key words in missionary strategy. The problem of encouraging the local church in missionary giving is the problem of creating and sustaining an interest in missions. The church which is not interested in missions will not give to missions. The church which is interested in missions will give to missions. That is the nub of the matter.

How then shall the pastor awaken and sustain an interest in missions so that his people will give to missions? There are several things he can do. For instance he can preach missionary sermons, not simply a sermon or two during missionary period of the Church calendar, but throughout the year he can in many ways present the missionary aspect of the work of the church. The pastor is the key man in this respect. Many churches are not missionary-minded because their pastors are not missionary-minded.

Missionary literature can be distributed from time to time. Our American Board has an attractive and varied supply of such literature, much of which is free.

Stereopticon lectures showing the missionary work at home and abroad can be used with good effect. Such lectures can be secured from the Commission on Missions, 287 Fourth Avenue, New York City, New York, by paying shipping charges.

Mission study books can be used in many instances as the basis for the mid-week services during certain periods of the year. These books present missions in an interesting way.

It will encourage the women and the young people if the pastor will attend the regular meetings of the missionary groups, not as a critic, not as a participant on the program, but as a friendly visitor and as a sharer in the work. The writer does this, and regards it as a wise investment of his time, even in a busy schedule.

A friendly letter, preferably during mission period helps to stimulate interest in missions and thus encourages giving to missions. It helps to enclose some interesting missionary material in such a letter, brief, colored, striking, appealing.

Finally, the pastor must practice that which he preaches. He must practice with his purse what he preaches from the pulpit. He must take the lead in missionary giving, even at a sacrifice. Folks may not give to missions even if the pastor gives sacrificially, but they certainly will not give to missions if he does not give himself. Missionary fire is contagious. As a rule, like priest, like people, here as elsewhere. Let every pastor of every church in our Convention see to it that we respond to the challenge which our Special Easter Offering presents to sacrificial missionary giving.

H. S. Hardcastle.

ARE OUR MISSIONARY EFFORTS IN CARROLL COUNTY IN VAIN?

Do you ever find questions arising in your mind about the Missionary work? Do you wonder where all the money is spent, and if it is being used in a profitable way? Do you wonder if Missions pay?

Our Lord was more concerned about what He put into life than what He got out of it. He told us to be making permanent contributions, "where moths, rust, nor thieves could reach." We are all human and should know what happens in Carroll County Mission field.

To you who do not know, I wish to say, you have buildings and equipment valued at about $8,000.00. The cost of repairs, buildings, and laborers for the last 16 years has cost you about $30,000.

Let us look at the actual spiritual conditions at present, and 16 years ago. Sixteen years ago, not a boy or girl here had heard of Christ through the Sunday school. At present there are about 100 regular attendants in Sunday school, most of them boys and girls. The boys and girls of 16 years ago are our citizens of today. We find difficulty in getting them to attend Sunday school regularly. We hope, and pray that our boys and girls of today who will be citizens of tomorrow will be Christian citizens.

Each boy and girl of school age is in reach of public school. We have a good school in one of our buildings.

There are about 150 people enrolled as Christians in our churches here. About 25 who were members have passed on to reap their reward. If we of the Christian Church who have made Christ possible for these could hear them say you made possible, through your sacrifices and prayers, a home in heaven, we would be repaid many times for each effort made.

As we plan our Bible Schools and other work this summer, Mrs. Grissom and I ask you to offer an earnest prayer that our Master's will may be done here in our home mission field, your home mission field, and God's home mission field.

Rev. and Mrs. R. T. Grissom.

HOPEWELL CHRISTIAN CHURCH.

The Hopewell Christian Church of Hopewell, Virginia, was organized in 1928. Rev. J. W. Barrett was the first regular pastor, following him was Rev. J. C. Barrett. In August, 1931, Rev. T. N. Lowe was called and is still serving as our pastor.

Our membership reported at last conference was 173. We have on roll in our Sunday school, 117. We also have a Junior and Senior Christian Endeavor Society; a large and active Missionary Society; and a Ladies' Aid Society.

The Mission Board has assisted in the erection and support of our church. We are indeed grateful to them for their help during the past years and at the presenttime also.

Although the strike in this sity has handicapped us, we are still progressing under the leadership of our beloved pastor, Rev. Lowe, with the aid of the Mission Board.

Mrs. Geo. A. Robertson, *Clerk.*

OUR FIELD AND ITS CHALLENGE.

(Continued from page 5.)

traditions, as well as the man who is seeking spiritual light. The gospel is good news to these people. In the midst of a darkened world and the pagan fury that convulses the heart of humanity, the church must accept this challenge and cause the spirit of peace to move upon the troubled waters. The gospel of love is the solvent of the world's problems. It is the first line of attack, and the attack must be made upon the hearts of men, for unless there is the right spirit in the hearts of men the foundation of all life will be overwhelmed. "Preach the gospel," is still the challenge to the church.

3. The third part of the challenge places upon the church the responsibility of "making disciples of all nations." Making disciples is the first work of the church. There are some church people who are willing to make disciples in Jerusalem, but not in Judea. These are the people who draw a circle about themselves and call it the world. They live to themselves. They are the people who expect the pastor to edify them on Sunday and in some way justify their individualism. I admit it is a good thing to edify the saints, but we have probably spent too much time on the saints and too little time on the sinners. The best apology for a domesticated Christian is an understanding of the world's needs, and a challenge to meet those needs. Without such a challenge, the best Christian will soon become a weak Christian, a mediocre Christian. The absence of a challenging task is the forerunner of religious dyspepsia. This probably analyzes the present state of the church.

4. The fourth part of the challenge brings us to the teaching work of the church. "Teaching them to observe all things whatsoever I have commanded you." This teaching program must begin at home, to be sure, but it must not stay at home. No one would think of keeping the child forever in the home. He must be allowed to get out if his vision enlarges. I have been interested in watching the growth of my boy who is now sixteen. When he was a baby, his only world was the home. To him there were only three citizens. His world was composed of three people and he was the first citizen, his mother was the second citizen, and his father rated a poor third. But he soon got out of this world. When he got out in the yard he saw other children and he played with them, fought with them and laughed and wept with them. His world was growing bigger—and different. From this part of his new world he went to the school and there made other discoveries. His world grew faster. At the present time he is engaged in a triangle debate of the state high schools and here he is finding a new world, a world with keen competition. He is rapidly becoming interested in national and international characters and world problems. I hope his vision will lengthen as he grows older, and that he may become a world citizen. This hope never could have been awakened if I had kept him in his first world.

Thus far I have presented the factual part of my theme and the challenge. I wish now to present the method by which the challenge may be met.

The Fourfold Method.

1. An understanding of the enormity of the chalenge is the first essential in meeting it. No need is ever met until it is understood. This is potent in the program of Christianity. "Ye shall know the truth," applies to the church and its world task.

In the factual part of this address I have indicated the missions, the number of stations and outstations, as well as other important information touching our foreign mission work. There are many other sources of information which may be had for the asking. Today many books are published, special articles written, letters from missionaries, lectures by returned missionaries, stories, pictures, posters, and other means of information are available to the church. The church should be informed. The church must be informed before it will begin to perform.

2. We must carry the challenge on our hearts in prayer. My information about our field and its needs will not greatly stir me until I find some way by which I can link this information to my prayers. In fact it is doubtful whether we will respond to the need at all unless we have been made keenly alive by the mighty working of the Holy Spirit in our hearts. Until this whole matter has been placed on the altar of our devotions and baptized with our tears it will ever remain a prosaic and a commonplace matter—a matter only for those who have lost themselves in the bigness and blessedness of the challenge. I do not wish to bring an indictment against the church, but I am afraid the church has not taken this matter to heart as it should have done. Perhaps the church has prayed little prayers, when it should have prayed world-shaking prayers. So deeply was our Master absorbed in this challenge that He spent nights in prayer. I think He still weeps over the condition of the world. The proper time to visualize the challenge and plan to meet it is while we are on our knees.

3. If we believe in the challenge and if we believe in the possibility of world redemption, we must support that belief with a proportionate part of our income. To give intelligently, proportionately, and regularly is the next step after we leave the altar. That we are not giving much is evident when we look at our record. In a recent issue of The Christian Sun there appeared an article which stated that the Western North Carolina Christian Conference gave (exclusive of the Burlington Church) for missions 15c per capita per year, and for all purposes these churches gave 60c per capita per year. The average per capita gifts by the whole Southern Christian Convention for all purposes for 1932 was $6.86.

He who has been uplifted by the redeeming love of Christ cannot refuse, in the light of the need and in the face of the challenge, to give a proportionate part of his earnings to the great cause of missions. The Christian's high sense of fairness should impel him to share what he has in order that others may have the blessings of the Gospel.

4. The fourth method of meeting the challenge is found in the cooperative efforts of Christian men and women. Judging from the way some people rebel, the church as a whole has not learned the art of working cooperatively. Too long the church has suffered from a discipleship that has had very little faith in the great missionary enterprise. Rebellion in the ranks retards the progress. A miserly attitude halts the missionary machinery. The church should be weary of its swaddling clothes of spiritual infancy. It should put on the whole armour and preach the whole gospel to the whole world.

(The above address was delivered by the Rev. Mr. Brown during the missionary rallies at Ramseur, N. C., April 4th, and Grace Chapel, Sanford, N. C., April 5th.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

EASTER GREETINGS.

As the Easter day approaches, I wish to greet you, my friends scattered throughout the land. The greeting is a prayer for your happiness on this holiest of the church festivals. Most that I have to say is expressed in the language of Scripture and the poets.

I do hope that young people everywhere will follow the example of those who went early on the first Easter morning, and will be in their places of worship near the dawning of the day. I also hope that your joy will be made complete by bringing with you into the Church of Christ some of your friends.

It is said that when the early Christians greet- each other at this season of the year they said: "He is risen," and the other responded by saying: "He is risen indeed." Let this be the message in all of our hearts, and Easter will be a happy season indeed.

GETHSEMANE.

And they came to a place which was named Gethsemane; and He saith to His disciples, "Sit ye here while I pray." And He taketh Peter and James and John and began to be sore amazed and to be very heavy; and saith unto them, "My soul is exceeding sorrowful unto death; tarry ye here, and watch." And He went forward a little and fell on the ground and prayed that, if it was possible, the hour might pass from him. And he said, "Abba, Father, all things are possible unto Thee; take away this cup from me; nevertheless, not what I will, but thou wilt." And He cometh, and findeth them sleeping, and saith unto Peter, "Simon, sleepest thou?" "Couldst not thou watch one hour?" "Watch ye and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak."—Mark 14:32-38.

Gethsemane.

Breathes there a man who claimeth not
 One lonely spot,
  His own Gethsemane,
Whither with his inmost pain
He fain
 Would weary plod,
Find the surcease that is known
In wind a-moan
 And sobbing sea,
Cry his sorrow hid of men,
And then—
  Touch hands with God.

—*Edmund Leamy.*

From Gethsemane.

All those who journey, soon or late,
Must pass within the garden's gate;
Must kneel alone in darkness there,
And battle with some fierce despair.
The purpose in Gethsemane.

—*Ella Wheeler Wilcox.*

THE CROSS.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged Him, to be crucified." And they bring Him unto the place Golgotha, which is, being interpreted, 'The place of a skull.' And they gave Him to drink wine mingled with myrrh, but He received it not. And when they had crucified Him, they parted His garments, casting lots upon them what every man should take. And it was the third hour, and they crucified Him. And the superscription of His accusation was written over, *The King of the Jews.*" —Mark 15:15, 22-26.

Calvary.

Friendless and faint, with martyred steps and slow,
Fain for the flesh, but for the spirit free,
Stung by the mob that came to see the show,
The Master toiled along to Calvary;
We gibed Him, as He went, with houndish glee,
Till His dim eyes for us did overflow;
We cursed His vengeless hands thrice wretchedly—
And this was nineteen hundred years ago.

But after nineteen hundred years the shame
Still clings, and we have not made good the loss
That outraged faith has entered in His name.
Ah, when shall come loves courage to be strong!
Tell me, O Lord,—tell me, O Lord, how long
Are we to keep Christ writhing on the cross!

—*Edward Arlington Robinson.*

There Is A Man On the Cross.

Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.
I went out and searched—
And found a man in the throes of crucifixion,
And I said, "I will take you down,"
And I tried to take the nails out of his feet.
Bue he said "Let them be
For I cannot be taken down
Until every man, every woman, and every child
Come together to take me down."
And I said, "But I cannot hear you cry.
What can I do?'
And he said, "Go about the world—
Tell everyone that you meet—
There is a man on the cross."

—*Elizabeth Cheney.*

EASTER.

And when the Sabbath was past, Mary Magdalene, and Mary, the mother of James, and Salome, had brought sweet spices that they might come and anoint Him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves, "Who shall roll us away the stone from the door of the sepulchre?" And when they looked, they saw that the stone was rolled away: for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them, "Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen: he is not here; behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you."—Mark 16:1-7.

An Easter Wish.

May the glad dawn
 Of Easter morn
 Bring joy to thee.

May the calm eve
 Of Easter leave
 A peace divine with thee.

May Easter night
 On thine heart write,
 O Christ, I live for Thee!

—*Author Unknown.*

HOW TO TAKE PART IN THE FELLOWSHIP AND WORK OF THE CHURCH.

CHRISTIAN ENDEAVOR TOPIC FOR APRIL 28, 1935

Scripture: John 14:11-14.

If you have not already done so, your Christian Endeavor programs might be varied by having one evening devoted to a discussion led by the best person you can get; one meeting should be a well planned consecration meeting; another might be made up of songs and a short worship program; and the other the usual and regular with worship, hymns, and short talks. The suggestions on this page each week will be in accordance with this idea, but may be rearranged as your program committee likes.

Suggestions for this program—

Hymns: "The Church's One Foundation"; "Blest Be the Tie"; "I Am Happy in the Service of the King;" "Give of your Best to the Master"; "To the Work."

Scripture: Church is for teaching. Isa. 2:3. Church is for worship. Acts 2:42-47; Church is for evangelism. Acts 5:41-42; Church is for fellowship. Hebrews 10:25; Church is for encouragement. Acts 20:28-36; Church is for missions. Matt. 28:19.

Poetry:

"HOW SWEET THE SIGHT."

How sweet, how heav'nly is the sight,
 When those that love the Lord
In one another's peace delight,
 And thus fulfill His word.

When each can feel his brother's sigh,
 And with him bear a part;
When sorrow flows from eye to eye,
 And joy from heart to heart.

When free from envy, scorn and pride,
 Our wishes all above,
Each can his brother's failings hide,
 And show a brothers' love.

When love, in one delightful stream,
 Thro' ev'ry bosom flows;
And union sweet, and dear esteem,
 In ev'ry action glows.

Love is a golden chain that binds
 The happy souls above,
And he's an heir of heav'n who finds
 His bosom glow with love.

—*Joseph Swain.*

Prayer: That God will show us things to do. Things which young people can do and are doing to aid their church program:

A boy of thirteen came to me and asked what he might do during the week before Easter to help the church. Are there jobs for which he is asking in your church not only the week preceding Easter but the year around?

The pastor is eager to have your assistance. You might help him with his sermons by presenting sketches, pantomimes, short playlets, etc., which help illustrate his topic. You could be a valuable aid to your pastor if he does much office work, or you would find real happiness in assisting him with his visitation work among shut-ins, the sick, the inactive, the careless and indifferent members. If you investigate, you will discover that the pastor of your church has an overflowing schedule and will welcome his young people as assistants.

Young people find opportunities for service in the church choir, in the Sunday school as teachers, pianist or as other officers. A number of young people in your community are unemployed which gives you an opportunity to plan wholesome activities so that they may have something to do. Would a weekly Bible study class be worthwhile in your church? Fine musical talent is found in most groups. Maybe there is the possibility of organizing an orchestra.

Does the attitude of your young people toward alcohol, peace, leisure time, the economic order, race relations, etc., strengthen or weaken the progress of your church program?

Consult with the leaders of your church and find their ideas as to what larger part you can take in the fellowship and work of the church.

E. L. F.

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE FUTURE LIFE (Easter Lesson).

Lesson III—April 21, 1935.

Golden Text: *"I am the resurrection and the life; he that believeth on me, though he die, yet shall he live."*—John 11:25.

Lesson Text: Matthew 25:31-46; Mark 12:26-27; Luke 24:1-12; John 14:1-6; I Corinthians 15:3-20, 50-58; I Thes. 4:13-18; Revelations 22:1-5.

The future life is of universal interest and of practical importance. All peoples of all times have been interested in it. And the interpretation which men put on it determines in large measure the way men live. If tomorrow we die, then let us eat, drink and be merry. Belief in a future life is necessary to any satisfactory and satisfying explanation of the present life.

This lesson on the future life centers in the story of the resurrection of Jesus. This is as it should be. For although the resurrection of Jesus does not explain everything about the future life, it makes a tremendous and a fundamental contribution to it. One thing is certain: if Jesus Christ did not rise from the dead, there is no future life. If death had ultimate power over Him, there is no hope for us. If He is not alive, we shall never live. "If Christ be not risen from the dead," says Paul, well, if Christ be not risen from the dead, then Christianity is a huge lie, life is meaningless, and Christ Himself was both deceived and a deceiver.

But Christ is risen from the dead. There is no better attested historical fact than that Jesus Christ rose from the dead. And because He lives we too shall live. We may not know the how of the resurrection or of the future life, but we can know the fact of it. That is the important thing.

They Thought He Was Dead.

Those women—the women were last at the Cross and first at the tomb, an example of the love of women for Christ—came to that tomb to annoint a dead body. It never occurred to them that Jesus was anything but dead. The most that they hoped was that they might have the privilege of performing a ministry of love to their beloved Leaders' dead body. Their only fear was that they would not be able to roll away the great stone that sealed the tomb, that they would not be able to perform their ministry of love to the bruised and broken body of their Lord.

This is a significant fact. If the story of the resurrection of Jesus were an invention, if it were a fraud on the part of the disciples, this verse would not be in the gospels. Indeed these words are an incidental and undesigned, but strong confirmation of the reality of the resurrection.

But He Was Alive.

When they reached the tomb they found the great stone had already been rolled away. God had done it. Many of the things we fear most and worry about never happen. God does not take all the great stones out of our paths to our heart's desire, but when we walk in His ways, it is surprising how the way often opens up, how barriers are broken down.

And when they reached the tomb they found not only that the stone had been rolled away; they found that the body of their loved Lord was not in the tomb "They found not the body of the Lord Jesus." The tomb was empty. They could not understand it. But they knew it was a fact. They were perplexed, but they were posessed of their right minds. They were not putting on, they were not hysterical, they knew what they saw was true, even though they could not understand it. That body which they had seen put in that tomb on Friday was not there; it had gone. Where or how, they did not know. But they did know it was gone.

As they stood there in their perplexity two messengers of the spiritual world made it all clear to them. The tomb was empty because their Lord had risen from the dead. "He is not here, but is risen." And lest they should think that it was all a dream, these men in white reminded them that, long before it came to pass, their Lord had predicted that this should come to pass. "The Son of Man must be delivered up into the hands of sinful men, and be crucified, and the third day rise again." And then they remembered. It all came back to them with new meaning and power. Of course it was true. They could see now that it was the only way in which the thing could turn out.

"He is alive"—that was the heart of the Easter message, on that first Easter Sunday. It is the heart of the Easter Message on this Easter Sunday. Jesus Christ is more than a historic character; He is a living Person. And because He lives we too shall live. That is good news. That is the gospel.

So They Told Others.

The first thing they did after they knew that Christ was alive was to tell others. They shared their experience with others. It is significant that the great Christmas festivals have the missionary message and motive at their heart. When Jesus was born the angel said it was "good tidings of great joy which shall be to all people" and when Christ rose from the dead His first command was to "tell others." The special Easter Offering for Missions is not something tacked on to our Christian life; it is an expression of the essence of the Christian observance of Easter.

But They Did Not Believe.

"They disbelieved them." Who disbelieved them? Not the scribes and priests and Roman soldiers, but the apostles themselves. Here again is striking evidence that Jesus rose from the dead. The apostles were not expecting Him to rise from the dead. Indeed they accepted it as a fact only after they had had an actual experience with the living Christ. There is no explanation of the change in the apostles, or for the Christian Church itself, apart from the historic fact that Jesus Christ came alive out of the tomb. It was because the apostles knew it was true that they went out to give their lives for Him.

But Peter Was Willing to Know the Truth.

Peter was among those that disbelieved. But on sober reflection he thought that there might be something to the matter after all. And when he made an honest investigation he too received evidence that his Lord had risen from the dead. Alas for those people who because they cannot understand everything in religion, have a closed mind in the matter. The spirit of honest inquiry, the docile mind, the willingness to learn, the willingness to follow the truth wherever it leads one—all these are indispensable factors in religious knowledge and experience. "He that doeth the truth cometh to the light," said Jesus.

The Future Life.

The Father's house, or rather, "My Father's House," a place where the Master is making preparation for us, a place where He will be, a place where we will be with Him, a place with room for all, a place of life—these are some of the ways in

(Continued on page 15.)

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

"WHAT HAS CHRISTIANITY DONE?"

"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by Him, and in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you."—I Cor. 1:4-7.

There are some people who believe that Christianity has acomplished nothing. It is a question often arising. Suppose you were called upon to name a few definite and concrete things Christianity has done. What would you say? The following is quoted from Gaius Glen Atkin's new book, "Preaching and the Mind of Today," p. 63.

"Christianity has answered three questions: Whence, Whither and Why. It has furnished an individual ethic of a godly, righteous and sober life. It has produced generations of good men and women, charitable, devout, good home makers and good neighbors. It has comforted the sorrowing and inspired the downcast. It has helped the hard-beset to reconcile the experiences of life with their faith and an all-powerful and good God and thus, having delivered their souls, to go on bravely and hopefully, as they could not otherwise have done. It has steadily before us the vision of a kinder, juster human order, an ideal always unrealized and always unescapable. It has helped the dying to see through the shadows gathering about them, a light from beyond the hills of time. It has made earthly farewells with the hope of immortal reunion."

Prayer—Dear Lord, God of our souls, we pray for the gift to see things as they are and not as they appear to be. And we pray for the spirit to live as builders of Thy kingdom on earth.—*Amen.*

TUESDAY.

"WHERE HAPPINESS DWELLS."

"He that giveth heed to the word of the Lord shall find good; and who so trusteth in the Lord, happy is he."—Prov. 16:20.

"Nobody knows where happiness dwells
Or how to snare it by charms or spells;
It can fly like a lark; it can bud like a rose;
But the secret of happiness nobody knows.

"This much is true; it will not depart
From the way of a tender and loving heart;
It can veer like the wind, and it can turn like the tide,
But in the souls that have faith it will still abide."

Prayer—O Lord, teach us to bear all loss with patience and contentment. Teach us to endure hardship with smiling courage for love's own sake, and may every sacrifice be but a price we pay for life's richest blessings. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

"THE LIGHT OF THE WORLD."

"Ye are the light of the world."—Matt. 5:14.

Christ said, "I am the light of the world," and then to His followers He declared them to be the light, and that He was sending them forth with His light to show the way of life to the world. This it is, His children are that light. If we fail to carry that light on for Him, the world will fail to find its way. "Let your light so shine," says He, "that men may see your good works and glorify the Father which is in heaven."

"Because the road was steep and long,
And through a dark and lonely land,
God set upon my lips a song,
And put a lantern in my hand.

"Through miles on weary miles of night,
That stretch relentless on my way,
My lantern burns serene and white
An unexhausted cup of day.

"O golden lights and lights like wine,
How dim your boasted splendors are.
Behold this little lamp of mine;
It is more starlike than a star."

Prayer—Our Father give us the courage and the nerve to take up the torch of Christian love and to hold it high, bearing it on persistently and undismayed. Should we fail, or fall, or should our feet slip back, help us to rise again with faith and fortitude, and never slacken our efforts to keep on. In Christ's name we ask it.—*Amen.*

THURSDAY.

"APOLOGIZING TO GOD."

"Study to show thyself approved unto God, a workman that needeth not to be ashamed."—II Timothy 2:15.

My Goals.

"A little braver when the skies are gray,
A little stronger when the road seems long,
A little more of patience through the day,
And not so quick to magnify a wrong.

"A little kinder both of thought and deed,
A little gentler to the old and weak,
Swifter to sense another's pressing need,
And not so swift the hurtful phrase to speak.

"These are my goals—not flung beyond my power,
Not dreams of glory, beautiful, but vain,
Not the great heights where buds of genius flower,
But simple splendors which I ought to gain.

"There I can do and be from day to day,
Along the humble pathway where I plod,
So that at last when I am called away
I need not make apologies to God."

—*Edgar Guest.*

Prayer—Our Father, we remember that Thou hast said, "Be Thou faithful unto death and I will give thee a crown of life." It is that crown we would obtain. Give us the inspiration of love, and the power of faithfulness that there may be nothing wanting. In Christ's name we ask it.—*Amen.*

FRIDAY.

"THE WORLD'S DARKEST HOURS."

"Now from the sixth hour there was darkness over all the land unto the ninth hour."—Matt. 27:45.

And they crucified our Lord. They took "The light of the world" and put it on Calvary, as they thought, to put it out forever. That deed was so dark, that midnight fell upon the earth. The light that filled the world was blotted out for three hours, and that was the world's darkest hour. Not only was the sun blotted out for three hours, but darkness blackened the heart of man. They that sat in darkness and saw a great light when Christ came and ministered to them, again were thrown into darkness and confusion and gave up the ghost.

But down through the ages comes a gleam from the top of that cross, a strange light that reveals the world's greatest message, "Jesus of Nazareth the King of the Jews." And although darkness of sin confuses the hearts of man still, never at any time has there been so much light, like the gleam of that inscription, shining in the world. Against every dark deed there is the gleam of righteousness, justice and peace, rising in outrage against the blackness of sin. Against the darkness of class distinctions there shines the light of brotherhood. Men of higher rank are discovering that there are real men of lower rank. Men of all ranks are discovering one another. The chasm between is reducing and filling in with comradeship, understanding and good will. This is what Jesus Christ lived for, died for and arose again for that men might be brothers and that all might be children of God.

Prayer—Our Father, as the sun shines upon a dark and dripping earth shine then in our souls and give us light, and life and salvation. In Christ's name we ask it.—*Amen.*

SATURDAY.

"SMUG SATISFACTION."

"So they went, and made the sepulchre sure, sealing the stone and setting a watch" (Matt. 27:66), as if to say, "There, that is the end of you, thou deceiver. No longer will we be bothered with your deceptions and confusions."

On that night the soldiers stood guard to see that nothing happened, and everybody else probably went to bed and slept (if they could) the sleep of one having done his work well.

But who has ever been able to hold back the sun, or to stop the earth in its annual orbit around the sun? No more could they stop the resurrection and the rise of the Son of God. The darkness of man's heart was but for a space of two days, and then a new life springs up like the glory of blossom-time in spring, and a new hope of heaven siezed their hearts and in a way never to grow dim again. "In Him is life" and His life is our light, now and forever.

Prayer—Our Father in heaven, we are dark souls ourselves. We have fallen short of the glory of Thy salvation. We are sinners and there is no good in us. O Thou most High God, forgive us, come Thou into our souls and give unto us the fulness of the resurrection life. Forbid that we shall ever stray from Thee. This we ask for Jesus' sake.—*Amen.*

SUNDAY.

"OUR RESURRECTION PROMISE."

"For our citizenship is in heaven;—that it (our vile body) *may be conformed to the body of His glory, according to the working whereby He is able to subject all things unto himself."*—Phil. 3:20-21.

In Christ's resurrection we have the promise of our own resurrection. This promise is for each simple soul which feels and enjoys its own life as the most precious possession in the world. Although one looks forward with sadness to losing life, this promise assures him that this precious life will not be lost, and that in due time, tho he lose it, it shall be restored again, and forever. This hath He said, who is the resurrection and the life.

It was not merely bodily death that Jesus conquered. He conquered spiritual death, so that at

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THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

MONEY FOR THE MISSIONARY MOVEMENT.

By JOHN G. TRUITT.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3:10.

If every Christian would obey the command of God, and give one-tenth back to him there would be money for the Missionary movement. God did not leave so precious a thing as the Gospel without means for its movement across the continents, and across the centuries. Just as He has provided soil for the seed, and air for the wing of the bird, so also has He provided a vehicle for the carrying out of His every command. He has not intended that the world should live, so much of it, in superstition and fear and ignorance of Him for so long a time. He has provided a much better way.

To the command to give of the first fruits, the best of the flock, a tithe of all that one comes into possession of, He has added the approval of the loving Christ, and the proposition of "hilarious," joyous, "freely" giving, as Christians, above and beyond the "letter of the law." I suppose one who did not love God, or believe in Jesus, or join in with the great program of Christian righteousness would find it a pretty tiresome thing to give a tenth of all his earnings to God. I suppose he would. I cannot say from experience, for while I have tried tithing, I have never known the day when I did not believe in God, nor give my heartfelt assent to the program of the Gospel. But for one who loves God, who wants to help with all his might the program of righteousness and delights to see Jesus Christ victorious in the community, the state, nation, and world, it is a genuine joy to give a tithe and to add the "offerings" also.

And show me a man or woman, a boy or girl, who gladly gives a tenth to the Lord and I shall show you one who is a happy Christian, a blessing to his family, his church, and every worthy movement in his community. There may be exceptions to this rule, but personally I do not know a single one. I know many tithers. Thank God for them in this noble church. The tithers do not shy from the call of the church, and they help in every way they can to make the church's program a pleasure and not a drudgery. It is a joy for them to lay their gifts upon the altar, and an inspiration to all who see them do so.

But I was going to make a hasty study of this message of God through his kingly prophet Malachi. There are just four brief chapters in this book. And it opens with the prettiest words in the world: "I have loved you, saith the Lord." So I want to suggest that to Israel God is saying, "Come on now, let us get together on the basis of my love for you; my having chosen you; and having greatly blessed you, and awake the cause of righteousness in your nation." He continues by saying, "A son honoreth His Father, and a servant his master." (v. 6.) It is as though he is pleading with his chosen people to give him only the love due him, to remember his relationship to them. I delight to think that he taught them through Malachi that beautiful name, "Father." Jesus found that name in the Old Testament. He was the Son, and naturally knew it, but He could find precedent for teaching the Fatherhood to His own disciples.

Through Malachi God is saying: "Just know I have loved you (1:1), and just remember that to you I am as a father (1:6), and there will be meat in my storehouse, and money for the movement of righteousness across the earth." He adds (1:11), "For, from the rising of the sun even unto the going down of the same, my name shall be great among the nations; and in every place incense shall be offered in my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts." My name shall not be a joke, a by-word, a travesty,—instead of the name "Christian" being laughed at and despised it shall be great, and honored, and loved.

In the first verse of the second chapter I hear the God of judgment speaking to the leaders of His people: (2:1) "And now, O priests, this commandment is unto you, if ye will not hear, and if you will not lay it to heart, to give glory unto my name, saith the Lord of hosts, I will even send a curse upon you, and I will curse your blessings (benedictions)." I fear God too much to fail to lay this burden of supporting the Christian Gospel upon every Christian in my congregation. Not only that, my friends, but I must set an example for others in tithing as well as other matters.

Jesus had precedent for driving the leaders of all Israel out of the temple. Here ringing down upon the ears of all Israel is God's message to the priest, his messengers, declaring plainly unto them that they are not to fear men, but God; that they are not to stand in the way of his program, but to lead it; that they are to get on, or out! Our faithful pastors in our modern day are driven on to read leadership by tithers in their congregations who demand the preaching of the whole gospel, and who expect the practice of it in their preachers. More than one person in this church has actually asked me to preach on this message in Malachi. They have declared to me that they find it such a joy, and such a blessing, and such a necessity that they wish others to feel the goodness and grace of it. O, may the ministers of our people know that God blesses the church and the individual who takes God at His word on this matter of tithing. "Try me," He says.

In the quiet of my study I saw this verse in Malachi (2:17), "Ye have wearied the Lord with your words," and I paused, and I paused. "Ye have wearied the Lord with your words." With what words? Why the pussy-footing compromising words placating the people who profess one thing and practice another? Please God, I have tried to preach the Gospel sincerely, and honestly, and humbly, and I believe my fellow pastors do also, but I tell you we can afford to hear God speaking His warning to us in these stirring days when the gifts of the people are falling off by the millions for the Missionary movement: Is Jesus still the Christian's Lord? Are His commands to be obeyed? Has He changed? Is He not the same yesterday, today and forever? Is His Gospel too weak for the world's needs? Has it lost its power? More millions are being spent for other things,—there are more millions than ever before. Why do gifts for Missions fall off? They have taken a turn upward in other communions? Why not in ours? Christ has said, "Go ye into all the world," and He will not be satisfied with 'words.' "Ye have wearied the Lord with your words." Let us put two things together for our Easter program in our church: New members for the church, and new money for Missions. Let us set a new day into our records!

(Continued on page 15.)

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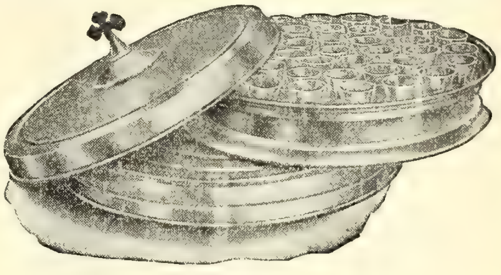

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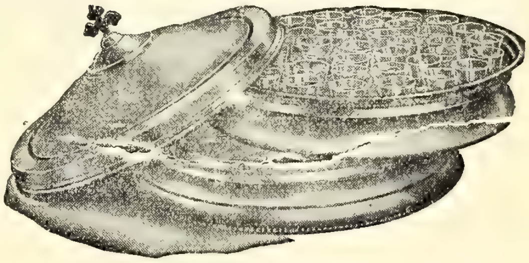
Base No. 50-A—Fits Trays 2, 6, or 10........	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10........	2.25
Bread Plate No. 1—Narrow rim..............	1.60



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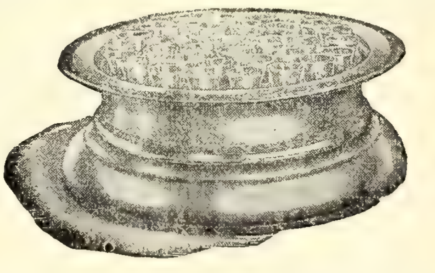
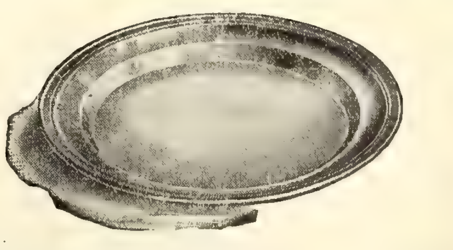
Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00



(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow Rim............	$ 9.00
Bread Plate No. 4—Broad Rim...............	9.00
Filler—Silver Lined.........................	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Every year since I have been at the Christian Orphanage, along the latter part of the month of March, when we generally have a few days of real warm weather, the little children have teased me no little to let them go barefooted. They would put up a fine argument that their feet were burning and they just could not keep their shoe on. To have some definite time set when they could go without shoes, we made it a rule that when they could find some dog-wood blossoms wide open we would let them go without shoes. Dog-wood blosoms in this section in normal seasons blossom in between the first and tenth of April. This year we have had so much cold and wet weather although the dog-wood are in bloom, we have not had a single request from any of the children to take off their shoes. One year out of nineteen.

Baseball season is here. Every little boy in the grades is now interested in baseball. If you want to have some real fun and see a game of ball you really will enjoy, you ought to happen along sometime when they are having a game. It is really amusing to watch them when they are enthused and all worked up to a high pitch of excitement. To watch the plays they make and the bases they steal and the mistakes they make, and the fly balls they knock makes one forget all the troubles they ever had. They take the knocks they get without flinching. Last week one little boy got a pretty hard knock on his forehead and raised a very ugly knot; but he kept on playing! The little fellows do need a mask, bats, balls and mits. What baseball fan would like to make all the little boys happy by supplying them?

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 18, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Mt. Bethel	$ 1.85	
Mt. Zion	1.10	
Third Ave., Danville	6.13	
Happy Home	2.75	
Durham	14.12	
		25.95
Eastern North Carolina Conference:		
Fuller's Chapel	1.75	
Oak Level	1.00	
Cary	1.10	
Plymouth	4.94	
Catawba Springs	8.50	
Bethel	2.12	
		19.41
Western North Carolina Conference:		
Burlington	26.76	
Union Grove	3.00	
Mt. Pleasant	.44	
Uleasant Cross	3.00	
Biscoe	1.30	
		34.50
Eastern Virginia Conference:		
Union Surry	2.50	
Rosemont	10.30	
Pleasant Grove	4.81	
		17.61
Valley Va. Central Conference:		
Timber Ridge		1.18
Special Offerings.		
Mrs. Dalton, support of children	12.50	
J. S. Love, support of a child	60.00	
W. P. Perry, support of Billy	10.00	
Alamance County	45.00	
		127.50
Total for the week		$ 226.15
Brought forward		2,934.38
Grand total		$ 3,160.53

CONGREGATIONAL-CHRISTIAN CHURCHES.

The United Church of Winston-Salem is one of approximately 24,330 Congregational-Christian Churches in thirty countries of the world, with a membership of approximately 2,330,750 members. Mission work is carried on in its world parish of more than 60 millions of people, living under 12 flags.

The Congregational Churches were first organized in England in the 16th Century, and Congregationalism sailed to America in the Mayflower as the Church of the Pilgrim Fathers. The Christian Church originated simultaneously in several parts of the United States in the latter part of the 18th Century. Similar spirit and ideals of these two denominations resulted in the merger of the two groups into one fellowship in 1929-31.

The Congregational and Christian Churches are bodies of self-governing Christian believers, associated together in the spirit of Christ for the purpose of bringing His Kingdom into the hearts of men and women. The individual who seeks membership in this Church is asked simply: First, To make Christian character the test of his right to fellowship and Church membership; Second, To make the Bible his rule of faith and life; Third, To exercise for himself, and accord to others, the right of private judgment and the liberty of conscience in all of his Church relationships.—*Sunday Bulletin United Church, Winston-Salem.*

Henry Ward Beecher, on a very cold day, stopped to buy a newspaper from a ragged youngster who stood shivering on a corner. "Poor little fellow," he said, "aren't you cold standing here?" The boy looked up with a smile and said, "I was, sir—before you passed."

—*Reader's Digest.*

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Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

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Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el. years old and upward, thro

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1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1.
[b] Ps. 56. 1. & 57. 1.
[2] or, *all*

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Specimen of Type

8 ¶ [a]Jĕ-hôi'-ă-chin *was* years old when he began

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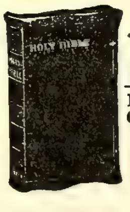
Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th



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THE SUN'S PULPIT.

(Continued from page 13.)

Chapter 3:1: "And the Lord, whom ye seek, shall suddenly come to his temple." We need him. How our hearts yearn for Him. Our congregations should be larger. Our members should be better. Our church should be more effective. Yes, indeed, we need the "Lord to come to our temple." We all need Him. He will come if we carry His message of peace and pardon and love to the ends of the earth. To do less than that we are robbing ourselves of God, and robbing our church of its power. The church that honestly enters into its Missionary program will prospect better in all its local program. Religion is something we lose by holding, and keep by giving it to others. We must propagate the Christian religion to fully possess it. There is no middle ground. And the means, or money for propagating it will be forthcoming if we follow God's instructions in Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

And (4:2), "Unto you that fear my names shall the Sun of righteousness arise with healing in His wings." Did you need an outline for this sermon? Here it is: *God's message; God's messengers; God's means* for propagating that message. May we cherish his message of love: "I have loved you; may we pattern after God's great Messenger, Jesus; and may we gladly give our means for the spread of that message.

THE SUNDAY SCHOOL LESSON.

(Continued from page 11.)

which Jesus refers in the immortal fourteenth chapter of John to the future life. It is all rooted and grounded in faith in God and in faith in Christ. He that believes that God is a loving heavenly Father, that because we are the children of God He will not suffer us to be snuffed out at the end, that life has infinite but unrealized capacities here, that personality is sacred—he that believes these things is sure of eternal life. He may not know the how of it, but he knows the fact of it.

Wherefore.

Because we are creatures of eternity, because we have eternal life through Jesus Christ, because we shall live, let us not live for time alone, let us be steadfast, unmovable, always abounding in the work of the Lord, forasmuch we know that our labor is not in vain in the Lord.

And to you who have lost loved ones in Christ, remember that He who raised up Jesus from the dead, will also bring those who died in Him again with Him. Wherefore comfort your hearts.

THE FAMILY ALTAR.

(Continued from page 12.)

last life would be swallowed up not in life but in victory. As Christ arose, so a defeated soul may rise to victory, if only in Him it fights on and never quits, or makes no covenant with sin or death.

"Hail garden of confident hope!
  Where sweet seeds are quickening in darkness
    and cold;
  For how sweet and how young will they be
  When they pierce through the mould.
Balm, Myrtle and heliotrope
  There watch and there wait out of sight for
    their Sun;
  While the Sun, which they see not, doth see
Each and all, one by one."

Prayer—Our Father, we would rise unto that higher and more glorious life that is greatest and most beautiful, unto Him in the heavens. Give unto us that vision, and Thy resurrection strength forever.—*Amen.*

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Specimen of Type in This Bible

AND Bĕn-hă'dăd the king of Sȳr'ĭ-ȧ gathered all his host together: and *there were* thirty and two kings with him, and horses,

With beautiful colored views of scenes in the Bible lands distributed throughout the text. Also new Practical Helps to Bible Study, especially designed for instructing children in Scriptural information.

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Specimen of Gem Black Faced Type

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

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Change of Address: Be sure to give both old and new address when asking that your address be changed.

All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

BARNES.

Whereas, Mrs. Eleanor Watkins Barnes departed this life on February 24, 1935, at her home in Suffolk, Va., and

Whereas she was a faithful member of the Woman's Home and Foreign Missionary Society of the Suffolk Christian Church, and

Whereas, we desire to record our sincere appreciation of her devoted Christian life and faithful service in our midst therefore be it resolved:

First. That we bow in humble submission to the will of our Heavenly Father who doeth all things well;

Second. That in the death of this beloved member our Society has sustained a great loss;

Third. That we cherish her memory in our hearts and extend to the bereaved family sympathy in their great sorrow;

Fourth. That a copy of these resolutions be sent to the bereaved family, and a copy be forwarded to the Christian Sun for publication.

MRS. W. K. ANDREWS,
MRS. W. H. YATES,
Committee.

ANDERSON.

William Allen Anderson, the eldest son of Brother J. W. and Sister Hester Sterling Anderson was born August 19, 1925, and died February 10, 1935. Aged nine years, five months and twenty-two days.

Wellford was an unusually bright and attractive child, obedient to parents at home and to teachers at school. He was sick for six weeks, beginning with an attack of influenza on January 7th and followed by whooping-cough and pneumonia. Everything was done by loving parents, neighbors and doctors, that was possible, but it was the Lord's will to take him to the heavenly home.

Two younger brothers, Thomas and Curtis survive. While Brother and Sister Anderson are deeply grieved over the taking from the home of their son, they sorrow not as those who have no hope. Both are members of Liberty Christian Church.

The funeral and burial was at Ellis' Creek Baptist Church, conducted by the writer, assisted by Rev. Mr. Cabiness of the Baptist Church.

C. E. NEWMAN.

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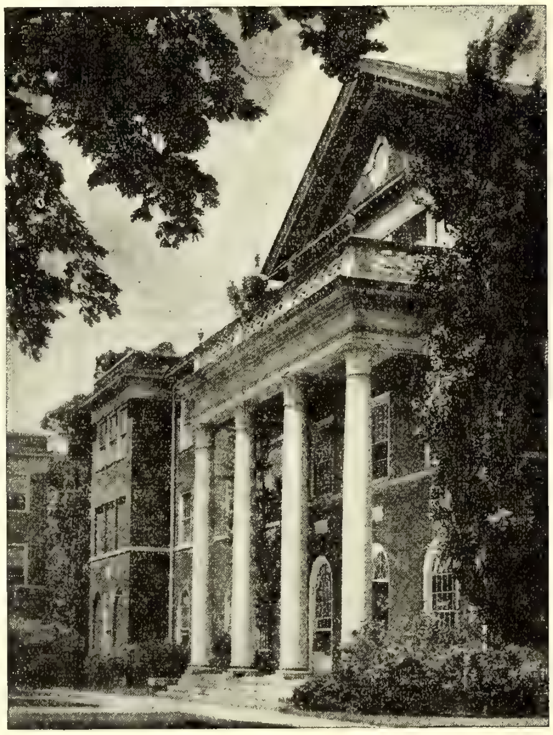

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, APRIL 25, 1935. NUMBER 17.

Mission Rooms
c/o J O Atkinson
x

•• THE SUN'S OBSERVATORY ••

Silver Bricks This Time.—

Anent the recent rise in the price of silver, the following story from a contemporary may be interesting: "Centuries ago, in the great Mexican silver camps, adobe bricks were made out of the sludge of the old 'patios' where the metal was precipitated by the crude methods of the day. Houses and huts were built of those sun-dried bricks. Today, with silver soaring, it is becoming profitable to tear down the old houses, extract the silver. Sometimes a single hovel yields 1,000 pesos.

The Hardest Artificial Substance.—

A new material made by combining the rare metal, boron and ordinary carbon, is said to be the hardest thing known, diamonds alone excepted. This Boron carbid, as it is called, will cut practically anything with which it is brought in contact. It is not affected by even the strongest acids or alkalies; its expansion under the influence of temperature is only a little more than half of that of steel; it is able to withstand a compression of fifty tons to the square inch, or the equivalent of over 6,000 atmospheres. Besides this it will withstand heat which would entirely consume diamonds, and is lighter even than aluminum.

Value of Exchange Seats Declines.—

Recently a seat in the New York Stock Exchange changed hands for the sum of $65,000, this being the record low since 1919. This price reflected not only the low state to which the exchange has fallen but the seeming despondency as to future operations. Stocks themselves have not declined in a much greater ratio, for only six years ago seats reached their peak value when one was sold for $625,000. When it is considered, however, that since that date of the 1929 sale, there was an increase in the number of seats of one-fourth, the peak price of the present seats was really $500,000. The present number of memberships in the exchange is 1,375.

Science and Immortality.—

Replying to the question, "Does science deny the immortality of the soul?" the Serbian herdsboy who became the American scientist, Michael Pupin, has this to say: "Science gives us plenty of ground for intelligent hope that our physical life is only a stage in the existence of the soul. The law of continuity and the general scientific view of the universe tend to strengthen our belief that the soul goes on existing and developing after death. . . The soul of man is the highest product of God's creative handiwork. Now, after God has spent untold time in creating man and endowing him with a soul, which is the reflection of his image, is it reasonable to suppose that man lives here on earth for a brief span and then is extinguished by death? That the soul perishes with the physical body? That it existed in vain?"

How the Relief Billions Are Divided.—

Although under the provisions of the $4-billion relief bill which Congress has just passed, the President may shift funds from one phase to another, it is possible that the divisions will run somewhat after this fashion: Highways and grade crossing elimination, $800-million; rural rehabilitation, $300-million; reclamation and irrigation, $200-million; rural electrification, $100-million; housing projects, $450-million; and so-called white collar projects, $300-million. Besides the above, it is estimated that the Civilian Conservation Corps will require $600-million, and forestation, prevention of soil erosion, flood control, and river and harbor work, will take $350-million. $900-million more will go to State, county and municipality waterworks, sewerage disposal plants and power plants, etc. Of these amounts it is estimated that $1,645-millions will go directly to labor in the form of payrolls, while $2,355-millions will be spent for materials, machinery, transportation, etc., and thus ultimately a large part of this will reach the wage-earner's pocket.

Stricken Formosa.—

About dawn of Easter Sunday, Formosa, the beautiful island off the southern coast of China, was stricken by one of the most disastrous earthquakes of modern times. This island was ceded to Japan by China in 1895, and the official language there is Japanese, though Chinese is the most spoken. While only one-third the size of the State of Virginia, it holds half again as many souls. First reports placed property damage at around $28,000,000, but later reports report a destruction of wealth running well toward $100,000,000. Three thousand, one hundred and fifty-two persons have been reported killed, while it is estimated that as many as 20,000 have been rendered homeless. Most of the victims are native Formosans. The assistance of the United States Navy was immediately offered to Japan, but its help was declined by the Japanese authorities "with sincere thanks." This earthquake calls to mind another one suffered by Nippon in 1923, when nearly a billion dollars worth of property was destroyed and death was brought to over 100,000 persons.

A Pipeless Electric Organ.—

What is seemingly impossible, a "pipe" organ without pipes, is reported in the current issue of *Literary Digest*. It says: "Musicians . . . last week examined the first technically perfect electric pipeless-organ, the invention of Laurens Hammond, of Chicago. Smaller than a piano, the instrument has a two-manual console, with pedal clavier and a power cabinet. . . There are no reeds, or other vibrating parts, and the instrument requires no air-system." We are told that the variety of tone is almost infinite, it being possible to duplicate not only the basic diapason tones of the pipe organ, but the flute-pipes, the strings and the reeds as well. The tones originate in an electric tone generator, and are determined by a "tone-wheel" which passes a fixed magnet, thus setting up electrical impulses in the magnet. We again quote: "Thus, if 440 high spots (on the tone wheel) pass the magnet extremity in a second, 440 corresponding impulses are set up, (and) if head phones were connected to the terminals of the coil, a musical tone would be heard: the audible for international standard 'A' pitch, which is 440 vibrations a second. The speed of the wheel determines the pitch of the musical note. Another wheel with a different number of high spots, revolving at the same speed, would change the pitch. In the generator unit of this organ there are ninety-one tone generating elements, each supplying a different pitch."

How Not to Prevent War.—

There is no doubt of the sincerity of those Senators and Congressmen who are undertaking to have passed the bills which will "take the profit out of war." Anyone who opposes them is suspected of motives that are not the best, and yet, an unbiased study of these bills will probably bring the conclusion that they are dangerous—that rather than accomplishing the object for which they are intended and for which every true American wishes, they actually increase the possibility of our participation in war. These bills do much to discourage industries that are necessary to our national defense. And while the sentimentalist might applaud this, *Business Week* points out that: "To cripple the United States as a power in the councils of the world is not to work for peace." We quote further: "Once our voice becomes feeble, it need not be heeded. When and where we can now speak for peace, we can then be ignored contemptuously. But even more important than that, these bills would give a war party complete assurance that if it plunged into war, it would have immediate and absolute control of all our man power, all of our industry, all of our commerce. . . These bills create an immediate and total dictatorship, a war machine ready to be seized by any reckless hand. . . It is an ungrateful and distasteful task to state these things. We loathe war and the things that make toward war, but the Nye and McSwain bills have not found a solution. Nor has anyone else found a short-cut to world peace. The only road seems to be the long and little-traveled one of genuine honesty, fairness, and good neighborliness among the nations."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The many friends of Dr. C. H. Rowland will learn with pleasure that he has greatly improved in health, and the past week returned to his home in Greensboro, N. C.

Practice also is the proper evidence of Christian fortitude. The trial of a good soldier is not in the chimney corner, but in the field of battle.—*Jonathan Edwards.*

When the next issue of THE SUN reaches its readers, the Southeast Convention will have become history. What kind of history will depend upon you and you and you. Are you going to do your part to make it a success?

Would you like to have some news from the other churches of the convention? Then possibly they are just as anxious to hear from your church. If there is no time to write a letter, at least send a post card with a note on it for this column.

Friends of Dr. C. C. Ryan, who is now serving in Ohio, but was for several years in Norfolk and Richmond, will learn with pleasure that he expects to spent a few days during the next week in Eastern Virginia. Rev. J. E. McCauley of the Richmond Church announced last Sunday that he was expecting Dr. Ryan to fill his pulpit on Sunday the 28th.

We are re-running the program of the Southeast Convention this week. There are possibly some who did not read it last week, or may want an extra copy. A salesman who lives in Raleigh was in the office of THE SUN last week and saw this program. He said that he had intended being in the southeastern part of North Carolina during the week of the first, but that he was going to stay at home and attend at least some of the convention sessions. If it is good enough for an "outsider" to cancel business engagements so that he can be there, it should certainly be good enough to cause our own constituency to attend.

SUN readers will learn from Dr. Atkinson's Editorial Correspondence in this issue that he has, or expects shortly to return to Elon College. Naturally he will again take over his full duties as Editor of THE CHRISTIAN SUN. The managing editor wishes at this time to extend his sincere thanks to those who have contributed editorial matter and in other ways assisted him while Dr. Atkinson has been in Florida. Especially are thanks due Dr. Smith, who handled the editorial department so efficiently during the busy "Educational Period," which included the months of January and February. We have attempted to give our readers the best paper possible, but we welcome Dr. Atkinson back to his desk, and we hope for him a continuance of his new found health.

OFFICIAL NOTICE.

Official notice is hereby given of the regular biennial session of the Southeast Convention of Congregational and Christian Churches with the United Church at Raleigh, N. C., Tuesday, April 30th—Thursday, May 2nd. The Convention will be convened at 2 P. M. Tuesday afternoon, April 30th.

JAS. H. LIGHTBOURNE. *Pres.*

ALL ROADS LEAD TO RALEIGH.

All roads here in the Southland during the days of Tuesday, Wednesday and Thursday, April 30th—May 2nd, will lead to Raleigh for us Congregationalists and Christians, for in Raleigh our Southeast Convention will be in session. And what a program Rev. F. C. Lester and his Committee have provided for us. It is not every month in the year or even every year when we can have with us on the same prorgam men like Dr. S. Parkes Cadman and Dr. Dan Poling; a missionary on furlough like Dr. G. F. Shepherd, of whom Dr. Scotford writes, "Probably the most effective missionary at large in America today;" secretaries like Miss Lucy Eldredge and Doctors Halliday and Kedzie and University professors like Drs. Arthus E. Holt and Shelton H. Smith. And the others who will appear on our program have been carefully chosen and each will have a vital message for the occasion. Let us be there with every section of our Southeast area represented and the sections contiguous to Raleigh in large numbers. And let us be there with a unity of enthusiasm and purpose.

The subjects to be presented and discussed are all timely and vital and several are the ones with which the Church today is at death grips. What a treat it will be to sit at the feet of Dr. Cadman and discuss with him the message of the ministry for today. What an opportunity to think together with Dr. Holt concerning the Church in action. And what a privilege to sit under the addresses of men like Dr. Shepherd and Dr. Poling.

And I look forward to devotional periods under the leadership of Dr. Truitt, Dr. Clark, and Dr. Harrell, and to making an address or so myself when I can seize the opportunity from some of my brethren. Let us be there,—laity and ministry.

A MEMBER OF THE SOUTHERN CONVENTION.

CHURCH ATTENDANCE.

With the increased attendance at Sunday school there has not been a corresponding increase in church attendance. This is deplorable and is bringing pain to some of our Sunday school teachers. Good as the Church school may be, it never can, nor was it ever intended to, take the place of the morning worship. Someone has said, "Whether you will or no, your attitude toward the Sunday morning service indicates your attitude towards Christ's influence in your community."

God, Himself, planned the frequency of meeting weekly, and has given us a day for it—Sunday. On Sunday morning, you should go to Church with one motive only, as an act of worship, not caring specially what you are going to hear, or whom you are going to see: going to satisfy your conscience toward God: doing it for Christ.

The invention of printing, so that people can stay at home and read about Christ (if indeed they do); the coming of the radio so that one can sit at home and listen to sermons—these will never do away with the need of the church. It is God's plan that His people should assemble together at the appointed hour and place to honor Christ. If you are indifferent you are hurting Him and setting a poor example; if you are faithful, you are helping Him and testifying for Him.

What a difference it would make if we were all to pledge ourselves—unless detained by sickness or necessary work, "As long as I live, wherever I may be, I will go to church on Sunday morning." If you are not a regular attendant, will you not make this resolve? It will make a great difference in the remainder of your life.—*From Greensboro Church Bulletin.*

ANTIOCH AND NEW HOPE (ALABAMA).

I desire to use the pages of THE SUN to inform any of its readers who may be interested concerning important services at the Antioch and New Hope Churches.

The Antioch Church will hold its Memorial Services on the Saturday before the second Sunday in May. This has been the regular time for holding these services during a large number of years. This church has changed its day for regular preaching services, but the day for the Memorial Services will remain unchanged. The pastor will preach in the morning, and Rev. Jesse Dollar will preach in the afternoon.

The New Hope Church is planning for a great service on the fourth Sunday of May. The church has held its Memorial Services on this day for a very long time. The day is made especially significant this year by the addition of a Service of Dedication. As the readers of THE SUN have already been informed, the church building at New Hope burned in February of 1934. A new building has been erected and equipped with the necessary furniture, and is now ready for dedication entirely free from debt. The Memorial Service will be held at 11:00 A. M., and the Dedicatory Service at 2:00 P. M. The pastor will preach in the morning and the Dedicatory Sermon will be preached by the Rev. G. D. Hunt of Lanett. Brother Hunt served as pastor of this church for more than twenty years.

A cordial invitation is extended to all who can find it possible to attend these services.

A. R. VAN CLEAVE, *Pastor.*

SPECIAL NOTICE.

To the Young People of the Congregational and Christian Churches in the Western North Carolina Christian Conference Area:

On Sunday, May 5th, there will be a Youth Fellowship Rally with Miss Lucy M. Eldredge as the guest leader and speaker. All young people attending are requested to be present for the morning worship service, a service which we hope will be conducted by the pastor of the host church. You are also requested to bring picnic-lunch. The entertaining church will provide part of the dinner.

In the afternoon there will be a reorganization of our Fellowship Congress, Discussion groups, Worship and an address by Miss Eldredge.

The church at which the Rally will be held will be announced in next week's SUN and we hope from the pulpits of your churches and the platforms of your Sunday Schools.

MISS LILLIE HORNE, *Pres.*

IMMORTALITY.

Apple tree with blossoms blowing,
I'm a prisoner to thy charms that be;
Easing thou ceaseless worry of the heart,
Sounding depths of eternity.
Thy blossoms falling, a whispered breath
At my feet on this greed sod;
Resembling smiles of a little child
Curved and fashioned by God.
So when I quit this tent of flesh
Where the I of me now abides;
May thy beauty hold me close
As the I of me in silence rides
Grey horses of the morn;
Breasting fog to meet the dawning
Without fear to see the land ahead,
O'er hills of mist to eternal morning.

Harry W. Riddle.

Winston-Salem, N. C.

A FRIEND OF ELON.

There may be those who are unfriendly toward the college, and occasionally we find one who is out-and-out its enemy; but, even so, Elon College does have a host of friends. There are many in the church who love it and who are willing to sacrifice for its interest who would, if given an opportunity, make a contribution for its support. The following letter was received in the mail April 16th:

Rev. L. E. Smith,
Elon College, N. C.

Dear Sir:

As our pastor has not given us an opportunity to make an offering for Elon, I wish to send my little offering.

Enclosed find $5.00. Please give credit to ———— Church.

The name, address, and church of this letter are withheld. I wonder how many churches there are in the Convention that have not had the college presented, whose members have not been given an opportunity to make a contribution for the support of the school? The pastors who serve the churches of the Convention can easily answer this question. There are many, of course, who would not give if they had an opportunity, but there are some who are devoted and loyal to the enterprises of the church who would give if given the opportunity. L. E. SMITH.

RECEIPTS ON THE COLLEGE CAMPAIGN.

THROUGH APRIL 13TH.

	Quota	*Received*
Eastern North Carolina Conference:		
Auburn	$ 46.00	$ 2.75
Bethel	24.00	2.30
Cary	14.40	1.33
Catawba Spring	54.00	37.00
Fuller's Chapel	36.00	.75
Henderson	60.00	8.69
Lebanon	18.00	.71
Liberty-Vance	149.40	93.53
Morrisville	9.00	1.02
Mt. Auburn	60.00	64.57
Mt. Gilead	45.00	45.00
Piney Plains	45.00	13.80
Pleasant Hill	24.00	15.55
Pleasant Union	51.00	5.25
Sanford	54.00	2.00
Turner's Chapel	24.00	.84
Wake Chapel	96.00	81.62
Wentworth	30.00	16.55
Youngsville	21.20	2.00
Total	$ 861.00	$ 395.26
Western North Carolina Conference:		
Big Oak	89.00	1.71
Biscoe	29.50	5.09
Burlington	480.00	255.63
Ether	47.50	9.00
Flint Hill	16.50	5.30
Graham Providence Memorial	30.50	1.00
Hank's Chapel	80.50	2.20
Liberty	14.00	2.54
Mt. Pleasant	32.00	2.83
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Randleman	39.00	1.50
Seagrove	18.50	8.00
Shady Grove	42.50	.60
Total	$1,116.00	$ 299.04
North Carolina and Virginia Conference:		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Bethel	72.00	6.00
Bethlehem	88.00	3.05
Concord	40.00	33.75
Durham	460.00	50.30
Elon College	320.00	469.00
First, Greensboro	400.00	127.46
Greensboro, Palm St.	88.00	31.10
Happy Home	68.00	12.14
Hebron	48.00	3.70
Hines Chapel	88.00	36.01
Ingram	88.00	89.85
Lebanon	48.00	4.87
Liberty	40.00	3.00
Long's Chapel	48.00	6.57
Lynchburg	48.00	4.48
Monticello	40.00	5.25
Mt. Bethel	48.00	13.81
Mt. Zion	48.00	29.00
Mt. Zion	48.00	29.00
New Lebanon	56.00	6.30
Pleasant Grove	88.00	10.36
Pleasant Ridge	48.00	5.00
Reidsville	132.00	39.00
Union (N. C.)	68.00	38.29
Union (Va.)	88.00	15.00
Total	$2,676.00	$1,048.62
Eastern Virginia Conference:		
Antioch	100.00	11.98
Barrett's	35.00	20.00
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	24.16
Centerville	15.00	2.54
Christian Temple, Norfolk	550.00	190.00
Cypress Chapel	100.00	23.64
Damascus	100.00	60.00
Dendron	15.00	23.46
First, Richmond	100.00	7.45
First, Portsmouth	150.00	25.14
Franklin	192.00	10.00
Holland	191.00	198.80
Holy Neck	150.00	58.54
Liberty Spring	150.00	152.60
Mt. Carmel	100.00	6.00
New Lebanon	30.00	2.50
Newport News	185.00	14.16
Rosemont	175.00	45.99
South Norfolk	170.00	6.91
Spring Hill	30.00	14.30
Suffolk	987.00	136.98
Union, Southampton	50.00	1.00
Wakefield	53.00	40.26
Waverly	195.00	96.70
Windsor	85.00	48.87
Burton's Grove	25.00	1.00
Total	$4,168.00	$1,224.98
Virginia Valley Conference:		
Antioch	45.50	56.65
Bethel	70.00	3.57
Concord	44.00	.25
Joppa	28.00	.60
Leaksville	84.00	14.39
Linville	77.00	11.59
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Mt. Olivet (R)	34.00	.55
Newport	78.00	2.93
New Hope	21.50	3.50
Timber Ridge	108.50	2.29
Whistler's Chapel	42.00	.96
Winchester	105.00	3.57
Wood's Chapel	63.00	1.00
Total	$ 945.50	$ 107.66
Miss Ida Robinson, Church of Wide Fellowship (Congregational Church, Southern Pines, N. C.)		10.00
Grand Total	$9,766.50	$3,085.56

A Story for the Children

TIMMY TINKER'S GONDOLA.

Essa was always happy to visit her cousin Margaret. Essa lived in a little cottage on a cove on the west coast of Shetland, but Margaret lived in the capital, Lerwick, in one of those stone houses built out into the water so that the waves lay around three sides of it, and if you wish to go out any way except by the front door, you have to leave by a window and jump into a boat. Of course nobody ever did leave that way, but Margaret's mother had known storms in which the waves had broken through the dining-room window and swept the dishes from the table.

But this day the sea was calm and sparkling, with a very high tide as there often is in the springtime. The air was warm and the sky a radiant blue seldom seen in those foggy islands. The little girls thought it great fun to watch the waves just a little way beneath the window ledge and they promised to be careful and not lean out while their mothers went to the stores to do some shopping.

"When you look down," said Essa, "it makes you feel as if you were in a magic house floating out to sea."

"It makes me think of Venice," said Margaret, who was a year older. "Have you studied about Venice in geography?"

Essa shook her head doubtfully.

"Then I'll tell you," continued Margaret. "It's a place where all the streets are water. They call them canals, and if you want to go to the store to get an ice cream cone you have to get into a boat to do it."

"I don't believe my father would like that," said Essa. "Wouldn't it be funny to go in a boat to tend the sheep or cut the peat?"

"It's different in Venice," explained Margaret. "They go in gondolas, and there's a gondolier who has a big oar, and they sing in the moonlight and there's a white dove flying around. See, here's a picture."

"I think sea-gulls are just as good as doves," replied Essa loyally, "and Venice can't be any prettier than Lerwick is today. Oh, Margaret, look! What is that coming toward us?"

True enough, only a few yards away, a long flat object was bobbing on the waves, and soon it was almost beneath the window.

"I'll find the old boat-hook,' said Margaret, "and then we can reach it without leaning out."

"Hurry, it's coming faster," called Essa after her, but in a moment Margaret was back, and safely drew out the treasure from the sea. It proved to be a boat—evidently once the plaything of some child in a far-off land—for Shetland children do not have such toys—with painted keel and varnished deck and a stub of a mast remaining, despite its perilous journey.

"You know," said Essa, laughing in glee, "it is shaped like the gondola in the picture. Wouldn't it be fun to put someone in it and let it drift to shore?"

"Nancy might fall out and get wet," said Margaret, glancing at her doll reposing in the rocking chair. "But there's Timmy Tinker," and she produced the jolliest little fellow made from a clothes-pin. He had wide-open eyes and a merry mouth painted on his round head, and he wore a little knitted jacket and blue trousers.

"Just the person for a boat ride," continued Margaret, "and if he falls out he knows how to swim. Only he might take a notion to float and go off in the wrong direction, so I guess I'll tie him in."

(Continued on page 11.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

LIFE AT ITS BEST.

(*Editorial Correspondence.*)

Fla. Sanitarium,
Orlando, Fla., April 21st.

Ralph Waldo Emerson wrote truly when he said, "There is compensation in life, in every condition and circumstance." One finds it even so. For in a hospital or sanitarium one sees life, not at its weakest or worst, but at its strongest and best. It is easy to be busy and going about one's daily toil in health and strength. That is both easy and delightful. But to face bare idleness, to lie down and let the world go by—that is not easy. And yet during these nearly four months, I have been here, where afflictions and pain and disease are seen on every hand, or rather the evidences of them, not on word of complaint, cowardice, cringing, or cruelty have I heard. You see people, patients, coming and going, or being "wheeled" about you, and without exception there is the smile of courage and of hope—the word of good cheer and happy greeting. And not one unkind word have I heard from the lips of anyone in all these weeks. We simply see people at their best in hospitals; facing new situations, painful experiences—and doing it all with a glad determination that is contagious and encouraging. And then physicians, nurses and attendants all in hopeful and happy mood as they go about the day's business of relieving human suffering.

But more than this. Creeds are done away with in a hospital and deeds stand out. Jew and Gentile, Catholic and Protestant, look up to the same God and call Him Father. The very tenderest and most reverential prayers Dr. Rowland and I have enjoyed here were by an orthodox Jewish Rabbi who dropped in to pass a cheering word with us—and then at our request, he prayed. After that he came often, always to talk about the good things of a loving and merciful heavenly Father and to have sweet fellowship with and pray with and for his "brothers in the ministry and his friends in the service of the most high God."

Dr. Rowland, with glad heart, increased faith in God and fellowmen, with healthy glow on his face and the hope of many years service in his blessed ministry, left for his home a week ago, and this writer equally improved and blessed with untold renewed strength, plans to go by the time these lines are being read by our beloved Sun family. Life at its best, gratitude at its deepest, these fall to the lot of those who learn with patience and courage "to wait upon the Lord, for He does renew thy strength."

J. O. A.

A RARE OPPORTUNITY.

The approaching session of the Southeast Convention of Congregational and Christian Churches offers a rare privilege and a gracious opportunity that the members of our constituency cannot afford to miss. The Southeast Convention is not a delegated body. Everyone who can possibly arrange to attend should do so.

It is a unique privilege in that seldom have so many distinguished speakers of national and international reputation been assembled on a convention platform in the South. Certainly such an opportunity has rarely been accorded the members of our fellowship. If you will carefully consider the program that has been arranged for the Raleigh Convention, you will realize that you ought to be there.

There is another reason, however, why you ought to be in Raleigh Apr. 30th to May 2nd. The former Southern Christian Convention was so divided by distance from the rest of the Christian Church membership that opportunities for fellowship were rare. Our churches were restricted to a comparatively small section of the South. As a result of that fact, our interests and our viewpoints were frequently sectional, and all too often provincial. We touched only four states of the entire Southeast.

In the Southeast Convention we have the opportunity of building a fellowship that will be both comprehensive and inclusive. If we make the most of the new situation Virginia and Florida will be united in an intimate and vital fellowship. And all the territory between Virginia and Florida may be united in a comprehensive program. There is in the South a deep spiritual interest and a vital religious fervor which offer to such a fellowship as ours, both a challenge and an opportunity. Let's meet in Raleigh on April 30th, and see what we may do about it.

S. C. H.

THE OLD RELIGION FOR THE NEW AGE.

All religion is old. Every age is new. It sounds progressive to discard old theories and accept new interpretations. But the pages of history attest the statement that this type of vanity has been evident in every race, and, in every age of the world. Two thousand years ago, the people protested against the traditions and religious faith of their fathers in the sublime confidence of their own intellectual and spiritual superiority. In some respects they were right; in others, they were deluded in their zeal and unfounded dreams.

There is a point where youth breaks with age, in the self-consciousness of having outgrown the knowledge of their parents. Every son one day thinks he is wiser than his father; and every daughter likewise is certain that her knowledge is superior to the experience of her mother. These over-confident young people will discover later that there is no process by which nature withholds from age the truth revealed to youth. For the most part, old age has already passed through the same experience, and calmly assures itself that youth will become wiser with the unfolding years.

Religious experience is subject to the same test of time. All through the centuries every age has heard the cry for a new religion. Religion is new to the convert. The joy of forgiveness is a new experience to one who has recently been born again. But sin is old. And the sinner suffers the same pangs of an accusing conscience, as recorded in the lives of Cain and David, Peter and Judas. These sinners of the long ago found the same kind of joy in religion, when they found peace—as the people of our day and generation.

Humanity has not changed in nature and in needs. Human nature is the same in every age. New faces cannot hide the marks of sin and sorrow. Every effort to flee from the presence of God, finds the Father in a new place with a new revelation of power and love. The ever-present, eternal challenge of a Father's love calls alike to youth and age to return to the salvation and security of the Gospel of Jesus Christ. This glorious Gospel cannot be interpreted by a few definitions, not exhausted by scattered applications to half-hearted groups of social students. The church has failed to include all Gospel truth in its theology, and the possibilities of its program have scarcely been touched.

The Christian religion does not rest its case upon the definitions and interpretations of its followers; nor is it based upon the changing opinions and frail wisdom of mankind. It has certain inherent, fundamental truths which do not change. The field is open for new discovery in Christianity. Civilization has not outgrown Christianity. The Gospel of Jesus Christ holds up ideals of faith and life and service, far in advance of our highest ideals and our most challenging program. The form will change but not the content; the method will be revised, but not the spiritual laws of God. Gravitation is a great law of nature. The modern airplane and the ancient ox-cart; the imposing sky-scraper and the humble cottage; the saint and the sinner; these must yield to the inexorable law of the natural world, or suffer the penalty. The airplane is a new machine, but it soars through the air by responding to the old principles and methods of the birds who taught man how to fly.

If social security is to come to society it will not come through a new religion. If economic justice is to exist in civilization it will not be instituted by a new Gospel. The Gospel of Jesus Christ will be the basis of the nation's hope for moral, economic, social and spiritual recovery. Many plans and schemes will be revised before the nations will move forward (not backward) to the standards of Jesus Christ. Jesus can renew the ancient call "Follow Me." This will be a new life and a new experience for many; but they will find the old Gospel is adequate to meet the needs of the new age.

I. W. J.

PRAYER FOR PEACE.

The Church is the greatest agency for peace that the world has yet known. Jesus of Nazareth, the founder and head of the Church, prayed for peace. He exhorted His followers to pray the Father in His name for what they wanted. The Church has been accustomed to pray all of its conscious existence. Marvelous things have been brought to pass by prayer. James the Apostle, declared, "An effectual, fervent prayer of a righteous man availeth much." De we believe in prayer today? Has the Church lost her passion for prayer?

Today, the dark clouds of war seems to be floating above every land, casting her dark shadows across the pathway of all people. We are not sufficiently far removed from the great and terrible World War of a few years past to have forgotten the horrors and the degradation of war. They tell us that the only way to prevent war is to prepare for it—that the only way to evade a fight is to arm ourselves to the limit. I presume that it is difficult for a single nation to keep the world out of war. I presume that it is impossible for an individual to evade determined conflict. If we cannot look successfully to nations or to individuals to prevent such a calamity, are there no other sources? Is there no other individual to whom we may appeal?

I have in my hand now an appeal sent out by the Federal Council of Churches of Christ in America, directed to all the churches, calling on all Christian people everywhere to pray for peace—to turn to God and beseech Him to stay the possibility of war. Surely, He who created the world and Who made us has the power. Do we have the faith? Will the Church give herself to prayer, constantly and continually, until, in answer to our petitions, the Master Himself should speak, stilling the storms that sweep society and quieting the waves that disturb the peace of the world? He is able provided our faith is sufficient. "Ask what ye will, and it shall be done unto you." The appeal sent out by the Council of Churches is printed elsewhere in this issue. L. E. S.

A SECRETARY'S SABBATH SCHOOL RECORD.

(Florida Sanitarium, Orlando, Fla.—Dr. Rowland and the writer went to Sabbath school in the chapel here yesterday. We learned something. It is just a regular Sabbath school—held every Saturday at 9:30 A. M.—in a wooden frame, unpretentious building in which many of the employees and their families of this sanitarium and families living near the institution, worship. There are no wealthy people in the school, all of them earning their living by daily toil. Bear in mind that they pay their tithe through the Church and that these Sabbath school offerings are free-will offerings, independent of their tithe which supports the church and its home enterprise. Look! Every Sabbath's offering goes to Missions, Foreign Missions, if you please. Now, read and, as we were, you will be perfectly amazed.—J. O. A.)

Minutes of the Sabbath School.

March 30, 1935 Wyannah Chapel
Secretary's Report Orlando, Fla.

Being 13th Sabbath and the last Sabbath of the first quarter of 1935, the school program was somewhat different from the usual order. We were privileged to have a family reunion, as it were, since we had the Junior, Primary and Kindergarten divisions meet with us—all divisions of the Sabbath school thus being represented on our 13th Sabbath's Program.

Together we repeated the Lord's Prayer to open our school. Then the Kindergarten division was represented by six of its members in a dialogue entitled "Africa." In this exercise they expressed their intention to give their pennies to this far-off field so that needy souls might be won to the Saviour—and they *did* give. They more than doubled their goal for the 13th Sabbath Offering, their total being $12.15. There are 20 members in the Kindergarten division.

Next the Junior Division was represented when their secretary gave the school a synopsis of their reports for the quarter, following which 8 of their members sang, "We Shall See the King Some Day." The total offering for this division was $4.87, and there are 18 members.

Last, but not least, the Primary Division favored us with several selections. The first number was a song on "Temperance" sung by the group. The second number was a duet entitled, "Giving," sung by two small girls. And give they surely did, for they lacked only two dollars of doubling their 13th Sabbath goal; their offering was $8.00, with a membership of 14. The total offering for the day for these three divisions was $25.02.

After the children returned to their places, the General Lesson Study for the Senior division was conducted by Mrs. Ashton. If you missed this good study, you surely missed a part of the blessing God intended for you last Sabbath, for Mrs. Ashton is a capable and efficient teacher, as all who heard her will readily agree. "Are our *body temples* clean from all defilement?" was only one of the thoughts that were forcibly brought to our attention from the lesson review. Following this, the classes separated for the records and offerings to be taken.

To close our Sabbath school, we again listened to a duet by two student nurses, and we were dismissed with prayer.

The offering for the Senior division of 100 members was $92.41. The total offering for last Sabbath amounted to $117.43, plus $7.20 given in birthday offerings during the quarter, making a grand total of $124.63 for the school last Sabbath.

The total offering for the quarter including last Sabbath amounted to $467.11.

Our membership at present is 152. The average weekly attendance for the quarter was 120.

Shall we not, during this new quarter, strive for 100 per cent in offerings, daily lesson study and attendance?

Respectfully submitted,
Wm. Kuester, *Sup't.*,
M. Carolyn Berger, *Secy.*

(This Secretary's record was an eye opener to Dr. R. and me, since we suposed that a Sabbath School of 150 members would give in their offering about $4.50 or maybe $5.00.—J. O. A.)

ELON PRESIDENT SOUNDS PLEA FOR CHARACTER IN FIRST BAPTIST CLASS ADDRESS.

Dr. Leon E. Smith, president of Elon College, delivering a dynamic address before the Baraca Class of First Baptist Church, appealed to his hearers last night to let Christian character, courage and Christ dominate their lives.

"Is there anything in your life that rivals the Christ for first place? If so, then destroy the painting at once and begin your life all over again," declared the speaker, "for it must be constructed around these three elements that it may stand four square when the storms of adversity are breaking about you. Look out into the tomorrow and see the storms ahead; see the things that dissolve material values in life; then see the face of the Master who by His simple message stills the storms and holds us steady in spite of them."

Dr. Smith spoke at the monthly fellowship supper of the First Baptist Baraca Class, attended by one of the largest gatherings of recent months, and was presented by Rev. William T. Scott, pastor of the United Congregational-Christian Church of this city. The address, on the subject, "Three Words by Which Men Live," was compelling and gripping.

The speaker began by congratulating the men in the class for their fine organization and their loyalty to the church and its program, and he declared the church had a great deal to do with the making of this nation and finally it will write victory across the sky.

Character is the very essence of truth: it stands four square to all the winds; it does not cringe nor apologize and the Christian character always tells in a man, the speaker declared. He made his point by giving a story of the youth days of Daniel Webster who in later life declared in an address that his father was the finest Christian character he ever knew. And character makes it possible for men in public life to resist every form of temptation. When men high in public affairs come down they come down with a crash and usually bring others down with them. A bit of impurity got into the giant tree of the forest that had stood for more than a century like a sentinel and when its life had been eaten away it came down in a crash on the side of the mountain. Men rise to heights of fame and public esteem and confidence, then come down in a crash all because earlier in their lives character had not been properly built.

This day our nation demands courage, it calls for men who are courageous and who dare to stand for the right in the stress of the storm, the speaker declared. And he told of his admiration for Governor Ehringhaus, who in the face of public scorn, dared to change his position on the sales tax question in order that he might save the good name of the State of North Carolina.

"I detest men who float with the stream and who are moved about by every tide; men who dare not have the courage of their conviction," was hurled by Dr. Smith at his hearers; "oh, we need men today in public office who have Christian character and have the courage to stand for the right in the face of the storm."

In conclusion, he appealed that men have that third prerequisite to make life full and well rounded, the Christ, the most significant name that ever fell on human lips. "He is teacher, leader, Saviour, pattern to shape your life by, and I wonder sometimes what God does think when men take Christ as their pattern and then make such a miserable mess of their life."

The program was enlivened by a couple of delightful solos by J. E. Gibson, accompanied at the piano by Paul Pegram. The usual gifts were distributed to the members and guests. The meeting was presided over by Spruill Thornton, president.

—*Winston-Salem Journal.*

A BOOK BY DR. KING.

Dr. Elisha A. King, minister of the Miami Beach Community Church, has a custom of publishing a small book each year, especially preceding Easter. This year his book, or booklet, is entitled "St. Paul of Yesterday and the Church of Today." It is a series of eight sermons on St. Paul and is especially enriched by the experience last year which Dr. King had of visiting the Holy Land and the scenes of Paul's life and service. It is illuminating and also most interesting, and brings to the reader a vivid understanding of the life of the great apostle. The book does not concern itself so much with Paul's theology, etc., as with his life's ministry, and they have helpful sermonic values. It is paper bound and has about one hundred pages, and can be ordered from Dr. King if desired. The title of the chapters will indicate the approach to his theme. They are as follows: "Paul's Conversion: Face to Face with Christ," "Changing Masters: A New Allegiance," "The Period of Waiting: Finding a Life Work," "Obstacles in the Way: Paul's Troubles and How He Met Them," "Organizing and Caring for the Churches: Paul the Administrator," "The Secret of Paul's Courage: Christ in the Heart," "Paul's Great Message: Salvation by Faith," and "Paul's Ideals: Love the Greatest Thing in the World."

CONTRIBUTIONS

SUFFOLK LETTER.

At a recent meeting of the Ministers' Asociation of the Eastern Virginia Christian Conference, the writer had an assignment to the topic: "I Believe in Prayer." By request of the ministers, the paper is given for publication, as follows:

I believe in prayer:

1. Because I believe in God. The revelation of God, as recorded in the Bible, assumes the existence of a Being of Infinite Power, who is guided in His dealings by Infinite Love. Such a Being, with a Father's Love, reveals His desire for fellowship with man, and extends to him an invitation to pray. Omnipotence surely has the power to communicate with man, and in turn can invest man with the power to have fellowship with God in prayer. The command to pray is an evidence of the possibility of prayer.

There are many promises in the Bible extended to those who will pray. These promises, in themselves, add material for the expectant faith of the child of God. These promises, also, have been sustained by the experience and testimony of faithful saints during the history of Christianity. The revealed nature of God,—His power, His love, His commandments and His promises leads me to believe in God; and believing in Him, I believe in prayer.

2 Because I believe human needs can be met by Divine resources. One does not go far in thinking of self, or others, until one finds many human needs which cannot be supplied by personal resources, or the exercise of the human will. Man can supply many of his needs; but he cannot satisfy the spiritual aspirations of his soul nor bring peace to his troubled conscience when he falls into spiritual decline. His own helplessness, in the experience of his deeper needs, sends him to a higher power for help and relief. The faith which leads him to God, in such an hour is grounded upon the firm confidence that resources are adequate and available; and these blessings are reserved for those who pray in faith.

3. Because Jesus set an example and taught his disciples to pray. Jesus was a man of prayer. He emphasized this in His teaching; He practiced it in His life. He attributed his success and power to his fellowship with the Father. He spent much time in prayer. From the record of his life, in its relation to prayer, there is unmistakable evidence of the importance of prayer. If Jesus prayed, men ought always to pray.

4. Because of the testimony of many worthy witnesses. A great cloud of witnesses, of whom the world is not worthy, might be called to testify. Beginning with the first book of the Bible and running through the entire book to Revelation, there is a long list of people who believed in prayer. This group includes kings and princes, prophets and preachers, priests and peasants, masters and slaves, rich and poor, old and young,—who went through fire and flood, stress and strain, storm and calm, and witnessed to the efficacy of prayer. Added to these are the countless thousands who have lived in the light of heavenly fellowship since the closing of the Biblical record. And there are millions upon earth today who can add their testimony to rewarded faith, expressed in terms of devoted prayer.

5. Because of my own experience as a follower of Jesus Christ, I have been taught to pray. I have not always been willing to pray, as it is not easy to pray. Prayer does not imply that man leaves everything for God to do. Sometimes personal prayer involves the Christian in a greater task. I have prayed and found relief; I have prayed and received an answer to my petition; I have had fellowship with God; I have seen the evidences of Divine help. Prayer is the most effective and most satisfying experience of a Christian's life. I believe in prayer.

I. W. JOHNSON.

SEEING BEYOND THE HORIZON.

A devoted missionary of the gospel was preaching Christ and His resurrection to a group of natives who had not heard the gospel of the resurrection. It was new to them. One questioned the speaker, saying, "Have you seen the Christ with your own eyes?"

The speaker said, "No, but I am positive that He lives."

The native thought for a while, and later said, "Do you mean that you see Him with the eyes of your heart?"

And the missionary said, "Yes, I do see Him with the eyes of my heart."

Is that not an exacting and a definite definition of faith, of faith in the resurrected Christ and in the life beyond this life?

Later, this same missionary experiences the tragedy of losing his son. The missionary and his wife took the body of the child and buried it. The native said, "How can you do this? How can you bear it?"

"Ah," said the missionary, "it is only for a season. We shall see our loved one again soon."

"Ah," said the native, "this is the advantage that you Christians have. You can see beyond the horizon."

Is not this the message of this glorious season, the message of the resurrection—that, by the power of God manifest in Christ, clouds are lifted, the darkness is scattered, and we stand on the heights sufficiently elevated to see beyond the horizon and behold the glories of a life with Christ and the redeemed?

Our church is moved with a passion to carry the gospel, the gospel of the resurrection, to the ends of the earth, that all may have the privilege of hearing and receiving. We have missionaries anxious to bear the message. There are individuals far and near awaiting anxiously for that message. For the lack of funds, the missionaries cannot go and thirsty souls must perish without the water of life. Will not our church arise in its strength and out of its bounty place its gifts upon the altar, that the Kingdom of God may come in its richness and fulness both in this and other lands?

It is the hope and prayer of those who have been charged with the responsibility of the missionary program and endeavor of our church that the offerings on Easter Sunday and the Sundays following may not be disappointing. Let everyone give as he has received.

L. E. SMITH.

CHRISTIAN LIFE CONFERENCE AT BLACKWOODS.

The second week-end conference for the young people of the Midland City group of churches was held during the last week-end of March, the 30th and 31st. The conference was initiated and entertained by the Blackwoods young people. They planned for the first day of conference, Saturday, to be spent at Sealacon, the camp ground of the group. At two o'clock the first three cars arrived with twenty-two young people from Blackwoods. They looked over the camp ground and discovered what improvements would be necessary before camp time in the summer, then turned to welcome seven from Christian Hill. A little later a carload of guests from Southern Union College with their President, Ross Ensminger, arrived. Last came Clio's delegation and the fellowship was complete. After group games, all sat on the ground for a discussion on "War and Peace" led by Phillip Havener, a ministerial student who had just gone to Blackwoods for three months of service to that church. While a mixed baseball game was loudly going on at the top of the hill, the supper committee fried ham and eggs and prepared supper. Clio led an impressive Vesper Service just at sunset on the crest of the hill above the camp, and President Ensminger gave a challenging message. All present hurried down to supper and fell to with a will, cleaned up in well trained style and gathered around the campfire. First came stunts with Southern Union, Blackwoods and Christian Hill performing nobly. Then came our business session with plans for camp grounds and camp program our chief interest. J. D. Teal of Clio, Dan Riley of Blackwoods and Luther Stevens of Christian Hill were made the group representatives for the grounds committees. The closing service at the campfire was conducted by Rev. N. A. Long, the Camp "Pa" and was deeply appreciated by all. The meeting adjourned to be continued at Blackwoods church in the morning.

It was a big day at Blackwoods and all day, too, with the biggest dinner imagineable spread at noon. First came the Church School service conducted by Blackwoods with class work for all ages. The young people of the conference joined in a discussion on "Boys' and Girls' Relationships." President Ensminger conducted the service and gave a helpful message for young and old. After dinner we did our best to sing, but with some difficulty. The young people's groups took turns leading and giving special numbers. Southern Union took charge of the Afternoon program and gave several helpful messages on the theme "Finding a Religion to Live By Today."

The evening session was a full one. First the Junior Endeavor of Blackwoods gave an excellent program and showed the young people that their ranks were to be augmented very soon. Second came a Missionary Presentation by Christian Hill young people. They gave in a very graphic way the history of Japan and its relation to the rest of the world. The last part of the program was conducted by Blackwoods Christian Endeavor. After an inspiring program which brought out the consecration of Christ to His task, we all went out of doors and joined in a large circle for a candle lighting service of consecration of ourselves to the carrying on of the task He began. The groups separated after the fine fellowship of the conference and promised to meet again at Sealacon, their summer camp, on July 15th, for a week of greater comradeship.

One deed may mar a life,
    And one can make it;
Hold firm thy will for strife,
    Lest quick blow break it!

Even now from far on viewless wing
Higher speeds the nameless thing
Shall put thy spirit to the test.
    Haply or e'er yon sinking sun
Shall drop behind the purple West,
    All will be lost—or won!

—*Selected.*

SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES.

PROGRAM.
of the
THIRD BIENNIAL SESSION.

UNITED CHURCH

REV. J. EDWARD KIRBYE, D. D., *Minister*
CORNER HILLSBORO AND DAWSON STS.
HIGHWAYS NO. 1, 10, AND 20.
RALEIGH, NORTH CAROLINA.
APRIL 30TH—MAY 2ND, 1935.

TUESDAY, APRIL 30TH—AFTERNOON SESSION.

2:00—Enrollment, introductions, remarks by the President, appointment of committees.
3:00—Worship Service, Dr. Jno. G. Truitt.
3:30—Address: "Christianity and Churches," Dr. E. M. Halliday.
6:00—Fellowship Supper—Dr. C. A. Lincoln, presiding.

EVENING SESSION.

7:30—Music by United Church.
8:00—Address: "Christianity's Outreach," by Rev. Geo. W. Shepherd.
Address: "A Divided Church in a Divided World," Dr. H. Shelton Smith.

WEDNESDAY, MAY 1ST—MORNING SESSION.

9:00—Address: "The Minister's Message for Today," Dr. S. Parkes Cadman.
Discussion.
11:30—Communion Service.
Address: "Fellowship in Communion," Rev. John Britton Clark, D. D.
Communion Administered by Rev. J. O. Atkinson, D. D.

AFTERNOON SESSION.

2:00—Address: "Christianity in Our Denominational Program," Superintendent Edwin C. Gillette.
Discussion.
Address: "Our Educational Institutions," Secretary W. R. Kedzie.
Discussion.
4:30—Address: "Christian Union Among Our Negroes," Rev. E. C. Lawrence.

EVENING SESSION.

7:30—Music by Meredith College.
Address: "Christianity in a Changing World," Rev. S. Parkes Cadman, D. D.

THURSDAY, MAY 2—MORNING SESSION.

9:00—Address: "Christianity in Action," Professor Arthur E. Holt, Ph D.
Address: "Christianity and Social Justice," Dr. A. D. Beitel.
Discussion led by Professor Holt.
11:30—Worship Service. "Christianity and Prayer," Rev. Stanley C. Harrell, D. D.

AFTERNOON SESSION.

2:00—Address: "Evangelism for Today," Rev. Roy C. Helfenstein, D. D.
Discussion.
3:00—Business Session.
3:30—Address: "Christian Youth Today," Miss Lucy M. Eldredge.
4:15—Automobile Tour.
6:00—Youth Fellowship Banquet.

EVENING SESSION.

7:30—Music by Elon College.
8:00—Installation of Youth Fellowship Officers.
8:15—Address: "Christianity Moves Forward," Rev. Daniel A. Poling, D. D.

OFFICERS.

President—Rev. J. H. Lightbourne, Burlington, N. C.
Vice-President—Rev. C. A. Lincoln, Daytona Beach, Florida.
Secretary-Treasurer—Rev. Geo. N. Edwards, Charleston, S. C.

EXECUTIVE COMMITTEE.

The above named officers and—
Rev. A. W. Hurst, Chattanooga, Tennessee.
Rev. J. G. Truitt, Suffolk, Virginia.

MEETING OF WOMAN'S BOARD.

The Woman's Mission Board of the Southern Convention of Congregational and Christian Churches will meet at ten o'clock Wednesday morning, May 1st. All ladies are invited.

It is suggested that there should be a meeting of the presidents of all Woman's Conferences and Associations to consider closer cooperation.

YOUTH FELLOWSHIP PROGRAM.

THEME: *"The Better Way."*

THURSDAY, MAY 2ND.—AFTERNOON SESSION.

2:00—Called to order by President Todd.
Hymn and Prayer.
2:15—Address: "The Better Way for Young People," Miss Lucy M. Eldredge.
3:00—Business Session.
3:30—Address: "The Better Way in Evangelism," Rev. Roy C. Helfenstein, D. D.
6:00—Youth Fellowship Banquet.

EVENING SESSION.

The Fellowship will meet with the Southeast Convention.

OFFICERS.

President—Aubrey C. Todd, Elon College, N. C.
Vice-President—Edward Dubois, Florida.
Secretary—Miss Frankye Marshall, N. C.
Treasurer—Miss Margaret Earp, N. C.
Editor—Rev. F. C. Lester, Virginia.
Supt. Devotional Life—Rev. Robert Kimball, New Haven, Conn.
Supt. Service—Miss Birdie Rowland, Greensboro, N. C.
Supt. Leadership Training—Miss Lottie Mae Cross, Suffolk, Virginia.
Supt. Publications—Rev. Carl Key, Nashville, Tenn.

FOR YOUR INFORMATION.

The Southeast Convention of Congregational and Christian Churches was organized in Burlington, N. C., May, 1932, and met in Suffolk, Va., in May of 1934. This is the third session of the Convention, and the first session separate from the Southern Convention.

It is not a delegated body. The United Church of Raleigh invites all ministers, laymen, women, and young people of the Congregational and Christian Churches in Virginia, North Carolina, South Carolina, Tennessee, Kentucky, Georgia, Alabama, and Florida to attend this meeting. Visitors from other denominations will be welcomed.

Entertainment will be on the Harvard plan so far as the church is able to supply homes. "First come, first served." Other homes will be available at $.50 per night. Hotels are reasonable. The Carolina Hotel, right near the church, quotes rates at $2.50 for single and $4.00 for double rooms (bath included).

Meals and banquets will be served at the church at $.35 each.

Adults will be admitted to the Youth Fellowship banquet, if there is room.

There is no registration fee. Offerings will be received at the evening services.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīleş;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

WITHOUT A PREACHER.

Paul asks a very pertinent question. Not only pertinent, but personal. Hear him in Romans 10:13-15: "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent, as it is written? How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things."

It is God's will and place to call preachers to proclaim His gospel. It is our place and privilege to send those who are called. This is that for which our mission period is appointed—to give all of us the privilege of helping send those who are called to proclaim the glad tidings to those who are perishing in sin. We are not commanded to convert the world: we, as a Church, are commanded to preach the gospel in all the world, so that all may have a chance to be saved. The Church, which is the body of Christ, is not commanded to give material aid to the physically needy, but it is commanded to give spiritual aid to souls in need and sin. Here in the homeland, yonder in the foreign, the spiritual need today is all the needs known to man today—and the only way God will or can relieve that need is through you and me—little though our help may be. Robt. Hare has a poem that tells it:

He Is Counting on You.

"He is counting on you, my brother, on you,
For the work He has planned, for the service in view!
And if you should fail, O what will He say—
When reckoning comes at close of the day?

"He is counting on you, my sister, on you!
In life, love and spirit, He whispers, be true,
And if you should fail, one star will be dim
That might have flashed out its joy for Him!

"He is counting on you and the angels will weep
Should you fail in the promise His love waits to keep—
With crown, and sceptre and throne all in view.
The God of the stars is waiting on you!"

J. O. A.

MEN AND MISSIONS.

Why is it that by common acceptance men are exempted from missionary activity in the local church? They are very active in other matters of lesser importance, but their strength is rarely used in single or concerted missionary activity.

Why is it that in the average Christian Church no man's voice has been raised to champion the mission cause? Voices are raised in criticism and opposition, they are often raised to boost matters of temporary significance. But no one stands out as a herald of God's eternal Mission. One looks in vain for a man who stands out as a staunch supporter, a protagonist of missions.

This is a lamentable condition. It is a serious indictment, a distressing fact. It is one index to the weakness of our Church. What is the explanation? Is it beneath their dignity? Is it a task too small and tame to challenge their herculean strength? Is it too much to ask of gentlemen who are engrossed in weightier matters?

Or does the explanation of the matter rest back on that jovial, good-nature of man, so unselfish and accommodating that even in missions he is perfectly willing to "let the women do the work"? Perhaps it is merely another expression of that perennially chivalrous attitude of man given classic example when kings and queens were sent to the guillotine, the king invariably said, "Ladies first."

We need men who are missionary-minded. "Let this mind be in you (the men), which was also in Christ Jesus." (Php. 2:15.) How can a man claim to be a Christian if he lacks the missionary mind of Christ? The men should take an active part in the missionary society of the church. They should participate in or conduct study classes. It is by no means enough merely to make a contribution. How can one pray an intelligent prayer for missions if he has not studied it? How can a man pray a sincere prayer for missions if he is unwilling to inform himself concerning its achievements, problems and opportunities?

The men of the Church should be missionary in spirit and activity. They are capable. They have the time and the means. Many of our men under present working conditions have much more time to study missions than the ladies who compose the Missionary Society.

Missions is a man's job! And there is no stranger freak of circumstances than this deplorable practice of delegating the responsibility for missions to women. Our ministers are men. And they are without exception, exponents of Christ's mission. One would infer that by the way we relegate this matter to the ladies that our missionaries are women. Yet the roster of our missionaries is replete with the names of men: Dr. White, Dr. Barrett, and Dr. Fry, are men. Dr. Atkinson is a man! St. Paul, Barnabus, John Mark, Jesus Christ were all men! Missions is a man's job! And what Dr. Atkinson has done for missions in the Southern Christian Convention some man should do in every local church.

Robert Lee House.

MISSIONARY OFFERINGS.

WEEK ENDING AURIL 20, 1935.

Sunday Schools.

Mayland, Broadway, Va. ....$	1.00	
Hank's Chapel, Pittsboro, N. C..	4.80	
Big Oak, Biscoe, N. C.	1.18	
Union Grove, Asheboro, N. C. ...	2.12	
Ingram, Va.	5.00	
Henderson, N. C.	5.22	
Ocean View, Va.	2.41	
Berea (Norfolk), Great Bridge, Va.	3.46	
Leaksville, Luray, Vaa.	3.62	
Mt. Auburn, Manson, N. C.	3.25	
Union, Burlington, N. C.	2.00	
Suffolk, Va.	25.00	
		59.06

Individuals and Churches.

Miss Emma W. Atkinson, Norfolk, Va.	5.00	
Wentworth, Raleigh, N. C.	12.00	
United Church, Lynchburg, Va. .	4.55	
		21.55

WOMAN'S BOARD, S. C. C.

Received from Mrs. H. S. Hardcastle, Treasurer		2,013.00

Coin Card.

Class No. 2, Mt. Auburn S. S., Manson, N. C.	1.00
Total for the week ending April 20th...$	2,094.61
Previously acknowledged	7,772.71
Total since Sept. 1, 1934 ....$	9,867.32

J. O. Atkinson, *Sec'y.*

QUARTERLY MISSIONARY REPORT.

Report of receipts and disbursements of the funds of the Woman's Board of Missions, Southern Christian Convention for Quarter ending March 31, 1935:

Receipts.

Valley of Va. Central Conference:			
Women's Societies ....$		37.78	
Young People's Societies		23.20	
Willing Worker's Societies		.70	
			61.68
North Carolina Conference:			
Women's Societies		917.20	
Young People's Societies		18.06	
Willing Worker's Societies		19.71	
Cradle Roll Societies		4.47	
			959.44
Eastern Virginia Conference:			
Women's Societies		791.00	
Young People's Societies		125.00	
Willing Worker's Societies		85.00	
Cradle Roll Societies		1.30	
			2,023.42

Disbursements.

Home Missions:			
Ocean View Church		200.00	
Mountain work in Va.		200.00	
Raleigh Church		304.00	
South Norfolk Church		300.00	
Porto Rico:			
General work	135.00		
Cradle Roll	6.00		
		141.00	
			1,145.00
Foreign Missions:			
General work			868.00

Respectfully submitted,
Mrs. H. S. Hardcastle,
Treasurer.

QUARTERLY REPORT.

Quarterly report of the Eastern Virginia Woman's— Home and Foreign Missionary Conference for the Quarter ending March 30, 1935:

Woman's Societies.

Berea (Nansemond) ....$	6.00
Berea (Norfolk)	13.00
Bethlehem	70.00
Christian Temple	100.00
Cypress Chapel	25.00
Damascus	9.00
Dendron	14.40
Elm Avenue	20.00
First, Norfolk	23.75
First, Portsmouth	23.00
First, Richmond	4.00
Franklin	50.00
Holland	27.00
Holy Neck	40.00
Hopewell	2.30
Liberty Spring	50.00
Mount Carmel	14.00
Newport News	25.00
Oakland	30.50
Rosemont	46.00
Suffolk	210.00

Wakefield	15.00	
Waverly	12.50	
Windsor	19.20	
		859.65

Young People's Societies.

Bethlehem	19.00	
Burton's Grove	7.71	
Cypress Chapel	10.00	
Dendron	7.65	
First, Norfolk	2.50	
Franklin	18.75	
Holy Neck	10.00	
Liberty Spring	10.00	
Mount Carmel	8.00	
Rosemont	4.88	
Suffolk	25.00	
Windsor	9.14	
		132.63

Junior Societies.

Berea	6.00	
Bethlehem	1.35	
Burton's Grove	.87	
Christian Temple	11.00	
Cypress Chapel	3.00	
First, Portsmouth	1.50	
Franklin	7.50	
Holland	10.00	
Holy Neck	10.00	
Liberty Spring	4.54	
Mount Carmel	2.85	
Newport News	3.50	
Rosemont	3.33	
Suffolk	20.00	
Windsor	5.96	
		91.40

Cradle Roll.

Oakland	.37	
Cypress Chapel	1.00	
		1.37

Offerings of District Meetings.

Norfolk District	14.61	
Nansemond, Gates and Franklin.	17.47	
Waverly District	5.48	
		37.56

Summary.

Women's Societies	859.65	
Young People's Societies	132.63.	
Junior Societies	91.40	
Cradle Roll	1.37	
Offerings District Meetings	37.56	
Grand Total		$ 1,122.61

Respectfully submitted,

Mrs. J. M. Raby, *Treasurer.*

NEWS ITEMS OF SOCIETIES.

The Woman's Missionary Society of the Monticello Christian Church, Monticello, N. C., met in the home of the writer on Friday night, April 12th.

A splendid crowd was in attendance and Mrs. Jack Commer, President, presided. The devotional was conducted by Mrs. Nester Walker. A short business session followed and one new member was added to the society. Reports from delegates who atended the Missionary Rally at Pleasant Ridge was enjoyed by the society.

After this meeting, Mrs. N. G. Walker had charge of the program, the subject of which was "India." A very interesting talk was given by Mrs. W. G. Rudd. Mrs. W. R. McKinney gave a reading and various other talks were given following which the meeting was dismissed with prayer by Mrs. Jennings Kernodle.

An eight-minute Bible contest was held, using each letter of the word "Easter" to begin the name of some Bible character. Mrs. W. R. Burton and Mrs. Willie Rudd wrote the most names.

After this a social hour was enjoyed. Mrs. C. P. Thompson was hostess. Sandwiches, cake and coffee were served.

Mrs. D. E. Michael.

The Guilford District Woman's Missionary Rally was held with Pleasant Ridge Congregational-Christian Church, on April 10th. The weather was beautiful and the attendance was splendid.

The program was very inspiring and enjoyed by all present.

The meeting, however, was incomplete without our Mission Secretary, Dr. J. O. Atkinson, and Dr. C. H. Rowland, who always brings such encouraging messages which renew our missionary zeal.

The women of the church had prepared a delightful entertainment with special music. There was a delicious lunch.

The Rally was invited to meet with Hine's Chapel next year.

Mrs. W. F. Burton, *Secy.*

CHURCH AND KINGDOM FINANCE.

We believe that the church should set an example in the community by using the best and most thorough Christian methods in all matters relating to church moneys. Is not that a reasonable expectation?

1. What plan or system does your church have in its money affairs?
2. Does anyone know how much money your entire church in all its departments produces in a year?
3. Why is the financial atmosphere in so many churches so unsatisfactory? Is it irritating in your church?
4. Does the money side of your church life develop each member spiritually as well as produce money?
5. Does your church *raise* money usually rather than *give* it?
6. Does the money given to your church go for the purposes for which it is given?
7. Have you any organized financial program?
8. Do you give as much "for others" as for "ourselves"? What should be the ratio?
9. Are the benevolences in your church just a side issue, one item only in the budget, or, are they properly dignified by being placed on the same basis as current expenses?
10. Is it Christian to reduce the benevolences at a faster rate proportionately than we do the current budget?
11. Is it true that "church envelopes do not reveal nearly so often the poverty of our purses as they do the poverty of our souls?"
12. Who compose the Finance Department of your church? What type of people are they? Do they dread their task as begging, or do they realize it as a great spiritual opportunity?
13. Do the methods you use to acquire church moneys conform to the stewardship principles of the scriptures?
14. Why is the annual Every Member Canvass, when rightly prepared for, the best method known to Christian churches?
15. Are all the books of your church properly audited?
16. It is comparatively easy to get 50 per cent to subscribe but the challenge is to enlist the other 50 per cent. Why do you fall down there?
17. What is the primary cause for so many inactive members on your church roll? Compare Luke 12:34.
18. Why not dignify the Finance Department of your church by making it as spiritual and interesting as any other phase of your work?
19. Are you familiar with the way of acquiring and using church funds now in our united work? Apportionment? Per capita?
20. Does your pastor sustain the same relationship to the Finance Department as to the other departments of the church?
21. Do you make your budget speak in *spiritualized* or *secularized* terms?

It is hight time that we bring local church finances out of their present atmosphere into a most delightful experience. It can be done. It must be done. Your Commission on Christian Stewardship desires to assist you in every way possible. Write to any member of the Commission. (See General Council Minutes and Year Book for the list of members.)

Warren H. Denison, *Exec. Secy.*

DO "DILUTED" ALCOHOLIC BEVERAGES SERVE THE CAUSE OF TEMPERANCE?

By Deets Pickett, *Research Secretary, M. E. Board of Temperance, Prohibition and Public Morals.*

Experiences of various American states since repeal of prohibition indicates that the so-called "light" alcoholic beverages offer no way out in dealing with the liquor problem.

A study of the states which have modified their prohibition laws to permit the sale of beer shows a decided increase in drunkenness, alcoholism, drinking by women, traffic accidents, and drink-caused delinquency and dependency.

Institutional evils of distressing character are also arising in connection with the sale of beer in these states, particularly in connection with small restaurants, neighborhood stores, country stores and gas station lunch counters.

This experience is disappointing and disconcerting as an agreement to permit the sale of "light" beverages and prohibit the stronger liquors would relieve the tension between the "wets" and the "drys," as well as proving a most convenient political and social adjustment, but only if justified by results. It is not justified.

Alcohol in concentrated form more quickly enters the blood stream but the slower absorption of diluted alcohol is none the less dangerous. The social effect of as little a quantity as two bottles of beer may be disastrous, due to retarded reaction time and defective perception. This explains many automobile accidents where the driver had been "drinking, but was not drunk." Professor Yandell Henderson, in a recent book, bases his thesis for dilution upon the assumption that beer is not intoxicating. A day of observation in any place where beer is sold to be consumed on the premises would convince him to the contrary. It is nothing uncommon to see a man drive up to a gas station "cold sober," spend forty-five minutes drinking beer, and leave in a condition making his operation of a car absolutely unsafe.

Professor Walter R. Miles, certainly a recognized authority, concludes, "There is no longer room for doubt in reference to the toxic action of alcoholic beverages as weak as 2.75 per cent by weight." * His opinion is based upon three years research at the Carnegie Institute at Washington.

Dr. Adolph Meyer, psychologist of Johns Hopkins University, Baltimore, expresses an opinion that "dilution, while lessening the immediate results, leaves the final outcome unchanged."

It is a statistical fact that the largest national consumers of absolute alcohol in the world are the countries where beer and wine are the usual beverages.

*Miles in *"Alcohol and Human Efficiency."*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

WE'RE OFF TO RALEIGH.

Next Tuesday afternoon the Southeast Convention of Congregational and Christian Churches will begin a very important session at the United Church, Raleigh, North Carolina. The program appeared in last week's CHRISTIAN SUN, and for your convenience is re-printed this week.

Young people from every section of the Southeast are expected to be in attendance for the entire Southeast Convention. They will get together at odd moments to consider how they can work together more effectively.

Thursday afternoon at 2 o'clock the Youth Fellowship of the Southeast will open its biennial session. Miss Lucy Eldredge of Dayton, Ohio, and Dr. Roy C. Helfenstein of Dover, Delaware, will speak during the afternoon. The business session will include the election of officers. There will be a banquet at 6 o'clock, and the young people will share in the Convention program at the evening hour. Dr. Daniel A. Poling, president of the World's Christian Endeavor Convention, will be the speaker for the evening.

Every young person who can possibly do so should be in Raleigh for this meeting. It ought to give inspiration for new work through years to come.

BOARD OF CHRISTIAN EDUCATION TO MEET.

The Board of Christian Education will meet at Raleigh United Church on Wednesday afternoon, May 1st, at 1:30 o'clock. All who have business with this Board are invited to be present or to send their communication by mail.

N. C. & VA. YOUTH FELLOWSHIP.

The young people of the North Carolina and Virginia Congregational and Christian Conference will be held at First Christian Church, Greensboro, North Carolina, April 27, 1935.

THEME: *"Forward Together."*

2:00—Worship Service.
2:15—Report of 1934 Defiance Holiday Conference by Aubrey C. Todd.
2:30—Roll call, recognition of visitors and business.
3:00—First discussion period.
    1. A New Person, led by Dr. Linden S. Dodson.
    2. A New Church (Leader to be selected)
    3. A New Nation, led by Dr. J. H. Lightbourne.
3:45—Recreational Period.
4:00—Second discussion period.
    1. A New Home, led by Dr. Linden S. Dodson.
    2. A New Community (Leader to be selected).
    3. A New World, led by Dr. J. H. Lightbourne.
4:45—Report of discussion groups.
5:15—Address: "Christian Youth Building a New World," Miss Lucy M. Eldredge.
6:00—Fellowship Supper. (Price per plate to be determined.)
6:45—Hymn.
6:50—Open Forum led by Miss Lucy Eldredge.
7:30—Consecration Service.

J. EVERETTE NEESE, *Pres.*

HOW CAN I SERVE CHRIST IN MY VOCATION?

CHRISTIAN ENDEAVOR TOPIC FOR MAY 5, 1935.
(Consecration Service.)

Hymns: "Teach Me, O Lord, Thy Holy Way"; "Take the Name of Jesus With You"; "Stepping in the Light"; "He Leadeth Me"; "Guide Me, O Thou Great Jehovah"; "O Master Let Me Walk With Thee"; "Just As I Am, Thine Own to Be"; "My Master Was a Worker."

Hymn for meditation as music is softly played: "We Would See Jesus."

Prayer Hymn: "Lord, For Tomorrow and Its Needs" or "Something For Thee."

Scripture: Matt. 5:13-16; Using our abilities. Matt. 25:14-30; Solomon's estimate, Prov. 22:29; Seek God's approval, 2 Tim. 2:15; Women can be workers, Prov. 31:10-30; Paul was a laborer, 2 Thess. 3:7-12; Fruit from my labors, Matt. 7:16-20.

Solo: "Somebody Did a Golden Deed, or "My Task."

May every soul that touches mine,
Be it the slightest contact, get some good,
Some little grace—one kindly thought—
One inspiration yet unfelt—one gleam of faith
To brave the thick'ning ills of life—
One glimpse of brighter skies beyond the gathering mists
To make this life worthwhile, and Heaven a surer heritage.

—*Anonymous.*

Things to Forget.

If you see a tall fellow ahead of the crowd,
A leader of men, marching fearless and proud,
And you know of a tale whose mere telling aloud
Would cause his proud head to in anguish be bowed,
It's a pretty good plan to forget it

If you know of a skeleton hidden away
In a closet, and guarded and kept from the day
In the dark, and whose showing, whose sudden display,
Would cause grief and sorrow and lifelong dismay,
It's a pretty good plan to forget it.

If you know of a thing that will darken the joy
Of a man or a woman, a girl or a boy,
That will wipe out a smile or the least way annoy
A fellow, or cause any gladness to cloy,
It's a pretty good plan to forget it.

—*Anonymous.*

Beautiful Things.

Beautiful faces are those that wear—
It matters little if dark or fair—
Whole-souled honesty printed there.

Beautiful eyes are those that show,
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful hands are those that do
Work that is earnest, brave, and true,
Moment by moment the long day through.

Beautiful feet are those that go—
On kindly ministries to and fro—
Down lowliest ways, if God wills it so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care,
With patient grace and daily prayer.

—*Ellen Palmer Allerton.*

To Lighten Care.

When you go out in the morning,
To begin the work of the day,
Don't neglect the little chances
You'll find along the way;
For in lifting another's burden,
And speaking a word of cheer,
You will find your own cares lighter,
And easier far to bear.

—*Mrs F. S. Lovejoy.*

This Is My Duty.

To use what gifts I have as best I may;
To help some weaker brother where I can;
To be as blameless at the close of day
As when the duties of the day began;
To do without complaint what must be done;
To grant my rival all that may be just;
To win through kindness all that may be won;
To fight with knightly valor when I must.

—*S. E. Kiwer.*

A Motto.

I would be true for there are those who trust me;
I would be pure for there are those who care;
I would be strong for there is much to suffer;
I would be brave for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving and forget the gift.
I would be humble for I know my weakness;
I would look up—and laugh—and love—and lift.

—*Howard Arnold Walter.*

Prayer.

(This quaint prayer hangs outside the door of the Refectory of the Cathedral at Chester, Eng.)

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
With sense to keep it at its best.
Give me a healthy mind, Good Lord,
To keep the pure and good in sight,
Which, seeing sin, is not appalled
But finds a way to set it right.
Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry over much
About the fussy thing called "I".
Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some pleasure out of life
And pass it on to other folk.

—*Anonymous.*

Finish every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterday.—*Ralph Waldo Emerson.*

The suggestion was made in the C. E. World Quarterly to ask several business men, carpenters, etc., from your church to tell you in five-minute talks, "Can I carry on my business as Jesus wants me to?" Ask them questions from real life. E. L. F.

Sunday School Lesson

By REV. H. S. HARDCASTLE.

THE HOLY SCRIPTURES.

LESSON IV—APRIL 28, 1935.

GOLDEN TEXT: *"Oh how I love Thy law! It is my meditation all the day."*—Ps. 119:97.

LESSON TEXT: Psalm 19:7-14; II Timothy 3: 14-17.

Immanuel Kent, the great philosopher said that two things caused him to stand in awe,—the starry heavens above, and the moral law within. The man who wrote Psalm 19 was likewise moved by the works and the word of God. In the works of God he saw God's glory; in the word of God he saw God's grace. And as he stood in the presence of these awe-inspiring things of God, he prayed that the words of his mouth and the meditations of his heart—his outward conduct and his inner spirit—might be acceptable unto God, who was his rock and his redeemer. "My" rock, "my" redeemer—the God who revealed Himself in the wonders of the world and in the wonder of the Word, was his personal God. In that far-off day, he had got at the heart of the matter—religion as an intimate, personal relationship.

The Word of God.

The Psalmist uses several words to characterize what we would call the Bible—law, testimony, precepts, commandment, ordinances, etc., but he is referring to what we would call the word of God, or the Bible. Without making any attempt to be exhaustive he emphasizes some of the characteristics of the Word in his day.

"Restoring the Soul."

There is renewing, restoring, refreshing power in the word of God. The words are spirit and life. Many lives that are weary and many hearts that are tired would find new vigor and new life in the reading of the Word. Here is a "pause that truly refreshes."

"Making Wise the Simple."

The Scriptures are so profound that the wisest cannot exhaust their meaning. But they can make wise even the simplest. He who reads the Bible with an open mind and an obedient heart will find a wisdom that is far better than mere book knowledge. No man is well educated who does not know the Bible, at least not educated in the best sense.

"Rejoicing the Heart."

The Book is a book of joy. It is the "glad book." It is the good news. There is no other book that has the secret of such abiding and abounding joy. To know the Bible and to claim by faith its promises is to find the secret of a happy life.

"Enlightening the Eyes."

Paul in one place refers to having the eyes of your understanding opened or enlightened. There are eyes that see not. But there is power in the word of God to reveal spiritual truth, and to illuminate the mind. In its light we shall see light.

"Enduring Forever."

The Bible is never going to be outgrown or outworn. Heaven and earth shall pass away, but its truths shall endure. It embodies eternal and universal principles that make it immune to the ravages of time. The Bible is just as true now as it was when it was written. And it will be as binding and as up-to-date ten thousand years from now as it is now. Times may change, but truth endures. His word is truth.

"Warning."

By them is thy servant warned. The Bible posts red lights at the danger points on the roads of life. It puts labels on the things that poison life. It erects light-houses and posts bell-buoys at the hidden menaces on the sea of life. It cries out and sounds an alarm at aproaching evils. Its record of the downfall of nations and individuals are a warning to nations and individuals of today and tomorrow. He who reads the Bible will find sufficient warning against the evils and the ills of individual and social life. The way of the transgressor still is hard. The warning of the Bible is still needed.

"Rewarding."

"In keeping with them there is great reward." It pays to be good and to do right. Godliness is profitable unto all things, having the promise of the life which now is, and of that which is to come. Blessed is the man who walketh in the way of the Lord and whose delight is in the law of the Lord.

"Cleansing."

"Now ye are clean through the word which I have spoken unto you," said Jesus. The Bible has a cleansing power. It purifies the lives of those who read it in sincerity of purpose. The man who has his heart full of the Scriptures will have inner resources which will help him to keep his life pure and powerful. Thy word have I hid in my heart, said the Psalmist, that I might not sin against Thee."

"Liberating."

"Let them not have dominion over me." The Scriptures have helped to set men free from the power of sin. This is especially true as they through faith in Christ revealed in the Word, have found the liberty of the sons of God. Ye shall know the truth and the truth shall set you free. His word is truth, and its truth has set men free.

The Word of God and the Manner of Life.

As the Psalmist thinks of the grace of God as revealed in His word he utters a sublime prayer that his life might be brought into harmony with it. Let the words of my mouth—the outward conduct, and the meditation of my heart—the inner spirit and motive, be in accord with the will of the God who is our Rock and our Redeemer. Life is to be judged not only by outward conduct, but by inner motive. Both the inner life and the outward conduct are to be the expression of the spirit of the living God.

The Word of God and the Spirit of God.

The Bible is not a mere human book although it was written by human beings. It is a divine book. Holy men of God wrote as they were moved by the spirit of God. There is no explanation of the Bible apart from the action and the influence of the spirit of God. The Bible needs no defense. It is its own defense. Let a man read it with an open mind and a responsive heart, and he will know that in this book God has spoken, that it is the word of God.

THE CHILDREN'S STORY.

(Continued from page 3.)

"And couldn't we have a gondolier?" asked Essa. "He wouldn't have to be dressed up so much."

That seemed a sensible proposal, so Margaret got another clothes-pin, and by the aid of a pencil he was given a countenance, and a few bits of bright wool made him a sash.

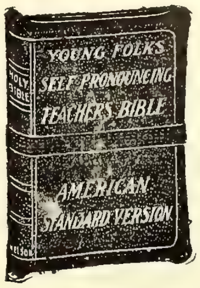
"His face looks queer," said Essa doubtfully, then she added cheerfully, "I suppose they do, anyway, in those countries."

The gondolier, not being encumbered with clothing, was able to cling by his legs to the mast and as the boat touched the waves a tiny breeze waved the ends of his sash in a most sea-

(Continued on page 14.)

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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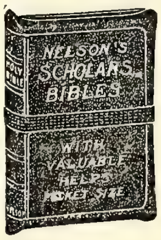

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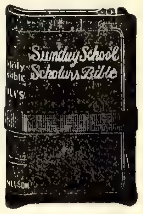

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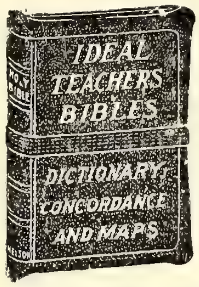

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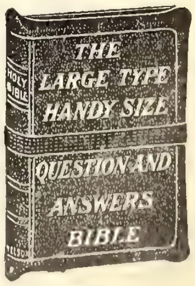

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THE CHRISTIAN SUN

1836 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"TEMPTATION."

"Beware lest any man spoil you through philosophy and vain deceit."—Col. 2:3.

"After the dove the devil," is the statement of a man who after a deep religious experience in which he gave himself unreservedly to God and gained the hope of eternal reward, found himself beset by evil and sin. The struggle was great, but he got the victory through constant prayer and consecration. In this he took the way of the Lord, who after His baptism, faced the devil for forty days. This must have been necessary to prove His character.

The Lenten and Easter Season is period of consecration in the church. Many a soul will find temptations to forsake the faith. If this experience comes to you, remember that the Heavenly Father did not elevate His Son to the dignity of Saviour until he had been tried and searched and proven fit. In a world hostile to God it could not be otherwise.

Many things invite one away from the holy way; friend, society, trickery in business, temptations to drink, the tendencies of wrong thinking, annoyaces of daily problems, bad compay, and all else so well known in the life of man. Be steadfast, friends. Do not let God go, and each victory won will make the next one easier. Joys will become longer and sweeter, character will be enriched beyond the world's gifts, and faithfulness will be the last test whereby His children will go forth in heavenly love and power.

Prayer—Our Father, we thank Thee that there is a time when the Devil quits, and that there is no end to the faithful wooings of Christ for our souls. We pray for the spirit and the strength to persist to the triumphant end.—*Amen.*

TUESDAY.

"A WONDERFUL WAY."

"Set your affections on things above, not on things on the earth."—Col. 3:2.

It is considered that to live now as if one expects to live forever deepens and strengthens the meaning of existence, lifts above petty cares and ambitions and makes the things that are worth while precious to the heart.

To dwell upon spiritual values, to endure hardships patiently, to think more of the soul than of the body, to do good along life's way, purifies one's life and builds character fit for heaven.

Prayer—O Lord, the giver of every good gift, grant unto us the faith and the strength to follow Christ in all our actions, to live His truths, and find His peace and happiness.—*Amen.*

WEDNESDAY.

"THE INVISIBLE REWARD."

"Blessed are those servants, whom the Lord, when He cometh, shall find watching."—Luke 12:37.

It has been asked: "Are we counted so capable of faithfulness that God believes that we shall despise the rewards of the world and be satisfied with simple Christian living? Is it possible that God expects of us faithfulness in this, till death? Can we, creatures of impulse, vanity, wavering, doubt, uncertainties, etc., be faithful till death?"

It is an inspiring thought that God does so believe in us. When deep pain comes upon us; when there is no encouragement but the voice of God (and that cannot always be heard) when we have to wage lone fights night and day and struggle on with the everlasting conflicts, and when there is no help from man, we must conquer in the solitude of our own hearts, then it means something to recall the words of our text, and that other noble passage, "Be thou faithful unto death, and I will give thee a crown of life."

Prayer—

"Triumphant Christ, oh, keep us pure
By thine own passion to endure,
Till every heart in Thine shall beat—
Our sun, our shadow from the heat—
And no false sun or shade allure!"

Suffer no hate to innure our lives from Thee, and midst darkness, death and defeat may we find triumph in Thy love.—*Amen.*

THURSDAY.

"HEARING THE VOICE OF GOD."

"Speak Lord, for Thy servant heareth."—I Sam. 3:4.

Did you ever hear the voice of God?

In obedience to Divine Guidance, Elijah stood in the forest and the sweet, gentle and hamonious voice of nature opened up so afresh to his understanding that it became to him the person, the life, and the voice of God.

The sacred meditations and inspiring dreams of Samuel were so distinct to him that they became the Divine voice and by obedience thereto all Israel knew that he was a phophet sent from God.

The vision of Saul of Tarsus on the road to Damascus was such a real thing to him that he could not escape conviction. From that time the world knew that Saul was an apostle of Jesus Christ.

Were those voices articulate or not? We do not know. It does not matter. All that is of consequence is that these men recognized the presence of God and, coming forth in obedience thereto, understood God.

Surely God delights to manifest Himself to us in the same ways, yea, in many other ways. He speaks in all gentle, loving, kind and good things; He speaks in work, duty and service; He speaks in sensibilities, thoughts and conscience; He also speaks in meditations, books and friends; He speaks in the claims of righteousess, justice and mercy. Obedience to His voice will bring to us the same revelations of Him which He gives to Samuel, Elijah, Moses, and others.

Prayer—

"Dear Lord and Father of mankind,
Forgive our foolish ways!
Reclothe us in our rightful mind,
In purer lives Thy service find,
In deeper reverence, praise."

We pray that all our strivings may cease and that whither we may hear every tender whisper of Thy call. Take from our souls everything wrong so that we may see the beauty of Thy peace.—*Amen.*

FRIDAY.

"QUARRELS."

"If any man have a quarrel against any; even as Christ forgave you, so also do ye."—Col. 3:13.

A quarrel is a dispute, ground of complaint, a breach of concord or understanding, strife, or trespass against another. Our Lord recognizes that men will trespass against one another and disagreements will occur, by reminding us that "offenses must come, but woe unto them by whom they come." Also He has shown us that it is not necessary that offenses must come for they can be avoided through forgiving and forgetting.

There is nothing that makes a sensitive soul more miserable than to be harsh, unkind and retributive. By the same token there is nothing that makes one happier than to feel the inflow of that freedom that comes as a direct result of forgiving one of trespassers. This is the thing the Psalmist was talking about when he said, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." It is a sense of breaking down bolted doors, as it were, and walking in the freedom of a garden of flowers; is a sense of a lightened mind relieved of its load; it is a sense of the joyous rapture felt while standing upon a mountain peak, gazing upon glorious scenes of the vistas, where all is sunshine and beauty. Great is the peace, joy and rest of one who stands on the peak of God's forgiveness where all shadows are beneath him and none fall upon his own soul.

Prayer—O Father, we would be done with the sin of hate and retribution. We confess that all souls of earth are our brothers and that we should share our kindness. We pray Thy forgiveness and for the Christ Spirit to forgive. In His name we ask it.—*Amen.*

SATURDAY.

"MEMORIALS."

"What mean these stones?"—Joshua 4:15-24.

Those twelve stones out of the Jordan which were set up in Gilgal became a perpetual memorial of God's goodness in leading the Israelites through the tumultous dryshod. I have a feeling that if we knew where to look, we should find them there today. At any rate, we have a perpetual memorial in this chapter of Joshua and in the hearts of all God's people.

We need more of such memorials. Look back over your life. Do you not recall, as you search your memories, many a rushing Jordan through which the Lord has led you safely, you and your dear ones? It may have been sickness. It may have been a financial crisis. It may have been a fire. It may have been the fire of slander.

And what cairn have you erected? How often do you repair to the spot to recall with gratitude the goodness of God? How many Thanksgiving Days have you thus established in your years?

Prayer—Forgive us, all beneficent Giver, for our short memories, our halting gratitude. And may we hereafter set up many memorials beside our Jordans.—*Amen.* AMOS R. WELLS.

SUNDAY.

"WHY GLOOM?"

"Why art thou cast down, O my soul? And why art thou disquieted within me?"—Ps. 4:5-11.

Who does not experience periods of causeless depression? We can give no reason, physical, mental, social, or spiritual, for our gloom, and yet it weighs down upon us like the weight of a thousand tons. The sky seems to be upon our backs. Our spirits are crushed to earth in boundless despair.

We know it is so unreasonable and yet we have no strength to leap out of it all. There is no strength but the Psalmist's. We can not argue ourselves out of it, or rebuke ourselves out of it, thought we scold ourselves with "Why?" till we are voiceless. But the Psalmist knew the way out: "Hope thou in God!"

God is our peace and our joy. Alas for him who seeks joy and peace elsewhere! God is our relief. God is our cure. Hope in Him, faith in Him, reliance upon Him, will surely lift the weight from our souls.

Prayer—We shall yet praise Thee, our Father. Thou art the help of our countenance. Thou art our God.—*Amen.* AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE CHRIST ON THE ROAD.

By MAURICE L. MARLING.

"And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem."—Luke 24:13.

Two disciples were on their way home. We know very little about them except for this fact. Cleopas was the name of one, and the other is unknown. They trudged the weary miles from Jerusalem to Emmaus as men who were leaving the hope of life behind them. Jerusalem was the "City of Shattered Hopes," and like all men, they sought to turn their backs upon the hopes that were shattered. The joy and enthusiasm of the entrance of Jesus on the first day of the week had been dispelled and shattered in the crucifixion of their friend. "We hoped"—but hope was gone. The King was dead, and with him all of their dreams of empire had been rudely crushed. For if Jesus could not redeem Israel, with the matchless control of divine power that they had witnessed, no one could.

So these two disciples left Jerusalem, with its crowds, its noise, its false hopes, and returned to their homes. Home is the place for the broken heart. And in the little village of Emmaus, where possibly Jesus had never been in person, they would find few reminders of the glory and the empire of which they had dreamed. They could forget. They would keep ever in their hearts the memories of Jesus, their Friend and Teacher, and have within their hearts a great love that could never die. But their days with Jesus would form only a chapter in their life story. They had loved, they had hoped, but Jesus was dead.

As the two disciples were thus communing together on the road, Jesus joined them, but their eyes were holden that they should not know him. Joining in their conversation, he brought to them words of comfort, words that stirred their souls. His words were more sublime than any previous word they had heard from Jesus. A risen Christ, a victorious Saviour now revealed the word concerning himself. Not in parables did he speak now, but in revelations. Then at the journey's end they went into the home at Emmaus, and there Jesus "was made known of them in the breaking of bread."

What a difference it makes when we have been with Jesus and know him! He vanished from the sight of the disciples, but hope was rekindled. In their great joy the sixty furlongs did not seem to be a great distance, and they set out to return at once to the city to tell others. Now it is again "The City of the Great King," and to it they went light-hearted and light-footed. "We have seen the Lord."

The Christ on the road, risen and victorious, is our hope. Easter dawns as a great encouragement for the sorrowing world. To the world that stands in fear and dread of death, Christ brings the word that he has been victorious over death. He brings the truth about life and death—that the power of life is greater than the power of death. Inescapable and inevitable death is no longer to be feared, for it has yielded to the power of him who is Life. Death and sin are terrible powers. Sin seems greater than our might; death is ever present. But these powers are not two, but one, and in overcoming death, the result of sin, Jesus brings deliverance to us. "Death hath he conquered, death and sin." "Because I live, ye shall live also," is the joyous Easter message.

Will you compare this great assurance with the comfort that we can bring to men? Our comfort is mere sympathy—a joining in their sorrow. We bring only the assurance that we too have suffered, and that we suffer with our fellows. No message of hope comes from men. Our own experience is as incomplete and unsatisfying as that of other men. But when we are forced to bring such empty comfort, we remember that we have a risen Christ. When all others fail, we can turn to him, hearing his gentle voice as it comforts on the highway of life. Had these two disciples, and the others as well, believed, they would not have been cast into this deep despondency. Their hearts would not have been broken. For the Master had told them that he would rise again. He had assured them that His power was greater than any power that he might face. Yet they had come to the extreme of speaking of hope in the past tense: "We hoped." Yes, and they came again to hope. Christ is our hope.

The Christ on the road, risen and victorious, warms our hearts as he brings to us his word. "Did not our hearts burn within us, while he talked with us by the way?" He warms our hearts as he brings the meaning of God's word. For some the word is cold, hard, barren of meaning. It is not a living word. But Christ reveals it to us as a "living word," a word become flesh. He shows God's word as He is at its center, shedding radiance through it. And seeing it thus, with Christ as its key, our hearts burn within us as the word comes to us, and we have intimate communion with Him. While the Master was with the Twelve, he had an inner circle of communion and fellowship, with Peter, and James and John admitted to that circle. Now, however, that intimate communion is for all—for the most humble as well as for the highest, for all who will "sit with him in the heavenly places." It is significant that Jesus did not appear first to the Twelve, nor to the inner circle of three, but to certain of the women, and then to these two unknown disciples. The warmth of his presence is not for the great only, but for all.

The Christ on the road, risen and victorious, interprets our suffering. "Behooved it not the Christ to suffer these things and to enter into his glory?" Suffering—then glory. Can we overlook the connection? In interpreting his own suffering to the disciples on the road, Christ interprets our suffering for us. Sometimes we suffer for our sin, as retribution comes quickly upon us. Sometimes we suffer because of another's guilt, as the innocent often must suffer. Sometimes it seems that there is no other explanation for our suffering than that of Peter, "Let them also that suffer according to the will of God commit their souls in well-doing unto a faithful Creator." "According to the will of God"—for his glory.

How do we suffer? Do we rebel against our lot, shrinking from the blow, cursing the fate that besets us? Or do we seek to be content in suffering to win glory and honor by means of the cross? The Christ shows the way and interprets our suffering. He interprets our suffering in terms of the accomplishment. For himself, in being lifted up he drew all men unto himself. He interprets our suffering in terms of the glory beyond. "If so be that we suffer with him, that we may be glorified with him." We cannot have life without suffering. Through suffering we are born, and through suffering we win everything in life that is worth having. The Kingdom comes to us through a new birth; yea, "through many tribulations we must enter into the kingdom."

The Christ on the road, risen and victorious, is revealed to us in the common things of life.

(Continued on page 15.)

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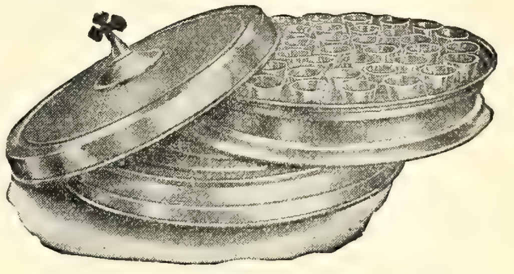

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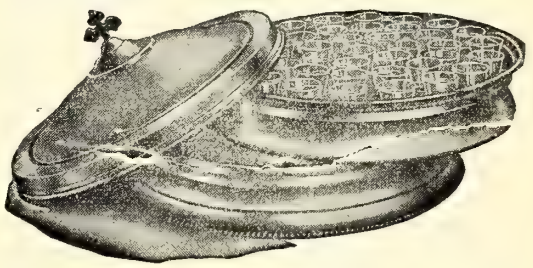

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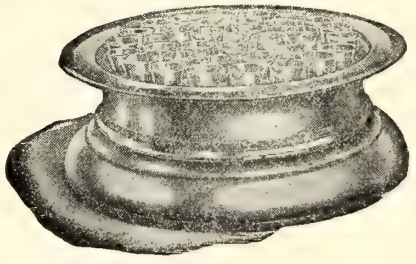

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THE CHRISTIAN SUN

1886 East Broad Street **Richmond, Virginia**

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Rain! rain! rain! has been the order of the day in this community for weeks. This is the first year we have had in many years that we did not get fair weather enough in the month of March to plant our Irish potatoes. We got about half of our crop planted in March and the rain overtook us and we had to quit and we have had no land dry enough to work since. It is now the 22nd of April and nothing done toward planting our field crops yet. We have faith to believe that we will have weather to plant and a season to gather in.

The good women throughout our Church sent in many pretty Easter dresses for the children to wear Easter Sunday. The matrons spent much time Saturday fitting each girl out in a new dress to wear on Easter Sunday. The dresses were pretty. The girls were all happy to have a new dress. But what a disappointment when they awoke Sunday morning and it was raining and kept on raining and only a few got to go to church. If next Sunday is pretty and clear they will have the joy though a week late. It is lovely of our good women to make our girls happy each Easter season. We pray the Lord's richest blessings on each and every one.

In our letter last week we mentioned the fact that our little boys (the little frying-size fellows) from twelve years down needed balls, bats, mask and mits. Two good friends of our Burlington Church read the letter and supplied that need and the little fellows are happy. If these two friends could come and see the real happiness the little fellows get out of their gift, they would be well repaid.

If the good women could be present and see the happy smiles on the faces of the girls when they are dressed up in their Easter outfits they would be glad they had a part in making them happy. Remember we are made happy by making others happy.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR APRIL 25, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Berea	4.00	
Mt. Zion	1.07	
Ingram	6.00	
New Lebanon	7.00	
Salem Chapel	1.00	
Monticello	2.04	
Union, N. C.	2.50	
		23.61
Eastern North Carolina Conference:		
Piney Plains	5.70	
Mt. Auburn	3.30	
Turners Chapel	.75	
Christian Light	3.34	
Mt. Carmel	2.28	
Youngsville	2.00	
		17.37
Western North Carolina Conference:		
Pleasant Ridge	3.53	
Ether	1.14	
Pleasant Hill	2.35	
Flint Hill	.34	
		7.36
Eastern Virginia Conference:		
Berea, Norfolk	5.00	
Wakefield	2.03	
Cypress Chapel	3.10	
Berea, Nansemond	5.00	
Suffolk	25.00	
		40.13
Valley Va. Central Conference:		
Concord		1.21
Alabama Conference:		
Bethany		1.00

Special Offerings.

T. B. Roberts, support of children	20.00	
Mrs. Dottie E. Armentrout, Harrisonburg, Va.	10.00	
Mrs. E. J. Brickhouse, Norfolk, Va.	30.00	
Mrs. H. A. Jones, Clayton, N. C. in memory of her sister, Mrs. C. C. Betts	5.00	
Miss R. Walker, Hardaway, Ala.	5.00	
Waterford Christian S. S., Goshen, Ind.	2.00	
		72.00

Endowments.

The Duke Endowment	1,673.81
Total for the week	$ 1,836.81
Brought forward	3,160.53
Grand total	$ 4,997.02

THE CHILDREN'S STORY.

(Continued from page 11.)

manlike manner. Both he and Timmy Tinker looked very sporting and gallant and well worth admiring.

Just then they saw their mothers coming up the road, and they concluded that Timmy Tinker had been quite far enough for one day. Besides, they were intersted to know the contents of all those bundles.

"We'll save the gondola," said Margaret. "I'll call it Venice and paint a V on it."

"And we can make a Viking ship out of it if we want to," agreed Essa, "and the V will be just as good. Let's put Timmy Tinker in the chair beside Nancy so that he can tell her all his adventures."

"Perhaps he'll say he was in Venice and a dove sang on the top of the mast," suggested Margaret.

"And when it's bedtime perhaps he'll tell her about Noah and the ark," continued Essa. "Be sure to bring him to my house when you come, and I hope that something just as exciting happens the next time that Timmy Tinker takes a sail."—*By May Whiting in Zion's Herald.*

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Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*

11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better

[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [25]Jĕ-hôi'-ă-chĭn *was* years old when he began

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14 Like sheep they are laid in grave; death shall feed on th

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PROGRAM OF ELON SINGERS WELL PRESENTED AND RECEIVED.

A well arranged and presented concert of the Elon College Singers, conducted by Prof. Dwight Steere, was enthusiastically received by a large audience at the Fourth Street Church of Christ last night.

The program, given under the auspices of the Congregational-Christian Church and the Forsyth county unit of Elon alumni, included sacred and secular groups as well as vocal, violin and piano solos.

Professor Steere displayed a marvelous depth of interpretation in his conducting, as well as remarkable training of the members of his group.

The program opened with numbers by Handel and Bach in commemoration of their 250th anniversary this year.

The secular part of the program included a group of old English madrigals, the interpretation of which delighted the audience.

Ralph Caskey, student violinist, gave a brilliant interpretation of the "Scene de Ballet," by Duberiot.

Presentations of Arthur Steere, talented baritone, and Miss Helen Barney, organist and pianist, were the outstanding features of the program.

Mr. Steere gave a beautiful rendition of a ballad in modern setting and the numbers presented by Miss Barney, winner of the state federation contest, revealed remarkable talent which, it is predicted, will carry her to a brilliant career. Her work as accompanist in the program added to the audience's appreciation of her ability.

The program was brought to a close with a sacred number by Dr. Charles Wood, "Expectans Expectavi," which left a deep impression of the sincerity that characterized the singing throughout the entire program.

Another song, "The Shepherd's Story," by Dickinson, was a highlight of the presentations.

As a whole, the program was well rounded and revealed unusual talent and able directing.

The young artists were introduced by Dr. Fred K. Garvey, president of the Forsyth county unit of Elon College Alumni.

The program follows:

"Hallelujah Amen," by Handel; "All Breathing Life," by Bach; "Scene de Ballet," by Duberiot; "Fierce Was the Wild Billow," by Noble; "O Love Invisible," by Matthews; "Cherubim Song," by Tschaikowsky; "The Shepherd's Story," by Dickinson; "Scherzino," by Paderewski; "Black Key Etude," by Chopin; "A Roundelay," by Bainton; "Winter and Spring," by Borowski; "Cherry Ripe," by Hinton; "Nocturne," by Curran; "Shepherd's Holiday," by Matthews; "The Nightingale," by Tschaikowsky; "Lullaby," by Glokey, and "Expectans Expectavi," by Wood.

THE SUN'S PULPIT.

(Continued from page 13.)

Jesus ever dealt with common people and common things. A little child was more precious in his sight than a reigning monarch. Things minute and common formed the figures of the Kingdom as he taught men. And this revelation to his disciples came through "the breaking of bread." A familiar gesture lifted the veil that had covered their eyes. He vanished from their sight, but in that moment the Easter joy was born in their hearts. For it is not Easter until we know Him as the risen Christ. These disciples had gone to the end of the journey, not knowing him. Only as they knew this stranger on the way as their risen Christ was hope reborn.

Walking by your side on the road today, amid the discouragement and the sorrow of these heart-trying times, is the risen Christ. He walks on your road where he may find you. He speaks to your heart words that no other can say—words of hope, words of warmth, words of life. He points beyond your suffering to the glory, the blessing that is yours. Do you know this Christ on the road? Is he the Christ in your heart? You can know him. He is revealed to you.—*Christian Evangelist.*

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Specimen of Gem Black Faced Type

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

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OBITUARIES

HAYES.

Roger Lee Hayes, son of Plumber and Julia Ann Hayes, was born June 14, 1881, and died March 27, 1935. Aged fifty-three years, nine months and thirteen days.

On April 20, 1902, he married Miss Cora Lee Daniel and to them were born seven children, four sons and two daughters, who survive as follows: Willie Lee, Annie Lee, Robert Thomas, Zella May, Chester and Plumber. Brother Hayes' first wife died in 1923. Later he married Mrs. Lula Boyd who survives him. There is also one sister and eleven grand children surviving. Brother Hayes joined Hebron Christian Church when young and was until his death one of the most faithful members.

The funeral and burial was at his church on the afternoon of March 29th, conducted by the writer.

The church would not seat the relatives and friends who had come to pay their tribute of love and confidence for this worthy Christian gentleman.

May the blessing of God be upon his family and may they follow his example in Christian living and meet him in heaven.

C. E. NEWMAN.

CARR.

Jesse Carr was born July 23, 1867, and died April 9, 1935. He leaves his widow and four children to mourn his going.

Funeral services were conducted at the home of his daughter, Mrs. T. J. Hendrix, Portsmouth and the body was interred in the Cedar Hill cemetery, Suffolk, Va. The pastor was assisted in the services by Rev. H. S. Hardcastle and the Rev. E. G. McGhee, pastor Jackson Memorial Baptist Church.

Brother Carr embraced the Christian religion early in life, joining Beaver Dam Baptist Church, later uniting with the Suffolk Christian Church, and for the past several years had been a faithful and loyal member of the First Christian Church of Portsmouth. He left testimony concerning his reward through his fine Christian character.

R. A. WHITTEN.

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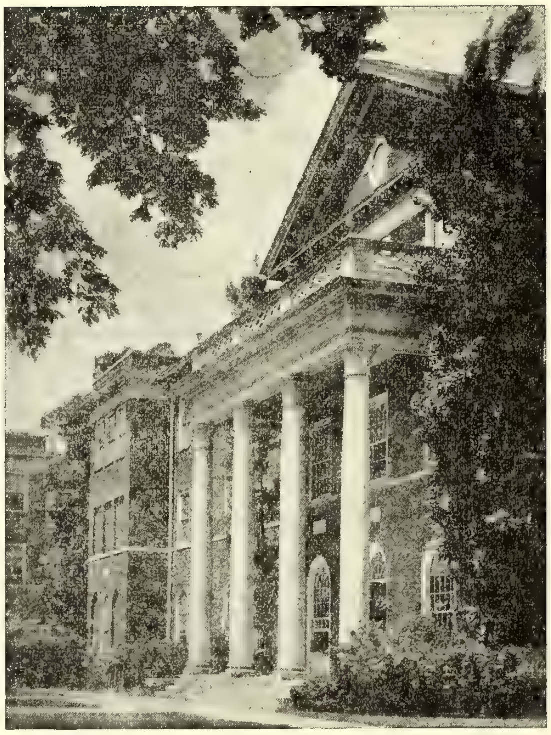
The following facts commend and invite you to Elon College



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Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, MAY 2, 1935. NUMBER 18.

•• THE SUN'S OBSERVATORY ••

Cold Enough?—

The coldest place in the world, according to new Russion Arctic maps issued recently, is Cimekon, in the Soviet Republic of Yakut, Siberia. The temperature there is reported to fall as low as 103 below zero, Farenheit.

Three-fourths of One Per Cent!—

Only three-fourths of one per cent of each dollar spent by Americans goes for religion, a survey of all churches in the country by the Golden Foundation has revealed. This compares with forty-four per cent of each dollar spent on luxury, crime and waste. It is estimated that only thirty-seven per cent of the American people profess any religion, but we think that estimate is too low.—*Exchange.*

Religious Faiths.—

From the Columbia University Press comes the following interesting estimate of the religious faiths of the world. It reports that if the approximately 2,000,000,000 people constituting the present population of the world were proportionately reduced, according to their religious beliefs, to 100, there would be thirty-eight Christians, nineteen Confucianists and Taoists, twelve Hindus, eleven Mohammedans, eight Buddhists, one Shintoist and one Jew.—*Exchange.*

Population Must Increase.—

Italy's population is not increasing fast enough to suit Mussolini, who has insisted that it must reach 60,000,000 by 1943. So he has issued a warning to Italian townsmen that they must produce children, in keeping with the spirit of the regime. It is stated that the government is becoming exasperated with the fact that "birth statistics in not a few communes have not in any way comforted the directors of the regime's demographic campaign," and henceforth appropriations for benevolent and educational activities will be made only to communities where the birth rate coefficient is not less than twenty per thousand. The dictator failed to specify the sex ratio desired, but doubtless he will get around to that a little later.—*M. P.-Recorder.*

Gold from Coal Ashes.—

Everyone is cognizant of the fact that sea water contains gold. There have been attempts to extract this gold, but the amount is so minute in quantity that the cost is greater than will justify. Now scientists tell us that we do not have to live on the seashore to have our gold always with us, for gold has been found in coal ashes, and even in the soot that floats from the chimney. Not only has gold been discovered there, but we are told that there is also platinum, silver, enough arsenic to be even dangerous, and fifteen other more or less rare and precious metals. There is a question whether, with the growing scarcity of gold, it will be possible to make commercial use of this discovery which was reported to the American Chemical Society by Dr. V. M. Goldschmidt, of the University of Goettingen. According to the report gold ranges in quantity in ordinary ashes from 2 to 5 parts in 100,000, while platinum runs as high as 7 parts. The arsenic content may run as high as 8 parts in a thousand.

Church Contributions Lower.—

From an exchange come the following statistics, which should cause one to stop and ponder as to the future of the Church's finances: "Twenty-three cents a week was the average contribution of Protestant Church members during the last fiscal year for all church purposes, in the United States and Canada. The previous year the average was 31 cents. This is revealed in statistics of the United Stewardship Council just compiled. It includes the figures for 25 of the leading protestant denominations. A total of $299,416,781 was contributed by 24,816,206 members. Of this amount, $246,232,501 was contributed for congregational expenses and $53,184,280 for general benevolences. A decrease of 112,113 in membership is reported in the 25 denominations. The Moravian Church leads with per capita contributions of $24.16, followed by the Reformed in America with $21.42; the Nazarene Church with $21.20; the United Presbyterian with $20.52 and the Canadian Baptists with $20. The per capita contributions of the Methodist Episcopal Church is $14.58, and of the Southern Methodists, $8.97.

Labor Committee Gives Wagner Bill Its O. K.—

The American Federation of Labor has greeted with enthusiasm the approval of the Wagner labor bill by the Senate Labor Committee. Under this bill, if passed by Congress, all employers will be compelled to deal with collective bargaining committees chosen by groups of employees. It will create a permanent labor relations board with power to carry whatever decisions it may make, and will further give the labor organization chosen by a majority of the employees the right to speak not only for that majority, but for the other employees as well. Not withstanding the denials of President Green, such legislation as this is socialistic to the nth degree. A democracy is built upon the supposition that the majority shall rule, Bolshevism also means majority rule, but it goes a step further and coerces the minority. Are we going to remain a democracy or will this country, like Russia, become bolsheviki. One would think from the communistic legislation that is being offered by some of our legislators, that employer and employee were at each other's throat. This is in no wise the truth. Agitators make a lot of noise, but most of those who work together as employer and employee are friends and have an interest in each other that is mutual.

Lame Ducks and Otherwise.—

It has not been long since the people of the United States amended their Constitution so as to do away with "lame ducks." Indeed the present session of Congress is the first to sit under the dispensation which banished lame ducks from its midst. Whether or not the present members of Congress are better men or more qualified than those that would have served if this amendment had not been passed one would hesitate to say. They were lame, and when the time came that they would waddle along no longer—the law limited the time they might remain in session—they went home. This new kind of Congress has no such limitation placed upon it. It can stay and pass laws to please or displease the President just as long as it wishes. If it passes all of the laws that the President now wants, it will meet itself coming back when it does finally adjourn. In other ways the present session of Congress has been one of the most unusual in history. To begin with, the Democrats had a record-breaking majority in each house. It was predicted that the Republicans would not be able to interfere in anything the Administration wanted, and they couldn't. But these forecasts did not take cognizance of the fact that in addition to the Republicans there were Democrats at the Capitol who had begun to think for themselves in the third year of the New Deal. Republicans have been almost silent. But some of those recognized as the ablest Democratic Senators have not been. Further extension of the power of the Secretary of Agriculture over farm products, an approach to socialization of credit through banking act changes, the strangling of holding companies, the Social Security program levying huge taxes—all of these reform measures have come under the fire of thinking, hard-hitting Democratic Senators who want recovery more than reform. Indicative of the present trend of thought is the recent statement of Roger Babson, nationally known economist, on the Washington situation. He said, citing the huge relief rolls: "In other words, every two workers are supporting one idle worker. Surely we are now paying a great price for legislation and relief. Roosevelt should now think of recovery and quit his present destructive policies. In spite of the highest taxes in our history, the nation is going into the hole at the rate of $281,000,000 per month, or $66,000,000 per week, or $6,500 a minute. Never before in the history of the world has any nation so deliberately unbalanced its budget as the United States is doing at the present time."

A PRAYER.

O God, I thank Thee
For life, health, and love.
Help me nobly to live,
Ever ready to forgive.
Make my life to all a joy,
And may it all my powers employ.

Syble Estelle Tatom.

LIFE.

By I. A. Barnes.

The most familiar thing with which we come in daily contact is life yet it is the most mysterious thing in the universe, and we know the least about it. The origin of life is shrouded in mysteries of "The beginning," and all that we know about it is confined to its manifestation and transmission. Authenticated scientific experiments have demonstrated that there is no such thing as spontaneous generation, but that life is transmitted by life.

In the two kinds of life manifestations that we designate as animal and vegetable life, there are these differences: the seeds or transmission element in vegetable life may remain dormant for a long period of time, but in animal life it is always active. And animal life has locomotion while vegetable life has only one motion. One of the most wonderful and interesting things about life is the infinite variety of forms, both in the animal and vegetable orders. From the amoeba, or single cell animal up to the great mastodon, life is found in every conceivable form. But the truth is forced upon us that the forms of life are dependent upon vitality; that life is everywhere and always precedes form. The life forces really construct the forms in which life is manifested. So that there can be no question but that life as a vital force is older than any form of life. Whence then, cometh life upon the earth?

There has been much speculation as to the origin of variety in the forms of life, whether of heredity and environment, but none of these attempt to explain the origin of the vital force which we call life. "In the beginning God," is perhaps the most satisfying explanation that man will ever have. And if we can have an intelligent conception of what we mean by God, we should have no fears for the ultimate destiny of the human family.

Jesus said, "As the Father hath life in himself; so hath he given to the Son to have life in himself." He said also, "I am come that ye may have more abundant life." Some people seem to live so much more than others. To them life means more than mere existence. Vital union and fellowship with Jesus is the source and secret of the abundant life, as well as the hope of everlasting life.

Men live and die, but the stream of life is not interrupted, man lives on.—*Exchange.*

Fairmount, W. Va.

JESUS AND THE FIG TREE.

Jesus spent many nights in Bethany; and at one time, as He returned to the city in the morning, He hungered. "And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforth forever. And presently the fig tree withered away. And when the disciples saw it, they marvelled, saying, How soon is the fig tree withered away!" (Matt. 21:19-20.) Jesus did not curse the fig tree that He might gratify personal sentiment. He was never vindictive. Jesus was hungry, and the tree offered no food. It failed to contribute to the human need, was a worthless plant that produced only leaves. It simply cumbered the ground. The fig tree met its Creator and had no fruit to commend it. A fine suggestion; for man, too, some day must meet his God, and how will it be then? If man has not contributed to the world's needs, but has only existed and occupied space, how will he fare in the judgment? The barren fig tree furnished the occasion, and Jesus supplied the lesson. The miracle contained a religious implication.—*W. F. Ledlow, in "Jesus and His Methods."*

KIND HEARTS CIRCLE THE GLOBE.

In a railway station at The Hague, Holland, as I was last of the Christian Endeavor party to get to the gate opening to our train, the gateman shook his head over my ticket and sputtered as if something were wrong.

It was all "Dutch" to me. All I could do was point to my C. E. badge, and to our excursion train over there, bearing its C. E. streamers.

He hastily called a substitute, and, taking me by the arm, led me to a man at a desk, and both looked troubled, shook their heads and jabbered together in Dutch.

I sensed there must be some irregularity in the ticket; perhaps I could not go on to Paris with the others! My heart sank. They took me and my ticket to a man at another desk, and more discussion followed, not a word of which I understood. Then, presently, a bit of paper was attached to it, bearing an official stamp.

My gateman's face brightened as he took my arm and hurried me back to his gate. There was not a moment to lose before the train would leave. Already they were closing the coach doors. He looked worried, but not more than I felt.

Then the troubled gateman smiled at me encouragingly. He took me by the arm again and, motioning his substitute to remain there on duty, he hurried me across the tracks to my train, by a nearer way than I could have found alone, shouting and waving the conductor to wait.

And when I was shoved aboard the already moving train, he smiled gladly at me again, as he gave my hand a parting friendly squeeze.

He had done as he would have had me do to him. I wonder how many American gate-keepers would have done as much for a bewildered "Dutchman"? Many! There are kind hearts all around the world.—*John F. Cowan in The Methodist Protestant-Recorder.*

SOME STEWARDSHIP PROBLEMS ON CHRISTIAN STANDARDS OF LIVING.

When we examine the teaching and principles of Jesus on the matter of the use of money, many real questions confront the Christian. Have you considered such questions as these:

1. Simple or luxurious living?
2. What is necessity? Luxury? What is "enough"?
3. What about the attitude of life as shown by Kagawa, John J. Eagan, Sherwood Eddy, Muriel Lester, Albert Schweitzer, the Doctors Mayo, Fritz Kreisler and others?
4. What must be a Christian's practice on matters of food, clothing, shelter in view of the need of multitudes in our country and the world and in view of the needs of worthy causes?
5. Is it right for a Christian to live in luxury if he can afford to do so?
6. Is it a duty to save?
7. When does saving become hoarding?
8. Is there a Christian motive for saving?
9. Are there spiritual dangers in saving?
10. With multitudes in desperate, immediate need, can we love our neighbors as ourselves and justify saving for possible future needs?
11. Has a Christian a right to leave his family a large sum of money at his death?
12. What are you going to say to this, "I have earned my money honestly, whose business is it how I spend it?
13. How much of one's income should go back into his business?
14. How big a business has one a moral right to build?
15. What about "keeping up with the Joneses"?
16. Can we live richly without display?
17. Should personal expenses increase as income increases?

The Christian use and spending of money is one of the greatest problems men and women have to face. Why not form a group or study club in your church and discuss together informally such questions as the above and those occurring each week in The Christian Sun?

Have you seen "The Christian Way Out," 80 pages, containing four "Worship and Study Programs"?

(a) Our Economic System in the Light of the Stewardship Ideal.
(b) Redeeming the Acquisitive Spirit.
(c) The Christian Wage.
(d) The Christian Way Out.

Thirty cents from Pilgrim Press, Boston, Mass., or the undersigned.

Warren H. Denison.

507 C. P. A. Bldg.,
Dayton, Ohio.

THE SPIRITUAL NERVE.

The Council for Social Action of the Congregational and Christian Churches that came to birth last June at Oberlin is the child of spiritual travail. For years the emotional conviction of the churches that Christianity is vitally interested in the Kingdom of heaven on earth has been a growing and deepening one. An emotional conviction, unless it is given intellectual content and meaning, tends either to wear itself away in foolish talk and irrational action, or else end in spiritual weariness and the sense of futility. Small detachments can discover ways and means but the army must begin to march in might.

No one can question the worthwhileness of the urge for the coming of the Kingdom of Heaven on earth. That the Kingdom is a matter of bread and butter, shelter, beauty, open opportunity, security for all men, fellowship with God, there can be no question among people who know the New Testament or the spirit of Jesus. That there are brains enough in the world and potential abundance at hand to make the Kingdom a possibility, given time, there is but little doubt among those who know the facts. What is wanted then, is the will to achieve, not the impossible, but the possible.

Two needs confront us: light and power. The churches require light from the Council for Social Action. What are the social facts? Do the churches have instruments to ascertain them? Of course, churchmen, like other men, have at their disposal all the sources of whatever facts are known. Then they can observe for themselves. But are there sources of social facts that have to do, primarily, with the social strivings of the peoples, in the light of the professed beliefs of the churches? To me, at least, the birth of the Council was the result of the will to be wiser in the matters that concern the warping, the crushing, or the saving of the souls of men. To me it does not mean this kind of economic order, or that kind, but merely the facts for the Christian conscience to act upon. There need be no fear of the Council running away with the churches. If it acts in a way I disapprove, for instance, I shall be forthright in my speaking against its conclusions or acts. There are about one million others who will do the same thing.

The other matter, and to me a most important one, is the spiritual drive that is imperative if the Council is to be a permanent blessing to the churches. How shall we conceive of this new child of our fellowship? Is it born of man or of God? Is it solely a will to serve the people? That is a matter to be reckoned with, always. Is it, on the other hand, a discovery in the will to serve the people the will of God? That is the greater motive.

In the Hebrew prophets and in Jesus the will to serve God was a major note. Elijah knew the will to drive the worshippers of Baal from the land to be the will of God. Amos heard in the cry of the hungry child and saw in the face of the oppressed widow at Jerusalem the summons of God to him to speak. The Unknown Singer of the Exile saw in the suffering servant the agony at the heart of God because of the wrongdoings of people. Jesus heard the voice of God come to him through the call of the hungry, the cry of the fearful and the despair of youth over a bright and shining way that was closed to them. God, to him, was not a Being afar nor a disinterested One who had other concerns that were deeper than his regard for the ordinary man of the street. The tragedy of the people was the tragedy in God's own heart. The spiritual drive that sent Jesus to his ministry and to his cross was the knowledge that not only was his own life inseparably linked with the lives of his own people and the people of all times and places, but that God was also in the midst of the struggle, and that to him had come the call of God to be his voice and his life in time.

Now the future of the Council for Social Action among the churches depends upon these two facts: how it carries on its work and what is its driving might. Are the churches convinced that they should be interested in the social well-being of all the people, merely? Surely the churches are composed of human beings who share with other human beings in a common interest in, and care for, the people who live in our present world and who will live in the world as it is to be. But this is not enough. Churches exist because there is a conviction that God cares, also; cares even to the extent of a cross.

Of course there will be differences of opinion as to the conclusions to be drawn from whatever findings the new Council may present to the churches. There also will be the clashes of judgments as to what ought to be done. The very nature of persons and the sacred traditions of our churches demand that this be so. It is good that it is so and the Council could not wish it otherwise. The more basic thing is this: the Council and the churches alike must hear—in the desperate need of the peoples now, and the tragic results for the future unless wise and consecrated efforts are made to put the churches at the service of these needs—nothing other than the summons of God to serve in his name. His voice can be heard, in these times, if we have ears to hear, just as much as he could be heard when Amos left sheep-tending for prophesying, and Jesus came out of the wilderness to teach, to minister, and to die.

For the churches to wrangle over methods only would be tragic. To strive to meet social needs of the time merely as social needs would be to go to battle but half-accoutered. To seek to heal the hurt of the world, with the deep sense that in its hurt God is hurt and that he is a Comrade in all social efforts, is the living nerve that can feed the churches sufficient life to make them strong and enduring in the new crusade.—*By Walter Amos Morgan in Advance.*

RECEIPTS ON THE COLLEGE CAMPAIGN.

THROUGH APRIL 13TH.

	Quota	*Received*
Eastern North Carolina Conference:		
Auburn	$ 46.00	$ 2.75
Bethel	24.00	2.30
Cary	14.40	1.33
Catawba Spring	54.00	37.00
Fuller's Chapel	36.00	.75
Henderson	60.00	8.69
Lebanon	18.00	.71
Liberty-Vance	149.40	93.53
Morrisville	9.00	1.02
Mt. Auburn	60.00	64.57
Mt. Gilead	45.00	45.00
Piney Plains	45.00	13.80
Pleasant Hill	24.00	15.55
Pleasant Union	51.00	5.25
Sanford	54.00	2.00
Turner's Chapel	24.00	.84
Wake Chapel	96.00	81.62
Wentworth	30.00	16.55
Youngsville	21.20	2.00
Total	$ 861.00	$ 395.26
Western North Carolina Conference:		
Big Oak	89.00	1.71
Biscoe	29.50	5.09
Burlington	480.00	255.63
Ether	47.50	9.00
Flint Hill	16.50	5.30
Graham Providence Memorial	30.50	1.00
Hank's Chapel	80.50	2.20
Liberty	14.00	2.54
Mt. Pleasant	32.00	2.83
Pleasant Grove	99.00	1.90
Pleasant Hill	97.50	1.74
Randleman	39.00	1.50
Seagrove	18.50	8.00
Shady Grove	42.50	.60
Total	$1,116.00	$ 299.04
North Carolina and Virginia Conference:		
Apples Chapel	88.00	4.22
Belew Creek	28.00	1.11
Bethel	72.00	6.00
Bethlehem	88.00	3.05
Concord	40.00	33.75
Durham	460.00	50.30
Elon College	320.00	469.00
First, Greensboro	400.00	127.46
Greensboro, Palm St.	88.00	31.10
Happy Home	68.00	12.14
Hebron	48.00	3.70
Hines Chapel	88.00	36.01
Ingram	88.00	89.85
Lebanon	48.00	4.87
Liberty	40.00	3.00
Long's Chapel	48.00	6.57
Lynchburg	48.00	4.48
Monticello	40.00	5.25
Mt. Bethel	48.00	13.81
Mt. Zion	48.00	29.00
Mt. Zion	48.00	29.00
New Lebanon	56.00	6.30
Pleasant Grove	88.00	10.36
Pleasant Ridge	48.00	5.00
Reidsville	132.00	39.00
Union (N. C.)	68.00	38.29
Union (Va.)	88.00	15.00
Total	$2,676.00	$1,048.62
Eastern Virginia Conference:		
Antioch	100.00	11.98
Barrett's	35.00	20.00
Berea, Norfolk	85.00	2.00
Bethlehem	150.00	24.16
Centerville	15.00	2.54
Christian Temple, Norfolk	550.00	190.00
Cypress Chapel	100.00	23.64
Damascus	100.00	60.00
Dendron	15.00	23.46
First, Richmond	100.00	7.45
First, Portsmouth	150.00	25.14
Franklin	192.00	10.00
Holland	191.00	198.80
Holy Neck	150.00	58.54
Liberty Spring	150.00	152.60
Mt. Carmel	100.00	6.00
New Lebanon	30.00	2.50
Newport News	185.00	14.16
Rosemont	175.00	45.99
South Norfolk	170.00	6.91
Spring Hill	30.00	14.30
Suffolk	987.00	136.98
Union, Southampton	50.00	1.00
Wakefield	53.00	40.26
Waverly	195.00	96.70
Windsor	85.00	48.87
Burton's Grove	25.00	1.00
Total	$4,168.00	$1,224.98
Virginia Valley Conference:		
Antioch	45.50	56.65
Bethel	70.00	3.57
Concord	44.00	.25
Joppa	28.00	.60
Leaksville	84.00	14.39
Linville	77.00	11.59
Mayland	56.00	1.00
Mt. Olivet (G)	89.00	4.81
Mt. Olivet (B)	34.00	.55
Newport	78.00	2.93
New Hope	21.50	3.50
Timber Ridge	108.50	2.29
Whistler's Chapel	42.00	.96
Winchester	105.00	3.57
Wood's Chapel	63.00	1.00
Total	$ 945.50	$ 107.66
Miss Ida Robinson, Church of Wide Fellowship (Congregational Church, Southern Pines, N. C.)		10.00
Grand Total	$9,766.50	$3,085.56

A HYMN OF PEACE.

TUNE: *"All Saints."*

The Son of God, the Prince of Peace
  Seeks all the world to gain
To brotherhood and common good;
  Who follows in his train?
Who best can curb his own desire,
  And selfish pride restrain;
Who quenches hate's unholy fire,
  He follows in his train.

All fearless souls who love their land,
  But claim no better birth
Than that which makes humanity
  Akin through all the earth;
Who will not seek by pow'r nor might
  Another land to chain;
Who lose themselves to win the right:
  These follow in his train.

Make firm our courage, Prince of Peace,
  Unite our wills as one,
That we from striving may not cease
  Until thy peace be won.
Give us thy strength to bear thy cross,
  Be true, in spite of pain;
O Christ, to us may grace be given
  To follow in thy train.

By Oscar and Marion Maurer in The Christian Century.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHAT IS LACKING IN THE CHURCH?

THE SUN's editor while in the Sanitarium the past several weeks was happy in the acquaintance of a very intelligent and zealous layman of our Congregational fellowship—Chas. S. Bates, Exeter, N. H. Brother Bates was for many years on the Prudential Committee of our fellowship and, through his more than sixty years of church experience, has held many places of influence and distinction in the church. It is his delight to talk about the church, and more particularly the essential need of the church today as he sees it. Of such interest were his views that the editor asked if he would allow for the columns of THE SUN some of his ideas as to what was lacking in the church and what could give the church more power and prestige in the world today. As to what is lacking, Brother Bates declares emphatically:

"Men, Christian young men, strong, virile, active, who have given their hearts to Christ and are walking in the Jesus way of life.

Boys in our Sunday School. If eighty per cent of the Church members come out of the Sunday School; we need boys in the Sunday School if we are to have men in the churches of the future.

Preachers, who are evangelistic in sermon and service and are preaching under the conscious guidance and inspiration of the Holy Spirit. Our records show a year in which one third of all our churches in the United States had no members unite on confession. I can't imagine what they were doing, but results show what they were *not* doing—they were not bringing any souls into the Kingdom of God.

The Churches lack an earnest loyal Christian membership in both men and women. Members who are truly saved, who have had an experience of Christ, who read their Bibles, believe in prayer, attend prayer meetings, go to Sunday School, whose works witness to a live active Christian faith.

I used to think attendance at the Prayer Meetings was a measure of the Spiritual strength of the Church. What is the percentage of spiritual power in a church membership of 250 to 300 where from 11 to 14 go to prayer meeting? And some churches are giving up their mid-week meeting altogether as not worth while. It's too bad, but it's being done."

Then as to what can be done about it, Brother Bates declares most emphatically that "direct personal evangelism is the cure and the only hope of the church—bearing witness to unsaved men and women, boys and girls on the part of those who are saved and in the church." He says with deep concern:

"I don't have to quote scripture to convince you that every soul Jesus does not save is lost; that unbelief is sin, that the wages of sin is death. We should not minimize the power and penalty of sin. I doubt if there was ever a time when the visibility of sin, in all walks of life, was clearer than it is today; and we should not minimize the vast difference between the soul that is saved and the soul that is lost, for the difference is as that between heaven and hell.

What can we do? If the Church needs men, we can go after them. Jesus came down from the glory He had with His Father to save men. You know about it. And before His ascension, He told His apostles that they were to be His witnesses. He told them all power in heaven and earth was given to Him, and He would always be with them. And down through the centuries to this day that promise is good to all who are witnesses in spirit and in truth. If we have deep enough convictions about the truth of the gospel to be anxious about the lost souls around us, we will be willing to be witnesses for Christ to them individually after meditation, and prayer for the inspiration and guidance of the Holy Spirit.

"The man out of whom Jesus cast the devils, that ran a herd of 2,000 swine into the sea, prayed Him that he might be with Him, but Jesus said, "No," and told him to go home to his friends and tell them what great things the Lord had done for him. We can go home and share our vision of Christ with our friends. That's personal evangelism.

"Each of us has probably had an experience of Christ. We know that our Redeemer liveth, and that the peace of God that passeth understanding is keeping our hearts and minds through Christ Jesus. We have friends and acquaintances, perhaps relatives or even members of our own families, who are not Christians, who know them, that they are lost souls.
however much we may admire or esteem or love
not Christ as Lord and Saviour; and we know,

"What are we *doing about it?* Have we convictions enough to cause us to act as witnesses of Christ in a personal way, after meditation and prayer under the guidance and inspiration of the Holy Spirit, by going to them individually, sharing our vision with them, and asking them, yes pleading with them to turn from the darkness of unbelief to the light of knowledge of the glory of God in Jesus Christ! Can there be any question of our being able to do this, with Jesus holding all power in heaven and earth and with us always?"

When church members, real members of the body of our Lord, shall share the spirit of the early Apostle, and many of the saints since, and be willing to be humble witnesses for our Lord amongst our neighbors and our neighbors' sons and daughters who are out of Christ and unsaved, then the Church will retrieve her lost powers and become a mighty power in building up the kingdom of heaven on earth.

J. O. A.

THE FIRST AND LAST PAGES.

A Baltimore paper of Saturday, February 16, 1935, carried on its first and last pages a comedy and a tragedy, both of which seemed to have had the same cause.

A colored man, befuddled by drink, wanted to make a withdrawal of some money which he had in bank. His mind was so confused by the liquor that he could not think of the regular way of getting at his funds, so he staggered into the building, kicked in one plate glass door and broke the glass in the teller's window. He caused a lot of excitement by the people of the bank, thinking it was an attempted robbery. He was arrested and the reporter made a humorous story of the incident. The little affair received what was really a clever write-up.

A high school girl was hit by an automobile on a broad street a few blocks from our home. She was thrown 35 feet and died three hours later in the hospital. A policeman in a nearby station heard the grinding of the brakes but before he could reach the scene the hit-and-run driver was out of sight. A neighbor saw the car slow up and heard a woman's voice cry, "Beat it, Larry," and the automobile sped away making no effort to aid the injured girl. A bottle half empty of whiskey was found near the body and it is thought that it was thrown out of the car at the time of the accident.

The acts of two minds muddled by booze thus appeared on the first and last pages of a daily paper and in the center of that was an editorial protesting against any raise in the tariff on wines in order to increase their use. The same paper on the day before had carried 214 inches of liquor and bar room advertisements. The journal may congratulate itself that it not only receives revenues from whiskey advertisements but can fill its columns with stories of deeds done while in liquor. A journalistic conscience is a queer thing and yet a plain man asks, how can those who profit from the promotion of the sale of alcohol be free from the blame of the consequences of its consumption?

There sleeps in death a girl, one of ten children from a humble home, a girl so ambitious for an education that she was working at night in order to get through high school. Her life was snuffed out because a man and a woman were out riding with a bottle. Somewhere a man named "Larry" drives an automobile. The car may bear no tell-tale blood spots but there is blood on his hands and the mark of Cain is on his soul. There is a woman somewhere, known only to her companion in crime and to the all-seeing eye of God, who is an accessory to the murder after the fact. Everything womanly and human in her for an awful moment died as she urged her man who had killed another woman to leave the broken, bleeding, suffering girl in the road and make the escape from identification in the darkness. What congealed the souls of a man and woman into such heartlessness? Was it the stuff in the bottle that was lying beside the body as the only clue to the perpetrators of the tragedy?

We feel like the responsibility for this murder lies not alone on those who drank the liquor from the bottle but those who sold it, and on those who promoted the sale by advertisement and those who made the public promotion and sale of it possible by legalizing the traffic in the drug that confuses the mind and hardens the heart of mankind until tragedy and comedy make their Devil's brew in our daily papers. It may be unfair to be too hard on anybody in the face of such things but it is really awful. The best that we can do is to pray for those who killed this fine young girl: "Father, forgive them, they know not what they do."

—*An Editorial in M. P.-Recorder.*

IS THE CHURCH A FAILURE?

By TORRANCE PHELPS.

What is the church doing to correct the evils of society? What does all the effort of ministers, religious teachers and church societies accomplish to advance the welfare of the nation? Why doesn't the church advocate a special program to abolish poverty and to provide for human wants? What good is the church? Is it passing away?

These are questions upon the lips of many people, some of whom are sincere and some chronic cynics. Nothing is more necessary today than for those who believe in the church to show the immense contribution it has made and will continue to make to the life of the world.

What forces created this modern world in which it is safe for the critic himself to live? Nineteen hundred years ago Europe was a wilderness of barbarians. But Christian missionaries, working silently over vast areas, slowly converted them. Generation after generation they taught the Christian morality of purity, mercy and usefulness. As a direct result, barbaric Europe gradually became a group of civilized nations with the semblance of stable political and economic institutions. To what other influence would the critic ascribe this transformation? What other forces antedated Christianity to turn the warring tribes of Gaul into organized nations? If the Christian missionaries had not gone to England and humanized our fierce flesh-eating ancestors, what other influence would have established Anglo-Saxon civilization? In all the Ancient World where was there any impulse to progress except in the movement Jesus inspired?

The critics of the church ought, at least, to acknowledge that Christian social patterns, the ethics of the prophets and the Sermon on the Mount have been the source of the modern conception of democracy, education and social service.

A stable civilization has never sprung up save where Christian idealism has been taught. The principles are the foundation of our noblest modern institutions. Lyman Abbott said that we can trace our highest political and social categories to the Scriptures.

Suppose Jesus and the Prophets had never lived; who, then, would have been the teachers to supply the creative ideals of civilization? Would the disciples of Buddha and Confucius and Plato have converted Gaul and erected the modern world? Who would need to answer such a preposterous question? Gibbons, the historian, said that if Charles Martel, who was the front-line trench of the early semi-Christian movement, had not defeated the Moslem at Tours, Europe today would be a Mohammedan stronghold. Would there, then, have been an America?

The point is that through the tumultous centuries, drenched with barbaric warfare, the church has preserved the Christian principles of character and social service and transmitted them through its persistent minorities. Of course no age or nation has ever been wholly Christian, but Christian only in spots, or in certain conspicuous leaders, saints and groups. But who can deny that Christianity has furnished the basis of the best in the modern world and transmitted this inheritance through the church? Lecky, the historian, said: "The ideal of character furnished by Christianity through all the changes of eighteen centuries has not only been the highest pattern of virtue, but the highest incentive to its practice."

To those who ask what the church has done to promote human welfare or social justice, we may answer you by pointing to the critic himself. Where, Mr. Critic, did you get your ideals of family life, of education, or your social philosophy? Did you receive them from reading the Koran or the Vedas? Were you not reared in a home or community where the religion of Jesus and the Prophets was taught? What have you that you did not receive from the gospel?

It is true that the church has often been a constructive institution and that social reforms have often emerged from men and women outside its pale; nevertheless, even these, apparently non-religious leaders, had consciously or unconsciously derived their ideals from religious sources—a Christian home or a Christian school. These idealists shine by reflected light. The social pattern of behavior which they demand have been broadcast through centuries of Christian ministry, and as rays of a star permeate the void, so the teachings of Jesus Christ proclaimed by the church have leavened literature, art and the general social mind.

We would be quick to acknowledge that the church ought to exercise greater influence upon social institutions, but our present contention is that the best in modern life is the result of the efforts of the church to proclaim Christianity. Who, then, can deny, in the light of history, that the Christian religion has been the source of philanthropy, social ideals and service?. Is it not also a fact that the bulk of the members of all the boards of all movements for social service or for character building agencies, whether for youth or delinquents, are affiliated with the churches? For only in Christian nations do we find movements for reform, democracy and universal education. Even economic and political stability can only exist where the church has flourished long enough to sow the seeds.

In reply to the critics as to the futility of the church in the present crisis, can we not say that it is still motivating social progress and is the continuous source of social idealism? What else is doing it? From what other source than the Christian movement do the critics derive their ideals and their social vision? The church today is teaching with clarion voice the supreme value of personality and its enrichment as our primary concern. The principles which alone can create this world which liberals demand are the heart of the gospel. If men would but practice the Golden Rule, the Beatitudes and the Sermon on the Mt., there would be no economic problem. If we could have an awakening of the genuine religious spirit and realize that life does not consist in the abundance of things one possesses, and that the purpose of life is to grow in love, and live these principles in all social life, then poverty and disorder would disappear.

It is a remarkable fact, that as we survey history, the church has been the stabilizing factor restraining mob violence and inspiring that respect for law and orderly procedure which is the basis for security. Surely we must recognize that the fundamental element in the social structure is the high capacity of the individual for moral self-government, and even if the church has only centered on this factor in the past it has earned the gratitude of humanity. Let us hope that men will see the wisdom of building the coming age upon an orderly process of social evolution whose creative impulse is the Divine Spirit, and whose goal is Jesus' ideal commonwealth—the Kingdom of God.—*Advance.*

LIBERAL RELIGION IN A CHANGING WORLD.

Two forces have upset the entire human world today. First, liberal religious and social ideals. Second, colonization and imperial expansion on the part of dominant races. The last four hundred years have witnessed the vastest migrations of huge populations in human history.

These forces have thrown the world into confusion, and at the same time have consolidated world-wide empires of political and economic power. We have come to the end of expansion by population movements and have entered the era of co-operative development. Our white race has developed its culture and civilization by deserting old territories and settling in new. We have conquered the wealth of other peoples and have appropriated it to our own use. This has weakened others and has thrown them into a spirit of social revolt.

We are, therefore, today in only the first phase of the new world culture. There are always two periods in every movement toward human emancipation. First, the breakdown of old restrictions, the loosening of old walls and foundations. The second period is the consolidation of gains—the actual welding together of the emerging social structure and making it secure under new conditions.

The world was previously built around sectional cultures, as, for instance, the Hindu. Millions of people found their codes of conduct in Hindu forms of civilization. Restrictions limited them to certain individual and social expressions. They were able to stand on their feet without falling. There was no confusion. But suddenly, this sectional culture was overwhelmed by occidental, imperial impact. It was broken, shattered. And the Hindu populations were actually decimated. Millions of Hindu fathers and mothers became panic-stricken about their children and their security for the future. This same break-down of limited sectional cultures has overwhelmed the Buddhist world, the Mohammedan world, the European Christian world and the American Puritan world. There never was a really universal world culture. Consequently, the poise and character of each national or religious or cultural group was brought about by mutually exclusive codes of conduct. At present, every sectional culture has been blasted by the high pressure of modern scientific, social, economic and religious impacts. Everywhere, people are groping, having been swept off their feet.

The vital test of liberal religion is to direct, so far as possible, the formation of a world culture so that people will know how to act without fear or failure in every part of the modern world. We need liberal, universal codes of conduct that are applicable in Japan, India, Africa, Europe, America. If liberal religion cannot make a unity out of these confused cultural segments, then we are absolutely bound to revert to conflicting sectional groups through dictatorships and imposed authority. We are at the crossroads between liberal advance and a reversal to a feudalistic type.

This new international, interracial and interreligious impact has not resulted as we expected. Political empire-builders thought they could remake conquered people into carbon copies of their home populations. But this has failed. Missionaries thought they could convert and change vast native populations into their own likeness. This, too, has failed. We have a new world, seething, awake, progressive, but not what we bargained for. These world-wide racial uprisings have a powerful kick-back. Russia flings back our own social ideas into our face. And in many ways she has pressed our back against the wall by the sudden adoption of our social ideals and then ap-

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

"I believe in the resurrection." That is a fundamental part of the creed of Christianity. Men may arrive at different conclusions in explaining their theories. Life does not depend upon theory; it precedes all science, disdains all philosophy, and overwhelms the imagination.

Nature is giving man some beautiful lessons on resurrection. A fig bush in my back yard furnishes one example. During the winter all of the branches dried up and showed no evidences of life. To all appearances the cold weather had killed it. But the spring days came bringing warmth; and that mysterious force called life, which had slumbered through the long winter, was aroused and began creeping up into those dry branches. There was no noise. The process was slow and the task tedious. As time went on the color and texture of the branches changed, and little spots of green appeared on the lower parts of the limbs. Little figs burst out in several places. Then the leaves appeared. today there are several tips of dry branches swelling under the silent force of resurrection life; and the buds of green are surely awaiting their time to open and join the green leaves which now cover the other parts of the bush.

This fig bush is an illustration of what is going on in many forms, in forest and farm, in trees and shrubs, in flower gardens and orchards, throughout the world, in the glorious springtime. Who can understand the fig tree and the flower garden? Who cares to wait for an understanding of this mystery of nature? Agnostics and infidels join with the saints of the earth in eating food from field and garden; they vie with each other in beholding the beauty of fragrant flowers. Why not accept the truth of that larger life "hid with Christ in God"?

It is reassuring to believers to think of the joy of the resurrection. For the resurrection is more than a doctrine of theology, or a dogma of the Church. The new life of budding spring does not end with putting forth of leaf and flower. Growth must continue to make preparation for another season and a larger life. Springtime is the beginning of new growth and new life. And this spiritual world, in which people move and have their being, is only a beginning. After the story of Easter, in sermon and song, the Church should show evidences of growth and development. Individual, personal life and testimony should bear the impress of spiritual aspiration and expectant hope. It is a high privilege to be a witness for Jesus Christ. The world will read and interpret Christianity by the lives of the followers of Jesus.

There are many ways to cultivate the deeper spiritual life. But the first objective is to find this eternal life. "What must I do to inherit eternal life?" That is the real question of lost humanity. It is the only question worth serious consideration, until one finds the answer in Jesus. Having found the answer and the life, one is entitled to all the promises and power of God in unfolding the possibilities of immortality. The Bible is the chart, the church is the institution and the fellowship of fellow Christians reveals the way of this life. In spite of all the sin, and sorrow, and sordid wickedness of the world, there are millions of devout souls in whose lives the glory of the cross and the resurrection may be discovered. There are old people who can no longer enjoy the fellowship of the church service. But they sit by the wide open window and read their precious old Book until they are tired and fall asleep with the wide open Book upon their knees. They awake and look through the window upon the awakening life in the great out-of-doors. And, somehow, in a way we cannot explain and with a faith which is unwavering, and a hope which is without fear, they look out into another world, with the calm and expectant confidence that they have eternal life within. There are people with broken health who do likewise. Youth may have the same privilege and opportunity. Jesus lives. They who believe in Him shall live. And they may—they should be—living for Him today.

I. W. Johnson.

THE ANNUAL MISSIONARY OFFERING—AN APPEAL.

For several years, the Mission Board of the Southern Convention has been asking the churches of the Convention to contribute annually for missions an amount equal to one-third as much as they pay their pastors. That is, our churches have been asked to give one-third as much for the preaching of the gospel to others as they give to have the gospel preached to themselves. The time set for the receiving of this offering from the churches is Easter Sunday. The Convention felt that, at this particular season of the year when naturally the mind and heart of the church would be turned definitely toward Christ in gratitude, this was the time to express our gratitude in a substantial way. Many of our churches have approved the plan and taken the matter of offering for missions seriously and have given generously. Others, apparently, have been more or less indifferent and have contributed but little for the cause of missions through our church. On the whole, the plan has been of great benefit to the larger interests of our Church.

Running true to custom, however, at the recent session of the Convention, we changed our plans for receiving from the churches money for the support of our missionary interests. By Convention action, the missionary offering, so far as the churches are concerned, was put back in conference apportionments, allocating for this cause 32 per cent of the total amount asked from the churches for all Convention purposes. This does not mean, however,—and I trust that no church will so construe it—that the churches are not expected to make their offerings for missions now; but quite to the contrary. The churches are not only expected but urged to make their offerings and to make them generously now. It would be fatal to much of our missionary interests for the churches to wait until the meeting of their annual conference to make their contributions to missions.

The Mission Board has its plans and has assumed its obligations—obligations that require monthly and regular payments at stated periods. It cannot wait until fall for receipts. At present, our Board finds itself somewhat embarrassed as it faces these various demands, which include financial obligations to certain mission points at home that must be met or the ones in charge of our home mission points will not only be embarrassed but tremendously handicapped in carrying out their program of Christian Education; and, further, the Mission Board is under obligation to help with salaries of mission pastors. These pastors have families to support and other obligations to meet; and unless the Mission Board meets its obligations to them, they will simply be in want. Perhaps our larger obligation is to points and missionaries beyond the home field. The American Board is looking to our Southern Convention for generous contributions. The offerings are needed now. We should not delay in helping to meet these immediate demands. The present plan of our Southern Board is to divide the money received annually between home and foreign demands.

This, then, is an appeal—an earnest appeal—to allindividuals and churches of our constituency who have not made their annual missionary offering to please make the same as early as possible. While the plan in receiving money for the support of our mission work has been changed, the sums asked for have not been materially changed and the time for the receiving of the annual offerings from the churches remains the same. Last Sunday, Easter Sunday, was the date set for the offerings from the churches. At Elon College, the weather was most unfavtorable. Sunday was preceded by a downpour of rain; and at the time of service, the clouds had not broken and the rain was still falling. If the same weather conditions obtained throughout the Southern Convention, many were unable to attend the Easter Services. Consequently, our offerings for missions were adversely affected. The clouds have lifted, the weather is inviting; and as you have the opportunity of attending your church services, won't you please make your offering for missions?

All departments of our church must be adequately supported if we are to have a forward-looking program and are to put that program into effect. We cannot lift one part of our denominational structure without deference to the whole structure. If we attempt such a thing, the whole plan breaks and but little good is accomplished. We need to get an adequate and sympathetic view of our whole church program and then to place itual—back of that program with the consecrated oll of our resources—physical, material, and spir- determination that the whole job shall be accomplished. We need to get an adequate and sympathetic view of our whole church program and then to place all of our resources—physical, material, and spiritual—back of that program with the consecrated determination that the whole job shall be accomplished fully and completely. Do not fail to make your annual missionary offering through your church, to our Mission Board.

L. E. Smith.

LENTEN SERVICES AT THE CHRISTIAN TEMPLE.

The Christian Temple had special Lenten services during the two weeks leading up to Easter, which were a great help to the church. Rev. Walter Spooner, Supt. of the Middle Atlantic Conference of Congregational-Christian Churches, was the guest speaker and he brought sincere, earnest, evangelistic messages throughout the series of meetings. He spoke out of an experience of Christ for himself, and out of a background of personal and pastoral evangelism which gave interest and reality to his message. In spite of the inclement weather, during the first week especially, the services were well attended, but as is so often the case, those who attended were, for the most part, professing Christians and members of the Church. As a result there were few professions in the meetings themselves, but Dr. Spooner's efforts bore fruit, for on Easter Sunday morning thirty-one people, a number of them adults and young people, united with the church, many of them on profession of faith. There were others who were not able to be present who had expressed a desire to unite with the church. Three baby girls were consecrated at this service.

The Temple choir, in addition to rendering special Easter numbers at the morning service, presented a program of Easter Music at the evening service. As is the custom the evening program was devoted to music. Mrs. S. H. Ferebee is the beloved and efficient organist and leader of the choir, and she has a supporting cast of faithful and willing members. They presented a musical program with organ and voice. It was a fitting climax to a great day.

H. S. HARDCASTLE.

LIBERAL RELIGION IN A CHANGING WORLD.

(Continued from page 5.)

plying them with the technique of coercion and force which we ourselves taught her. Japan flung back our own imperial and military technique, raising it to the ultimate degree and using it with greater power and finesse than we ourselves have been able to do. India, with the Oriental emotional tendency to leap immediately into the ultimate form, has adopted our Sermon on the Mount, and now flings it back into our own teeth. Our little secular, material, Western minds are shocked when a man like Gandhi even dresses like our Christ on a cross. We poke fun at him when he literally takes the words and the principles of Jesus as a practical program of life. We are perfectly willing to kneel at a shrine and superstitiously worship a naked Christ on a cross provided that Christ is two thousand years old. But when a man in a seething population that is in revolt, actually and dynamically challenges our economic and political and racial imperialism by an appeal to that Christ that we worship, we turn away from him or oppose him. In other words, we worship our ideals of supreme brotherhood and sacrifice so long as they are distant, but they scare us to death when anyone demands that we live them.

A New Religion in a New World. The new liberal dynamic will have three qualities:

First, it will be scientific. It need not, however, feel compelled to explain everything in rational terms. The profoundest wisdom in every age acknowledges, without apology, the existent mysteries of the universe in which we live.

Second, it will be ethical. But its ethics will be based on principles broad enough for every race and every culture and will not seek to build up its unity through petty restrictions or inhibitions or rules.

Third, it will be mystical but without superstition. The mysticism will consist in the deep drives of human nature toward that something hidden, and as yet unattained, toward which every race presses by a mystical expectation.

Our Free Church Fellowship must become a dynamic, living, irrepressible organism—a spiritual, mental, human unity. It will fail if it seeks to develop an ecclecticism or, in other words, a mere forced amalgamism of inconsistent forms. It will never get on if it remains in a trance of mere tolerance. It must become a home for free spirits—a pattern for a free man's behavior. It must develop new codes of free conduct that will stand tottering, modern men on their feet and that will bind decimated groups into sympathetic unity.

We moderns living in this twentieth century must remember that we have, by conscious and by unconscious high pressure methods, broken and blasted old cultural foundations. We have lifted old walls of protection off these foundations. But we have not developed a new support, a new discipline, a new protection. In other words, we have been tearing things down without a thought of the new structure that is to take their places. Liberal religion up to the present time has been principally a release from older forms of faith; but the task which confronts it now is to become a great constructive force and to build a new religion for this new world.—*By Fred B. Fisher in Advance.*

A Story for the Children

A SPRING STORY.

Dorothy was sick and sad. For many weeks she had lain in her bed full of pain. At first she was bright and cheerful, but as the days passed she lost her brightness; she grew gloomy and vexed. "I shall never be well again," she would say, but the doctor only laughed and said, "Be brave, little maid, and when the spring comes you will soon be well."

"When spring comes"—oh! but what a long, long time spring was in coming. The cold winds blew and blew, rain and frost, snow and hail. "Oh!" sighed Dorothy, "spring will never come." She could see the garden through her window, and all was bare and dead. "Spring will never come."

Gradually the days grew longer and brighter—there were sounds in the garden, twittering of birds. "Surely something is happening," thought Dorothy. Mother smiled at her and said, "Spring is coming, darling," Day by day Dorothy looked from her window; she saw the tiny shoots appearing; she saw the buds opening on the trees. Surely, surely all that seemed dead was alive again. Once more the sad-faced girl began to smile and slowly, yes, slowly, the pains in her limbs gradually grew less, and then disappeared. Oh! the joy of the days when Dorothy could get out of bed and could go downstairs, and then at length go out into the beautiful new spring world.

Dorothy had never been so excited and interested in the waking world. Every day she found something new; she watched the flowers, the grass, the trees. She watched the birds building their nests, she saw the lambs in the fields. "Oh! it's a happy world," she said as she hummed a song she used to sing at school:

"The year's at the spring,
The day's at the morn,
Morning's at seven.
The hillside's dew-pearled,
The lark's on the wing,
The snail's on the thorn,
God's in His heaven,
All's right with the world."
—*Browning.*

When Sunday came, and the bells in the old church rang out calling, calling all to worship, Dorothy went, oh! so gladly, to sing her thanks to the God of the springtime.

What a wonderful time of worship it was. Dorothy thought of the Psalm which begins:

"I was glad when they said unto me
Let us go into the house of the Lord."

As she sat quietly and listened to all that was said, she thought of the Great Father in Heaven, so great, so good, so gracious, so mighty, yet caring for His children, giving them all things in season. "Thank you, thank you, Father, for the spring," was the glad song in her heart as she went homeward. "Thank you, thank you for the spring," the little birds seemed to say. "Thank you, thank you for the spring," the nodding trees and the budding flowers answered. "Thank you, thank you for the spring," the sunbeams danced. "Thank you for the spring," we too say here today.—*From the Christian Advocate, Birmingham, England.*

If the men who are preparing for the Christian ministry can be fired with the gospel of peace within half a generation, the churches everywhere will renounce war as a sin against God. —*Rev. Leyton Richards.*

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz'a-rĕth, he came and dwelt in Cȧ-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dạn, Găl'ĭ-lee of the Gĕn'tīleṣ;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
r Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

MISSIONARY OFFERINGS.

WEEK ENDING APRIL 27, 1935.

Sunday Schools.

Christian Light, Fuquay Springs, N. C. ....$	.50	
Pleasant Union, Lillintgon, N. C.	.94	
Antioch, Harrisonburg, Va.	4.20	
Berea (Nans.), Driver, Va......	2.77	
Zion, Sanford, N. C.	2.49	
Liberty (Vance), Henderson, N. C.	3.15	
Cary, N. C.	1.47	
Durham, N. C.	14.43	
Pleasant Cross, Asheboro, N. C. .	1.00	
Ramseur, N. C.	5.00	
Flint Hill, Biscoe, N. C.	.40	
Burlington, N. C.	30.99	
Biscoe, N. C.	2.19	
Happy Home, Ruffin, N. C.	2.91	
		72.44

Individuals and Churches.

Rosemont, Norfolk, Va.	76.77	
Wake Chapel, Fuquay Springs, N. C.	23.80	
Ether, N. C.	5.50	
Third Avenue, Danville, Va.	21.48	
Reidsville, N. C.	58.32	
		185.87

Cent-A-Meal Box.

Mrs. Nannie L. Hawkins, Cedar Grove, N. C., (Mt. Zion).....	1.39	
Rev. J. F. Apple and family, Elon College, N. C. (Elon College Church)	1.12	
		2.51

Total for week ending April 27, 1935 ....$	260.82
Previously acknowledged	9,867.32
Total since Sept. 1, 1934	$10,128.14

J. O. Atkinson, *Secy.*

ATTENTION! WOMEN'S MISSIONARY SOCIETIES.

The program committee of the Women's Missionary Convention of the Southern Convention is eager to place an abundance of material in your hands, to help you make the programs of your society more inspiring and educational. One source of materials, especially of Worship Services, is the "President's Exchange." I wish to bring this abundant supply of helps to the attention of every society in our Southern Convention and to invite and urge you to join the Presidents' Exchange at once.

Does *your* society belong? If not, why not enroll at once? Do you know how to enroll and what the cost is? You enroll simply by writing to Mrs. D. E. Brown, 287 Fourth Avenue, New York City, giving the name of some person, preferably your President, to whom the material may be sent. You will then begin to receive abundant and helpful materials monthly, usually several times a month. Now for the cost. No money is required—all you are asked is that once a year your society will send in to Mrs. Brown some program you have worked out for your own church, whether it be large or small. This request need not frighten you, as the work is undertaken for small churches, and the materials you receive have in turn been prepared and used by churches and then passed on to you. There is one woman in every church capable of developing a good program. Simply send this in, and you will repay the President's Exchange for all the fine things it does for you.

Mrs. Brown wrote me concerning the work of the Presidents' Exchange, and I am going to take the liberty of sharing parts of her letter with you. She writes: "This service was started to help women in churches of small leadership to take advantage of programs prepared by other groups. The contributors are from all over the country and you are right when you say that we solicit, in return for this service, some of the programs prepared locally. We would be especially glad to have some programs from the South.

"The first requests that came in were for Worship Services. There are a great many women in communities and towns where library facilities are rather poor. Other states have not been used to anything more than an opening prayer. There has been a growing desire on the part of our church women to study a little more deeply into the subject of prayer and worship and to give it a little more attention. For this reason, the bulk of the programs have run to Worship Services, but we do want other programs as well and we shall be very glad of any cooperation that you can get for us. These Exchanges are sent out free of charge, upon request. If you know of women who wish to have their names placed on our mailing list, we shall be glad to send them whatever we get out. There are on the average two or three issues a month. I would like to have you tell the women in your constituency that this service is for Congregational and Christian women *from* Congregational and Christian women and it is one way in which we are helping each other. If any group wishes enough of any of the programs to give to each member present at a meeting, we shall be glad to furnish them in quantity."

Your program committee sincerely hopes you will take advantage of this generous offer of helpful materials. We know you will be delighted and benefited. In return, please consider it an obligation to share some of *your* good programs with the other women of our denomination. Two worship services and "A Creed of Giving" from the Presidents' Exchange were included in the packet of material your society received last fall. If you have used these, you know how fine they are.

Mrs. C. M. Cannon.

Elon College, N. C.

RECEPTION FOR THE WHITES.

Members of the Christian Temple tendered a reception to Dr. and Mrs. M. J. W. White, missionaries of the American Board to the Philippines, now at home on furlough, at the Temple parsonage on Wednesday night from eight to ten o'clock. The parsonage was attractively decorated in spring flowers. Mrs. A. B. Jarvis and Mrs. J. W. Lightfoot welcomed the guests at the door. Dr. and Mrs. White and Rev. and Mrs. H. S. Hardcastle stood in the receiving line, and Mrs. R. P. Satchell and Mrs. C. C. Johnson presided at the punch bowl. During the evening Mrs. R. B. Wood presented Mrs. S. H. Ferebee who rendered a series of piano solos, and Misses Constance and Jean Ferebee who gave several readings each. A number of members of the Temple and friends of the Whites attended to the reception.

Dr. White is a member of the Temple, with his wife who was Miss Rita Rothgeb of Luray, Va., and their two children Doris and "Jack," has been visiting relatives in Norfolk during the past few weeks. He has also spoken at a number of meetings and he and Mrs. White have displayed their large collection of Filipino curios on a number of occasions. Dr. White has been engaged in hospital work in the Philippines for five and a half years, and has served as head of two of the American Board hospitals on one of the large islands. He has made a splendid record in his work. Dr. and Mrs White left Norfolk Thursday of last week to visit relatives in North Carolina and to attend the Southeastern Convention of Congregational and Christian Churches.

H. S. Hardcastle.

JUST GOING HOME.

"I am an old man. I have held my children's children's children. I am now tired. I am not sick. Nothing hurts me. In this life I have been robbed of nothing and in my old age I have been blessed with new friends and acquaintances, principally the Lord Jesus, the child of the Great Chief. I go to Him, and to my fathers, with ill will toward no man,' so said Sekulu Malenga, 97 year-old teacher and friend of Rev. Henry C. McDowell of Galangue, West Africa, as he turned his face toward the setting sun and went home. As he talked to his white "child and friend" he explained much of his attitude toward death. To become sick, to suffer, to die, that he felt was unnatural. But to grow old, become tired, and pass on to be with your fathers, ah, that was natural. And the native would much rather blame man for the unnatural than God—hence his, to us, strange view of death by disease or violence. The beautiful story of the life of Malenga appeared in the April issue of the *Missionary Herald.*

MONEY ATTITUDES IN THE HOME.

1. Does the home atmosphere stamp itself indelibly upon our children?

2. What about the oncoming generation if they do not get right stewardship attitudes concerning getting, spending, giving and using money in the home now?

3. Do you know any families who would be happier if they had the courage to change their standards of living?

4. Have you taught your children in the matter of expenditures what is *necessity, Convenience, comfort, luxury?*

5. What is meant in many homes when they say "a girl marries well"?

6. Shall the division of the family income be determined by family council? Or should it be decided my an individual or by conference of husband and wife?

7. Are you allowing your children a regular income and teaching them the responsibility of using, saving, giving, spending?

8. Is your home a place where *things* are put first in your money plans? Do you put the *house* before the *home*?

9. Should a child receive a specific, definite allowance regularly and have the responsibility in regard of spending, saving, giving? Should he be held accountable to those responsibilities?

10. How early should a child have a church subscription in his own name for current expenses and for benevolences?

11. What idea will a boy get of the value of the church when he hears his father talk to the Every Member Canvassers about his pledge?

12. What impressions do your children get when they hear your conversation about money—getting, bargaining, having saving?

13. Does your famil feel that the family fin-

ances are a partnership affair with God as one of the partners?

14. Why should each member of the family have his own subscription and envelopes for the work of the church?

15. What should we teach our children as to *motives* about getting and using money? About *real* values? About *self-indulgence?*

16. Does the church have any responsibility to its homes in the matter of Christian Stewardship?

17. Does your family have any adequate knowledge of our denominational task and how it is being carried on and supported?

18. Does your family know what its fair share of the finances for your church are? Its benevolences?

19. There are eight major things in life—food, shelter, clothes, government, education, religion, recreation, business. All these are essential for all of us. How important is religion? Where in the scale of your family expenditures do you place religion?

Your Commission on Christian Stewardship believes that if you will introduce its Syllabus, "The Christian Acquisition and Use of Money," into a study group of some kind in your church that your people will be greatly helped. The Commission hopes you will use these themes in your Conference and Association meetings and in institutes.

WARREN. H. DENISON.

A CHALLENGE TO THE CHURCH.

By a Volunteer—Detained but Dauntless.

I was raised on the mission field. In my veins flows the blood of parents who gave the best of their life to the cause of world evangelization for Christ. From my early childhood there has been ingrained in my soul a yearning to follow in the steps of Livingstone, Judson, Lambuth, and the other great pioneer missionaries. With my own eyes I have seen, on the mission field, the tragic and appalling need of men and women, and boys and girls for the uplifting power of the gospel of Christ. For many years I have been positive of the leadership of God in my desire to give my life to the mission cause. Throughout college and graduate school I labored into the early hours of the morning, working my way through even at the risk of my health, with one sole purpose in mind: preparing myself sufficiently that I might be worthy of losing my life in the cause of world evangelization among the millions who have never had a chance at Christ. While in college I made hundreds of talks and wrote hundreds of letters in an effort to get other students interested in the same thing. I have now had 19 years of school training and three years of practical experience on a mountain circuit. I am having the time of my life working for Christ where I now find myself; but I feel that I cannot remain longer in this country when there is such urgent demand on the mission field. Others will take my place here, but others are not getting out to the mission field.

My wife has also heard the call of God and of his children abroad. She is willing to forego the comforts and luxuries of modern America for a life of hardships in a foreign clime. She and I both are anxious to lay our lives upon the altar of service and be burned up for God. Not only that, but with outstretched arms we will place our eleven-months-old baby on the altar, and give our all for the advancement of his kingdom. Others will take our places here. We are eager to go abroad; like race horses leashed before the race. We ask our church to let us go, and follow the winds with the glad news of Jesus, but she forbids and pulls tight on the reins. It is almost unbearable to be a race horse and not allowed to race. The brave old missionary souls out yonder in the feeble and crumbling ranks at the front, and the teeming millions of needy humanity whom they serve, are looking to America and calling for fresh warriors to take their places. As one volunteer among many, I have received a dozen letters from these brave souls at the front begging me to come on out. They have offered me a home free of rent to live in; they have sent official requests to the board of missions that I be sent out; I have offered to raise money for my passage. But the board asks the church for a meager salary, and she answers, "Thou shalt not! We're not having enough money to spend on luxuries these days; let the kingdom of God go. Do not send him." Oh, my mother church, I have offered my life to thee, and thou wilt not have it! But, who is God that the church should stand in His way? God has called. I must answer. If the church does not wish to give me her blessing, I must go without it. Will the church co-operate or must I heed the call without her?—*In N. C. Christian Advocate (Methodist).*

WHOSOEVER RENOUNCETH NOT ALL.

When Jesus said, "Whosoever he be that renounceth not all that he hath, he cannot be my disciple," He stated the terms of discipleship in the plainest, strongest language He could use. It has been said that "renounce" is the strongest "give up" word in the language. We renounce when we make it publicly known that we give up all that we have, finally and forever, for Jesus' sake if He calls for it. He used the strongest word possible when He told us how we were to surrender. The Master used one of the smallest, yet in meaning, one of the greatest words we have when He told us what we were to surrender to Him. "All" looks little, but it is so big it includes everything we have any claim upon. It even means our aims, our plans, our wills are to be surrendered to His plan and will for us.

Jesus always told His hearers fairly what the cost of discipleship was. He never left room for doubt concerning it. Our Lord meant just what He said when He stated a truth. The Master Teacher did not teach a truth and then follow it up with a jest which would cause His hearers to forget the truth He was trying to impress upon them. Jesus taught plainly and forcefully and left it there that they might not forget it.

Men try to read other meanings into Jesus' statements. They tell us He did not intend for the rich young ruler to sell and give away all he possessed, in order to become a follower of His. But Jesus did not give in when the young man turned away. On the other hand our Lord remained unchanged and let him go. We cannot bargain with God as to what we will give up and what we will hold on to. He knows what is best, and He knows the training we need.

Jesus had told His disciples He must suffer many things, then He told them, "Whosoever doth not bear his cross and come after me, cannot be my disciple." The Master promised the daily cross, persecutions, tribulations and all that He had to endure. Our Lord told just as fairly the cost of discipleship, as He told the reward for faithful service. Then He left men free to make their own choice, for our Lord does not coerce anyone's will.

Jesus has given us two beautiful parables, the parable of the tower and the parable of the king going to war, warning us to count the cost and know if we are able to finish that which we have begun. After His solemn warning the Master again states the terms of discipleship in words almost stern. Words so plain they ought never to be misunderstood. If one of our fellowmen would state the terms of a business contract in the same words, we would not misunderstand it. But we read different meanings into Jesus' words. Some way when Jesus says "forsake all" or "renounce all," as the revised has it, we persuade ourselves to think it does not mean just that. When we sign our names to any instrument of writing which man has drawn up we know we will be held to all that paper contains. If it is a deed the property passes out of our hands. If it is a note we are bound to pay all the note specifies.

When we come out and confess Christ before the world, when we stand in the presence of the Church and pledge ourselves to take God's Word as the rule of our lives and put into practice its teachings, it is just as binding as though we had affixed our names to a paper which had written upon it Jesus' terms of discipleship, and that paper bore a seal which was stamped with the precious blood of Jesus.

It is no small thing to be a follower of the Lord. Neither is it an easy matter to go with Him all the way. The sincerity of our discipleship is submitted to many a severe test. Many have found the cost greater than they were willing to pay. Many have found the road rougher than they were willing to travel and have gone back and walked with Him no more.

Becoming a follower of the Lord Jesus Christ means soberness, it means thoughtfulness, it means a fixed purpose, it means we pledge ourselves to make it the business of our lives to meet all His requirements. Jesus does not want His followers to act unthoughtfully. He wants them to act with calmness and deliberation, to act with forethought, looking at the consequences and preparing to meet them. There will be difficulties, trials and temptations of every description. There will be testings, siftings, self-denial. Are we willing to "suffer all things that we may win Christ?"

This is the reason the Master gave us these two parables. He wanted us to count the cost and see if we were willing to suffer pain and poverty, contempt and false accusations for His sake. These all came to the Master and as the servant is not greater than his Lord they will come to us. Are we willing to meet them as our Lord met them? When some one sneers at our "religion," when we take a course different from that which others about us are taking, can we press steadfastly on, looking to Jesus only? When someone circulates a malicious, mean thing about us, can we keep silent concerning it and commit it all to Him who under like circumstances opened not His mouth? Can we place everything, every circumstance of our lives in our Lord's hands, and silently, patiently wait for Him to bring His will to pass?

Christ was not laying down the terms of discipleship just for the group He was talking to at that time. His "if any man," His "whosoever he be," includes every one down to you and me. Are we willing to pay the full price and enjoy the full power and protection and blessing He assures will be given those who renounce all that he hath to follow Him?

MINNIE LOHR.

Mt. Vernon, Ohio.

The Church today is not a compact army moving forward under wise command. It is a mass of stragglers, each working independently. Not so are great enterprises built up.—*Furrows.*

Our cities and towns are full of neglected children. We can serve them by opening playgrounds, vacation schools, story telling hours, etc.—*Anon.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

WHEN THE LIGHTS BURN LOW.

What do you do when the lights burn low? I mean those lights that burn within the soul and light the path you travel. What do you do when discouragements come and life seems scarcely worth living?

When the lights burned low in the house of the Lord where Eli was the priest, he and young Samuel lay down for sleep. That is what many do when the lights burn low. They simply go to sleep, and say that now there is no vision, no light to direct the path. They give up religion. They think they have lost everything because the lights of emotion have burned low. Since they cannot live on the mountain of transfiguration they will not walk in the valley of faith.

But Christianity is a religion of faith. The inner lights burn brightly sometimes, but even then a Christian is straining to see beyond the horizon. When they burn low, the Christian walks by faith and counts it a privilege to do so.

Those who joined the church at Easter have probably found their joyous exultation of spirit running low. Some may think they have lost their religion, or that after all it was not so very real since the "feeling" has faded so quickly. Some may have stumbled, fallen. They did when they were babies. But loving mothers and adoring fathers picked them up, set them on their feet, brushed away the tears, and set them trying again to walk. That is what the church needs to do for its infant members. But we seldom do. On the contrary, if one stumbles, we so often trample upon him, say mean things about him, cover him with mud, and crush his spirit. The saving influence of the Church should be felt by those whose inner lights burn low. The love of the church can put them on their feet and set them going with courage and faith.

Do you ever get discouraged, blue, ready to give up the struggle? If you don't, then you are not like other human beings that I know. Jesus went directly from the baptism in Jordan where the Father spoke to his heart into the wilderness where the tempter tortured his soul. You need expect nothing better for yourself. Sometimes the "gloominess" is merely a physical difficulty. Dr. J. U. Newman used to tell us that many good people think they have lost their religion when there is nothing wrong except a bad case of indigestion. As a student I thought he was making merry, but I have learned since that he was speaking the exact truth. Emotions cannot run high all the time. And emotion is not religion, but religion may cause emotion. Sin may be the cause of our discouragement, but more often it is simply a physical or emotional difficulty. Faith makes us able to change conditions, and to live even in darkness knowing the light will come.

If the old oil lamp burns low, the good housewife cleans the wick, puts in new oil, and turns the light higher. If the electric light goes off, someone tries a new fuse with the hope of making a new connection with the power-house. If the inner lights burn low, why not try some such experiment in the soul rather than give one's self over to despondency? Put new love into the heart. Start serving in a larger way. Purge the life of the things that hinder. Make a definite effort to hear the still, small voice that talked with Samuel when the lamps were low in the temple of God.

If tears must fill your heart because you stub your toe, then keep on trying to walk, and you will walk. If a cross darkens your pathway and your hope, just remember that after the cross comes a crown, after the crucifixion comes the resurrection, after Calvary comes Easter. If the afterglow of Easter seems a bit hazy, walk steadily towards the light, and you find that a new day is dawning and the sun will shine again in this world or the next.

Hark, hark, my soul! Angelic songs are swelling
O'er earth's green fields and ocean's wave-beat shore;
How sweet the truth those blessed strains are telling
Of that new life when sin shall be no more.

Far, far away, like bells at evening pealing,
The voice of Jesus sounds o'er land and sea,
And laden souls by thousands meekly stealing,
King Shepherd, turn their weary steps to Thee.

Angels of Jesus, angels of light,
Singing to welcome the pilgrim in the night.

F. W. Faber.

EASTER IN MY CHURCH.

My church is no more important than your church, but I know a little more about it, and it demands my time more than yours. I sometimes wonder if you are interested in my church as much as I am interested in yours. In fact I wonder if you are interested in the personal things I put on this page. But wonder is all that I can do, for I seldom hear you think even though I should be delighted to know your opinions.

Easter in my church, First Christian Church of Norfolk, Virginia, was a very happy occasion. Oh yes, it rained steadily much of the week before and Easter Day. But we thought the rain drops were God's blessings upon Mother Earth so we can have food in the months to come. So all the week from Palm Sunday to Easter the people who were interested came to worship in the evening hour. Thursday we sat around tables and thought of Jesus and His beloved in an upper room one night when the Master ate bread and drank of a cup and said, "This do in remembrance of me." We loved Him as we ate and drank to His memory.

Friday, the pulpit, preacher and choir left the center of the stage and let an electric cross be the center. After a talk by the pastor on "Calvary" and some fine singing by Reverends Morgan and Poythress, most of the audience knelt at the altar in the light of a cross and tried to give their lives to One who was on a cross long centuries ago, and whose heart must still suffer because of our sins.

At six on Sunday morning about half a hundred gathered for the Sunrise service and the welcoming of members into the church. More than twice that many came through the rain for the morning service when two little children were consecrated to the Lord and still others joined the church. In the evening still more forgot the rain and came to worship and to witness the baptism of nineteen boys and girls and men and women.

When the day was done and the records completed we had consecrated two children, received twenty-three members, baptized nineteen people and received a hundred dollars (our quota) for missions. This is what the figures said. But there was much that figures can never tell.

Figures will never disclose what was in the heart of the laborer who lives alone but who put twenty dollars into the missionary offering. Nor will figures describe the joy of the man who said "Amen" when the minister had said, " . . . In the name of the Father, the Son, and the Holy Ghost." Figures will never disclose the full value of the decision of those who became part of the Church of Christ and took a Bible home with them to make it the rule of faith and practice.

It will take all eternity to explain all that Easter meant in my church. And the same is true of your church. Easter brings new light and life. In the afterglow of Eastertide there is still joy in the hearts of millions of people who love the Master, the penniless carpenter of Nazareth whom H. G. Wells says is the greatest man of history.

THE PILGRIM WAY.

But once I pass this way,
And then—and then, the silent Door
  Swings on its hinges—
  Opens . . . Closes—
  And no more
  I pass this way
  So while I may
  With all my might,
  I will assay
  Sweet comfort and delight
To all I meet upon the Pilgrim Way!
For no man travels twice
  The Great Highway
That climbs through darkness up to light,
  Through night
  To day.

—John Oxenham.

THE ART OF MAKING A HAPPY HOME.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 12, 1935.

(Mothers' Day.)

Hymns: "Take the Name of Jesus With You"; "In the Service of the King"; "'Tis So Sweet to Trust in Jesus"; "Trusting Jesus"; "Sweet Hour of Prayer"; "If Your Heart Keeps Right."

Solo: "Pass It On."

Scripture: Luke 10:38-42.

Bible Readings: Unity in the Home, Ps. 133:1; Devotion to kinsfolk, Ruth 1:16, 17; Obedience, Eph. 6:1-3; Forgiveness, Eph. 4:32; Family worship, Deut. 16:11; Christ in the home, John 11:1-44.

A Prayer Hymn: This hymn is said to have been written by a nineteen-year-old servant girl. It was read to a large congregation by Dr. G. Campbell Morgan at one of his services last summer at Westminster Chapel, London:

Lord of all pots and pans and things; since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming Heaven's gates,
Make me a saint by getting meals, and washing up the plates.
Altho I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoe, Thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.
Warm all the kitchen with Thy love, and light it with Thy peace;
Forgive me all my worrying, and make all grumbling cease.
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto Thee.

—From M. K. H. in S. S. Herald.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

SIN, REPENTANCE AND FAITH.

Lesson V—May 5, 1935.

Golden Text: *"If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness.*—I John 1:9.

Lesson Text: Luke 15:11-24.

The parable of the Prodigal Son, or the parable of the Father as it might better be called is not only an inimitable and immortal story; it is a comprehensive summary of most of the cardinal doctrines of Christianity. Dean Brown in his illuminating exposition of this parable indicates some of these as follows: the divine Fatherhood; the filial standing in the family of God; the idea of our dependence upon God, the freedom of choice, and the unescapable responsibility which springs from it; sin, conviction of sin; retribution; salvation; faith, a saving faith; repentance; the sublime fact of forgiveness; the necessity for open confession of sin; consecration; the witness of the Spirit; and even the idea of the atonement. Jesus nowhere showed His genius as a story-teller more than in this masterpiece.

The parable lends itself to our purpose in discussing the theme of the lesson, Sin, Repentance and Faith, for in this human drama there is clothed in human flesh these abstract principles.

Sin.

What is sin? This parable does not cover all the sins to be sure, but it does illustrate the principle of sin. "Give me"—setting our wills against the will of God, the act whereby a man makes his life separate and selfish, taking his good away from the eyes of the Father, the refusal to take any higher directions, to enter into any finer fellowship, the determination to be free from divine restraint, the abuse or misuse of talents and gifts and possessions and life itself. "The far country" is not necessarily a matter of geography; it is a matter of mind and heart.

Here is shown the inevitable separation that sin involves. When that young man was in a far country away from his father's home he was a symbol of the separation between a man and his heavenly Father because of sin.

Here is the picture of the contagion of sin. Riotous living, bad companions, wasted substance, hunger of body and hunger of soul. And here is the ultimate wages of sin, loneliness, degradation, bankruptcy of all the fine things of life, separation, despair, defeat. "This penalty comes inevitably when the life has been spending itself in disobedience.

Repentance.

"And he said, I will arise and go to my father, and I will say . . . and he arose and came to his father." Here is repentance. It is significant to note that the young man "came to himself." Sin is really an abnormal thing. Sin is really a form of insanity. When that young man began to think things over he saw what a fool he was. There he was starving to death out there with the swine, while even the servants of his father's house had a good place to stay and good things to eat. He began to get the "low down" on things. and when he did that he saw what a mess he had made of things.

There was a spirit of humility about the fellow that was wholesome. He did not feel worthy to go back as a son—he was content to go back as a servant. That is the essence of the spirit of penitence. There are some folks who turn to God as if they were doing God a favor. True penitence realizes how graciously God has dealt with us.

There was action. He said I will arise and go to my father and he arose and went to his father. Repentance is something more than being sorry—sorry because we have been caught, sorry because we fear the penalty; true penitence leads one back to the Father. It prompts one to stop the old life and to begin the new. It is in the Greek literally "to change one's mind" in the sense of having one's inner life changed. Repentance means an "about face" morally, getting out of the far country, away from debasing associations, back to where one belongs.

That young man did not send for his father's chariot. He had to walk back every step of the way. Repentance does not cancel the penalty of sin. Repentance rather restores a personal relationship. Repentance is man's part. God cannot do anything until a man has repented. God can do everything for the man who has repented.

Faith.

"I will go to my Father"—that is the essence of faith. That boy was still a son. That man was still his father. The son had forfeited—at least he thought he had forfeited all claim to the father's goods—and yet somehow or other he had the feeling that the father would receive him, perhaps would give him another chance, if only as a servant. That faith brought him to his feet, and to his father's house—he was saved by his faith.

Faith, not in the sense of intellectual belief, but as personal trust—this is an essential factor in salvation. How often Jesus said, "Thy faith hath saved thee." Faith brought the prodigal back to the father's house, faith restored a broken personal relationship, faith enabled him to claim again the privileges of a son, faith saved him.

There are, of course, many other lessons in this story. Certainly one can see in the fact that the father saw him afar off, ran to meet him, would not allow him to finish what he had begun to say, restored him as a son, and made merry over his lost son, a revelation of something of the heart of God the Father himself. Men have felt that this story tells not only of the waywardness of the human race, but of the eternal, brooding, eager love of the Father for His wayward children, and of His warm welcome to all those who turn again to Him. They are His sons and daughters, howsoever stained and stunted by sin as they may be.

"There is welcome for the sinner,
And more graces for the good;
There is mercy with the Saviour,
There is healing in His blood."

We have all of us met persons whose lot is much harder than ours, and yet who seem to have won their way to a joy that we have not attained. We feel humble in their presence but profoundly grateful to them. They are showing forth in their lives truth which we professional preachers have too often only showed forth with our lips. I think of a friend I met this year in London, who ten years ago had a country estate and far more than common comfort. Today he is poor and looking for any way to make a shilling or a pound. But he was not complaining. He said that physically, he had never felt better in his life. A Spartan diet had put his body in shape once more. And he went on to say, "I have never found life as intensely interesting as it has been during these last three or four years. What is more, save for an occasional and inevitable black fit of depression, I have never enjoyed it as much."—*Dean Willard L. Sperry in an article in "Religion and Life."*

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"EVERY MAN A KING."

"Be thou an example of the believers, in word, in conversation, in love."—I Tim. 4:12.

The only way known to man whereby every man may be a king is for every man to be an example of kingliness in Christliness. Then, according to Matthew, "Ye shall sit upon twelve thrones judging the twelve tribes of Israel."

A striking example of kingliness comes to us out of the history of France. Louis XVI died and his son the seventeenth became heir to the throne, of which rights he was deprived. Not only was he to be deprived of these rights but also all that was good in his nature was to be destroyed and debased, if possible. Evil men, trained and hardened in evil thoughts, were made his daily companions; they were to train his heart into evil feelings, his mind into evil thoughts; his lips into evil words, in order to make him unworthy. Naturally he suffered, but when he could not endure we are told that he would cry out in anguish, "I can't say it, I can't do it, for I was born to be a king!"

Prayer—Would that we, O Lord, were all as determined as this young boy not to defile ourselves in any way. Teach us how to do so, Lord, for we are born to be heirs with Christ to the throne. Grant this in thy mercy.—*Amen.*

TUESDAY.

"WHERE DWELLEST THOU?"

"He that dwelleth in love dwelleth in God."—I John 4:16.

These words were the prayer of the apostles as they sought Jesus, and the answer was, "He that dwelleth in love dwelleth in God, and knoweth God, for God is love." If ye would know the Lord, "take heed unto yourselves that ye love the Lord."

Where dwellest thou?

Prayer—

"Not like the princes of the earth,
Who think it much below their birth,
To come within the door
Of people poor.
"No, such is Thy humility,
That though Thy dwelling be on high,
Thou dost Thyself abase
To the lowest place.
"Where'er Thou seest a sinful soul
Deploring his offenses foul,
To him Thou wilt descend,
And be his friend.
"Thou wilt come in, and with him sup,
And from a low state raise him up,
Till Thou hast made him eat
Blest angel's meat.
"Thus Thou wilt him with honour crown
Who in himself is first cast down,
And humbled for his sins,
That Thy love wins.
"Though heaven be high, the gate is low,
And he who comes in there must bow;
The lofty looks shall ne'er
Have entrance there.
"O God! since Thou delight'st to rest
In the humble contrite breast
First make me so to be,
Then dwell with me."

—*Amen.*

WEDNESDAY.

"FOLLOWING THE GLEAM."

"Seek thou good, and not evil, that ye may live."—Amos 5:14.

We are told that there are certain rays of light that are invisible to us, simply because of our optic nerve not being sufficiently sensitive to respond to the rapidity of their vibrations. The joy of life depends upon our capacity to see the light of truth as it is in life and as it is in God. And so much of it we miss!

However, every one can see some light of hope ahead, and the Bible says that light is enough that even a fool cannot fail to see it. It may be but the light of possible duty, a sense of honor, the urge to righteousness, the faith one may have in truth, or a trust in the future. If any of these lights be clear enough for us to follow, that is enough. In these things one may be on the road to glory though unable to see fully.

And do not forget that the gleam is not altogether from without. If a man is to reap light he must sow light. To have light for hereafter he must cultivate it now. As love begets love, so light begets light. If one is in a dark room he undertakes to make light, and further illumination comes to him by that light. To believe and walk in the light one has, that light grows more and more unto the greater lights of splendor.

For instance: Kiss a little child and you give him a new joy in the sense that he has a new friend, and that kiss makes you richer, and happier, for it is joy to be a joy to others.

So is Christian experience.

Prayer—Our Father, teach us how to follow Thy commands, tho' it means toil and a bent body. Through all life's experiences we would follow the gleam of the far eternal light of glory. This we ask for Jesus' sake.—*Amen.*

THURSDAY.

"FRIENDS."

"Thy love to me was wonderful."—II Sam. 1:26.

"The love of Jonathan was knit with the soul of David; and Jonathan loved him as his own soul."—I Sam. 18:1.

"There is perhaps no word in the English language more abused or misused than the word, "friend."

In the course of a short time one meets many people. During the sojourn on this earth our memory book will recall hundreds, maybe thousands of acquaintances we have made, but if one fills out the Biblical span of three score and ten, and along the way finds as many as two genuine friends, the average is high and you have been blessed with priceless jewels.

"Man strives for glory, honor, fame.
That all the world may know his name.
Amasses wealth by brain and hand,
Becomes a power in the land.
But when he nears the end of life
And looks back o'er the years of strife,
He finds that happiness depends
On none of these, but love of friends."

—*The Hoosier.*

Prayer—O Lord reveal to us more and more the secret of true friendships. Make us friends and give us friends. If there are thoughts, desires, hopes, sorrows, ideals which we can shape, help us to do it. Make our friendship to others like Christ's who gave His life to others, than Whom there was never a truer friend.—*Amen.*

FRIDAY.

"THE GOOD SHEPHERD."

"I am the good shepherd."—Jno. 10:11.

We are told that eastern shepherds are always armed and are sometimes killed defending their flocks against the wild beasts that infest the wilderness.

When Jesus placed Himself as a good shepherd who giveth his life for the sheep He was speaking in a figure which His hearers could understand. The figure is beautiful. It ever appeals to the heart and imagination of sin-troubled and suffering humanity. It is more beautiful still when it is seen as representing Christ rescuing the sinner and symbolized in the straying lamb.

Prayer—Our heavenly Father, make us souls capable of following Christ, Thy Son, all the way, and prepare us for the cost it involves.—*Amen.*

SATURDAY.

"NOMINATION CONVENTIONS."

"Can we find such a one as this, a man in whom the spirit of God is?"—Gen. 41:37-44.

Joseph was nominated and elected by acclamation the prime minister of Egypt, because he had shown wisdom so far beyond the ordinary that God had clearly given it to him. Is it thus that our conventions work? Do we seek for our officers preeminently the men in whom the spirit of God is?

If this were so, how different would politics be, and how vastly would government be improved! For a man may have the most profound intellect; yet if the spirit of God be lacking, his term of office will be more of a curse than a blessing.

We speak of executive power, but that is not what we need so much as spiritual power. Doubtless there were many men among Pharaoh's councilors who were as good executives as Joseph, but they lacked the all-important insight into the will of God.

Prayer—May we place that first in our lives, our Father. May we seek not fame, not power, not wealth, but Thy spirit. Having Thy spirit, we shall have all things.

AMOS R. WELLS.

SUNDAY.

"THE WELL OF WISDOM."

"The Lord shall give thee understanding in all things."—II Tim. 2:1-7.

If we had to find out wisdom by ourselves, we should be fools to the last day of our lives. If we had to buy our wisdom, we should find no market cheap enough to suit our pauper purses. If we had to go forth and fight for wisdom, we should never be strong enough to win the battle.

No; wisdom must be given to us, as the Lord knew well when He promised to give it to us. We have nothing with which to obtain so great a blessing, so He has promised it "without money and without price." And, best of all, He does not stint us in wisdom, but has promised us "understanding in all things."

So that we do not need to go groping through the world. We can see our way clearly before us. We can comprehend our destiny. We can know the doctrine. We can understand the mysteries. The most humble child of God is, in the affairs of the kingdom of heaven, on a par in understanding with the most learned sage.

Prayer—We want all heavenly love, blessed Giver of truth. We open our souls wide to all understanding. Give it to us more and more abundantly every day. For Christ's sake.—*Amen.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

FAITH'S HIGHWAY.

By W. W. Phares.

> *"That the proof of your faith . . . may be found unto praise and glory and honor at the revelation of Jesus Christ; whom not having seen ye love; on whom, though now ye see Him not, yet believing, ye rejoice greatly with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls."*—I Peter 1:7-9.

The straight and narrow way that leads to life is the highway of faith. The sign over the entrance reads: "Believers Only," and those who walk in it walk by faith and not by sight. Peter asserts that the eternal life that we seek is the "end of faith," faith's outcome.

With the Bible as their guide, it is strange that men have so missed the Lord's way. Is it the fault of God? Has He failed to make His way plain?

Jesus thanked God that, though it was hidden from the wise and prudent, God's way was revealed to babes. He said to His critics, "Ye do err, not knowing the Scriptures." They did not know because they did not love the truth. If they had had their hearts set on doing the will of the Father in heaven they should have known of the doctrine. We cannot walk in God's way and cling at all to our own.

Coming to the Bible with our own preconceived notions, we find what we wish to find. Some coming thus have found the Ritualistic Way.

Several communions whose history dates back to ancient days believe that virtue resides in rites and ordinances. Baptism and the Lord's Supper, administered by properly ordained priests, have saving power in themselves. With this idea in their minds, they find many scriptures to substantiate their doctrines. The Christ Himself said, "He that believeth and is baptized shall be saved." Peter, on the day of Pentecost, said, "Repent ye and be baptized . . . for the remission of sins." Many other passages, with a slight misinterpretation, can be made to teach baptismal regeneration and salvation by ordinances.

But baptism and communion, like circumcision, are not outward only. They are of the heart as well as of the flesh. They reveal but do not create a new heart. Their value is declarative and not procurative in nature. They are outward signs of a glorious inward signification.

Others, coming to the Scriptures with minds already made up find the Fatalistic Way.

Calvin more than any other is the father of this doctrine of predestination. According to the predestinarian view, man's fate is decreed. Certain men and angels are ordained to eternal life and certain others to eternal death. They have no choice in the matter.

Again Scriptures are found in support of a false position. Predestination, foreordination, and election are taught in the Word. It requires an open rather than an astute mind to discover that these Scriptures do not teach that any man is saved by arbitrary decree of God. God has decreed, foreordained, that men who were considered without the pale should be given an offer of salvation, should be chosen for salvation, but must be saved by the gospel which is his power unto salvation. All who hear are called; all who believe are elected, but it is our part to make that calling and election sure. God nominates us for salvation, but we in our own hearts and lives must ratify that nomination.

Another despotic way I know not how to name. It is the doctrine that man is born totally depraved and that he has no power to believe and be saved till he receives faith arbitrarily as a gift from God, that Father Adam ate sour grapes and all his children have their teeth set on edge; that the gate is shut until God choses to open it; that man's only hope is for himself and his fellowman to agonize before God till God changes His mind; that the Christ died to reconcile God to man, yet it is only by much pleading that God can be persuaded.

How contrary all this is to the Word of God! The Bible pictures the Father, instead of a despot on a throne, rather as a broken-hearted father pleading for his erring children to return, anxious to forgive and receive them unto himself. "All day long have I stretched out my hand unto you," He says. He will in no wise cast out any that come unto Him. The latch hangs on our side of the gate. "Whosoever will may come." It may take four friends to bring a poor paralyzed man to Christ, but no committee is necessary to persuade the Master to answer the call of faith. Christ died to reconcile man to God, not God to man.

The true teaching of the Scriptures is that the way of salvation is the Highway of Faith.

We enter by faith, we walk by faith. It is written, "The just shall live by faith," and that, "being justified by faith, we have peace with God through our Lord Jesus Christ."

What then of the ordinances? Was it careless speech in the Christ to say that "He that believeth and is baptized shall be saved"? Did he inadvertently let baptism slip in where only faith was meant? Did Peter err in saying that both repentance and baptism were "unto salvation"? Do we have to resort to ritualism to keep from emasculating the Word of God?

Not if we have the clarity of vision to make distinctions where there are real differences. Our obedience to God is to show that we believe in Him and not in ourselves. The woman who was sick touched the hem of the Lord's garment and was healed. The power was not in the cloth, but in Him who wore it. He said, "I felt virtue go out of me," when she touched His robe. It was the woman's faith and the love and power of the Lord that wrought the cure. Touching the garment was only a sign of what was in her heart; Jesus accepted the sign. Another had clay and spittle applied to his eyes. He never dreamed of extolling the virtue of saliva and a certain kind of clay. He knew the power was in Him who applied them.

Baptism and the Supper are neither man's faith nor God's power; they are mediums through which man declares his faith. They do not create faith; they declare a faith that already exists. Speedometers do not make a car run; they show that a car is running, and how fast. The weather vane does not make the wind blow; it shows that the wind is blowing, and with what velocity. Just so do the ordinances of the Lord serve our purpose to show the state of our hearts toward him. When we speak of the power of the cross our minds are not upon an upright and a crossbar of wood, but upon Him who died on the cross. No more does baptism for the remission of sins imply that remission is a reward for the virtue residing in an ordinance. It is the reward of faith of which baptism is a mere implication. Either Jesus is the Son of God or He is an impostor.

If we sometimes long for the bright light of certainty instead of the flame of faith, we find that no other illumination leads to the city where

(Continued on page 15.)

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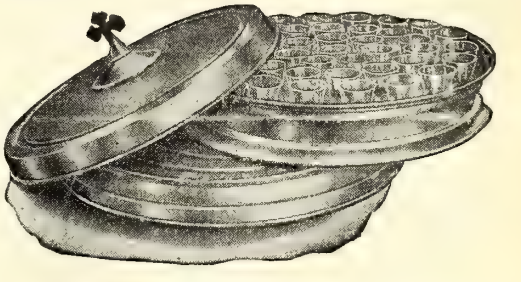

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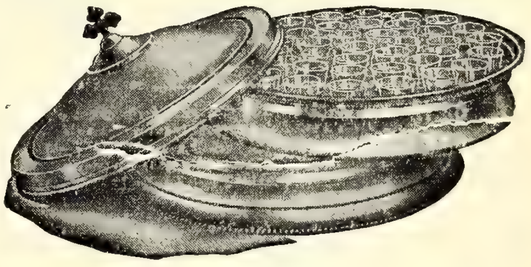

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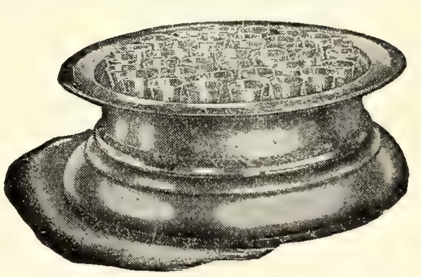

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THE CHRISTIAN SUN

1556 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Our financial report this week gives us a pain in the heart. It makes us think that we are almost forgotten. Ninety children to care for; ten begging to come. They are from our Church and we ought to take them.

Lots of things we have to buy 100 per cent higher than last year.

Our income this week was $55.70. How can we keep from going in debt? Pray that God may touch the hearts of our people and may they remember the little children here with more liberality.

CHAS. D. JOHNSTON, *Supt.*

The following has been sent in since our last report:

Burlington Christian Church, Burlington, N. C., 5 towels and 5 handkerchiefs.

Ladies of Palm Street Christian Church, Greensboro, N. C., 6 pieces of underwear, 1 skirt, 1 suit, 1 piece of dress material.

Woman's Missionary Society, Catawba Springs Christian Church, 2 quilts.

Woman's Missionary Society, Long's Chapel Christian Church, 4 quilts.

Mrs. L. E. Carlton, Paces, Va., 1 box dresses.

Woman's Missionary society, Pleasant Grove, Va., Church, 1 quilt.

Circle No. 4, Woman's Missionary Society, Burlington Christian Church, Burlington, N. C., 25 cakes soap, 3 boxes washing powder.

Farmers Cotton Oil Co., Wilson, N. C., 10 bags fertilizer.

Pamlico Chemical Corporation, Washington, N. C., 10 bags fertilizer.

Robertson's Chemical Corporation, Norfolk, Va., 20 bags fertilizer.

Swift & Company, Greensboro, N. C., 5 bags fertilizer.

Bennett Christian Church, Bennett, N. C., 1 quilt.

Woman's Missionary Society, Burlington Christian Church: Circle No. 1, 10 dresses; Circle No. 2, 5 dresses, 1 slip, 1 pair shoes; Circle No. 3, 5 dresses; Circle No. 4, 8 dresses; Circle No. 5, 2 dresses.

Young Ladies' Class, Saxpahaw, N. C., 1 dress for Thelma Long.

Mrs. G. C. Franklin and Mrs. Josephine Tunstall, South Boston, Va., 4 dresses, 1 suit.

Misses Birdie and Sallie Wilson, Virgilina, Va., 6 dresses.

Mrs. Mollie Hicks, Norlina, N. C., 2 towels, 3 pairs socks.

Junior Missionary Society, Lowell Christian Chr., Roanoke, Ala., 1 box of clothing for Georgia Williams.

Woman's Missionary Society, Flint Hill Church, Biscoe, N. C., 3 dresses.

Ladies' Aid Society, Sanford Christian Church, Sanford, N. C., 5 dresses, 1 boy's suit.

Ladies' Aid Society, Durham Christian Church, Durham, N. C., 20 dresses, 2 hats, 2 blouses.

Woman's Missionary Society, Ambrose Christian Church, Ambrose, Ga., 1 box containing soap, powder, pencils, socks, etc.

Young People's C. E. Society, Newport News Christian-Cangregatonal Church, Newport News, Va., 20 dresses, 6 pieces dress material, 4 little boys' suits, 1 hat.

Mrs. E. Lena Rothgeb, Luray, Va., 7 dresses.

Ingram Christian Church, Ingram, Va., 20 dresses, 1 piece dress material, pants, socks, etc.

Mrs. R. G. Ayscue, Liberty Vance Church, 1 dress.

Young Ladies' Class, Liberty Vance Church, 1 dress, 1 pair socks.

Ladies' Aid Society, Berea Nansemond Christian Church, Driver, Va., 9 dresses, 2 suits.

Woman's Council, Christian Temple Church, Norfolk, Va., 12 dresses, coats, suits, sweaters, etc.

Intermediate Department of Girls' Sanford Christian Church, Norfolk, Va., 1 dress.

Ladies' Aid Society, Berea Nansemond Church, Driver, Va., 2 dresses.

Mrs. Otis V. Joyner, Walters, Va., 1 dress.

Woman's Missionary Society, Catawba Springs Christian Church, McCullers, N. C., 11 dresses 4 wash cloths, 1 towel.

Carrie Beal Class, Franklin Christian Church, Franklin, Va., 1 box of clothing for Ellena Morgan.

Woman's Missionary Society, Biscoe Christian Church, Biscoe, N. C., 5 dresses, 3 suits.

Mrs. E. R. Bryant, Jr., Syringa, Va., 3 dresses, 1 blouse, coat and raincoat.

Smith-Douglas Fertilizer Co., Norfolk, Va., 20 bags fertilizer.

REPORT FOR MAY 2, 1935.

Sunday School Monthly Offerings.

Eastern North Carolina Conference:		
Liberty-Vance ....$	3.53	
Pope's Chapel	2.00	
Wake Chapel	5.47	
		11.00
Western North Carolina Conference:		
Ramseur	4.00	
Zion	1.55	
		5.55
Eastern Virginia Conference:		
First, Richmond	5.64	
Holland	5.20	
		10.84
Valley Va. Central Conference:		
Winchester	6.58	
Leaksville	2.19	
Antioch	4.84	13.61
		13.61

Special Offerings.

Jr. Dept., Winchester, Va., S. S. birthday offering	1.20	
Lawrence Fields	1.00	
Mrs. Dalton, support of children.	12.50	
		14.70
Total for the week ....$		55.70
Brought forward		4,997.02
Grand Total ....$		5,052.72

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Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

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Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers No. 03272x-- $5.00

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Specimen of Type

8 ¶ [24] Jĕ-hoi'-ă-chin *was* years old when he began t

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Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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YOUNG PEOPLE WESTERN NORTH CAROLINA CONFERENCE AREA.

A Youth Fellowship "Rally" will be held Sunday, May 5th, with the Church at Sophia, Rev. Samuel M. Penn, minister. Youth delegates are invited to attend Sunday School and engage in the morning worship with the Sophia church. Mr. Penn will be the preacher at the worship service. Delegates are asked to bring picnic lunch which will be augmented by the hospitality of the local church. The sessions of the Rally will be held in the afternoon at 2 o'clock. Reorganization of the Congress will be a matter of important business and the feature of the program will be an address by Miss Lucy M. Eldredge.

Miss Lillie Horne, *Pres.*

THINGS THAT ARE ABOVE.

One who has dwelt in the mountains will never be quite content to live in the swamps and marshes. So he who has once walked the highways of truth and love and righteousness will not find peace on the lower levels of character. Paul admonishes us to think on the things that are true and honest and pure and of good report, because, great psychologist that he was, he knew that having once let our minds dwell upon these things we shall thereafter "covet earnestly the best gifts." Jesus urged that his disciples seek to become perfect, knowing that the nearer they came to that ideal the more dissatisfied they would be with anything less. When we seek "those things which are above," we may not always attain, but there is joy—and growth of soul—even in the asking.—*Christian Observer.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

If possible have this meeting in a Christian home which influence radiates the community. Find out some of the secrets of that home. Ask the members to tell you about their home life. Begin with the father and the mother telling of the founding of their home. Many hardships were encountered. Maybe they will tell you of some of these difficulties and how they were overcome. Then have the children of this home tell why their home is happy.

It would be fine if this family would plan and carry out the program, making everybody "feel at home." It would prove more interesting to sing from memory the hymns which have a message for this occasion. The leader might arrange for light refreshments to be served by the hostess.

Thoughts for each individual: Is there mutual responsibility in your home? Does your love for your mother permit her to do the work you should be doing in the home? Are you a pal of your mother? Do the members of the family have confidence in your religion? Are you a Christian in your home?

E. L. F.

THE SUN'S PULPIT.

(Continued from page 13.)

we wish to go. We may ask with Job, "Why doth God give light to man at his wits' end?" But we find, as Job did, that man's extremity is God's opportunity. It is when the light of knowledge and reason fails that the lamp of faith is lighted. When we seek the fame, riches, or glory of this world we may say, "This or that I know." When we seek the things of heaven we must say, "This I believe." We believe because we cannot know.

But we believe on the only One who lays any just claim to having the knowledge which we are denied. He declared that he spake the things that he knew. He lived like one who spoke truly; he died like such an one, he arose from the dead like such an one. We believe in him because, like Peter, we have no one else to whom to go, in faith. We cry, "Lord, to whom shall we go? thou hast the words of eternal life." And we go, not knowing whither but believing—trudging the highway of faith, confident that the end is the City of God—our eternal home.—*In the Christian-Evangelist.*

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Specimen of Type in This Bible

AND Bĕn-hă'dăd the king of Sÿr'ĭ-ȧ gathered all his host together: and *there were* thirty and two kings with him, and horses,

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Specimen of Gem Black Faced Type

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

Size of Bible 4⅜x6½ inches

No. 5804. Dark Blue Silk Finished Cloth, with blue edges, round corners, gold titles	$1.50
No. 5809. Morocco Grained Binding, overlapping covers, red under gold edges, gold titles	2.50
No. 5815 RL. Red Letter Edition. French Morocco Leather, overlapping covers, round corners, red under gold edges, head bands and purple silk marker, gold titles with the words of Christ printed in red	3.50

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A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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OBITUARIES

REID.

James H. Reid was born July 26, 1865, and died April 9, 1935, aged 69 years, 8 months, and 13 days. Deceased was a man of good moral character, and of kind and hospitable nature. He loved to have friends around him, and had many friends in the circle of his acquaintances. He is survived by his widow and one son. Funeral services were held at the Lacey Spring U. B. Church, April 11, 1935.

A. W. ANDES.

LISKEY.

Erasmus F. Liskey was born August 9, 1877, and died March 31, 1935, at the age of 57 years, 6 months, and 22 days. Brother Liskey was a member of our New Hope church, and was a good man, and took an active interest in the work of the church until ill health forced him to give up the work and spend his last years in a hospital. He is survived by his widow, one son, and one daughter. Funeral services were held at Cedar Grove U. B. church, April 2, 1935.

A. W. ANDES.

BRITTLE.

Alice R. Brittle was born July 29, 1866 and died April 4, 1935, aged 69 years 9 months and 5 days.

Early in life she professed faith in Christ and united with Barrett's Christian Church; later she transferred to Wakefield where she remained until the end.

On December 21, 1891, she was married to William T. Brittle and to this union were born 5 children, 3 daughters and 2 sons.

Mrs. Brittle is survived by her husband, 1 daughter, Miss Ethel Brittle, Petersburg, Va., 2 sons, Thos. L., and John L. Brittle of Wakefield, one sister, Miss Antoinette Coker, Wakefield, one brother W. H. Coker, Waverly, Va.

The funeral was conducted by the writer assisted by Rev. G. A. Pearce, L. F. Callaham and interment was in the Wakefield cemetery.

We found in Mrs. Brittle a good woman, neighbor and friend and may God bless her family in this sad hour of her going.

C. E. GERRINGER.

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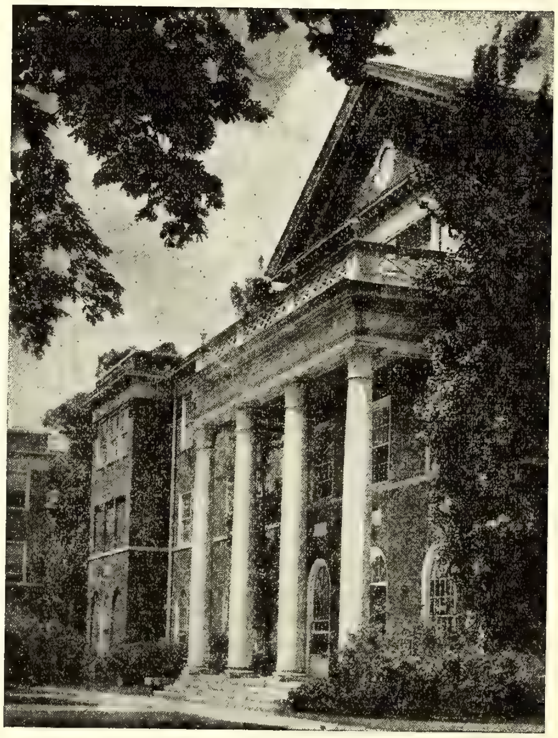

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, MAY 9, 1935. NUMBER 19.

•• THE SUN'S OBSERVATORY ••

Mrs N T Farmer

Japanese Send Message of Goodwill.—

Upon the occasion of the arrival of Dr. Ivan Lee Holt, president of the Federal Council of Churches of Christ in America, in Tokyo, Japan, a resolution of greeting and goodwill was adopted by the National Christian Council of Japan, for dispatch to America. In this resolution was expressed the desire "that all the Christians of the United States and of Japan shall in thoughts and attitudes transcend national and racial differences . . . ; and" that they be bound together as friends "through common faith in a common Lord."

King George's Jubilee.—

Throughout the far-flung British Empire, celebration of the twenty-fifth anniversary of King George's reign began on last Monday, and nearly a half-billion people, from the frozen northermost points of Canada to the tropical climes of Africa, joined in the events. In London, the ceremonials began with a religious thanksgiving service at St. Paul's Cathedral. The whole city was a mass of flags, bunting and flowers, and vast crowds from all parts of the empire gathered there in homage to their emperor-king, to give testimony of their loyalty and affection.

Civil Lassitude De Luxe.—

What is probably the ultimate in civil lassitude occurred in a Maryland town in a recent municipal election. The three town commissioners were standing for reelection, and there was no opposition offered. But this fact came near being their undoing. It was discovered just before the closing time of the election that the town's citizens had forgotten all about it. Not even had the officials of the election shown up. When the candidates for office discovered their predicament, however, each one went out and coralled a single voter on the streets and led them to the polls. Thus the town commissioners were re-elected by three votes each.

Senator Cutting's Death.—

The nation at large mourns the death of Senator Cutting of New Mexico. The tragic accident in which he, the plane's pilot, and two others were killed and nine injured, was caused by fog and the failure of the gas supply. Senator Cutting was born at Oakdale, Long Island, forty-six years ago, but went to New Mexico in his twenties. He was large physically, being over six feet in height and weighing more than two hundred pounds. While nominally Republican, he supported President Roosevelt in his 1932 campaign. He, however, did not receive Democratic endorsement when he ran for re-election last year, and though apparently re-elected by a small majority, his seat was being disputed by his Democratic opponent.

The Patman Bonus Bill.—

By a vote of 55 to 33 the Patman Bonus Bill passed the Senate this week. There is little doubt that it will be vetoed by President Roosevelt when it reaches his hands. It is just as certain that it will be passed over his veto by the House of Representatives, but the Senate must muster five additional votes if it would pass the bill over the presidential negative. Veteran organizations are talking of carrying their fight directly to the White House, and Father Coughlin thinks that "President Roosevelt is too clever a politician to veto the bill." He thinks it "would be a political suicide" for the New Deal Administration. To say the least the attitude of the administration would seem illogical. It wants to buy back prosperity by prodigal spending, many of those on its present relief rolls are ex-soldiers, and the payment of the bonus at this time would take that many off of relief, and at the same time pay an obligation of the government. As a matter of business, why should Uncle Sam give them money now, when he might accomplish the same thing by paying a bill which is owing, even though not yet due? Would it not be logical to let the Bonus Bill go through?

A Comparison in Armament Spending.—

From a contemporary religious magazine comes the following: "Japan will spend 47 per cent of her total budget next year for military purposes, as compared with 43.7 per cent last year. The United States is expected to spend about 25 per cent of its *ordinary* (the italics are ours) budget for defense, and Great Britain about 16 per cent. However, in the actual amount to be expended, the United States and Great Britain are well ahead of Japan." The figures which are given are, for the United States, $800,000,000; for Great Britain, $550,000,000, and Japan's budget amounts to $296,000,000. Attention should, however, be called to the last sentence which we quoted, i. e. that the amounts being spent by Great Britain and the United States are much more than that being expended by Japan. This is misleading on its face, for the building costs in Japan are considerably smaller than in England, and these, in turn, less than in America. When these differences in building costs are taken into consideration it will be found that America is not outbuilding either of the other countries. It is lamentable that such vast sums should be spent on military armaments, but any reductions made must be by international agreement.

Around the World for $84.—

No, not a personal trip, but for twenty-three words: "This is another step in the conquest of time and space by man, and proves there are no earthly limits to human speech." This was the message which literally was sent around the world recently by President Walter S. Gifford, of the American Telephone and Telegraph Company. "Leaving New York at about half the speed of light," we are told by *The Literary Digest*, "these words crossed the continent to San Francisco by wire, rode a radio beam thence 9,000 miles to Java, were transferred to a second radio beam for flight of 7,000 miles to Amsterdam, passed by submarine cable underneath the North Sea to London, went overland to the Rugby radio station of the British post office, took passage on a third radio beam across the Atlantic, were caught in the web of an antenna at Netcong, New Jersey, and went by ordinary telephone back to the New York office of the company." The time required by the voice to make this circuit of the world is about one-fourth second, or the length of time necessary to pronounce a simple word of three syllables. As stated above, you can send your voice on a similar trip around the world for approximately $84.

Rail Pension Act Voided.—

The New Deal received another setback when on last Monday the Supreme Court's 5-4 decision invalidated the Reilroad Retirement Act. This is the first of a proposed series of experiments in so-called social security legislation, and was an attempt to set up a compulsory retirement system for all of the railroads. The decision was important because of its vitiating of the clause upon which the Administration had depended for most of its industrial legislation. The court held that Congress exceeded its powers under the interstate commerce clause of the Constitution. Just as important as the immediate decision, was the shift of Justice Owen J. Roberts, who wrote the majority opinion, to the side of the four conservatives, Justices Van Devanter, McReynolds, Butler, and Sutherland. Justice Roberts said: "It is arbitrary in the last degree to place upon the carriers the burden of gratuities to thousands who have been unfaithful and for that cause have been separated from the service . . . and the claim that such largess will promote efficiency or safety . . . is without support in reason or common sense. . . . This clearly arbitrary imposition of liability to pay again for services long since rendered and fully compensated is not permissible legislation." Chief Justice Hughes, in rendering the minority decision, in which he was joined by Justices Cardozo, Brandeis, and Stone, said that "The fundamental consideration . . . is that industry should take care of its wastage, whether that is due to accident or age." Regardless of the legality or illegality of such legislation, its ultimate result can only be the socialization of the State and the pauperization of its people.

NOTES-PERSONALS

News from the Churches.

We give on page three of this issue the apportionments for the churches of the Eastern N. C. Conference, as assigned by the Apportionment Committee. Pastors and members should give this table serious consideration.

We learn that Rev. A. W. Andes, most efficient secretary of the Valley Conference, as well as pastor of several of its churches, has been unwell recently. Here is hoping for him that he will soon be feeling his very best again.

The managing editor of The Sun, with Rev. J. E. McCauley, pastor of the Richmond Church, stayed in the home of the latter's sister while at the Raleigh Convention. We enjoyed very much our short stay in the home of Mrs. Cole.

We greeted many friends, old and new, at the Southeast Convention in Raleigh, last week. We would hesitate to list them for fear one might, even temporarily, escape our memory. Two who usually are present at such occasions, Drs. Atkinson and Rowland, we greatly missed. There were others, who for one cause or another were absent. They missed a worthwhile convention.

POINTERS FOR PASTORS.

Do you evaluate the missionary message as the greatest utterance of the Church? Your Master did.

Would *you* rate as the leading missionary educator in your church?

Have you shaped a definite policy and program for the church, and if so, is it unified in the sense that all departments of activity and study are correlated, or are they random and haphazard? Closer correlation, cooperative activity, are the watchwords of the day.

How far do you use the missionary sermon as a means of education in such a plan?

Are you carefully evaluating and utilizing significant new trends in missionary thought? A change is not a thing of merit in itself; but religion is under the same fundamental laws as the rest of the universe: and one of those laws is that of advance (or decadence); of giving new form and fresh expression to changeless ideals; of utilizing improved methods as a means of attaining paramount ends.

How do you sense these new trends and methods? Are you reading any of the new books recommended by religious publications?

Have you noted the increased stress laid upon missionary study and endeavor for men and boys, in place of the old-time relegation of such matters to "the women folks of the membership"? Have you organized those men and boys?

Is there a general missionary or planning committee in your church, with representatives from the subsidiary organizations, inclusive of the woman's society and the various departments of the Sunday school? Does this committee plan, correlate and supervise?

NO?—Then you are decidedly a back number.

Is there a definite course of mission study heading up in a school of missions, or world friendship, at some period of the church year? If it becomes a community affair with other denominations cooperating, so much the better.

Is there some definite project toward which the study heads up and of which it serves as a necessary expression? Without some such project the emotions and impulses to service evaporate and leave the soul more sterile than before.

Has the church as a whole, or have the Sunday school and the other subsidiary organizations, adopted a definite course of missionary reading each year—preferably along the lines of the United Study Course topics? Almost all the denominations can furnish plans and activating material for directed missionary reading for people of all ages.

Are you going to file the answers to the foregoing queries away in the archives of *"Some-day-when-I-get-time,"* or will you take action at once to make the Gospel you preach dynamic and true to its Founder?—*Missionary Review of the World*

THE MOTHER'S HYMN.

"Blessed art thou among women."

By William Cullen Bryant.

Lord who ordainest for mankind
Benignant toils and tender cares,
We thank Thee for the ties that bind
The mother to the child she bears.

We thank Thee for the hopes that rise
Within her heart, as, day by day,
The dawning soul, from those young eyes,
Looks with a clearer, steadier ray.

And grateful for the blessing given
With that dear infant on her knee,
She trains the eye to look to heaven,
The voice to lisp a prayer to Thee.

Such thanks the blessed Mary gave
When from her lap the Holy Child,
Sent from on high to seek and save
The lost of heart, looked up and smiled.

All-Gracious! grant to those who hear
A mother's charge, the strength and light
To guide the feet that owe their care
In ways of Love and Truth and Right.

SPECIAL NOTICE.

To the Elon Alumni and Former Students:

We are going to have a Lantern Festival at Elon on Alumni night and we want every one of you to send in the 50 cents asked for *now,* that we may have them on hand for Commencement. Thanks to all who have responded and to you who are going to respond.

Margaret Rowland, *Chmn.*

POUNDED.

After the program which the young people of Berea had prepared and given so nicely April 14th, the writer was handed an Easter bunny bearing a card around his neck, on which the writer was told to hasten to his car, the which he did and to his surprise, the good folks of the church had placed many nice and useful things for the family as well as the table. These are fine folks to serve and are always seeking ways by which they can show their love and loyalty to the church as well as pastor. May God richly bless each of them. G. C. Crutchfield.

CONCORD CHURCH.

The addition to Concord Church which was started in March has been completed, painted, etc. One improvement prompts another. The business men of Yanceyville, N. C., have offered to improve the pulpit recess. This work is to be undertaken at once. Also there has been a suggestion that another group was contemplating doing some other work on the building of worship. We appreciate greatly the interest manifested and the cooperation shown for improvement at the old church. L. L. Wyrick.

THE UNITED CHRISTIAN CHURCH, LYNCHBURG, VA.

We have just closed one of the most successful revivals which has been experienced in this city in many years. We feel our church has gained one of the greatest victories which the Congregational-Christian Church can realize in any community due to the fact that the idea was born in the mind of the pastor of our church which was pressed upon the Ministerial Union of our city and through a most loyal cooperation of every Protestant church in the city. We put on a city-wide campaign for enlistment of the unenlisted church members and for the unsaved and as a result of the cooperative efforts on the part of the pastors of the city with their loyal and willing workers giving of themselves entirely to the task of rendering a real service to those who need Christ and His church we have seen upward of two thousand (2,000) people reclaimed and baptized into the churches of the city, which we believe is one of the greatest revivals the churches in this community has experienced in many years. This revival was sponsored by the Ministerial Union under an agreement that each pastor should conduct his own revival under the direction of an able director who has had former experience in a like campaign.

Our church has experienced one of the greatest revivals and has increased its membership by a larger number than has been in the past few years and we feel that our church is now in a condition to go forward in a more united way in the interest of the Kingdom.

We are pleased to make this encouraging report and we hope that other communities will see the value of a cooperative effort to place the Church in its rightful place in the hearts and minds of the people.

We feel very proud of our pastor, Rev. B. H. Watkins, because of his interest in a city-wide revival and being the one who has brought about a most congenial cooperation among our Protestant Churches and for the most inspiring sermons which convicted sin and laid upon the hearts of the church people their duty to their God, and to His church and we know that his efforts have been gloriously crowned with victory and we feel that the church will go forward now in a more united and effectual work of the kingdom.

Mrs. Floyd H. Dunn, *Secy.*

HOPEWELL CHRISTIAN CHURCH.

The Woman's Missionary Society presented an attractive Mission Pageant at its April meeting. Ladies represented four of the nations in which we are doing mission work, and made an appeal to America for continued assistance. The native costumes and excellent musical program were so good that by request they will present a similar program at the May meeting, in which America will welcome representatives of all eleven nations where our work is going on. This will be the third public program this year. We have conducted regular church Wednesday night prayer meeting once and one cottage prayer meeting. We attended the City Union Missionary Quarterly Meeting, making a good report of work of society. Much personal work is being done and the membership now numbers twenty-five.

World Day of Prayer was observed and we have a large Cradle Roll membership, also.

The Junior Christian Endeavor numbers about 40 active young children under the guidance of Mrs. J. H. Harrison and Miss Virginia Edwards. This group gave an Easter entertainment Sunday just before the preaching service. Easter Monday they had a happy time on the lawn rolling Easter eggs.

CAN THE ETHIOPIAN CHANGE?

(Jeremiah 13:23.)

This question of the prophet Jeremiah is supposed to be answered by a short and final "No!" But let us look deeper into the question.

The name Ethiopian is from a Greek word which means sunburned. What has sunburn to do with the real man? Every man has the right and the power, with his Maker's help, to change his life and become a son of God. History and observation give ample proof that the sunburned surface does not affect the real man and so we change the answer to our question to an emphatic "Yes."

Do you ask for historical proof? We will give that proof first from Jeremiah himself. Read Jeremiah 38:7-13. The Northern Kingdom, the Kingdom of Israel, had forsaken the living God for idolatry and sin until carried into captivity by the Assyrians. The kingdom of Judah was fast drifting in the same channel, paying little heed to the voice of Jeremiah, God's messenger of promise. Their only hope lay in surrender to the king of Babylon who had already carried many of the best people of the nation into captivity and was still besieging the city of Jerusalem.

Jeremiah was arrested, tried for treason, condemned to death and thrown into a filthy dungeon to die of hunger. Note, if you please, God's choice of a man to come to the rescue. A man of sunburned skin, an Ethiopian slave in the King's household.

Ebed-melech, the Ethiopian, took his life in his hands and dared to approach the king to plead for the life of God's prophet. His pleading softened the king's heart and at the risk of his own life he ordered the Prophet's rescue and secret hiding. The Heavenly Father delights in exhalting His humble servants.

Nor did God forget that noble service. Six hundred years later He call Deacon Philip from a successful work in Samaria to send him down on a desert road toward Gaza. Why? Philip was God's messenger to meet another Ethiopian who was His servant seeking to know the way. They met and the sunburned seeker had the prophecy explained, its fulfillment recounted, and found Jesus and became His disciple. After his baptism he returned to Ethiopia rejoicing there to introduce the good news of the gospel of Jesus Christ.

Ethiopia now claims five million Christians. Eighty years ago Ethiopia was marked on the map of Africa as an unexplored region, yet its kingdom dates back more than four thousand years. Its people never were worshippers of idols but believed in the God of Abraham. Neither was Ethiopia ever conquered.

It is truly God's country, as large as Texas and surrounded by deserts and unfriendly countries.

To Ethiopia Egypt owes its fertility, yes its life. Without its waters and fertilizer Egypt would be a desert. In Ethiopia lies a lake 5,000 square miles in extent which is the main source of the waters of the Blue Nile which carries also a great amount of rich soil into Egypt. This was Ethiopia's gift to Egypt from centuries before Joseph tided Egypt over the seven years of famine.

The Wise Men from afar, who saw the star that guided them to the new-born King of the Jews were doubtless sunburned men, if not Ethiopians. They came to worship and to offer Him precious gifts.

The present Emperor, Haile Selassie, who was crowned in 1930 as a descendant of the Queen of Sheba spent the night previous to his coronation in prayer to Jehovah. He had spent years as an apprentice of his predecessors. "An island of Christians in a sea of pagans, is the expression of a former emperor in referring to his country in a letter to the European powers.

Nor is Ethiopia alone of the sunburned nations who can change their lives. We have glorious examples among many nations. We mention only a few such as Ghandi, Kagawa, the martyrs of China and Harrison of "Green Pastures." All these have not only looked into the life and character of the Son of God but have been changed into His likeness from Glory to Glory.

MYRON TYLER.

Cartersville, Ga.

CONFERENCE APPORTIONMENTS EASTERN NORTH CAROLINA CONFERENCE.

	Conference Fund	Convention Missions	Foreign Missions	Convention Fund	Elon College	Superannuation	Christian Education	Total
Amelia	$ 3.00	$ 9.60	$ 9.60	$ 9.60	$ 24.00	$ 4.80	$ 2.40	$ 63.00
Antioch	5.00	15.60	15.60	15.60	39.00	7.80	3.90	102.50
Auburn	6.00	18.40	18.40	18.40	46.00	9.20	4.60	121.00
Bethel	3.00	9.60	9.60	9.60	24.00	4.80	2.40	63.00
Bethlehem	2.25	7.20	7.20	7.20	18.00	3.60	1.80	47.25
Beulah	2.75	8.48	8.48	8.48	21.20	4.24	2.12	55.75
Caroleigh	1.50	4.80	4.80	4.80	12.00	2.40	1.20	31.50
Cary	2.00	5.76	5.76	5.76	14.40	2.88	1.44	38.00
Catawba Springs	6.75	21.60	21.60	21.60	54.00	10.80	5.40	141.75
Chapel Hill	5.00	14.40	14.40	14.40	36.00	7.20	3.60	95.00
Christian Light	5.00	15.60	15.60	15.60	39.00	7.80	3.90	102.50
Christian Chapel	6.00	19.20	19.20	19.20	48.00	9.60	4.80	126.00
Clayton	3.75	12.00	12.00	12.00	30.00	6.00	3.00	78.75
Damascus	5.00	15.60	15.60	15.60	39.00	7.80	3.90	102.50
Ebenezer	4.50	14.40	14.40	14.40	36.00	7.20	3.60	94.50
Fuller's Chapel	4.50	14.40	14.40	14.40	36.00	7.20	3.60	94.50
Good Hope	3.75	11.84	11.84	11.84	29.60	5.92	2.96	77.75
Hayes' Chapel	2.25	7.20	7.20	7.20	18.00	3.60	1.80	47.25
Henderson	7.50	24.00	24.00	24.00	60.00	12.00	6.00	157.50
Lebanon	2.25	7.20	7.20	7.20	18.00	3.60	1.80	47.25
Lee Chapel	2.25	7.20	7.20	7.20	18.00	3.60	1.80	47.25
Liberty	18.75	59.76	59.76	59.76	149.40	29.88	14.94	392.25
Martha's Chapel	2.25	7.20	7.20	7.20	18.00	3.60	1.80	47.25
Mebane	2.00	5.84	5.84	5.84	14.60	2.92	1.46	38.50
Morrisville	1.25	3.60	3.60	3.60	9.00	1.80	.90	23.75
Moore Union	3.75	10.20	10.20	10.20	25.50	5.10	2.55	67.50
Mt. Auburn	7.50	24.00	24.00	24.00	60.00	12.00	6.00	157.50
Mt. Carmel	4.75	12.00	12.00	12.00	30.00	6.00	3.00	79.75
Mt. Gilead	5.75	18.00	18.00	18.00	45.00	9.00	4.50	118.25
Mt. Hermon	2.25	7.20	7.20	7.20	18.00	3.60	1.80	47.25
New Elam	9.50	30.00	30.00	30.00	75.00	15.00	7.50	197.00
New Hill	2.00	5.84	5.84	5.84	14.60	2.92	1.46	38.50
New Hope	6.50	20.40	20.40	20.40	51.00	10.20	5.10	134.00
Oak Level	5.75	18.00	18.00	18.00	45.00	9.00	4.50	118.25
O'Kelly's Chapel	3.00	9.60	9.60	9.60	24.00	4.80	2.40	63.00
Piney Plains	5.75	18.00	18.00	18.00	45.00	9.00	4.50	118.25
Pleasant Hill	3.00	9.60	9.60	9.60	24.00	4.80	2.40	63.00
Pleasant Union	6.50	20.40	20.40	20.40	51.00	10.20	5.10	134.00
Plymouth	3.00	9.60	9.60	9.60	24.00	4.80	2.40	63.00
Pope's Chapel	4.50	14.40	14.40	14.40	36.00	7.20	3.60	94.50
Raleigh	9.50	29.76	29.76	29.76	74.40	14.88	7.44	195.50
Sanford	6.75	21.60	21.60	21.60	54.00	10.80	5.40	141.75
Shallow Well	8.25	26.40	26.40	26.40	66.00	13.20	6.60	173.25
Six Forks	3.75	12.00	12.00	12.00	30.00	6.00	3.00	78.75
Turner's Chapel	3.00	9.60	9.60	9.60	24.00	4.80	2.40	63.00
Wake Chapel	12.00	38.40	38.40	38.40	96.00	19.20	9.60	252.00
Wentworth	3.75	12.00	12.00	12.00	30.00	6.00	3.00	78.75
Youngsville	2.75	8.48	8.48	8.48	21.20	4.24	2.12	55.75
Total	$ 231.50	$ 725.96	$ 725.96	$ 725.96	$1814.88	$ 362.94	$ 181.55	$4768.75

YOUTH IS CHALLENGED TO UNITE FOR PEACE.

Raleigh, May 3.—(AP)—A call for youth of all nations to unite in a common agreement to preserve peace and combat the menace of war was sounded last night by Dr. Daniel A. Poling, of New York, who addressed the closing session of the convention of Congregational and Christian churches in the Southeast.

Dr. C. A. Lincoln, of Daytona Beach, Fla., was elected president to succeed Rev. J. G. Lightbourne, of Burlington, N. C. Dr. John G. Truitt of Suffolk, Va., was named vice president, and Rev. Geo. N. Edwards of Charleston, S. C., was re-elected secretary-treasurer..

Dr. Lincoln and Dr. Truitt with A. R. Rux, of Nashville, Tenn., will serve as a committee to plan for the next convention in 1937.

For the youth fellowship, the following officers were elected: Alanson Granger of Norfolk, Va., president; Carl Ekblod of Thorsby, Ala., Earl G. Ward, of Winter Park, Fla., and Miss Mary Moncrief of Knoxville, Ga., vice presidents; Miss Irene Cotten of Dendron, Va., secretary; and Miss Margaret Earp of Greensboro, treasurer.

Dr. Poling declared that "peace must be won during peace, for it is too late when the guns begin to rumble and belch death." He urged the youth of the nation to unite in resisting entrance of the United States into the world court, to oppose munitions shipments to aggressor nations, and to protest public and private loans to belligerent countries.

He observed that "nothing short of a federal plan will enable Europe to solve her differences," declaring that "nations," who fought in the world war have 9,000,000 more armed men now than they had in 1913."

"Outside of England and the Scandinavian countries," he said, "I found no man who seriously regarded the permanency of the present peace. The world must be willing to pay the price of peace."

Rev. A. D. Beitel of Nashville, Tenn., spoke at the morning sessions, and delegates were entertained in the afternoon. Dr. Arthur E. Holt, of the University of Chicago seminary was also a morning speaker.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THIS STRONG MAN.

It is not the function of the church merely to give alms to the poor and needy, but to give the "Name through faith in His name" to the poor and needy of the suffering. Peter and John on entering the Temple gave us the example and really taught us how the weak may be made strong so that they can care for themselves and have in themselves a source and a fountain of strength for others. This weak man, weak in body as well as in soul, "asked an alms." Then Peter said, "Silver and gold have I none, but in the name of Jesus of Nazareth rise up and walk. And he leaping up entered with them into the Temple, leaping and praising God." That is what our Lord meant when He gave to the Church the Great Commission, "Go, preach the gospel to every creature." And then Peter, explaining about the man, said, "his name through faith in his name hath made this man strong and hath given him this perfect soundness." It is not enough for the church, through benevolences and alms giving, to make good citizens or good workmen in shops and factories, fields and farms; the Church has a more powerful function and a greater task than that, viz: To make saints of God on earth, children of the true Light, souls saved in the kingdom of our Lord. The Church of God has the task of building the kingdom of heaven on earth and making men and women, boys and girls worshippers and followers of that Name which is above every name. The world's greatest need today is spiritual food, the Bread of Life that cometh down from above. Through our missionary effort we are trying to share that which is better than alms of silver and gold, viz:—The love and the saving power of our Lord with those who do not know and have not experienced this love and saving power. In this way it is given to men and women, boys and girls this perfect soundness.

J. O. A.

DR. DILLARD WRITES A BOOK.

The fact is this man of culture and learning has written several of them, this last being the least in size but the largest in its lessons and its implications. "That's the worst sight in America," said a gentleman in a railroad station to Dr. Dillard, the remark being about a news stand close by. On looking it did seem to Dr. Dillard that this news stand was "more than usually brilliant with yellows and reds, pinks, greens, and blues." On inquiry as to why this was the worst sight in America, the reply was: "Oh, so many educated with no education, or not enough. They know how to read, yes, but read what? There you see it." The little book of four chapters which Dr. Dillard has given the public reveals to us certain principles that are beyond reading. We have gotten so much education that it is a peril and a sin not to get more. "Therefore, there is a way of going forward," and the grace of great books is in the way of this going forward to that which is greatest and best in education. We find so much sham, untruth and unreality in the literature of the news stand that the healthy mind, the man of culture, will go on to something better and, in going on, will find that the classics are never out of date, and a book written 2,000 years ago may be more modern than one written a year ago. The real classic expresses universal truth in an artistic way so that the truth and the beauty of it grows upon one with every reading. In the little booklet of less than fifty pages, Dr. Dillard has made a contribution to the worthwhile reading of our time. His publisher is the Stratford Company of Boston and the price of his book is a half dollar.

J. O. A.

THE SOUTHEAST CONVENTION.

The Raleigh session of the Southeast Convention of Congregational and Christian Churches is now history. This Convention is an interesting example of ecclesiastical experimetation and evolution. When the Congregational and Christian Churches were merged, the question immediately arose as to what organization might serve the combined interests in the Southeast.

It was felt that there ought to be some agency than would serve as a medium of fellowship among the churches of this region. The Christian Church was well establishel and organized in Virginia and North Carolina, with the churches close enough together to enjoy a certain sense of connection and fellowship. There were two conferences in Georgia and Alabama, that were not far apart geographically, and that were united with the churches in Virginia and North Carolina through the Southern Convention.

The Congregationalists were well established in Florida, with a strong State Conference. But in other sections of the Southeast though there were strong individual churches in some places, they were too far apart to constitute a compact organization. The need was felt for an organization that would represent the entire Southeast; in which a close acquaintance might be cultivated, in which we might face our common tasks, and through which our efforts might be unified.

It was first thought that the Southern Convention might serve as the organization that would represent the entire region. But the Southern Convention was responsible for a well established program that it must continue to support with all the recourses at its command. When the Southern Convention met it had to give much time to the consideration of its own individual enterprises.

And so the Southeast Convention was organized and first met in conjunction with the Southern Convention. It was found, however, that with two conventions meeting at the same time and place that there was not sufficient time for all the interests of the two bodies to be considered. If simultaneous sessions were going on there would be many who would feel that they were bound to be in both. And so it seemed advisable to try the experiment of a separate session of the Southeast Convention, meeting on the year between the biennial sessions of the Southern Convention.

The Raleigh session recently held was an experiment, and a most successful experiment it proved to be. It was not a delegated body. Any church within the area was free to send as many representatives as it saw fit. Some churches were represented by a half dozen or more individuals. Other churches were not represented at all. Those who were privileged to sit through the entire Convention surely must have felt that those churches that were not represented were decidedly the loosers. The attendance was creditable. Someone in speaking of the attendance said it was not as good as he had hoped it would be, but was much better than he had feared it would be. A high tribute was paid to the program builders in the fact that so many of those who attended stayed through to the close of the last session.

The Convention had for its objectives, information and inspiration. It sought to set forth clearly the enterprises and agencies now in actual operation within our borders; to acquaint us with their history, their achievements and their needs. It also sought to show how our own work is related to the total program of all the churches of Christendom.

There were three addresses planned with the purpose of better acquainting the Convention with our own denominational program. Dr. E. M. Halliday discussed the theme: "Christianity and Churches." Dr. Edwin C. Gillette spoke on: "Christianity in Our Denominational Program." Dr. W. R. Kedzie presented: "Our Educational Program." These addresses cannot be adequately reported within the limits that this article must observe. They faithfully and accurately portrayed the actual achievements that have been accomplished up to this present time. To this scribe they were the occasion of much inspiration.

There are many writers and speakers today, who when they discuss the institutions and achievements of organized Christianity up to the present time, give one the impression that to date, all the efforts of the Christian world have been spent for things that have not proven worthwhile. We would like to propose a vote of thanks to the brethren who discussed the subjects mentioned above. They left us feeling that even though all the things that had been attempted may not have achieved all that may have been desired; that they had accomplished those things which constitute a firm foundation upon which to build for the future; and that our hope for the future is immeasurably advanced by the achievements that have been already wrought.

Dr. H. Shelton Smith delivered an address on the subject: "A Divided Church in a Divided World." Many of those who heard Dr. Smith admitted that his address had left them feeling very uncomfortable. His analyses of religious, social and economic conditions were so thorough, and he stated his conclusions so plainly and emphatically that they did make one feel like writhing a bit. Perhaps we need to be made a bit uncomfortable. But we do Dr. Smith an injustice if we should give you the impression that his address struck a pessimistic note. Wherever he called attention to departures from the ideal, he so clearly set forth the ideal that it constituted an inspiration and a challenge.

There may be some of our readers who think that all addresses on Missions are very much alike, and that when they hear someone speak on Missions they have heard just another missionary address. Then they should have heard Rev. Geo. W. Shepherd discuss: "Christianity's Outreach." Dr. Shepherd has had fourteen years of service in China. He has seen Communism in China at its best and at its worst. He portrayed for us the most remarkable experiment in Christian service that is being made by the native Chinese Christians in serving in those regions that have been desolated by the ravages of Communism. As we listened to Dr. Shepherd we felt that there is being written a Chinese Acts of the Apostles.

Dr. Roy C. Helfenstein discussed: "Evangelism for Today." Evangelical churches seem to be a little more certain of everything that enters into their program today than of evangelism. Evangelism has always been a major item of interest with Dr. Helfenstein. His discussion of the subject was as comprehensive and as hopeful as any note that can be sounded today. Such men as Dr. Helfenstein are helping the Church to again find herself in the work of evangelism.

Thursday morning was given to a discussion of the social problems with which the Church must deal. Dr. A. D. Beitel spoke on: "Christianity and Social Justice." Dr. Beitel's thesis was the part that religion has played in the struggle for social justice in the Jewish religion, and in the early days of the Christian Church. Prof. Arthur E. Holt spoke on the subject: "Christianity in Action." Prof. Holt heads the Council for Social Action of the Congregational-Christian Churches. He was a moving spirit in the discussions that stirred the interest of the General Council to the point that it was ready to set up the Council for Social Action.

Dr. S. Parkes Cadman was the outstanding feature of Wednesday's program. In the morning he spoke on the theme: "The Minister's Message for Today." In the evening he discussed: "Christianity in a Changing World." It is impossible to review or summarize one of Dr. Cadman's addresses. One feels that if anything that he says is left out, that an injustice is done to the address. And if his address were reported word ror word, even then the best part of the address would be left out, for the best part of the address is Dr. Cadman himself. Dr. Cadman is the only preacher this writer knows who is absolutely convinced that Christianity is the most important fact or factor in the universe and who has the ability to make the man in the street believe it soo.

Dr. Daniel A. Poling presented the closing address of the Convention, using as his theme: "Christianity Moves Forward." The Youth Fellowship of the Southeast was in session Thursday afternoon and evening. Youth was largely represented in the audience at the evening service. This was peculiarly appropriate, for there is none other that can speak to the heart of Protestant youth with greater challenge and appeal than Dr. Poling. Dr. Poling's address forcefully stated the conclusion toward which the Convention had been moving from the very first session, viz: That the power of Christianity is entirely adequate for the needs of any age, if only those who profess to be the followers of Christ will give themselves to his program.

The Convention elected as its officers: President, Rev. C. A. Lincoln, D. D., Daytona Beach, Florida; Vice President, Rev. J. G. Truitt, D. D., Suffolk, Virginia; Secretary-Treasurer, Rev. Geo. N. Edwards, Charleston, South Carolina.

STANLEY C. HARRELL.

TITHING IN HARD TIMES.

There is no better time to begin to tithe than a time of business depression. Then it takes both faith and courage.

If tithing were a sure thing like buying five dollar bills for $4.00, it would have no more moral value than any other form of bargain hunting. Everybody would tithe; the man most careful to pay the tenth might be the most avaricious man in town.

That's not the tithing God has promised to bless. Tithing is a sure thing; and usually it leads to material betterment. But not always; and never, in any magical or non-mortal way.

The law of the tithe is not a law for times and seasons. It does not rest on circumstances, whether good or bad. The true Christian will begin to obey it as soon as he realizes that it is a law, and that it is for his guidance and his good.

All true enough; nevertheless, there are special reasons and special values attached to tithing in hard times.

It is easy enough to thank God for pleasant experiences, though we know that often they may be simply barren. It is not so easy to be thankful for adversity, though difficulties and disappointments in our material affairs can provide the finest of disciplines.

Listen to Habakkuk the prophet:

> For though the fig tree shall not flourish,
> Neither shall fruit be in the vines;
> The labor of the olive shall fail;
> And the fields shall yield no food;
> The flock shall be cut off from the fold,
> And there shall be no herd in the stalls:
> Yet will I rejoice in the Lord,
> I will joy in the God of my salvation.

The tither who can make the prophet's word his own will not be deceived by prosperity, if and when it comes.

Prosperity is quite likely to come to the tither; remember that. Somebody has counted the Bible's reference to giving. They total seventy-two. And forty-eight "show open promise of God's blessing to the giver."

During a spell of hard times a bank auditor examining the books of many Toronto business houses found entries in the books of John Macdonald & Co., that showed the firm was setting aside a tenth of its profits for religious and philanthropic work. He closed his audit and recommended to the bank that the Macdonald house should have all the credit it desired. It was the beginning of a new prosperity.

John H. Converse, when president of the Baldwin Locomotive Works, was a tither who believed in doing more in hard times. One year, when his business was less profitable than usual, he gave $400,000 to religious and charitable work.

It is known and admitted that not everybody gets ahead financially by tithing. Why should he? "Getting ahead" may be a great curse. A tithing business man puts the fact thus:

"There are other successes than money ones. I've got something more than money from tithing; it's given me happiness and contentment that I never could have bought. Suppose some of the New England families who tithed did not succeed financially? Could science measure the contentment which these families might have through knowledge that God was a partner in home affairs?"

A man who is almost at the end of his resources will find his time of stress a good time to make a new study of his life.

The head of a great business did this once, when he was worse than bankrupt. One day he opened his Bible at Genesis 28:22, drew a pencil mark around the verse, and said, "From this moment on, as long as I live, of all that God gives me I will give Him one-tenth."

Since then he has prospered far beyond the ordinary. But what is more, he has made "hundreds of investments for human betterment and to advance righteousness on earth." The feeling that one can thus be a co-laborer with God is the greatest incentive to true living which man can have. It can make one's sunset days his best days.

A conscientious examination of your affairs now may actually show how you can save enough to pay the whole tithe. Consider more methodical ways of buying. Wait a week before buying something you think you want. Buy for use rather than for appearance or luxury-value.

Budget your income and outgo. Many people who begin to spend by a budget make a surprising discovery. They find that from ten to twenty cents of their dollar is being spent without producing any corresponding benefit.

So your whole situation may be helped as you see where your tithe can be paid without distress.

Whenever it can be put into practice, there's a big saving hinted at in the old saying, "He who cuts his own firewood is twice warmed."

Hard times are hard times for God as well as for us. His work suffers because, when depression threatens, so many cut off, first of all, their gifts to religion.

Never mind trying to explain the theology of it. You know that benevolent agencies face lessened incomes. Students who would gladly work must leave college for lack of funds; church enterprises are forced to retrench their work; the poor, the sick, the distressed, all must know keener their sufferings because the church has less money to spend in their behalf. So the tither who tithes in hard times is doubly blessed—in his own life and in being the friend indeed who comes as the friend in need.

Tithing in hard times is a sharing of life with those whose "times" are harder than ours. None of our tithe literally gives "to God"; it goes to men and women like ourselves. It broadens the base on which the world's total usefulness must rest.

Hard times are good times to begin tithing, because it doesn't take so much moral backbone to tithe a small income as a big one. Many people have been tempted to quit tithing because their incomes became "too big to tithe."

A rich man told a missionary secretary during the war, "I'm sorry, doctor, but I can't give you anything for your work this year. Why, my income tax is a million and a quarter."

The tithe in hard times contributes to our spiritual self-respect. When we are prosperous, we may feel—as we should—that the tithe ought to be supplemented by free will offerings and gifts far beyond the tenth.

In hard times ye may not be able to make these gifts. But we know that in tithing we are acknowledging God, and declaring our faith. We are not offering to God that which has cost us nothing.

It costs, to tithe in hard times. But not to tithe costs more, in values that are as real then as ever, and that will last beyond all times, whether hard or easy.—*The Layman Co.*

Chicago, Ill.

CONTRIBUTIONS

SUFFOLK LETTER.

Money is one of the chief topics of this age. There is an increasing emphasis of this factor in modern life. Church councils are giving much time to this theme. The public is deeply concerned about earning, saving and giving. Daily newspapers remind their readers that people want work. Men and women regard money as an essential in the pursuit of happiness and contentment. On this account working people are seeking to find employment in those occupations which pay wages in money. There is a deep-rooted feeling on the part of many that society owes every one a job.

If the church is to follow the leadership of those who are insisting that Christians should be active in reorganizing the present social order, the matter should be given serious and careful consideration. Some questions arise when this subject is brought to the attention of thoughtful people. What is the present social order? What is wrong in the present order? Is the present system wrong, or has it been abused? What is the best system for making the world a better place in which to live? Is it possible to set up any system which will correct existing evils and make the world happy, prosperous and contented?

These questions indicate the wide range of sane thinking necessary to be fair-minded in studying the present needs of the world; and the wisdom required to reach righteous conclusions. It is much easier to advocate social justice than to practice it. There are people who are more anxious to receive a pay envelope at the end of the week, than to render a service to their employer equivalent to the amount of the wages received. And there are employers who are requiring labor to produce profits far above the amount paid for wages. Admitting that there are many such cases of injustice and unfairness on the part of employer and labor, is it the function of the church, as an organization, to undertake to make an adjustment of these conditions, on the basis of justice and fairness to all concerned? Has the church, in its past history, proven to the world that it has been just in its judgment and fair in its dealings?

Where is the person, or group of persons, in the church, who can submit an adequate financial plan for all classes and conditions? Many plans and schemes are being offered by conscientious people, in the interest of human society. Who knows what is best? As a matter of fact it is difficult to remove the profit motive from any plan. Justice is not the paramount motive of this age. People want money. Some are willing to work for money; others are determined to have money, at any price, and they practice dishonesty or become thieves, if necessary, to get money. "The love of money is the root of all evil."

The desire for gain is the chief incentive to engage in war. If neither individuals, nor corporations, nor governments could make money by war, there would be peace throughout the world. The end of all war profits would be the end of all war. But the desire for personal gain must not be regarded as an evil in itself; it is the fruit of a spiritual condition which needs the uplifting power of the Christian religion. If this desire for gain and wealth leads humanity away from the path of honor and righteousness, it indicates a need of spiritual regeneration. The great world distress of the present time is rooted in spiritual departure from God. There is enough money and opportunity, and work for every one to be busy and comfortable, if money could make one happy. But money will not feed hungry hearts and nourish impoverished souls. Man does not live by bread alone. He must live by the word of God. The church should be able to call the world to penitence and consecration, and when the church renews its fellowship with God, and walks in the paths of righteousness, the depression will end—and Congress can adjourn.

I. W. JOHNSON.

A MESSAGE FROM THE PRESIDENT.

Elon Alumni:

Elon College has a little more than one thousand young men and women who have graduated from the college. It has approximately nine thousand additional ones who have attended, making a total of practically ten thousand, who in the days of their preparation, sought instruction on Elon College campus and from the faculty of the institution. This is a great record and a great host of friends. The college has faithfully served the ones who have come, to their best ability. In their search for truth, the College has sought to open up freely and intelligently, the fountains of information and the reservoirs of truth, so that in their search, they would find, and truly they did find.

The college is still here. The buildings are adequate. The grounds are beautiful, and the student body optimistic. We are now approaching the forty-fifth annual commencement of Alma Mater. She is anxious to see her many sons and daughters on this particular annual occasion, and is extending the heartiest invitation possible to all who will, to come.

Tuesday, May 28th, has been set aside as alumnae day. The program begins at 10:30 o'clock in the Whitley Memorial Auditorium. The Elon Singers will provide the music. The alumni day address will be given by Mr. Russell A. Campbell of Harrisonburg, Virginia. A barbecue luncheon will be served on the campus at one o'clock. The business meeting of the association will be held at 2:30 P. M. At 5:00 o'clock, President and Mrs. Smith will receive at tea on the campus. At 7:00 the alumni will meet in Alamance Hall to march to the Whitley Memorial Auditorium for the alumni address . Hon. F. F. Myrick, of Greensboro will deliver the address.

Following the address, the alumni march will be initiated by all who are present. The campus will be brilliantly lighted with Japanese lanterns. A supply of beautiful lanterns are at the college. Every aumnus is requested to contribute $.50 for the purchase of lanterns and other incidental expenses. Approximately three thousand lanterns will be used in lighting the campus. This will be a brilliant and fascinating sight. The old college will be dressed in her best, confidently expecting a visit from the members of her family who have gone out to do battle with the world.

The alumni march will end in the college dining room, where the annual banquet will be served.

I am sure you will be interested in these unusual and attractive features offered by Alma Mater. Then, of course, you will want to remain over for the graduating exercises on Wednesday. The Hon. Josiah W. Bailey of the United States Senate will deliver the literary address.

Of course, you say, I want to spend the night at the college, but where? Well, we have arranged to answer this question. The building known as the Ladies' Hall, has been unoccupied for the last three years. We are now cleaning this building and will furnish it with beds such as we can get together for the use of the alumni while here. We can accommodate, perhaps, fifty to sixty people.

It would be well for you who read this article, and who can possibly attend, drop me a card asking for reservations in the Ladies' Hall, which will be used as alumni headquarters. There will be no charge for the room. If you have sheets or blankets that you can bring without much trouble, we will be glad.

Meals can be had at the college dining room at a cost of $.40.

I hope that you are planning to attend. Please drop me a card. L. E. SMITH.

NOT TOO BUSY.

He is busy. He is a very busy surgeon. Life and death often linger at his fingertips. His time must be guarded carefully. His work in the operating room is large, and consultations are numerous. Much also he has to do with the management of the hospital, which is always crowded. But he is not too busy to attend his church.

He reads much. His magazine table shows that he uses the periodicals, professional magazines, and daily papers that come to him. He is well informed in his surgery, and is sought as a speaker to his profession. But instead of eating his Sunday morning breakfast and turning to the Sunday paper he hastens to his church, for he is going to put a complete outline of the current Sunday School lesson on the blackboard in his large classroom in readiness for the forty young women who will presently await him there. He will go back home and bring his family to Sunday School after he has put the outline on the board in his classroom. Sunday is a day of rest. But he is not too tired to teach his Sunday School class.

He is a deacon. That means that he will be called upon to attend a special meeting in his pastor's study for prayer before the morning service. He is there. You should hear him pray. A man of science, and yet he talks to God like a child speaking to his father. He says, "Our Father, we know we can do nothing without Thee. Thou hast all power . . . " and so he prays. He is not too busy.

He attends church. A physician and surgeon, and yet he seldom, if ever, misses either the morning or evening church service. But you may say he does not operate on Sunday. In emergency cases he does, and not infrequently. *And he attends prayer meeting Wednesday nights regularly.* Conducts them himself sometimes. He is not too busy.

He is a father. That is what I am writing this little article to say: He is a father. There are eight fine sons and daughters who will tell you that any time you ask them. He is counting on these sons and daughters and well he may, for they attend Sunday School and church, too. And there is a reason why they attend while it is hard to get many young people to attend church.

His baby boy joined church last Sunday, and was baptized. This morning my telephone rang, and my surgeon friend was on the line. After a pleasantry, or two,—for he always has time to be happy and pleasant,—he wanted to know if I would have time to bring his son a box of church envelopes. A father knows that it makes a life-long difference if his little son receives the envelopes from his pastor's hands the first week he joins the church! His father had time to see that it was done!

Of these eight children there is a *mother, too!*

THEIR PASTOR.

A Story for the Children

WHEN THE WORLD WANTED TO PLAY.

"I'm tired of washing dishes, of dusting and making beds. I'm not going to help you today, mother," said Nell. "Mary and Margaret don't do any work at home and have so much more time to play than I have. I'm going to play with them today."

"All right," said mother, "you try your own way for today. I want none but willing helpers about me."

Nell picked up her doll and her skates and gaily ran out to join Mary and Margaret who always could play. They skated and had lots of fun until Nell fell down and hurt her knee and started to run to the house so mother could doctor and bandage it just as she always had, but she stopped when she remembered that she wasn't helping mother today and couldn't ask her to stop and bandage her knee. It would have felt better, but—

"Oh, well," she thought, "it soon will stop hurting if I just go on and forget it." Turning to Mary and Margaret she said, "let's play dolls now."

Nell's doll had pretty dresses that her mother had made for it, but the other girls had only the dresses that they could make.

"Mother hasn't time to sew for our dolls," said Mary, "she has too much else to do."

Nell thought how tired their mother always looked and wondered if she could not look better and have more time for them, if they helped her sometimes as she helped her mother, but she did not say anything about it because she was not helping her mother now.

They had a good time, but Nell grew tired of playing long before the day was over. Of course she wouldn't say she was not having as much fun as she thought she was going to have, since she had been the one who had thought playing all of the time would please her best.

At night when she told mother goodnight, she felt a bit sorry that mother looked tired, but she went on to bed without telling her so, and after falling asleep, she had a dream—

The little moon fairies said:

"We're tired of oiling our lamp and hanging it out each night. Little Nell is playing all of the time, why can't we just play too?"

So they didn't shine out.

The little stars said:

"We've been shining every night for years and years and we're tired, let's stop and play and not shine out tonight." What a dark night that was, without any moon and stars!

The raindrops came along and said:

"We want to play too. We're always so busy making things grow that we haven't had time for play. Let's drop our work and join in the fun," and they didn't rain any more.

The trees and the flowers said:

"If the rain isn't going to fall on us why should we try to grow and bloom when we might be having our games?" and they didn't grow any more.

All along the street that had been shaded with lovely green trees, there were only old stumps with dead branches. In the flower beds around the house and out in the garden where lately blooming flowers of beautiful reds and pinks, purples and gold had been, now there were withered stalks to show where they had grown.

What a strange place that was, without any green trees and growing flowers, and Nell didn't like it at all; and the darkness frightened her. Suddenly waking, she called: "Mother, oh mother I'm afraid!"

"I am here, darling," said mother, as she held Nell's hand in hers.

"Oh, mother! I thought you might have stopped mothering me, too," said Nell, as she told of the dreadful dream.

Then she told of the day spent entirely in play and of how tired she had grown before night; and she cried:

"Mother, I'm sorry you were so tired tonight because I didn't help you at all. I'll help you tomorrow, just see if I don't. I know now that play isn't fun if I play all the time. There is work to be done and if I don't do my share someone else must do more. I guess the moon and the rain and the stars and the flowers would like sometimes to play too, but they just keep on working, knowing that their jobs must be done and nothing and nobody can do their parts for them. How bad it would be for us all if they did stop their work to play."—*The Presbyterian Advance.*

SAVING THE BODY.

By A. M. Johnson.

We hear preaching and teaching everywhere about soul saving but we seldom hear much said about saving the body. Of course it is necessary to teach soul saving because the soul lives on after the body is dead, but the two are so closely associated, that it is impossible to live a real clean Christian life without having a healthy body. Just think for a moment—what causes that steady beat of the human heart—the blood coursing through the body, doing its little task; the momentum of the limbs, muscles and nerves? It is that little spark or unit which makes up our soul. When something goes wrong with our mechanism it retards that little spark (the soul), and we begin to loose a little faith. We begin to wonder what we have done to have this little feeling creep over us. We pray, but just praying does not correct our trouble. We must cleanse our bodies if we wish God's help. Purity of mind cannot be attained unless we have purity of body. To have this wonderful asset, we must take care to see that every organ is functioning, through proper nourishment.

Nature will punish us if we abuse our body, because we also abuse our soul, and, therefore, we commit sin when we drink and eat things that nature warns us against. We are, speaking candidly, governed by the laws of nature, laid down by our Maker.

We cannot serve our Master well if we allow our bodies to become wrecked through negligence; when we do, our bodies not only suffed but our minds and souls as well. God does not send this punishment on us; we bring it on ourselves by neglecting God and His natural laws which He gave us to follow.

Many people are dying in the prime of life, because they have neglected to protect and save their bodies when they ought to have lived on to a ripe old age and be of service to their God and their families.

I spent two months in St. Petersburg, Florida, this winter, and the tourists numbered something like fifty thousand. The tourists, like me, had gone there to enjoy that delightful climate—many hundreds were there trying to patch up the wrecked bodies which they say was caused by neglect in early life. But for many, it was too late.

Our soul must have a house to live in while we are among material things of the earth. Why not keep a clean house free of ills? Live right, and eat right, so that we may preserve our body and soul for our Maker.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Găl'ĭ-lee of the Gĕn'tĭles;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MISSIONARY OFFERINGS.

WEEK ENDING MAY 4, 1935.

Sunday Schools.

High Point, N. C. ....$	3.00	
Piney Plains, Raleigh, N. C.	2.00	
Oak Level, Youngsville, N. C. ..	1.00	
Wentworth, Raleigh, N. C.	2.08	
New Lebanon, Summerfield, N. C.	6.25	
Holy Neck, Holland, Va.	6.32	
Lebanon, Semora, N. C.	1.42	
Whistler's Chapel, Quicksburg, Va.	.65	
Monticello, Brown Summit, N. C.	2.35	
Union, Virgilina, Va.	2.52	
Ramseur, N. C.	1.42	
Turner's Chapel, Sanford, N. C..	1.60	
Randleman, N. C.	3.00	
Ether, N. C.	1.00	
Pleasant Ridge (R), Ramseur, N. C.	3.94	
		38.55

Individuals and Churches.

Liberty Spring, Suffolk, Va.	63.22	
Hopewell, Va.	4.15	
New Lebanon, Summerfield, N. C.	44.50	
Miss Stella Sharpe, Summerfield, N. C., (New Lebanon Church).	12.00	
Pleasant Hill, Liberty, N. C. ...	13.64	
First Church, Portsmouth, Va...	125.00	
Flint Hill, Star, N. C.	2.80	
New Center, Seagrove, N. C.	2.66	
Union Grove, Asheboro, N. C....	11.30	
Old Zion, Norfolk, Va.	11.50	
Randleman, N. C.	4.00	
Pleasant Ridge (R), Ramseur, N. C.	5.65	
		300.42

Total ....$	338.97
Previously acknowledged	10,128.14
Total since Sept. 1, 1934.	$10,467.11

PAUL E. NILSON SPEAKS.

By MISS D. P. CUSHING, *News Editor.*

Bringing the marvels of the moving picture for the first time to men, women and children in the interior villages of Turkey is one of the fascinating pieces of work carried on by Paul E. Nilson of the American Board of Commissioners for Foreign Missions in Talas, Turkey, who is now in America on furlough.

Films of the new Turkey, scenes from other parts of the world, modern industrial and agricultural methods, health information and character building stories make up Mr. Nilson's repertoire. He bumps along over rough roads in his automobile from village to village. Just as hearty shouts of laughter arise at the comical antics of Felix the Cat from these isolated Turkish villages as greet Mickey Mouse in New England towns. A welcomed guest in hospitable Turkish homes of all classes, Mr. Nilson has through his nearly 20 years' experience in Turkey come to know the Turkish people as a friend. He can interpret them to his countrymen in America with sympathy and understanding.

His major work at present is educational and as Principal of the American School for Boys, Mr. Nilson has under his care some 55 lads who are learning how to earn their own living by trades, how to keep accounts in both English and Turkish and how to read English, which is fast becoming the favorite "foreign" language in Turkey. Best of all they are learning through games and supervised recreation what it means to be "good sports."

The American School for Boys is emphasizing vocational training at the request of the Turkish Government. In spite of unbelievable progress under able leadership Turkey still faces a tremendous educational problem, and as one of her own officials states, will need 50 years at the present rate of progress to place a school in each village. "The average American home," says Mr. Nilson, "has more luxury, conveniences, books, spiritual and intellectual opportunity than a whole turkish village."

Mr. Nilson, who comes from Illinois, is a graduate of Beloit College, Hartford Theological Seminary and the University of Chicago. He first went to the Near East as a tutor at St. Paul's College, Tarsus. He had many difficulties during that early period, was kidnapped by bandits and saw his college raided by hostile forces. In 1919 he was appointed a full missionary by the American Board of Commissioners for Foreign Missions and has been at work since that time at Talas.

AN INVESTMENT THAT PAID.

A Turkish orphan from a Moslem background came to our vocational High School with an unusual amount of pluck and stubbornness. After five years of patient teaching and care, he graduated in June, found work, and now writes his first letter of appreciation: (Can your High School graduates write as good a letter in French or German?)

"Dear Mr. Nilson,

"For a long time I haven't written you a letter, I believe you will forgive me. I believe I know and hope you asked yourself, what V—— is doing? Perfectly you have a right to ask that question. Because for five years you beared up my troubles and my 'inat' (stubbornness) and gave your care on my necessities. You were the only man that thought about him. You were the only man that talked and advised me for many hours. You were the dearest man that broke up my 'inat.' First for me second for the other boys you gave up your best hours. Perhaps you didn't heard me saying you thanks. Everybody's lips might say you thanks. But everybody's hearts 'can't say thanks. Mrs. B Mrs. N and you did these great things for me.

"I ask you what you got of me, what useful thing I did for you, nothing. And it will be nothing, but just one thing—a loving heart and a good charactered boy. (He means to say that *'a loving heart'* and *good character* are all that he can repay for our five years of effort.)

"Let me explain what I did and am doing now. I went to the new factory and worked there on ordinary things. After many days the 'Montaj' (mounting machinery) work opened and the Russians came. The machines began to come. Quickly I went there and asked for work. They gave me a big drill to make holes in necessary things. About twenty-five days I have been working and getting one lira ($.70) a day. I like to work. I get enough money to live comfortably.

"Let me give an end it is growing too late, and I must go to bed.

Your loving student,

V——"

It is encouraging to see that our school work has given the *training to hand* and *mind* enabling a boy to earn his living on graduating from high school and to share in the building of industrial works of his nation. It gives one joy also to know that the training has given him *strength of character* to meet the temptations of life.

Students in the University of Illinois invested $100 a year in this boy.

PAUL E. NILSON.

HOW CAN A PASTOR PROMOTE MISSIONS?

This question assumes a pastor who is himself interested in missions and desirous of promoting the cause in his church. Perhaps that ought to be a justifiable assumption for the ministry as a whole, but unfortunately there is a good deal of evidence to show that the facts are otherwise. In a group of missionaries the statement was made not long ago, and supported by the group as a whole, that in a great majority of the churches visited by missionary representatives no adequate background of information or interest was found ready for the visitor's story; the speaker had to proceed on the supposition that his audience would know little or nothing about the cause which he was there to present. This statement, insofar as it is true to the facts, reveals a real failure on the part of the ministry and such failure can only be due to a lack of interest in the whole missionary project.

But we are addressing the pastors who do care, the men who believe heart and soul in the missionary obligation and desire to find ways in which they may more effectively impart their own deep interest to the minds and hearts of their people. What suggestions can be offered to such men, some of whom will be dealing with hard-boiled congregations that care little about the salvation of any souls beyond the horizon of their own community?

First, let it be said that a truly missionary-minded pastor will do something toward the creation of missionary interest by his very presence in pulpit and parish. The power of unconscious influence is very great, and when a sincere man believes anything deeply, that fact is bound to make itself felt in all his contacts with others. If a minister has any measure of the missionary mind of St. Paul, his people will know it and be influenced by it, and whatever their response may be they will at least know that the Kingdom of God in its world-wide aspects has come nigh unto them.

But the minister who has enough missionary conviction to be a source of radiating influence will never be content to stop there. If he were so content his influence would cease. The real advocate of the cause will go on with a positive campaign of instruction and inspiration. And just here, I think, is the pastor's greatest opportunity. The pulpit is his, and the program of the church is largely his to determine. He can preach as many missionary sermons as he will; he can season all his preaching with missionary references and the missionary spirit, and he can arrange such classes and study courses as he may find desirable. Of course all this must be done with fine tact and understanding. A misguided enthusiast might easily defeat his own purpose and do the cause harm by irritating repetition or provocative insistence upon his own view of things. But the pastor who, with real understanding of other points of view and a tactful presentation of his own, keeps the missionary obligation and opportunity constantly before his people, cannot fail to arouse interest in the thing which he himself believes so deeply. Just how the matter of pastoral instruction and inspiration is to be carried out must be left to the individual. Only, let every pastor keep steadily before him the fact that the primary responsibility is his and his alone, that the opportunity is also his, and that if he will use his opportunity of pulpit and classroom to the full, his church will not fail to see the Gospel of Christ for what it is, a missionary Gospel.

The pastor who cares will do well to remember that the main part of his task is the overcoming of ignorance and prejudice in the minds of his people. Perhaps we should say, ignorant prejudice. His procedure must be directed by this fact. For too many people in the pews the missionary is still the frock-coated, high-hatted busybody of the comic papers or, at best, the devoted but misguided enthusiast who has gone to foreign parts to induce contented non-Christians to change their religion. And with these are many more who, while holding a truer conception of missions, still withhold interest and support because "there is so much to do at home." The minister must be patient and infinitely tactful with all these of backward mind. He must shape his program with them particularly in view. Whatever tends to break down prejudice and give a truer picture of the missionary and his work, this he will use in sermon, study class, printed form—in *any* form in which it may be available. In other words, the missionary pastor is an ambassador for missions, just as he is an ambassador for Christ, and just as he seeks to commend his Master in all things to those who do not know him, so he seeks to commend the Master's world-reaching program in every way to those who as yet see that program only in reference to their own personal salvation. Such an ambassador is in the true apostolic succession from St. Paul who was at once the first Christian missionary and a good minister of Jesus Christ.—*Missionary Review of the World.*

EVANGELICAL STUDENT ACTIVITY.

Much is said and written about the deflection of college and university students from high standards of Christian faith and life. Most of them reflect the influence of their homes and later of school and college. With right teaching and example the coming generation would always be an improvement on the past. Recent reports reveal the fact that at least two thirds of the students in institutions of higher learning claim affiliation with some Christian Church. But in college church-going habits—if any—are broken. There is little Bible study or prayer except in denominational colleges and in small groups; the College Y. M. and Y. W. C. A.'s are less popular than they were a generation ago and the freedom and license of college life tends to lower the standards of Christian conduct for the majority.

But there are still strong Christian schools and colleges and uplifting evangelical influences in America and Great Britain. In the United States during the past ten years there has been a healthy growth of the League of Evangelical Students of America, an organization that recently held its tenth annual convention in Philadelphia. Between three and four hundred delegates attended representing forty institutions of learning in many states. Nine new chapters were admitted to membership in the League and definite plans were made to promote Bible study and aggressive Christian work, also for an active alumni association.

A similar organization is operating in Great Britain, called the Inter-Varsity Fellowship. Dr. Robert P. Wilder is now conducting meetings under their auspices, and with marked spiritual blessing. This fellowship, at a recent conference in Scotland, adopted the following "Declaration of Purpose," which reveals their true evangelical character and missionary purpose.

> We, having been deeply impressed with the urgent need of increased efforts on the part of the Christian Church to reach the hitherto unevangelized people, purposes before God to make it our individual and collective responsibility to do all in our power to bring this challenge to our universities and churches.
>
> Convinced that the immediate barrier to spiritual revival and world evangelization lies in our own low spiritual standards, we would unite in prayer to God that His Spirit may bring each one of us and our unions to a fit spiritual condition to take our part in this enterprise.
>
> Having committed ourselves to Jesus Christ and so to His great purpose that the Gospel may be presented to every creature, we are resolved, as men and women who have been privileged with a college education, to accept our special responsibility in missionary endeavor. It is a point of spiritual honor. We cannot be true to Jesus Christ, our Lord, unless we carry to its completion the task of preaching to every tribe and nation the message of salvation.
>
> Inasmuch, therefore, as every man and woman has a right to hear the Gospel, we are debtors to the whole world. The past generations have rendered inestimable service, and the evangel has been carried far and wide. They did their part. The call now comes to us to follow their heroic lead.
>
> *We therefore propose:*
>
> 1. That we determine to make it our responsibility to spread as widely as possible the missionary challenge in our unions and churches, and among all whom we can influence. The need is especially urged of spreading information as to the true position overseas, and of impressing upon all Christians a sense of the tragedy of the unfinished task.
>
> 2. That this conference recommends to the committee of the evangelical unions:
>
> (a) That each union should especially consider how God would have them respond immediately to this challenge both with regard to their responsibility to their university and to the mission field.
>
> (b) That a committee be appointed to undertake responsibility for promoting a campaign to arouse missionary fervor in our universities and churches.
>
> (c) That student deputations be sent to churches and wherever interest may be aroused.
>
> (d) That a letter be sent to the leaders of the churches and missionary societies expressing the intention of the evangelical unions.
>
> (e) That special prayer meetings be held in each union that God may greatly add to the number of those who have been awakened to the world need. . . .
>
> —*Missionary Review of the World.*

TEN YEARS—TEN REFORMS IN TURKEY.

The remarkable story of the transformation of the Ottoman Empire into the modern Republic of Turkey is best told by the narration of the reforms of the past ten years.

1. On October 29, 1923, Turkey became a Republic and elected their military commander, Mustafa Kemal Pasha as the first president. For eleven years he has continued as President and has himself taken the lead in all the reforms.

2. On March 3, 1934, Turkey exiled the Caliph and the evil domination of caliph and Sultan over Turkey was ended.

3. On September 2, 1925, Turkey abolished the red fez which had been for centuries required to be worn in Turkey as a sign of the Moslem and the Turk. In one month the Turkish men abandoned the old fez and adopted the cap and hat.

4. January 1, 1926 saw the abolition of the ancient calendar and the adoption of the international calendar. Thus this year is 1935 in Turkey and not 1351.

5. From July 1, to October 4, 1926, the Turkish parliament officially completed the adoption of the civil, commercial, and penal code of Europe and abolished the old Moslem religious "sheriat" law codes. By this means, Turkey definitely turned her back to the ways of the East and adopted the laws of living of Europe.

6. By January 1, 1929, the difficult Arabic script and Arabic numerals were abolished and the new Turkish alphabet was officially adopted. The new alphabet is so phonetic and simple that children save at least two years in their elementary education.

7. In 1932, the Arabic Koran was officially translated into the Turkish. For the first time the Turkish people were able to read their Holy Book in their own language.

8. In July, 1932, a congress of historians met in Angora, the capital, and started the re-writing of the History of Turkey. The four books thus completed have stimulated the Turkish national spirit.

9. On December 22, 1932, the Turkish Grand National Assembly presented the world with a Christmas present present in the form of a very strict opium and narcotic law. Thus the leak in the vicious narcotic trade thru Turkey was stopped.

10. In 1932-33 Turkey completed treaties of commerce and peace with her neighbors and signed the London Non-aggressive Act. While Europe is stirring up war frenzy, the Near East has found in Turkey a center for peace activity.

Thus after ten years of strenuous reforms, 1934 finds the Republic of Turkey firmly established and moving forward steadily.

PAUL E. NILSON.

A MOTHER'S LOVE.

By VIVIEN M. OGDEN.

Perfumed with the essence of goodness
 As sweet as the lilies that bloom,
Her constant and tender devotion
 Doth ever life's pathway illume.

Refreshing as dewdrops from Heaven
 And pure as an angel's sweet song,
Her love in its tender compassion
 Doth sweetly forgive every wrong.

Agleam with the jewel of patience
 And sweet with the incense of love
Her prayers ascend to the throne
 And blessings bring down from above.

Baptized with the oil of compassion
 And patiently striving to win
She buildeth a bridge with her love
 Across the deep chasm of sin.

Anointed with wisdom and mercy
 By the Father who dwelleth above
She pours from her fountain of sweetness
 All the wealth of a mother's great love.

—*Methodist Protestant-Recorder.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

CONVENTIONS CAN WAIT.

The Southeast Convention and the Youth Fellowship of the Southeast had their meetings last week according to schedule. They were both great and will receive their proper reports. This week they bow themselves out of the paper in reverence for Mother. Next week they will appear.

MOTHER'S DAY.

The second Sunday in May is set apart by our American people as a day in which to do honor to motherhood. Our government puts no premium on children as some European governments do, but it does believe in its mothers, and delights to do them honor. Since Abraham Lincoln said: "All that I am or ever hope to be I owe to my mother," the leaders of our national life have recognized the rightful place of motherhood, and in recent years has set apart the second Sunday in May as Mother's Day.

On Mother's Day people wear flowers in honor of the ones who gave them birth, cared for them in infancy, and loved them through life. For a living mother a red flower is worn, preferably a carnation, and a white flower speaks of the purity of the departed. Individuals everywhere remember mother, and try to bring her happiness. The churches plan special services.

With the hope that those who read this page will have special programs in their churces in honor of mothers, and because the editor wishes to do his bit to bring happiness to the hearts of those who deserve highest honor earth can offer to its own, this page is dedicated to the mothers who are struggling with steadfast hope to train those whom they love for the highest and best.

GOD'S METHOD OF WORK.

Sometimes one wonders why God works as He does. Surely he could have children mature as quickly as other animals. He could have given them wisdom and knowledge without it taking so much time for them to learn. But He didn't. He put into the mother's hands the first few years of the life of the child. Out of the years of experience she is to teach the child how to live. She has greater responsibility than any other person. G. Newell Lovejoy sings of God's gift in these words:

"God thought to give the sweetest thing
In His almighty power
To earth; and deeply pondering
What it should be,—one hour
In fondest joy and love of heart
Outweighing every other,
He moved the gates of Heaven apart
And gave to earth—a mother!"

MOTHER'S TASK.

A real mother takes the life God has put into her hands and tries to develop it for the Giver. It is hers to develop the characteristics that are good and suppress those that are bad. She must discover the possibilities within the childish life and bring them to their fulfillment. By her smiles and words and love she fashions a soul that may be like God. She trains criminals or missionaries. She makes men worthy of the Fatherhood of God, or she dwarfs souls until they become hideous things.

Because she so often measures up to her high calling of God, the poets sing her praise and prophets tell of her power. Of course there are some who are physical mothers only. They think of nothing more than their personal pleasure, but they are not so many. It is the mother who loves and cares and serves who receives the honor. She is God's helper in making the world good. She it is who is remembered and cherished.

If you have a mother who can understand your heart, bring her joy on this Mother's Day.

What the Mothers Do.

Praying for the little people
(Closed are eyes of brown and blue),
By the quiet bedside kneeling
With a trustful, sure appealing;
All the Spirit's guidance needing,
Seeking it with earnest pleading—
This is what the mothers do.

Parting from the little people
(Heart of mine how fast they grew!)
Fashioning the wedding dresses,
Treasuring the last caresses;
Waiting then as years fly faster
For the summons of the Master—
This is what the mothers do.

—*Mary L. C. Robinson.*

A Mother's Birthday.

Lord Jesus, Thou hast known
A mother's love and tender care;
And Thou wilt hear,
While for my own
Mother most dear
I make this birthday prayer.

Protect her life, I pray,
Who gave the gift of life to me;
And may she know,
From day to day,
The deepening glow
Of joy that comes from Thee.

As once upon her breast
Fearless and well content I lay,
So let her heart
On Thee at rest,
Feel fear depart
And trouble fade away.

Ah, hold her by the hand,
As once her hand held mine;
And though she may
Not understand
Life's winding way,
Lead her in peace divine.

I cannot pay my debt
For all the love she has given;
But Thou, love's Lord,
Wilt not forget
Her due reward,—
Bless her in earth and heaven.

—*Henry van Dyke.*

This generation with its Bible still unread is living upon the rumors of the faith blown to it from its fathers' time.—*Arthur J. Gossip.*

THE INVINCIBLE GOOD WILL OF JESUS.

CHRISTIAN ENDEAVOR TOPIC FOR MAY 19, 1935.

Jno. 13:1; Luke 9:51-56.

Hymns: "O Love that Wilt Not Let Me Go"; "Jesus! the Very Thought of Thee"; "Thou Didst Leave Thy Throne"; "The King of Love My Shepherd Is"; "Love Divine, All Love Excelling."

Bible Readings: Charity to rivals, Mark 9:38-41. Love toward friends, Jno. 19:25-27. Patience, Luke 22:63-65. Forgiveness, Luke 23-34. Tenderness toward Judas, Matt. 26:47-50. Good will toward persecutors, Matt. 5:10-12.

Poem:

JESUS THE CARPENTER.

If I could hold within my hand
The hammer Jesus swung,
Not all the gold in all the land,
Nor jewels countless as the sand,
All in the balance flung,
Could weigh the value of that thing.
Round which His fingers once did cling.

If I could have the table Christ
Once made in Nazareth,
Not all the perils on all the sea,
Nor crowns of kings or kings to be
As long as men have breath,
Could buy that thing of wood He made—
The Lord of Lords who learned a trade.

Yes, but His hammer still is shown
By honest hands that toil,
And round His table men sit down;
And all are equals, with a crown
Nor gold nor pearls can soil;
The shop of Nazareth was bare—
But brotherhood was builded there.

—*Charles M. Sheldon.*

Good will toward all people is a right condition of the heart. Christ could never have loved the people who so shamefully abused Him had not the love of God dwelt in His heart so supremely that He forgot the personal wrongs and gave Himself to others.

The seller once said, "Let the buyer beware." From experience the seller has found that a better motto is "Do unto others as you would have them do unto you." His first thought is to please his customers.

Each of us can rightly be called ambassadors of good will, for young people today are eagerly joining with other people in creating good will. One example is the crusade for peace. At the 1934 Defiance Holiday Conference young people and their counselors suggested some things we are doing and can do about peace. Some of them are as follows:

a. Christian young people must have certain convictions against war.

b. We must put ourselves on record and aid the general peace movement by allying ourselves with active national peace organizations.

c. We should not belong to organizations which tend to glorify war.

d. Make special programs glorify peace. (How do you observe the Fourth of July, Memorial Day, Armistice Day in your town?)

e. Question the representatives in legislature. Are they encouraging the young college men who are refusing military training?

f. Be informed on current problems, reading best literature.

What would you add to this list?

To the Prayer Meeting Committee—You have noted the varying of these programs. The first program for the month was a consecration service, last Sunday outside speakers were suggested, and this program is intended to consist of worship, songs, and short talks by the members. Next Sunday the topic will be "Social Injustices—What Shall We Do About Them?" (Scripture: Matt. 25:42, 43.) Choose a person who can lead a real discussion. E. L. F.

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE CHRISTIAN CHURCH.

Lesson VI—May 12, 1935.

Golden Text: *"So we, who are many, are one—body in Christ, and severally members one of another."*—Romans 12:5.

Lesson Text: Acts 2:41-45; Ephesians 4:1-7, 11-16.

The various portions of Scriptures which the Lesson Committee selected as a background for the lesson on the Christian Church give many suggestions about the Church. They can only be hinted at in the space allotted to these notes.

The Founder of the Church.

The Church was founded by Jesus Christ, the Son of the Living God. He said, "I will build my Church." It is His Church. He is its Founder and its Builder. It is a divine institution. If it had been merely a human institution it would hardly have survived. But it has divine life in it, and it shall never die, nor will it ever be defeated. In these days when the church has fallen on hard times, when so many determined forces are openly and secretly attacking the Church, let every Christian take heart. The Church is His, He loves it, and gave Himself for it, and He will see to it that it fulfils His good purpose.

The Future of the Church.

"The gates of hell shall not prevail against it," said Jesus. Hell, Hades, was the abode of the dead. Jesus was saying that the power of death would not prevail over the church. It would never die. The unseen forces had no power over it. When a man invests his life and his time and his talent and his money and his influence in the church his investment is permanent. The future belongs to the church. Those who predict the end of the church have not reckoned with the facts in the cast. Have no fear about the future of the Church. She will persist and she will prevail.

The Growth of the Church.

The early church grew by leaps and bounds. In one day three thousand souls were added to the church. That was because the church was filled with the Holy Spirit. If the church today were baptized withe the Holy Spirit anew, how quickly the kingdom would march around the world. A church set on fire by the Holy Spirit will attract and win converts.

And yet we must not despise the slow but steady growth of the church. Jesus Himself recognized the principle of growth and development. "First the blade, then the ear, then the full grown corn in the ear." Better than one great, sweeping revival at a stated time in the year, is the principle announced in the early chapters of Acts, "and the Lord added daily unto the church such as were saved, or were being saved.

The Fellowship of the Church.

The church is the inclusive company of those who believe in Jesus Christ, bound together in common ties, for fellowship, and for cooperative action. The fellowship of the church is one of the greatest contributions which the church has to make to human life. The man who remains away from the services of the church robs himself of one of life's inestimable privileges. The man who tries to work alone at his Christian task, carries a useless burden. There is inspiration in fellowship in common tasks. Jesus knew that, so he organized the church.

The Honor of the Church.

"Walk worthily of the calling wherewith ye were called." One of the first obligations of the members of the church is to live as members of the Church of Christ ought to live. If one looks at it in the right way, it is a great privilege to belong to the church. One who is a member of the church ought to be careful how he lives, and what he does. The greatest harm to the church comes not from those who are its enemies, but those who are its members, who by their manner of life, deny the things that the Church stands for.

The Unity of the Church.

"There is one body, and one Spirit, one Lord, one faith, one baptism, one God and Father of all." In essence there is only one church, the Christian Church in its inclusive sense. The Church Universal is one. Alas that there are so many divisions, and unimportant differences. But the world is gradually waking up to the folly and the sin of a divided church in a needy world, and slowly but surely Christ's prayer "that they may all be one" is being answered.

The Variety in the Church.

Paul likened the church to the human body which has many members, differing in many respects, but all functioning toward a common purpose. The body is not one, but many members. And all members have not the same office. But each is important. Each has some contribution to make to the body as a whole. So in the church there is variety, but there must be unity. All cannot preach, all cannot teach, all are not prophets, and so on, but in the Church of Christ there is a place and a need for all.

The Purpose of the Church.

"For the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ . . . unto a full grown man, unto the measure of the stature of the fulness of Christ." The church is to produce Christian character and to develop a Christian society. It is to be the expression of the mind and spirit of Christ in human life in its individual and social aspects. It is to bring in the kingdom of God. And for this task every one of us is needed. Every one of us has some contribution to make to this great end. The church offers every one of us the great privilege of building a new social order in which people of Christian character practice the principles of Christian conduct.

Rise up, O men of God,
The Church for you doth wait;
Her strength unequal to the task,
Rise up and make her great."

FEASTING ON GOD.

Once when I was sick a friend remarked to me, "You must find this long illness very tedious." I was compelled to confess, however, that I was not conscious of any ennui. To be sure, work was waiting, but work is not the only thing in life. I am given to life that I may live! My task at that moment was to fellowship with God on my bed of pain. There is no such thing as tedium for those who are constantly praising God for the joy of the moments lived with Him. We may feast to our heart's content—not on food, but on God. In dreaming and in waking hours, in sorrow and in laughter, we may walk in a world flooded with light.

Every moment of life is a revelation of the heart of God. He greets us in the kitchen. We breathe Him in the bustle and roar of the factory, or when hanging on to a strap in a crowded car. Always we are in the bosom of God.

—*Toyohiko Kagawa.*

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MONDAY.

"THE SOUL."

"What shall it profit a man if he shall gain the whole world and lose his own soul."—Mark 8:36.

The revised version of this scripture translates the word "soul" as "life," and it is explained that this word does not refer to those elements that make up a human person, but that it refers to the entire conscious living. It does not refer to something inside of one that may be in danger of hell fire or punishment, but that it refers to the qualities and harmonies which make up a man as a character, which character is like the character of God. Therefore, the soul is the life, the sum total of the vital powers of one's being. This soul is that true self that goes on beyond the grave.

To save the soul means to vitalize and energize these powers of our being to their best and noblest use. To lose the soul is to defile, spoil or waste these vital powers.

Christ is the Saviour of our souls. No other power or person has saved or can save one; and when one loses Christ, or does not know Christ, he has lost the sense of his nobliest self, he has lost the joys of spiritual things, he has lost his sense of harmony, rest and peace of living, he has lost the inspiration of ever bettering conditions, and, like the rich man, who lifted up his eyes in hell, he has lost eternal happiness.

Prayer—O Lord God, create within us a deep passion for the spiritual nature of ourselves to be fashioned in Christ, and with a true sense of the value of a soul, we would struggle on to be like Him, our Saviour.—*Amen.*

TUESDAY.

"IS IT TRUE?"

"We know that all things work together for good to them that love God."—Rom. 8:28.

"So long as one is in the circle of God anything that happens is good." Do we believe that?

This quotation was the theme of a layman's address made in San Diego recently. He provoked it by citing his own experience, the results of that plane crash in the Adirondacks of New York State in January. Check the truth of the statement yourself by checking results of misfortunes in your own experience or observations.

Early Christians were familiar with the dark side of life, physical suffering, mental disquiet, bitter sorrows, intolerable burdens, but out of all their experiences there has arisen steadily revelations and interpretations of a true God, and a thousand blessings which we enjoy these days coming to us as a direct product of the sacrifice of their souls.

God often conceals his designs in order that His children may learn to trust Him in the dark as well as in the light.

Prayer—Our Father, make clear to us the providence of Thy love and make our days and experiences sweet with eternal good. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

"THE GREAT LIFTING POWER."

"And I, if I be lifted up will draw all men to me."—Jno. 12:32.

The religion of Jesus Christ is different from all other religions because it affects, appeals to and governs the heart. It is a heart force that brings the powers and passions of the whole being into subjection and control by its own love-claims. It is that inner light that addresses itself to the imagination and holds before it the most lively images of good and evil, of blessings and cursings, for time and eternity. It is that inner consciousness that awakens desire for good and aversion to evil in every human soul that embraces Christ. It is the power that draws the soul away from sin and that introduces it into the love and fellowship of God. It is a consciousness of a likeness of one's own being to Divine Nature, and which inspires one to cultivate that likeness until it rests in the bosom of the Father eternally.

"When I found Him in my bosom,
Then I found Him everywhere,
In the bud and in the blossom,
In the earth and in the air.

"And He spake to me with clearness
From the quiet stars that say,
As ye find Him in the nearness
Ye shall find Him far away."

Prayer—O Lord of Love, we pray for the light of Thy love in our hearts this day, for that supreme manifestation of Thyself in Christ. Enter every avenue of our being and sanctify it to our knowledge and love of Him. This we ask for Jesus' sake.—*Amen.*

THURSDAY.

"CANNOT HELP IT."

"Love is of God; and everyone that loveth is born of God."—I Jno. 4:7.

There is no more illustrous example of this love than St. John himself. Between him and Christ there was always a harmony that made them one, and there was always that inspiration that elevated him about that which was evil, or even the changes inherent in human kind.

Archbishop Alexander speaks of a legend of St. John in which it is said that when he was old and too feeble to walk, he used to be carried by his friends to the assemblies of the Christians where he always spoke affectionately of Jesus, and out of that affection it seemed that the very word which he uttered to them was, "Beloved, let us love one another." If we love God and have Him in our souls, we cannot help loving our fellow man—personality radiates that love always.

"If love is not worth having, then life is not worth having," said Rossetti, "and gifts are not worth giving, if love is not."

"Vain is an offering and vainer our receiving—For there is nothing left worth achieving or retrieving, if love is not."

Prayer—Our Father we pray for Thy gift to be a daily witness of God's love in life and in the hearts of our fellow-man. In Christ's name we ask it.—*Amen.*

FRIDAY.

"IN THE PRESENCE OF GOD."

"I love the Lord because He hath heard my voice and my supplications. Because He hath inclined His ear unto me, therefore, will I call upon Him as long as I live."—Ps. 16:1, 2.

To establish one's self in possessing a sense of God's presence and in a sense of talking with Him is difficult. One must first establish God as a person and visualize that person not only in his inner man where God does make Himself known, but also in the things of daily life which are of Him and represent Him. And second, one must apply to God with diligence, and speak with Him in terms of those inner holy impulses and in the language of those things of Him. After a while, with such care, one finds God's love inwardly exciting him to godly action, and he finds converse with Him in the harmony between himself and the Divine will.

Prayer—

"His priest am I, before Him day and night,
Within His holy place:
And death and life and all things dark and
bright,
I spread before his face.
Rejoicing with His joy, yet ever still,
For silence is my song;
My work to bend beneath his blessed will,
All day, and all night long—
Forever holding with Him converse sweet,
Yet speechless, for my gladness is complete."
—*Gerhardt Terstugen.*

SATURDAY.

"ALONE WITH MY MORSEL."

"If I have eaten my morsel alone."—Job 31: 16-23.

The spirit of sharing doubles every blessing. Eating one's morsel alone cuts the morsel in two. Generosity is the greatest multiplier. "The greatest of these is charity."

Job had only a morsel, not a feast; but what he had, he divided with others. His poverty might have served as an excuse for his stinginess, but he would have nothing of such an excuse. A lesser man would have said, "Since God has given me only a morsel, He cannot expect me to give any of it away." Job was too great for so small an argument.

Usually, indeed, the poor give more, in proportion to their possessions, than the rich. The poor widow with her two mites gave more than all the rich men. They have only a morsel, but they do not eat it alone.

Prayer—Thou wilt increase our morsel, dear Lord, if we share it, even as Thou didst increase the lad's luncheon that fed the five thousand. But we would not give for the sake of the increase, but for Thy sake.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"WILD BEASTS AND ANGELS."

"And he was with the wild beasts; and the angels ministered unto him."—Mark 1:9-13.

Wild beasts and angels! What a strange contradiction! Yet was not all the world that our Lord met a medley of wild beasts and angels? There were John and Herod, there were Mary and the Gadarene demoniac, there were Nicodemus and Pilate, there were Lazarus and Judas, there were the Twelve and the Pharisaic mob.

Yes, and in one person there would be at one time an angel and at another time a wild beast—Thomas the bold and Thomas the doubter, Peter the confessor and Peter the denier, Judas the disciple and Judas the traitor.

But the wild beasts came first, the angels came last, with Jesus as with us, if we are true to our Saviour. After the horror of the cross, the angels of Easter morning; after the trials of our life, the glory of the celestial city.

Prayer—Dear Lord, prepare us for either. May we not fear the wild beasts, since Thou art with us in the wilderness. May we have all hope of the angels, since we live in the salvation of Thy cross and the promise of Thy ascension.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

THE POWER OF SELF-KNOWLEDGE.

By Dwight E. Stevenson.

"Commune with your own heart."—Ps. 4:4.

"Try your own selves."—II Corinthians 13:5.

Someone has remarked that "No one has really learned to live unless he can convincingly say to himself the eleven great verbs of like: I am, I think, I know, I feel, I wonder, I see, I believe, I can, I ought, I will, I serve." If this be true, self-knowledge is a great segment of creative living.

Narcissus brooded over his reflected image in the crystal depths of the pool, according to the legend. The ancients polished metal to a bright finish that they might see temselves in a mirror, even though the reflection was distorted and blurred. Modern man uses the "looking-glass." Did it ever occur to you as striking that we have so many mirrors in our homes and shops? We look at ourselves while dressing, while getting a shave or a hair cut, while shopping in mirror-lined stores, or eating in mirror-walled restaurants.

Now it so happens that the mirror is the outward symbol of an inner fact of human nature. It is man's amazing power to stand off a little way and look at himself. His is the power of self-knowledge. Alone in all the vegetable and animal kingdom, so far as we know, he can stand upright and utter words of overwhelming significance: *"I am."*

Sometimes in a moment of exaggerated self-consciousness we become acutely aware of ourselves. Our minds reel and we stagger in amazement at the mystery which we carry about within our own persons every hour. Sometimes one of us may feel compelled to say, "I am I—can it be possible that I am an individual like those I see around me? I, whose face I have never really seen except by reflection? I, who know myself so intimately, yet to whom I am the most distant stranger.

Now the very fact of self-consciousness shows us to be unitary personalities, but the paradox of character is found in our awareness of many persons within one. Sometimes a person is dominated by purely physical hungers. Sometimes his heart is ravished by the beauty of a landscape or the style of a great book or poem. Sometimes impulses of generosity shake him. Sometimes he becomes a grasping miser. Within him is both an angel and a devil. He is energetic; he is also lazy. Henry Sloan Coffin has well said, "There is a whole Noah's Ark of beastly qualities in every soul—pig, sheep, rooster, fox, mule, wolf, cat, snake—and the list is only begun."

But with all the warring factions within one, a person has a "bent" or a dominant character which he thinks of as his real "self." These other traits he thinks of as being alien to his real nature, the ghosts of selves he might have become. Like sinister shades they walk now and again before his clouded vision trying to gain the center of the stage. It is, moreover, just and right that we should deny our inner enemy selves a voice of authority in our personalities; otherwise energies and character are dissipated upon numerous dissimilar errands and purposes.

Now for a counsel of warning: It is a common failing of mortals to think of themselves romantically. "Others may have faults," one seems to say, "but I do not." One easily identifies the self he actually is with the self he would like to be. On every occasion he makes bold to commend himself on his good points and to excuse his faults. "I have a quick temper," he may say, "but then so had my father; and besides, temper is the mark of strong character. I put off things I ought to do, but then, I am very busy, and I really accomplish much more than many other people do anyway."

In keeping with this tendency to think of ourselves more highly than we ought to think, there are many sides of our natures—certain secret thoughts and longings—which we will admit to no one, not even to ourselves. If we should suddenly speak out the word of the thought that has found lodgment in the thought recesses of our brain, even though we were in solitude, many of us would be mortified and overwhelmed with our own profligacy. We all, without exception, tend to make out a good case for ourselves. We practice an unconscious hypocrisy and set up before our eyes a character far better than the person our friends know us to be.

The new science of psychiatry has written many tragic chapters about this unwitting hypocrisy which we commit against ourselves. Buried sex complexes, fear complexes, senses of inferiority, unadmitted, have wrought havoc in lives of men and women. We are told that the first stage in curing a festering complex is to get the individual to look it in the face and accept it as part of his make-up, no matter how ugly it may be. It may be unlovely, it may revolt him, but it is part of him. He is like that; he will never become better until he faces himself. Once he has done this, he has brought his enemy out into the open where he can fight it manfully and with new courage.

One of the hardest achievements of self-knowledge is to know our shortcomings—to "commune with our own hearts" and to "try ourselves," literally to put ourselves on trial for crime. It takes deep courage to look yourself in the face for what you really are. You see so many things which you don't like. You hate to admit your imperfections. But along this road lies much of earth's happiness and power.

For, after all, the most useful people in the world are those who have stopped acting as attorneys for their own defense. They are people who accept themselves as they are, and set about their work. The late poet laureate of England, Sir Robert Bridges, has a line somewhere that goes like this:

"Self-knowledge which teacheth the ethics of life." Certainly self-examination is the beginning of all intelligent morality. The person who would behave uprighty must first face himself, particularly his unlovely self.

In a Persian legend, which is very similar to the familiar "Divine Comedy," Arda Viraf, the Persian Dante, sees in hell a "soul fleeing full of terror from a pursuing demon, whose ghastly appearance made him shudder and cry in despair, but all in vain. The demon took hold of him and said, 'Wilt thou not recognize me? I am thine own self. Thine own crimes have made me the ugly creature that thou seest before thee.'"

"Try your own selves," said Paul. That suggests something of the judge, sitting on the bench, hearing the case, and passing the sentence. The Christian virtue, then, is not to flee in terror before our unlovely selves, but to sit in judgment upon them, their master.

One thing we need constantly to remember is that verb "I am" largely determines how we will say the verb "You are." The world we see is shaped and colored by the one which we have

(Continued on page 15.)

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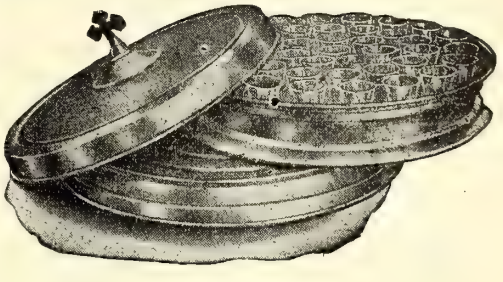

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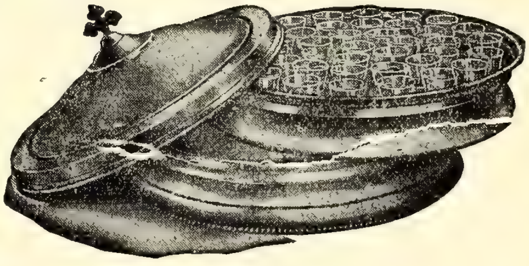

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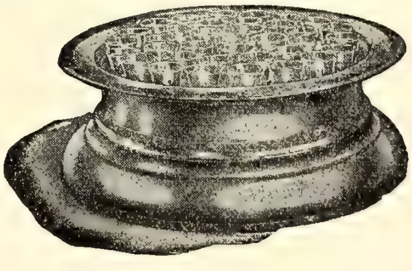

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Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

I truly hope all who have a living mother will remember her in some tender way on Mother's Day—she deserves it. Mothers appreciate some token of love from her children on Mother's Day. If you are too far away to visit her and lay your arms around her shoulders and tell her she is just as sweet as she was when you used to get down on your knees by her chair and say your little prayer, "Now I lay me down to sleep." Write her a tender affectionate letter and tell her. Send her flowers to wear on "Mother's Day." Oh! Do something in a kind and gentle way to let that dear mother of yours know that you are thinking of her and that you love her though you may be far away. Don't forget how tender and sweet she was to you when you were in your young and tender years and the many sacrifices she made for you and did it in such a kind and loving way with a smile on her face and a song on her lips.

"Strive to emulate her virtues and to stimulate within your own heart the inspirations she planted there." Remember that behind every great man there is a great mother. The poet well said:

"O magical word, may it never die from the lips
that love to speak it,
Nor melt away from the trusting hearts that
even would break to keep it,
Was there ever a name that lived like thine, will
there ever be another?
The angels have reared in heaven a shrine to the
holy name of Mother."

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 9, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Reidsville	$ 6.49	
Union, Va.	1.74	
United Lynchburg	2.50	
Eastern North Carolina Conference:		
Henderson		4.63
Western North Carolina Conference:		
Big Oak	1.32	
Hanks Chapel	4.15	
Spoons Chapel	2.00	
		7.47
Eastern Virginia Conference:		
Holy Neck	2.42	
First Portsmouth	5.01	
		7.43
Valley Va. Central Conference:		
Mayland	1.00	
Linville		7.06
Alabama Conference:		
New Hope		2.41

Special Offerings.

Mrs. Dalton, support of children	12.50
Mrs. Thelma Hines, sup. of chil.	20.00
Mrs. Hayes, support of son	12.00
Graces Chapel Christian Church, special collection	1.80
I. W. Johnson Bible Class, Oakland Christian Church, Va.	4.40
F. C. Owen, gdn. for Jas. Brown	12.50
M. B. Smith, Jr., gdn. for Whitten children	50.00
Ladies of the Cong. Christian Church, Albemarle, N. C.	2.50

Total for the week	$ 155.03
Brought forward	5,052.72
Grand total	$ 5,207.75

"HELP US GROW"—A PLEA FROM YOUTH.

These verses were used in a Young Women's World-Wide Guild and voice the desire of earnest young people to be given more responsibility and freedom by the older members of the church.

We are come today with a simple plea,
We girls of the World-Wide Guild.
We are asking that you help us lay
The foundation on which we may build.
From the wisdom and strength of your greater
years,
We seek inspiration to gain;
How we best may plan a life worth while
Where joy and service remain.

We ask the prayers of your loyal hearts
To strengthen us where we are weak.
We need now and then the encouraging words
It may be your pleasure to speak.
No doubt at times your patience we tax
By the faults and follies of youth;
But remember, also, our eyes are on you!
And we're searching for honor and truth.

As worth-while girls of the World-Wide Guild,
We are pledged to Christ's services and love;
Small bits to be shaped by the Master's hand,
And prepared for His Kingdom above.
But our feet are unused on the narrow way,
And perchance we may stumble in fear.
What a wonderful help and comfort 'twill be
To feel that *you care* and are near.

Now we're planning great things that we're ready
to do,
We're alive, and we mean to grow!
But it helps a "wee plant" to be tended with care!
And that's where *you* will come in, you know.
For mothers, missionaries, deacons and dads
Are just *girls* and *boys* grown tall,
Perhaps if *someone* had not helped you to grow,
You might not have been here at all!

NELLIE C. HART.

Indianapolis, Ind.

Practice also is the proper evidence of Christian fortitude. The trial of a good soldier is not in the chimney corner, but in the field of battle.
—*Jonathan Edwards.*

Next Sunday is Mother's Day. Don't forget to wear a flower in honor of Mother.

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of the children of Is'ra-el,
years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth
gether; righteousness
kissed *each other.*
11 Truth shall sprin

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9 Behold, [a]O God our shield, and
look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1.
[b] Ps. 56. 1. & 57. 1.
2 or, *all*
1

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8 ¶ ²¹Jĕ-hoi'-ă-chin *was*
years old when he began

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THE POWER OF SELF-KNOWLEDGE.

(Continued from page 12.)

formed within us. Every time we are tempted to cast a harsh judgment, say an unkind word, every time the world looks drab and people seem mean and unworthy, we would do well to examine our own selves. The landscape may be blurred because our vision is clouded.

I have said very little about the treasures of personality envisioned through the power of self-knowledge. If I have neglected them, it is because I have tried to point out other aspects which we are all too ready to overlook. But there are treasures, rich and unsearchable, even in the meanest of persons, which will cause him to turn and say, "I am made but little lower than the angels and crowned with glory and honor."

"Commune with your own heart," said the Psalmist. But there is a deep danger in self-consciousness. Life can be spoiled by those who become morbidly engrossed in their own character. Self-knowledge and self-examination alone will make nothing more noble than a self-centered perversion of a true individual.

In Joseph Fort Newton's column I picked up this little story of Lord Dunsany's play called, "The Gods of the Mountain." It is about six green stone idols on top of a hill in India, and of six beggars who tried to palm themselves off on the people of the village as those stone gods come to life. All the villagers fell victims of the hoax except two men, who started to the hilltop to see if the idols were still there. Before they arrived the images had been stolen and carried away. Amazed to discover them gone, they now believed that the gods *had* come to life. So they hurried back to the village and prostrated themselves before the six beggars. Then, while they were deifying the men, the six beggare, for their sin, were turned into stone and sat in a semicircle before the people, stolid, lifeless, inert.

Anyone who uses his power of self-knowledge, at the exclusion of all others, to set himself up in a shrine of self-conceit, and falls down to worship himself, will soon find a piece of stone where a man had been. Self-knowledge is a part of life, a vital part, but it is not all. The Psalmist who said, "Commune with your own heart," also had something else to say. A little farther on down in that same Psalm he said, "Lord, lift Thou the light of Thy countenance upon us." The completion of self-knowledge is found when the individual turns toward the Force that created him, to live in that light of the Eternal Other, and when that individual unites his life with the lives of all his fellows in creative effort.

We live in a world where there is work to do. As we do that work we make ourselves. The artist paints a picture, faithfully portraying what his eyes behold in the landscape, and unwittingly he has painted a patch of glory into his soul. A farmer plants his seed and tills the soil, and new virtues of industry and self-respect are grown in the fertile reaches of his heart. He who loses himself in constructive labor for his world will find himself. The highest achievement of self-knowledge that I can attain, after all, is to learn that I am not the center of the world, but that there are others in God's world every one of whom is as worthy as I, and as deep a mystery.

Prayer—Our Father, which art the supreme goodness and intelligence of the universe, we pray that Thou may teach us to know ourselves. In the beauty of holiness we must worship Thee, and in the quietness of our souls we must seek that understanding of our own spirits which will enable us to see Thee as our creator and loving father. Often in humility man bows down before Thy face, and often in sorrow and remorse must we all come to Thy feet seeking forgiveness even as little children. Yet guide us also that we may recognize our strength as well as our weakness, so haply we may live true to our higher selves rather than our lower. We ask this especially in the name of Thy Son, Christ Jesus, ever our supreme example.—*Amen.*

—*In Christian-Evangelist.*

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All news mater and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

CLEM.

John W. Clem was born September 5, 1857, and died March 22, 1935, aged 77 years, 6 months, and 17 days. When I first went to Whistler's Chapel to take charge of the church as pastor in the summer of 1906 he was one of the leading members there. For a number of years since then he lived in Washington, D. C., and Woodstock, Va., and I did not see much of him. He is survived by his second wife, and by five sons and three daughters. Funeral services were held at Palmyra Christian church, March 24, 1935.

A. W. ANDES.

STEVENS.

Brother C. W. Stevens, senior deacon of New Hope Christian Church was born June 28, 1859, died April 24, 1935.

He was married to Mariah Blackburn in 1878. To this union was born ten children, two of which preceded him in death, 56 grandchildren and 18 great-grandchildren all of which are left to mourn his departure. His beloved wife also preceded him in death.

He has been one of the most faithful and punctual men to his church that I have ever had the pleasure and privilege to know. Scarcely ever was he absent from his Sunday School of which he was the faithful Superintendent for approximately twenty-five or thirty years.

Just any little thing did not keep him away from the House of Worship.

He was quiet and humble in his life. A fine example of energy and courage. He was a good husband and father and in other years a good provider. But when the depression came he lost his home and went to live with his son, at whose home he died.

He died suddenly; died as he had lived —peacefully and quietly.

The funeral was conducted by the writer assisted by Rev. A. R. VanCleave, the pastor of the church. We laid him to rest in the Church Cemetery by the side of his dear wife.

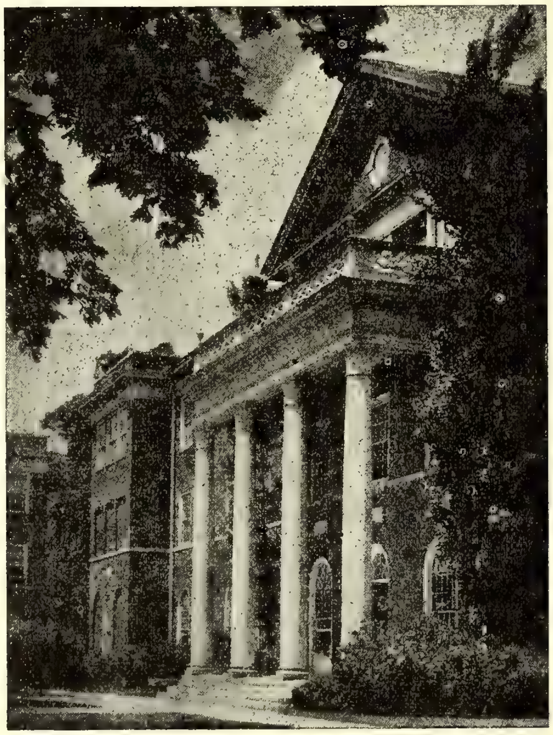
God bless the sorrowing ones.

G. D. HUNT.

Elon College

The following facts commend and invite you to Elon College

Ideally Located
Splendidly Equipped
Educationally Thorough
Scholastically High
Athletically Excelling
Socially Commendable
Morally Inspiring



Religiously Sound
Vocationally Guided
Highly Recommended
Nationally Recognized
Fully Approved
Officially Accredited
Economically Desirable

Professional training for business teachers, and religious workers a specialty. Thorough foundational work for other professions.

LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, MAY 16, 1935. NUMBER 20.

•• THE SUN'S OBSERVATORY ••

Mission Rooms
c/o J C Atkinson

Need for Christian Education.—

From reports formulated for the Presbyterian General Assembly which is scheduled to meet in Cincinnatti, Ohio, on May 23rd, it is shown that there is great need for the "extension of Christian education" to unreached children and young people. It is pointed out that Sunday schools and other church organizations are "still failing to enlist more than 40 to 50 per cent of the Protestant constituency," and that "millions of nominally Protestant children in our country are without any systematic religious training."

Judge Acquits Judge.—

A recent issue of a large city daily carried on its front page news to the effect that one of that city's judges had been arrested for careless and reckless driving. A short while later the news appeared that the "careless and reckless" judge had been acquitted. It was brought out in the trial that two lieutenants of police had "detected the odor of liquor on the judge's breath when he was arrested." But an attending physician was quoted as saying that "he was not drunk." The wife of the driver of the other car, a negro, was sent to the hospital for minor injuries. We are glad that "the court also dismissed a reckless driving charge" which had been lodged against him.

Safety Glass and Motor Cars.—

The demand for safety glass in automobiles is steadily mounting. Thirteen states now have laws requiring safety glass in all new cars sold within their boundaries. These states have a combined total of 45 per cent of all new car registrations. More than a dozen other states have legislation in regard to safety glass pending. Then, the riding public is becoming "safety-glass-minded" and even in states where law does not make it compulsory, they are more and more demanding that *their* car have this added protection. It is estimated that compulsory regulations, plus the popular demand in states where safety glass is still optional, will result in not less than 70 per cent of the new 1935 cars being so equipped.

Bible Society's Report Most Interesting.—

The 119th Annual Report of the American Bible Society gives some quite interesting and encouraging statistics regarding Bible distribution. If private Bible publishing houses have had similar records, there is no doubt that the Bible continues as the best seller among books. The society reports a total distribution of Bibles, Testaments, or portions of the Bible, amounting to 7,517,548 during 1934. These included printing in 148 languages and dialects, and circulation in more than forty countries. There was an increase in the United States of 30 per cent in the number of Bibles issued. Several new translations were made during the year, including Cherokee Indian, and Tai Lu for distribution in South China. It was reported that the total number of languages and dialects into which some portion of the Scriptures has been translated number 954, while the entire Bible is available in 175 languages and the New Testament in 374.

Peru Places Embargo on Silver.—

The rising silver price being engineered by Washington, has forced the government of Peru to place an embargo upon the exportations of silver bars and coins. Peru has two circulating silver coins—the sol and the half-sol. The currency value of the sol is approximately 47 cents, and when the price of silver in the world market rose to 60 cents an ounce, it became profitable for Peruvians to melt their coins into bullion for export. It was not, however, until the price of silver had spurted up to 80 cents that there was a rush to take the profit, which has resulted in a severe shortage of circulating coins. It is this that has compelled the government to place the embargo upon the exportation of silver. The ban does not apply to newly-mined silver, and there is small chance that the government at Lima will make official protest against the Roosevelt program, for Peru is the fourth largest producer of silver in the world, and she is benefiting greatly by the rise in price.

Roosevelt Says Opponents of AAA "Lying."—

Addressing nearly 4,000 farmers who have gathered at Washington, Mr. Rosevelt proceeded to gather the enemies of the processing tax and the opponents of the amendments to the A. A. A. giving Secretary Wallace additional powers, into one group, and condemned them as "lying about the kind of farm program which the nation is operating today." Earlier in the day these same farmers had been addressed by Secretary of Agriculture Wallace, who adjured them not to be misled by those who "have waved the bloody flag and deluded the farmer." There is no one that will deny that there has been a great deal of good accomplished for the farmer—though of a temporary nature—by the A. A. A., but the blessings that is has brought have certainly not been unmixed ones. They, like the greater part of the recovery program, will have to be paid for at a later date. It should be beneath the dignity of those in high offices in this country, to stoop to the using of such propaganda as has been and is being used to carry over their programs. Those who are honestly opposing the ever enlarging bureaucracy that is attempting to replace American Democracy deserve at least fair play.

Advises Girls to Marry Young.—

Dr. Paul Popenoe, leader in eugenics movements in California and Director of the Los Angeles Institute of Family Relations, advises girls to select their husbands before they are twenty-one, if they would obtain the man of their choice. He says that the woman waiting until she is thirty-one will have virtually no choice at all. In most cases men marry women younger than themselves, and this difference in ages increases as they grow older. Thus, if a woman waits until she is thirty she will have to marry a man thirty-five or over, and the doctor thinks that males who have been so obtuse as to remain bachelors until they are thirty-five are very obtuse indeed. They "comprise a preponderance of mental and physical defectives, or men whose outlook is warped, so infantile or egocentric that even the most optimistic maiden, willing to marry a man to reform him, would recognize this particular job as hopeless." Looking at it from a geographical viewpoint, girls in the northwestern states of Wyoming, Oregon, or Washington, or in Nevada, may take their time, even waiting until they are thirty-four, for in these states there are 150 possible husbands for every 100 mariageable women. But you girls of North and South Carolina, and little Rhode Island as well, beware, for in these states there are two girls for every man that is at all worth marrying, if the doctor is to be believed.

Columbia's New Policies.—

In a brochure recently sent out by the Columbia Broadcasting Company, there is announced a rising in the standards of the programs which originate within that system. Consideration has been given "to recent trends" in several types of programs that have caused the company to take the position that it has. Of especial interest are the rules that have been laid down regarding "children's programs," and in announcing these, it is understood that "wide variations in viewpoint exist among parents as to programs which they regard as suitable for their children to hear, and similar differences exist between parents and children." And while the company "has no thought of setting itself up as an arbiter of what is proper for children to hear . . . it does have an editorial responsibility to the community which cannot be waived." Because of this, its new regulations prohibit: "The exalting, as modern heroes, of gangsters, criminals and racketeers." They insist that "Disrespect for either parental or other property must not be glorified or encouraged; cruelty, greed and selfishness must not be presented as worthy motivations; programs that arouse harmful nervous reactions in the child must not be presented; recklessness and abandon must not be falsely identified with a healthy spirit of adventure; dishonesty and deceit are not to be made appealing or attractive to the child." There are several other conditions governing these programs. Similar action by other chain and local broadcasting stations would improve broadcasting conditions. The regulations are effective July 30th.

NOTES-PERSONALS

News from the Churches.

President Roy A. Larrick, of the Sunday School and Christian Endeavor Convention of the Virginia Valley Conference, writes that the time of the annual meeting of the Convention is Thursday and Friday, June 6th and 7th, 1935; place, Antioch Church, near Harrisonburg, Va.

Miss Emma Thomas, Haw River, North Carolina writes: "We are to have Home-coming and the dedication of a memorial window to our deceased deacons of the Haw River Christian Church at the church on May 19th. All friends and relatives of the deceased deacons are cordially invited to be present."

Guests from Portsmouth added much to the musical program of the church services in Hopewell both Sundays during the revival. Mr. L. R. Baker, Mrs. Baker, Miss Louise Bonden and Mr. Compton (The Four-B Quartette) brought a spirit of inspiration indeed.

GOD IN THE HILLS.

The sun needs no recommendation on a winter's day; nor the steady downpour of rain after a dry spell; nor Jesus where there's good to be done. If we can just get folks to know the real Jesus, He'll do all that needs doing. And just now I'm thinking of the importance of letting Jesus out through our lives.

Last week cur Mrs. W. R. Sellars of Burlington and Miss Mary Fix, also of Burlington, and no less ours, drove up to our hills. It was a lovely spring day when soft white clouds shut out the blue from the wind-swept azure sky and all was still. But the time, nor the place matters not for even rugged peaks and mountain fog cannot dim the light of love that radiates from lives like those of our Christian Church at Burlington—and I can say the same for lots of other places. What a blessing it is to have folks bring God into our hills! And one does not have to come as a preacher to do so. And and all who know, and love our Master can let Jesus out through their lives. It is great to run up to the hills in summer just to have a good time, to have our lunch on a rock by the crystal waters of a mountain stream, and it is great of course, to come up into the shadow of towering peaks to fall in love; but there is one thing greater than all these; that is letting Jesus out through our lives among the hills. Now what I means is—when Mrs. Sellars and Mary come to our hills one knows they have been, and knows that God has been too. That's the stuff! If we can't take God with us even to the hills our religion is no good and the hills will be better if we do not come. We can have a nice lunch any place most, we can see pretty flowers other places too, and I have seen people who could fall in love other places besides under the shadow of a mountain laurel. Of course, I would not shut you out if you feel that you just can't do all those things any place else, especially the latter. For I want people to enjoy our hills. But in all sincerity it is the greatest of all things to come to our hills with a higher purpose than just to seek our own pleasure. For, of all places on earth, this place needs God, and needs you to bring God here with you, as much, if not more, than any place in all the world. So please bring God when you come to our hills. Remember, the human souls groping in darkness and remember, too, that you represent the Christian world to people here. We may judge the Christian Church, or the whole of Christianity by you when you come. It is true that there is a Gospel *according to you.* And here we see few strangers, naturally we ask what church they are from. So a mistake here on the part of a Christian is more than a mistake. You recall what the Bible says about causing one of the little ones to stumble. Well, we are little ones here, and I trust there are other places we might do well to let our light shine also. However, I have no right to rave so about what people should or should not do while here, for, taking our visitors as a whole, they do come here seeking to help, and try to bring Jesus. Few have come who really hurt, rather than helped our hills. But I just fell to thinking of my last visitors from Burlington and could not help but feel that it would be great if all people come with the sincerity of mind and heart that these came. Mrs. Sellars' "God bless you," lingers still on the hills, and I know a Christian has been in our hills. It adds something, it seems, to the breeze.

The light that radiates from Christian lives is like a shower of rain coming to feed little plants; plants that are wilted, maybe broken in the sun to die. "Feed my lambs," you are doing that Christian friends when you bring us God here among the hills.

Our Hilly Grissoms are busy now making plans for revivals in our churches here this summer. Please lend your prayers for we will need them.

And we are always glad to have our people come and stay long enough to learn of mountain life and feel with us the need of Christ here.

Thanking you always for your support and prayers. May God bless you.

Victoria of the Hills.

FROM MARTHA'S CHAPEL.

During the past five months that I have served the Martha's Chapel Church, I have gotten acquainted with a goodly number of Christian men and women who have been a real inspiration to me. The people there are cooperative in every respect. We have services each first Sunday morning, and we extend to the reader an invitation to visit us.

Sunday, May 5th was Memorial Day at Martha's Chapel. The morning service included some special music by a duet from the church and a sermon fitting to the occasion by the pastor. The service was concluded at the cemetery after flowers had been placed upon each grave. Dinner was served on the church grounds. The afternoon service included special music by the choir, quartette and two short messages by brethren of the church. The memorial service was well attended, and seemingly enjoyed by people from the neighboring villages and towns.

J. Everette Neese, *Pastor.*

FROM HAW RIVER.

During the past year and a half that I have served the Haw River Christian Church, I have found the people cooperative in every respect. Our work is progressing rapidly. Our Young People are joining with the 188,000 other Congregational-Christian young people in helping to "Build a New World." The young people of the Haw River Church are energetic, sincere, and cooperative; willing to render service anywhere, in order that the Gospel of Christ may reach others.

My wife and I received a real surprise Saturday night, April 27th, 10 P. M., when a group of the Haw River Christian Endeavorers drove to our home and brought a large box of pantry supplies and other useful articles. Along with these supplies was included a five-dollar love gift.

Mrs. Neese and I have found it a pleasure to work with this Christian Endeavor group and we assure them of our continued cooperation and prayers. May the Lord bless them in all their efforts.

J. Everette Neese, *Pastor.*

LANGDALE, ALABAMA.

I am pastor of Langdale, Richland and Mt. Olive churches. These churches are doing fine work. I came to Longdale three and a half years ago and organized a Christian church with 15 members and now we have 100 members. We have a good Sunday school twelve months in the year. We have a good Christian Endeavor and a good Woman's Missionary Society. We have a good prayer meeting once a week and preaching two Sundays per month. We have not had any church building but have been carrying on our work in the basement of the Sears Memorial Hall, but I have been raising money for eighteen months and putting it in the bank at West Point, Ga., to build a $4,000 church and the money is all in hand except $700. The church is going to be a beautiful one forty ft. by sixty ft, with a basement for class rooms and dining hall, and other conveniences. There are to be two rooms nine by fourteen; one on each side of the pulpit and the choir. The choir space is eight by twenty-eight. The pulpit is nine by twenty-eight. The church is going to be beautifully lighted and has a beautiful steeple fifty feet high. We have a very large church bell to go in this steeple. We are building this church on a beautiful lot 120 by 200 feet. We paid $400 for the lot.

The building is in the hands of a good contractor of West Point, Ga., and he began the work three weeks ago and it will be completed in the next three weeks. We are expecting to move into this church the first Sunday in June, but I must have the $700 in hand in the next three weeks so the church will be paid for when it is finished. It is my motto to cash the work as we go. I am putting my whole life in the work and have worked so hard that I am most given out. I am 58 years old and have been preaching for 30 years and my health is not very good, but I am willing to spend and be spent for the dear church. I want to finish this beautiful building for the good of the people and for Jesus' sake and I want to pay cash as I go. I may not ever be able to build another church, but I do want to finish this one. I built a beautiful church at Laneet, Ala., of which Rev. G. D. Hunt is pastor at this time. I raised $14,000 cash and paid for it when it was finished and I did it in one year. I do not deserve any credit for it. I have only done my duty and I give the good Lord the Glory for all that He has done for me and through me and the good people whom I have served.

I am making an appeal to all the readers to The Christian Sun to make a contribution to this building fund for Jesus' sake. If you just knew how much good it would do me and how it would lift the burden from my poor heart, I believe you would give me a lift. I am asking this of you in the name of Jesus and for His sake. I am giving all the money and the strength and power that I have to the work of my Lord and His church. I preach ten sermons every month and sometimes more and attend all the other meetings and I never have a vacation, or lose any time from my work. So if you will help me, I will appreciate it with all my heart. Pray for me brethren and sisters that the good Lord may bless my work.

Please send your contribution to

H. M. Gray.

Langdale, Ala.

ELON SUMMER SCHOOL OF LEADERSHIP TRAINING.

JUNE 24-30, 1935.

The school is under the direction of the Church Extension Boards of the Congregational-Christian Churches, District of the Southeast, and the Board of Christian Education of the Southern Convention of Congregational and Christian Churches and continuing the Blue Ridge Leadership Training Conference, and the Elon Summer School of Leadership Training.

What the School Is.

The Elon College Leadership Training School, through the merger of the former Blue Ridge and Elon schools, has a fine opportunity to render a very special service to the Congregational and Christian Churches of the Southeast.

Our two Churches have demonstrated their belief, held through the years, in "the union of the followers of Christ" in a way which is attracting the attention of Christians everywhere. Our greatest need now is to know each other better. This will mean a better understanding of the high purposes and a better knowledge of the type and quality of work which is being done in this section by both groups to meet the spiritual needs of our people.

For seven years Blue Ridge has been a meeting place for Congregationalists of the Southeast. It has promoted fellowship and has represented a fine cross-section of their work.

The Elon conference has been held continuously since 1922, and has been a mutual meeting place for the Christian churches.

The spirit and ideals of both of these conferences in the past should combine to make it possible for us to go forward together in fellowship and understanding and helpfulness to each other.

The Need.

Trained workers are greatly needed by the Church today. The rising tide of general education, the wide distribution of papers and magazines, the movies, and the radio all demand an ever-increasing preparation on the part of those who are to lead in religious education.

Methods of teaching are radically different from what they were a few years ago. New materials are constantly reaching the market. It is in a school like Elon that teachers and leaders get the needed information and inspiration to keep them on the up grade as Christian workers.

COURSES AND TEACHERS.

Standard.

1—A Study of the Pupil—Mr. Richardson.
6—Teaching Work of the Church —Mr. Hardcastle
32—Primary Materials and Methods —Miss Campbell
42—Junior Materials and Methods Miss Chase
52-62-72—Materials and Methods for Intermediates, Seniors and Young People (To be announced)
101—The Life of Christ—Mr. Truitt.
106—Missionary Materials and Methods —Miss Coghill
308—World Missions—Mr. White.

A-Level.

Youth Fellowship at Work—Mr. Lester.
Music in Religious Education—Mr. Steere.

For Ministers.

"The Pastor of a Small Church"—Dr. Dana.
Forum: "Pastoral Work in the Southeast" —Dr. Lightbourne

DAILY SCHEDULE.

Monday, June 24th—Opening Day.

2:00—Registration and assignment to rooms.
3:30—Meeting of faculty.
4:00—Classes meet for assignments.
6:00—Fellowship Supper.
7:00—Vespers.
8:00—Opening Meeting and Chapel.
10:00—Doors closed.

Tuesday—Saturday.

6:45—Rising bell.
7:15—Breakfast.
8:00—Chapel—Chaplain.
8:50—Standard classes.
10:30—Intermission—Recreation.
10:45—Non-Credit Courses and Ministers.
11:30—Repeat Standard Courses.
12:30—Lunch.
1:30—Rest and Study—Quiet.
2:00—Pastor's Forum; S. S. S. Clinic.
3:00—Recreation.
6:00—Supper.
7:00—Vespers—Pattie L .Coghill.
8:00—Evening Program—To be announced.
9:30—Group Meetings.
10:30—Lights Out.

Sunday, June 30th.

8:00—Breakfast.
9:30—Sunday School and Commencement.
11:00—Morning Worship and Communion. —Dr. H. S. Smith, Preacher

THE FACULTY.

Miss Anna Campbell, Extension Worker, Roberta, Georgia.

Rev. John Chapman, Pastor Congregational Church, Asheville, North Carolina.

Miss Priscilla Chase, Extension Worker, Elon College, North Carolina.

Miss Pattie Lee Coghill, Extension Worker, Jacksonville, Florida.

Miss Irene Cotten, Secretary Southeast Youth Fellowship, Dendron, Virginia.

Dr. Malcolm Dana, Professor in Yale Divinity School, New Haven, Connecticut.

Dr. Edwin C. Gillette, Superintendent of the Church Extension Boards, District of the Southeast, Jacksonville, Florida.

Rev. H. S. Hardcastle, Pastor of The Christian Temple, Norfolk, Virginia.

Rev. F. C. Lester, Pastor, Chairman of Board of Christian Education of Southern Convention of Congregational and Christian Churches, Norfolk, Virginia.

Dr. J. H. Lightbourne, Pastor, Ex-moderator Southeast Convention of Congregational and Christian Churches, Burlington, N. C.

Dr. C. Rexford Raymond, Pastor Church of Wide Fellowship, Southern Pines, N. C.

Prof. Howard Richardson, Principal Public Schools, Suffolk, Virginia.

Rev. David Shepherd, Pastor Congregational Church, Zebulon, Georgia.

Prof. Dwight W. Steere, Head of Music Department, Elon College, N. C.

Mrs. Grace E. Stewart, Pastor's Assistant, Greensboro, North Carolina.

Dr. John G. Truitt, Pastor Christian Church, Suffolk, Virginia.

Dr. M. J. W. White, Physician, Missionary to the Philippines, Norfolk, Virginia.

ADMINISTRATIVE OFFICERS.

General Chairman	Dr. E. C. Gillette
Dean	Rev. F. C. Lester
Registrar	Miss Irene Cotten
Hostess	Mrs. Grace E. Stewart
Counselor for Men	Rev. John Chapman
Director of Music	Prof. D. W. Steere
Director of Recreation	Rev. David Shepherd
Chaplain	Dr. C. Rexford Raymond

Who Should Attend.

This school is planned for ministers, Sunday school superintendents, S. S. teachers, missionary workers, Christian Endeavor workers, young people, and all who are interested in religious education.

If you desire to be a leader in a local church or elsewhere, it is very important for you to study. The Elon Summer School of Leadership Training invites you to attend, and believes that you will be benefitted.

Every church should be represented. Young people are urged to attend. All pastors are urged to plan to aid the school and receive its blessings.

What To Bring.

The College furnishes room, light, and water free. You should bring all the toilet articles and bed linen you will need.

Include Bible, note-book, pencil, and some stamps so you can write home to friends telling of your good times.

Be sure to bring a sunny smile and a willingness to cooperate in a serious attempt to make a Christian community.

The Cost.

Registration and Board will be only $7.50 for the entire time. This makes it possible for everyone to attend. It is a cheap place to take a vacation that will mean spiritual renewal.

Every student will be expected to have a book. The books will cost not more than $1.25 each. There are no other costs at the school.

Transportation by train or bus is cheap. So is it in cars when several share in the expense.

A Registration fee of $1.00 sent to the Registrar early will help the school and give you a choice room.

FOR FURTHER INFORMATION
Write to
Dr. E. C. Gillette, 117 W. Forsythe Street,
Jacksonville, Florida, or
Rev. F. C. Lester, 505 S. Main Street,
Norfolk, Virginia.

VOICES AND THE VOICE.

Voices said, "Stay!"
  But the Voice said, "Come!"
So I'm off and away
  To my transient home,
Be it mountains green,
  Or Alaskan snows,
Or under a tropic sky,
  Who knows?
Who cares?—if only
  It be a place
Untouched as yet
  By the Master's Grace;
Untaught as yet
  Of that Life, that Gift
That spoke God's power
  To redeem and lift.
Voices said, "Stay!"
  But the Voice said, "Go!"
Could I hoard the wonderful
  Truths I know ?
O heart, be strong!
  O feet, be swift!

—*From Men and Women of Far Horizons.*

WHERE HOTELS ARE MISSION MINDED.

When Secretary Howell Davies registered in the hotel at Redfield, South Dakota, his eyes were gladdened by the sight of a Cent-a-Meal box sitting on the counter. On inquiry he found that when they were given out at the church the proprietor had taken one for his family and one for his guests, and that the latter had already been opened three times.—*Missionary Herald.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

HOME, SWEET HOME.

There is no place on this earth like home, sweet home. Now it did not take any physical exertion or mental effort to write that sentence. It has been written ten thousand times and spoken even more times than that, so that it just runs off of pen or tongue without energy or effort. Possibly all truth, great, good, simple truth is like that. It is just natural and easy. So the only excuse this writer has for repeating the sentence "there is no place like home, sweet home," is that this simple truth may just keep on being said and told, for when it shall have been said and told ten million times it will not then be over-said or overdone in the telling.

The trees are good and glorious elsewhere than at home, but nowhere are they quite so good and glorious as those at home. These about the home have a familiarity that betrays and reveals a friendship not found in the trees elsewhere. Maybe, in the abstract, they are not quite so graceful as some other trees, but their graciousness and generosity more than make up for any lack of outward grace and perfection that other trees may seem to have. Then the old "front porch" or the "back porch" at home are just a little more cooling and comforting, even if not as wide and long as those we have seen elsewhere. Then the "yard" or the lawn about the house may not be as extensive or as beautiful as we have seen elsewhere, but they are ours; they have come to be a part of us, and they are just a little more restful to the eye and comforting to the body and dearer to the heart than any to be found elsewhere than at home, sweet home. And what shall we say of the sweet and familiar rooms of that house which we have adorned with our love and now call home? What matters it that the rooms are not as spacious or ceiling not quite so high or the walls not so beautiful to look upon? It's home, sweet home, and love and friendship and favors there have so clarified the vision that one can see beyond the bare walls and say with fervor and in fact, "Man, this is home." No, the food does not have to be as elegant nor the variety as great, nor the flavoring so spiced; but it is food of our own table and in our own home, and wherein elegance and variety fail, friendship, familiarity and love have supplied and more than supplied the spicing necessary, and once more the aroma and the keen appetite in eating just plain home-cooked food.

The reason for all this is that God made the home. The fact of business is, God founded two institutions on this earth, and only two—the home and the church. Man has founded and builds other institutions for his own convenience, or safety, or improvement. God instituted the home and the church, one for the comfort, protection and strength of the body, the other for the comfort, protection and strength of the soul. And just as the home is the sweetest place on earth and the most glorious for the physical man, the church is the sweetest place on earth and the most glorious for the spiritual man. Out of these two institutions founded and builded of God, man has seen fit to evolve many other institutions, but woe be to man if he neglects or destroys, or seeks to destroy, the two institutions that God Himself founded and is building. There is nothing more serious and more to be deplored in the world today than the tendency to minimize the worth and the value, the prestige and the power of the home and the church. Destroy the home and you destroy the foundation on which society is built; destroy the church and destroy the temple through which the soul is regenerated and prepared for the life eternal. We may build all the institutions of every patriotic and benevolent type imagined. There is no institution of man that can take the place of home nor be substituted for the church. These are of God, and what God hath builded and joined together, let no man put asunder, except to his own final undoing. Home, sweet home, a comfort and a joy to the body; the Church, the Living Church, the body of our Lord, the spiritual body through which we are brought into the sweet and blessed fellowship of our Maker and our Redeemer. J. O. A.

MORNING, NOON AND NIGHT.

One wonders how many of families of those who read THE CHRISTIAN SUN have adopted and are using the Cent-A-Meal Boxes? This writer feels that the families that are not using them are certainly missing something out of family life. As the N. Y. C. C. *State News* very aptly says: "The dedication of a Cent-a-Meal links your family with the wide fellowship of many thousands in the church who care for others." Read further what the *State News* has to say of this joy and delight of the family dining table:

"It is neither a dollar, nor ten dollars, but the smallest coin minted by the government—a cent—that each family is asked to give. Here the privilege and opportunity of giving to the support of the greatest undertaking of the church is brought within the range of us all.

"This Cent-A-Meal box has great educational values: The giving of the cent frequently leads to some discussion of the work of the church in the various avenues of our national life and in the needy fields beyond the seas. The cent drops into the box and there follows a prayer, a thought, and a new interest in China, Japan, India, Africa, the Near East, the Philippines and the far flung borders of our United States.

"It is the family's recognition of God's goodness: The very act of dropping a coin into the box for such a high purpose says, 'We are thankful to God, the Giver of every good and perfect gift, who has blessed us with food, raiment, homes and friends. We acknowledge it is not only blessed to receive but also it is a blessed thing to share what we have with others.' It is in very truth a 'blessing box.'

"It brings joy: Any investment made in God's work is never lost. 'What we give we have.' All those who invest in the enrichment of the world's life have the assurance and joy that they have shared in the greatest undertaking in the world."

Unless your pastor has called attention of the Cent-A-Meal Box through which, out of gratitude to God, you and your family donate a penny a meal to the glory of God through the Mission cause, why not send a dime along to the Mission Secretary at Elon College and get a box for your family and put it on the dining-room table? You will find it a joy and a blessing and never a burden. Take this further word from the N. Y. C. C. *State News*:

"You can show your gratitude to the Giver of all good gifts by joining the 4,000 families in New York State which are now using the Cent-A-Meal Boxes. If you cannot make a pledge you can use this simple method of sharing for the Kingdom of God. In Illinois, $3,014.41 was taken from the boxes of 35 churches at the first opening. Send an order to the Conference office and give your church the opportunity of giving to the great work of the Church at home and abroad. The boxes cost 10c each and may be paid for in various ways—out of the first proceeds, out of the church treasury or by individuals."

J. O. A.

ANOTHER FOOL CRAZE.

If any SUN reader is in doubt as to the credulity and gullibility of the public mind just let such a one learn something about this wild hysteria that is now sweeping the country under the title of "Send-A-Dime" chain letter. Writing under the above caption, the Nashville *Christian-Advocate* very pertinently says:

"Where are the tree-sitters and the walking marathons? Gone into the limbo of forgotten things. But another craze has appeared. This time it is a sort of get-rich-quick scheme at the expense of credulous. 'Send-A-Dime' to one person and receive thousands of dollars in return is the new craze. Were it not for its pathetic lack of good sense, one could smile at the credulity of those who respond. The craze originated in Denver Colo., and, according to press reports, has spread over the land like one of the sand-storms which, by the way, also come out of the West. If we have any statutes covering such lottery and fraud schemes, our postal authorities should promptly act to close the mails to this type of gambling and prevent the further spread of the wild hysteria."

Of course, the above editorial was published before postal authorities at Washington issued the statement that such letters cannot be legally sent through the mails, as it is a species of gambling and effort to get something for nothing. Lotteries were outlawed a long time ago and our Government now finds need of this law to suppress this latest escapade in the realm of widespread gambling.

J. O. A.

SOUTHEAST CONVENTION.

The Third Biennial Session of the Southeast Convention of Congregational-Christian Churches was held in Raleigh and was well attended and an inspiring event. The two previous sessions of the Southeast Convention had been in connection with the Southern Convention, this being the first session meeting by itself. The Southeast Convention combines the features of a large fellowship meeting for the churches and conference of the southeast, with some of the characteristics of the regional meetings which are held in other areas of the country. It has no ecclesiastical or business function. It is for fellowship, for inspiration and for facing the problems of our church and missionary tasks in the home land and the foreign field.

The program was a very strong one and brought together men of national repute and denominational leaders and there was time allowed for free discussion. The topic of the Conference was, "Christianity for Today." Dr. S. Parkes Cadman, Hororary Moderator of the Council, was present and spoke twice, first on the topic "The Minister's Message for Today," and again on the topic "Christianity in a Changing World." The social aspects of Christianity were discussed by Professor Arthur E. Holt, Ph. D. and Rev. A. D. Beitel of Nashville. The missionaries present and speaking were Rev. George W. Shepherd and Rev. Paul Nilson, both missionaries of the American Board. Dr. H. Shelton Smith of Duke University spoke on "A Divided Church and a Divided World," and Rev. Roy C. Helfenstein of Dover, Delaware, spoke on "Evangelism for Today." Dr. Ernest M. Halliday spoke on "Christianity in Churches" and Dr. W. R. Kedzie on "Our Denominational Institutions" and Superintendent E. C. Gillette spoke on "Christianity in our Denominational Program." Rev. E. C. Lawrence, pastor of the Afro-Christian Church in Releigh discussed the subject "Christian Union Among Our Negroes."

One of the outstanding features of the Convention was a Youth Fellowship program with Miss Lucy Eldredge and Rev. Daniel A. Poling, D. D., as the principal speakers. Dr. Poling also spoke at a large meeting in the church on the following Wednesday night.

The Worship services were conducted by Dr. John G. Truitt, Dr. Stanley C. Harrell, Vice-Moderator of the General Council, and Dr. H. S. Hardcastle. There was a group meeting of leaders of the Woman's Missionary Society, Mrs. W. R. Sellars presiding, with Mrs. D. E. Brown of the Commission on Missions participating.

The President of the Convention, Rev. J. H. Lightbourne, D. D., Burlington, North Carolina, presided most effectively over the sessions of the Convention, and the newly elected officers are Rev. C. A. Lincoln, Daytona Beach, Fla.; Rev. J. G. Truitt, Suffolk, Va., Vice-President and Rev. Geo. N. Edwards of Charleston, Secretary-Treasurer. The Convention voted to meet again in 1937, the place and date to be determined by the Executive Committee. The pastor of the Raleigh church, Rev. J. Edward Kirbye, D. D., and the members of the Raleigh church were indefatigable in their hospitality to the members of the Convention.

E. C. G.

THE MISSION OFFERING BY THE CHURCHES.

Some of the churches, as our report shows, have sent in their Easter offering, and for these offerings we are grateful beyond measure. Surely, every church will take this Annual offering for Missions. The real hunger of the world today is heart hunger for the Bread of Life. The real need of the world today is the need of the soul for spiritual food. The gospel of the Son of God is this spiritual food, and through our mission effort we are seeking to establish churches of our communion and fellowship at needy and strategic points in the homeland and to share the gospel of the Son of God with souls in fields afar that are perishing without it. The real poor and the real needy of this earth are those without the gospel of the Son of God, and as our Lord has given us this gospel it behooves us to share it with others, for the message of love and life grows deeper and takes a stronger hold on our own lives only when and as we share that message and that life with others.

I am appealing to all our churches to take the Annual missionary offering, not for my sake, nor the sake of other human beings around about us, but for the sake of our Lord, that the kingdom of heaven might be built up on earth and that His Name, which is above every name, might be preached to every creature. It will not hurt, it will help every church and every individual to make this most unselfish and Christ-like of all donations.

J. O. A.

MEN AND WOMEN OF FAR HORIZONS.

Jesse R. Wilson, General Secretary of the Student Volunteer Movement, has compiled and edited a volume of more than two hundred pages entitled, "Men and Women of Far Horizons." The Friendship Press, New York, is the publisher. The volume is composed of quite brief but exceedingly gripping sketches by and about Christian missionaries and their colleagues in mission lands today. If the reader of these lines shall wish to get a glimpse of a living gospel and the real dynamic of a living gospel let him read some of these sketches. Elsewhere in THE SUN this week is published one of the sketches entitled: "Mr Hesler's Own Story," which will give the reader some idea of the brevity, spirit and power of these sketches. They are wonderful. Also we are publishing under the title, "Voices and The Voice," a brief poem picked from one of the sketches. Possibly the best answer to the question, "Why do men and women live and act like these do whom we read of in this volume," is found at the close of one of the sketches in which Priscilla Holton, a missionary, tells why she and others like her went out and endured as a missionary: "It is because we have seen Jesus, the Christ!" There can be no other reason for men and women acting as these men and women have acted and are acting, and on no other grounds can we explain the life and labors of our missionaries than just that—because they have seen Jesus, the Christ. This book reveals the spirit, purpose and significance of the missionary enterprise today—an enterprise which still leads all the forces of civilization making for a better world. The book can be had from the Friendship Press, No. 150 Fifth Avenue, New York, in cloth for $1.00; paper 69c.

J. O. A.

WANTED! $15.00.

What a fine thing it would be if three more members of the C. M. A. of the N. C. and Va. C. C. Conference would just pay their membership fee of $5.00; then the Financial Secretary would give receipt and Rev. W. T. Scott, our mission pastor at Winston-Salem, could be paid another month. Why not send yours?

B. J. EARP, *Fin. Secy.*

1612 Buffalo Street,
Greensboro, N. C.

MASSANETTA SPRINGS BIBLE CONFERENCE, 1935.

Massanetta Springs, located as it is in the heart of the historic Shenandoah Valley of Virginia, four miles east of Harrisonburg, with an altitude of 1,600 feet, offers not only an ideal vacation spot, but the program of the Conferences conducted by the Presbyterian Synod of Virginia is second to none in America. Outstanding Christian leaders of every denomination, both in this country and abroad, anually speak on its platform..

As a vacation resort it has unequalled attractions such as the famous health-giving spring; all athletic sports, including golf links; the wonderful underground caverns; points of historic interest and scenic worth such as the birthplace of Woodrow Wilson at Staunton, the tombs of Lee and Jackson at Lexington, Monticello, the home of Thomas Jefferson; the famous Skyland Drive atop the Blue Ridge Mountains which furnishes scenery which some have said rival that in Switzerland.

World-Famous Speakers.

Among the great leaders who will speak on the platform of the Bible Conference are the following:

Dr. Robert E. Speer, New York, one of the ablest laymen in America;

Dr. Albert W. Beaven, President of Colgate-Rochester Divinity School, Rochester, N. Y., and former President of the Federal Council of Churches of Christ in America, an eloquent and popular preacher and lecturer;

Bishop Arthur J. Moore, who won the highest honor of his denomination through his gift as a passionate evangelist and his superb personality;

Dr. S. D. Gordon, known around the world for his evangelistic fervor and his devotional books;

Dr. Wm. Evans, said by Dr. G. Campbell Morgan to be the "greatest Bible teacher in America";

Dr. H. A. Ironside, pastor of the Moody Memorial Church, Chicago, whom Homer Hammontree, the famous singer, puts at the top of the list as a Bible teacher in this country;

Dr. Andrew W. Blackwood, Professor, Princeton Theological Seminary, who has won a reputation as a great Bible teacher.

Among the speakers from abroad, Massanetta Springs is fortunate in being able to announce the name of Dr. Wm. Erskine Blackburn, pastor of the Egremont Church, Liverpool, which is said to be the largest Presbyterian Church in England. He was for many years the beloved minister of the Renfield Street Church, in Edinburgh, Scotland, which had crowded congregations. He is described as a stirring and eloquent preacher who holds the interest of the youth of his congregation. He is to speak during August in the Marble Collegiate Church, New York, and Dr. Sclater's Church in Toronto, Canada.

Among the ministers of the Southern Presbyterian Church are Dr. D. M. Glasgow, pastor of the Independent Presbyterian Church, Savannah, Ga., and Dr. T. K. Young, pastor of the Idlewild Presbyterian Church, Memphis, Tenn., and a number of others.

During the first week of the Bible Conference there will be a Ministers' Forum. During this period certain timely topics will be discussed.

Elders' and Deacons' Conference.

An Elders' and Deacons' Conference will be held on Saturday and Sunday, July 20-21. It is planned to bring together as many of the 4,600 officers of the churches of the Synod as possible. The subjects to be discussed will be chosen with a view to giving the officers more careful training, and a vision of the great objectives of the Church.

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Revival meetings were held during the past week in the Suffolk and Rosemont Christian Churches. In the Suffolk Church, the pastor, Dr. John G. Truitt, conducted the services which were well attended. Rev. H. S. Hardcastle, assisted Rev. J. F. Morgan in the services at Rosemont, and the people enjoyed the meetings.

Many ministers are deeply concerned about the attendance of the revival services. People who are not members of the church do not attend these meetings in great numbers. Frequently members of the church do not interest themselves as they should in these meetings. And, when they do come, there is, apparently, an unwillingness to respond to the call of the minister for reconsecration and personal work.

A generation ago revival meetings in Eastern Virginia were well attended in country and city churches. While it is possible to err in comparing conditions over a period of thirty years, yet it is evident that the church members are not as enthusiastic as they might be over the evangelistic work of the church. Ministers might well ask themselves whether they are deeply moved to prayer and consecration to this supreme business of the pastor.

There are two reasons for this lack of interest in revivals. First, the people do not want a revival. It takes a lot of grace, sometimes, to pray earnestly for the spiritual blessings one wants to receive; but it takes more courage to ask God for what He knows one needs. Usually church members, in prayer, are inclined to limit their petitions to their personal wants; and these *wants* are not always *spiritual.* When the church becomes as willing to pray for Divine power to meet human needs and consecrates itself to the task of cooperating with God, a great revival will appear in the churches. The second reason for this indifference is: The people are afraid of a real revival. Church members know by experience that a spiritual revival will change things in their own lives. Under the heart searching Gospel of a revival, human hearts are convicted of sins. And sin may be a very disturbing factor in a convicted heart, but people love the experiences which make them sinners in the sight of God. Yes, people love their sins, and do not want to give them up. The hideous memory of past sins may haunt them in their midnight dreams; but with the dawning light they desire to return to the indulgence in some shallow vanity. If these conditions exist in the hearts of many church members, how may one hope to enlist the interest of the outside world in the Christian religion?

The Church is not desperately wicked. There are thousands of devout, spiritually minded members of the Church. But the Church does lack spiritual power with God and mankind. Under the guidance of organization experts the Church has a complex machinery from the cradle roll to the old age pension bureau. But the power house is not in keeping with the machinery. In this static period the inactive members of the church are joining the outside enemies of the kingdom in personal animosity and ungracious criticism of the work of ministers and laymen. These critics know that the real trouble lies in a lack of spiritual interest and prayerful cooperation. The church is spiritually weak today in trying to create an increasing interest in the salvation of souls; but it has a potential power, yet undiscovered, unclaimed and unused, which is able to call indifference into activity, and opposition into support.

When the church wants a revival and is willing to pay the price, God will open the windows of heaven aud pour out this blessing upon a needy world. Then pastors will rejoice to see crowded churches, and sinners will move to the altar for prayer and spiritual regeneration. God hasten this experience and that great day of victory.

I. W. Johnson.

ELON COMMENCEMENT.

The Forty-Fifth Annual Commencement of Elon College will be held May 25th to 29th, inclusive. The program begins May 25th at 8:00 o'clock by the Elon Players, Miss Floyd Childs, Director. The Playmakers will present "The Late Christopher Bean," by Sydney Howard.

Sunday, May 26th, the Baccalaureate Services at 11:00 o'clock. Dr. William Horace Day, of Bridgeport, Connecticut, President of the Home Boards and Trustee of the College, will deliver the Baccalaureate Sermon.

Sunday afternoon at 4:00 o'clock the Music Department will present its advance students in instrumental and voice selections. This will be a very attractive service. At 7:30 o'clock, the President of the College will deliver an address to the Graduating Class. These services are open to all who may wish to attend.

Monday, May 27th at 10:00 A. M., the Senior Class will give its Class Day Exercises, which will close with a brief service under the Senior Oak, Monday night at 8:00 o'clock the Elon College Festive Chorus will present "The Cross of Fire" by Max Bruch. This will be one of the most enjoyable items on the Commencement program. You will not want to miss this if you can possibly attend.

Tuesday has been set apart as Alumni Day. This day, of course, is of special interest to the Alumni and friends of the College. A very attractive program has been arranged. The 11:00 o'clock service will he held in Whitley Memorial Auditorium. Mr. Russell Campbell of Harrisonburg, Virginia, will deliver the address. Mr. Campbell is an alumnum of the College and a former member of the College faculty. His many friends will be delighted to see him again and to hear him.

At 12:30 the annual barbecue will be served on the campus. This barbecue is free to all who come.

At 2:30 P. M., the Alumni Association will hold its annual business meeting.

At 5:00 o'clock President and Mrs. Smith will give a Tea for all the Alumni and friends of the College. The weather permitting, this Tea will be given on the campus.

At 7:15 all the Alumni of the College will meet in the Rotunda of Alamance Building and march to the Whitley Memorial Auditorium for the annual Alumni Address. The address will be delivered by the Honorable F. F. Myrick of Greensboro, N. C. Mr. Myrick is an alumnus of the institution and a former member of the faculty. Following the Alumni address the Alumni March will be instituted at which time the campus will be brilliantly lighted with Japanese lanterns. The alumni are given the privilege of helping to purchase these lanterns. Each Alumnus is asked to contribute 50c toward this unique project. If you are an Alumnus of Elon, and will not be able to attend commencement this year, won't you please forward your Alumni dues with 50c added for the lanterns to Mrs. C. M. Cannon, secretary, Elon College, N. C.? The Alumni March will end at the College dining room where a delicious banquet will be served. Music for all occasions, except the banquet, will be furnished by the Elon Singers.

Wednesday, May 29th, is Graduation Day. The Literary Address will be delivered by the Honorable Josiah W. Bailey of the United States Senate. Mr. Bailey is the senior Senator from North Carolina and is one of the most brilliant minds of today. The public will be greatly interested in his address.

From the above program, it will be observed that a number of unusual and attractive features are included in our program this year.

We are hoping that a large number of Alumni will return to the campus for this occasion. Ladies' Hall has been designated as Alumni House and accommodations will be offered to those who wish to spend the night on the campus. Please drop the writer a line stating just when you expect to arrive and how many will be in your party. There will be no charge for lodging. Meals may be had at a nominal cost in the College dining hall.

L. E. Smith.

TIME TO ATTEND CHURCH.

His is a very active business. His business keeps him in the city month in, and month out. It keeps him in the office many hours of every day of the week. He has built up a very long list of friends who consult him about almost everything in ordinary life. His judgment is sought in every field of church, business, and politics in his community. He keeps in active touch with what is going on in the political and religious, as well as the business world. He needs a great deal of time for his reading, and for his correspondence. He should have more time to rest. But one thing I have noticed about him: *He has time to attend church.*

He gives a great deal of time to church boards and committees both conference and convention wide. He gives unending service to churches that are in financial distress, or without pastors; and he serves as chairman of the most important worship committee of his own local church, It would seem that he could sometimes excuse himself from attendance upon at least the prayer meeting of his church, *but he does not; for he has time to attend church, even every mid-week service!* . . .

For many years he has been one of the political leaders of his state, and one of its best and most honored servants. Some of the wisest legislation of his day in his state began in his own thinking. Long has he been in demand as a speaker and orator of the most stirring and vital type. It would seem that he might excuse himself from some work in his local church, but he does not, and it is hoped that it will be many years before he does; *for he has time to be teacher of one of the finest classes of women in the State.*

It is a delight to know him and honor him He has a very wide circle of friends who love and honor him, but those who know him best and live closest to him love him most. This word is not written to add any luster to his already unforgetable name, either in Church or State; but it is written to urge the laymen of the church to take time to attend church. It is written to suggest to them that after all they are not too busy to attend church. For here is one of the busiest laymen I know, *and yet twice every Sunday, and every Wednesday night he has time to attend church!*

His Pastor.

A Story for the Children

SUMMER PLAYTHINGS.

By Emma Florence Bush.

Alice was going into the country for the summer. Aunt Elizabeth and Cousin Cora had come for her in the automobile and were to drive her to their farm, forty-five miles away. How Cora had laughed when she saw the big box of playthings that Alice had packed to go with her!

"You had better leave that box behind," she said. "You won't even open it, there are so many more interesting things to play with than those things you have played with all winter."

Aunt Elizabeth shook her head, too. "It is much too big a box for me to take," she said. "I have many things to buy and put in the car. Take Cora's advice and leave it behind."

So Alice had hastily picked up Coralee, her pet doll, and held her in her arms all the way to Aunt Elizabeth's.

Hardly had Alice's dresses been unpacked and carefully put away, when Cora seized her hand and cried, "Come, Alice, let's play with some of the nice outdoor summer playthings we can find." "I know," said Alice wisely, "daisy chains and daisy dolls and flower dolls of all kinds and things like that."

"Oh, those," said Cora carelessly. "Those are well enough if you have to play alone, or it is rainy and you have to sit still on the porch, but there are so many more other things to do when there are two of us. Come, and I'll show you."

Away the two little girls ran to the north pasture. Cora began picking up the cones under the pine trees. She gathered a lapful, then dumped them on a bit of level ground well covered with grass. "Wait a minute," she cried as she scrambled over the stone wall that led to the orchard. Soon she was back again with her hands filled with small green apples she had found on the ground under the apple trees.

"Help me set up two sets of tenpins, Alice," she said, "one set for you and one for me. We will see which of us can bowl our tenpins first. These little round green apples make lovely balls to roll. The one that wins the most games can choose the next game to play after we are tired of this one."

It was half an hour later that Alice suggested they play something else. "Pine cone tenpins is great fun," she said, "and I shall want to play it again. But let's play something else now. I think it is just as well that you have beaten me, for you know things to do that I don't."

Cora thought several minutes, then she said, "Let's go over by the burdocks and get burs to make baskets. We will line them with leaves and pick blueberries that grow in the pasture, too. You see, most of my summer toys grow in the pasture or in the garden. There is plenty of time in the winter to play with store toys."

Alice could not believe her ears when she heard the supper bell. They had spent all the afternoon in making their bur baskets and filling them with berries.

"I just love your summer toys," she said to Cora. "Are there any more of them?"

"Why, you haven't even begun to see them yet," laughed Cora, as she put her basket down carefully on the steps of the back porch. "Tomorrow we will go down to the brook and go in wading, and we will sail chips for boats. Father cut down an old tree last week, so there will be plenty of chips for us to use."

"Then I know how to make a doll's tea set out of the burs we used today. That will take a long time. And we can play jackstones with hazel nuts, and we can play store. We can have brown stones for potatoes and sand for sugar, and there are all kinds of wild flowers like butter-and-eggs that we can sell for vegetables and fruit. Why, summer isn't half long enough to play with all the things we can find right here on the farm.

"And," said Aunt Elizabeth, who had come up unseen in time to hear Cora's program for the coming days, "there are so many things you can make to take home for the winter to remind you of summer days. There are leaves you can press, and if you paste one of each kind carefully on a sheet of paper and bind the sheets together, and write underneath each kind of a tree it came from and all you can find out about it, you will have a useful picture book of some of the things from Mother Nature's summer playhouse. You can press flowers, too. Some pebbles from the brook, if you are careful to choose small round ones, can be put into a little bag made of cretonne or gingham and you will have a pebble bag with which to play beanbag."

Both little girls laughed at that.

"Oh, Cora, you were right," cried Alice. "With all the interesting things to do I didn't need any ready-made playthings at all."—*Zion's Herald.*

MASSANETTA SPRINGS CONFERENCE.

(Continued from page 5.)

Young People's Conferences.

Massanetta Springs has become a mecca for the youth of Virginia. There were, last year, about 1800 young people from twelve to twenty-four years of age, on the Massanetta Springs grounds for the period of a week. The camp for Intermediate Boys and Girls, ages twelve through fifteen, surpassed all others in attendance, reaching the high mark of 528, including teachers and leaders present.

School of Sacred Music and Festival.

The School of Sacred Music and Festival, now an annual event in the South, attracts attention far and wide. The School, lasting for the period of a week, is built around the personality of Dr. John Finley Williamson, of Westminster Choir fame. The Music Festival of two days reaches a climax on the second evening in a sacred music program of marvelous beauty by a carefully trained choir.

Woman's Auxiliary Training School.

The Synodical Training School for Auxiliary Workers offers a program of unusual value to the women of Virginia. This is really a school where Home Missions, Foreign Missions, Auxiliary Methods, etc., are daily taught by leaders well qualified in these subjects.

Dates of the Conference.

The dates of the Conferences are as follows:

Presbyterian Young People's Conference—June 24-30.
Camp for Intermediate Boys and Girls—July 1-7.
Methodist Young People's Conference—July 8-14.
School of Sacred Music—July 15-21.
Sacred Music Festival—July 18-19.
Elders and Deacons Conference—July 20-21.
Lutheran Church Workers' Conference July 22-28.
Baptist Assembly—July 29-August 4.
Auxiliary Training School—August 5-12.
Bible Conference and School for Pastors August 12-25.

HOLMAN SUPERIOR TEACHERS' BIBLES

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a̤-rĕth, he came and dwelt in Cȧ-pẽr′na̤-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, [a] he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′da̤n, Găl′ĭ-lee of the Ġĕn′tīle̤s;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

MISSIONARY OFFERING.

WEEK ENDING MAY 11, 1935.

Sunday Schools.

First Christian, Greensboro, N. C.	25.30	
Newport News, Va.	44.65	
Wakefield, Va.	2.01	
Wakefield, Va.	3.05	
Graham, N. C.	4.59	
Graham, N. C.	2.38	
Ramseur, N. C.	4.00	
Timber Ridge, High View, W. Va.	1.56	
Sanford, N. C.	1.00	
Zion, Sanford, N. C.	1.44	
Timber Ridge, High View, W. Va.	1.29	
Winchester, Va.	6.40	
Palm St., Greensboro, N. C.	7.88	
Newport, Shenandoah, Va.	1.21	
Linville, Va.	5.42	
Newport News, Va.	6.11	
Holland, Va.	8.50	
South Norfolk, Va.	10.62	
Bethlehem, Broadway, Va.	3.39	
Franklin, Va.	12.00	
		152.80

Individuals and Churches.

Holland, Va.	100.00	
Newport News, Va.	42.64	
Hines Chapel, McLeansville, N. C.	30.50	
Catawba Springs, Apex, N. C.	24.55	
Elk Spur, Fancy Gap, Va.	9.25	
Rocky Ford, Fancy Gap, Va.	5.62	
Bethel, Burlington, N. C.	11.46	
Palm St., Greensboro, N. C.	7.45	
Zion, Sanford, N. C.	7.15	
Linville, Va.	16.00	
		254.62

Total for week ending May 11	$ 407.42
Previously acknowledged	10,467.11
Total since Sept. 1, 1934	$10,874.53

J. O. Atkinson, *Secy.*

BUILDING A PROGRAM IN THE WOMEN'S ORGANIZATION.

By Merle Pickford Steven.

How can we go about building a worthwhile program that will appeal to the women of our church?

That, Mrs. Average Church Woman, is the most encouraging question that you can put to your state officers or Board Secretaries. There are many worthwhile ones. There are many programs of interest to this group or that, but few with wide appeal. There are many more or less entertaining programs hastily scrambled together, but few carefully planned with a definite end in view.

Since the keynote of the Congregational-Christian Women's Code is "Every woman in every church in one united woman's organization" the problem at once assumes a definite aspect. No longer can a program on missions be prepared to be presented to a small group whose interest and endorsement are already assured. Instead, quite the reverse is true, and it constitutes a challenge to every Congregational-Christian women's group in the country, for the wider work of the church at home and abroad, in education and social action, cannot go on without their active support.

If, too, it is true, as recently stated, that educationally speaking, the level of the programs in our church women's groups is below that of the Woman's Clubs, the challenge is still more imperative. And the reason, Mrs. Church Woman, why your question is so important, is because nothing can be done to meet this challenge until you women in the local church recognize the situation and begin to do something about it.

Then, where Can We Start?

First, by defining the word "program." Do you mean the few minutes of instruction, entertainment, and music put on in the guild once a month, or do you mean a plan of work which shall include, beside the monthly presentation, an honest effort to make every woman in the church responsive to and responsible for some phase of the wider work of the church? Again, as the Code says, "Every woman in every church intelligently at work."

But, this sounds difficult, and we are not a large group of women. So much the better, for your problem is far less complicated. Suppose that for your group, an average size among our churches, you begin by bestowing new powers upon your "program committee" and rechristening it a Plan and Program Committee. No longer shall it consist of two or three women who got together hastily for an hour or two some afternoon to pick out a hostess and an appropriate sounding program topic for each meeting, and who, when the result has been embalmed in a neat little booklet consider their responsibility ended.

The personnel of this Plan and Program Committee is most important. Perhaps a program may rise higher than its source, but it seldom does. The committee might well include as its chairman the woman with training and experience in club affairs for whom her church is no longer local, but whose horizons have been pushed back to include the whole wide world and its needs. Although we believe in the forward step of letting down the barriers of the missionary society to include all women, we recognize the danger of the women's group wandering off on some by-path of purely secular interest; so it is important that one or two "old-timers" be added to the committee. It makes for continuity of effort and a straighter road.

Very well, but it is the younger women whom we can't interest. Have you seriously tried to find out what they want? You can do that effectively by adding at least two of your most promising younger women to your committee. Add also the woman in your church who really reads good things. Then, for good measure, and as advisory members only, invite the pastor's wife and the local librarian (no matter what her denomination) to sit in also.

With a Plan and Program Committee appointed this spring for a year beginning in September, get the idea across to them at once that theirs is no "hit and run" job. Instead they are an official study group charged first with the necessity of analyzing their local situation and collecting and becoming familiar with all types of materials from from which programs can be built, and second for endeavoring to work out plans of work which shall bring their woman's group a little nearer the goal of "Every woman in every church intelligently at work."

But, can you make a committee do all those things? Each Program Committee will have to work according to its own abilities and needs, but some things will be true of all. No such group will function without frequent and regular meetings, carefully planned and shared in by members of the committee. Special lines of interest may well be assigned to individual members with an obligation for collecting material, and keeping scrapbooks and files which may be passed on to the next committee. Each member should be made responsible for seeing that a particular program is presented as well as possible; the proper setting, a fitting worship service, perhaps a small exhibit—those things which make a mediocre program an excellent one. Interests of the committee should include, besides program and worship plans and materials, plans for handwork for local charities, our own hospitals and schools, or boxes for our own needy mission fields.

The majority of church women are unaware of the unlimited possibilities of interest from which a program committee must choose. Even the Plan and Program Committee itself will doubtless be amazed at the wealth of subjects and materials which only a little study will reveal. The whole field of the wider work of our churches in community, state, nation, and world is before them. Interracial conditions, the probems concerning peace, and legislation affecting women and children should all be brought into the consciousness of our church women. And if the level of thought of our church women is to be raised, along with all this must go the cultivation of better reading. The suggestion of one or two available, readable books on the subject of each program will usually result in requests for them. Try putting this problem up to the librarian on your committee.

In our haste to make progress we often discard as worthless invaluable methods and materials because they have been associated with outgrown frameworks. One thing the old missionary society did superbly was to imbue its members, few though they were, with a kindling interest in and zeal for the Master's work, because they learned to know it. With our one united woman's organization, we must now take the second step and form an unofficial group whose business it is not only to know the urgent needs of our "Christian" world, but who, because they begin to know, are also impelled to begin to do.

And so, Mrs. Average Church Woman, I commend for your earnest consideration some such Plan and Program Committee for your women's group.—*Missionary Herald.*

DEVOTIONAL SERVICE.

(The May number of the *Missionary Herald* carries the following devotional service prepared by our own Mrs. W. R. Sellars, President of the Southern Convention Woman's Board, Burlington, N. C.—J. O. A.)

"Lovest Thou Me? Follow thou Me."

A Call to love and serve.

Song: "Immortal Love."

Scripture: John 21:15, 16, 17-19.

Love through eternity endures
For God is Love,
And Love is God.
Thank God for Love—His first, then yours.
John Oxenham.

Prayer: "Father, teach me how to love."

Meditation.

Jesus called Peter to a great love and a glorious service.

In a question of three words the Lord reveals the secret of Christian service—"Lovest thou Me?"

This is the basis of all witnessing and working for our Lord.

"Love is the motive of service, the incentive of service, the heart meaning of service.

"For the love of Christ constraineth us." II Corinthians 5:14.

This was the master motive of Paul's life of service. There is no other motive for us who call ourselves Christian.

Self is the only prison that can ever bind the soul.
Love is the only angel who can bid the gates unroll.
And when He comes to call thee, rise and follow fast;
The way may be through darkness, but it leads to light at last.

HENRY VAN DYKE.

When the personal question, "Lovest thou Me?" is answered aright, then follows the command, "Follow thou Me." The first word is "Follow." The Lord Jesus is still the leader and He has a plan for each of us. This plan is revealed in His Word. John 14:12-15, 23 and John 15:7-17.

Obedience to His command secures for us fellowship with Him. We have the promise of His Presence with us, power in prayer, strength for service, joy unspeakable and a peace that passeth understanding; "life—a more abundant life."

Oh! Make Him the Master of all that you have
The Lord of your heart and soul,
Yield Him all of yourself
For His dwelling place
And let Him take the whole.

He will do for you,
He will work with you,
He will reign in your life alone
And you will find the blessing you have missed
And the joy you have never known.

Annie Johnson Flint.

To answer His command requires something of us. "Whosoever will come after me, let him deny himself, and take up his cross, and follow me. Mark 8:34.

We are to be willing to give all. "To prove our love we must live it."

S. D. Gordon says, "The world should be won not by the preachers, though we must have these men of God for teaching, and leadership, but by every one who knows the story of Jesus telling some one and telling not only with his lips earnestly and tactfully, but telling with his life. That is the Master's plan of campaign for this world, and it makes a great difference to Him and to the world outside whether you and I are living the story of His love and power among men or not."

Prayer—Father, "Open my eyes, my heart, my hands that I may love Thee and serve Thee."

All for Jesus—all for Jesus—
This our song shall ever be;
For we have no hope or Saviour,
If we have not hope in Thee.

All for Jesus—Thou wilt give us
Strength to serve Thee, hour by hour;
None can move us from Thy presence
While we trust Thy love and power.

All for Jesus—at Thine altar
Thou wilt give us sweet content;
There, dear Lord, we shall receive Thee
In the solemn sacrament.

All for Jesus—Thou hast loved us;
All for Jesus—Thou hast died;
All for Jesus—Thou art with us;
All for Jesus—Crucified.

All for Jesus—all for Jesus—
This the Church's song must be,
Till, at last, her sons are gathered
One in love and one in Thee.

J. Sparrow-Simpson.

The angels are still singing. It's our wave length that's at fault.—*H. Bertram Lewis.*

MR. HELSER'S OWN STORY.

When James Gordon Bennett sent Henry M. Stanley into central Africa, his last words were: "Find Livingstone. Never mind the cost; find Livingstone and bring him back." I believe that Christ's word to His church today is: "Find my world. Never mind the cost; find my world and bring it back to me." With this in mind, H. Stover Kulp from the University of Pennsylvania and I from Teachers College, Columbia University, went a thousand miles into the interior of north central Africa.

It was on a crisp November morning in 1922 that we set our faces toward the land of our heart's desire. Six years and two days before, as a college freshman, I had thought and prayed all night in room 30 at Manchester College, Indiana, and had decided once and for all to be a foreign missionary. Three years in college and three years in graduate school work had made me a little impatient, but now we were off.

From England I wrote to the General Mission Board of the Church of the Brethren, at Elgin, Illinois: "When you receive this letter the night may be dark and we may be far from home, but we shall not be far from the strong Son of God. He will be the first to welcome us on Africa's shore." Nothing in the earth, above the earth, or under the earth can shake my faith in His presence.

During a consultation with his Excellency, Sir Hugh Clifford, Governor General of Nigeria, we received the necessary papers for our journey and for the establishment of a mission. By train, Ford, horseback and on foot we traveled 1,109 miles to the interior. Then we retraced our steps and located at Garkida, in northeastern Nigeria. We are south of Lake Chad, a journey of 1,030 miles from the west coast of Africa.

If the knowledge that I am getting on with Christ's work is the first reason why I like my job, the second is the apparent impossibility of the task. The shadows of disease and death stalk everywhere among the primitive people of north central Africa, and there are no cities of refuge. Dr. Burke and I visited a village which was deserted because of smallpox. Those who were able had fled to new quarters, those who were left were helpless and hopeless. As we went near to the door of one hut we heard a noise and saw a form. Inside lay a woman blinded and disfigured with smallpox in one of its worst forms. There were dead to be buried, with few to bury them. A few months before we had seen bodies twisted with cerebro-spinal meningitis. Lepers with bleeding hands and feet cry out for help from many a gateway.

I do not class the learning of a new language as a difficulty; we take that as a matter of course and get right down to it. But there are many languages in thi sarea and this creates a tremendous difficulty. In the Bura tribe where we are located the people had no written language. No Bible, no schoolbooks, nothing on paper. We found ignorance, polygamy, and devil worship in their worst forms, and they are entrenched as deeply as hell itself.

I like my job because it's His job and because it's hard. And what gives any one a greater thrill than to realize hopes against great odds? In three years we have begun to realize our hopes.

The doctor vaccinated the children and some grown people in a small deserted village. Some were delivered from an awful death and told of a Saviour's love. Now lepers are being treated and some are showing marked improvement. A new ray of hope has put a gleam in their eyes and a smile on their faces. Screams of anguish from little children are giving way to songs of joy.

The language is being reduced to writing. Mr. Kulp has given much time to this work. St. Mark's gospel has been translated and has been printed by the British and Foreign Bible Society. A first and second reader, an Old Testament story book, and the life of Christ have been written in Bura and soon will have been in use in the school for a full year. Ignorance is beginning to give way. Ninety-four pupils, sixteen girls and seventy-eight boys, have been enrolled in our school. Some of these can read every word that has been written in Bura. There are small beginnings in industry, and our industrial worker, C. C. Heckman, hopes to meet the growing need for this type of work. Our doctor gives regular instruction in sanitation and hygiene.

Much remains to be done, but we have a good start and are glad for the results that have already crowned our efforts to bring this part of the world back to Christ . . . . . *Men and women of far horizons.*

MISSION REPORT.

(Read at Union Meeting, Hopewell, Va., at which six churches were represented, including St. John's Episcopal Church, West End and First Presbyterian Churches, First Baptist Church.)

Christ sounds a challenge to us today, just as He did to the early church.

It is a four-fold challenge. He says to us:

First: "Go ye."

Second: "Preach the Gospel."

Third: "Make disciples of all nations" and

Fourth: "Teach them to observe all things whatsoever I have commanded you."

This challenge can be met only by a four-fold method:

First: "Ye shall know the truth"—showing we must be informed on the subject of Missions before we can perform.

Second: We must carry the challenge on our hearts in prayer.

Third: If we believe in the challenge and if we believe in the possibility of world redemption we must support that belief with part of our income.

The fourth method of meeting the challenge of Missions is found in such cooperative efforts of Christian men and women as shown by this Union Missionary gathering today.

I speak for the Congregational and Christian Church as a whole whose missionary work covers a period of 125 years. We have in all 537 missionaries, 6,290 nationals at work, 14 mission fields, with 94 main stations, and 2,124 out-stations; 740 native churches; 9 colleges, 31 training schools, 1,120 lower schools, and 73 hospitals and dispensaries. We have a foreign parish of 60 million people under 10 flags.

The church in Hopewell is proud to have a little part in this great mission work in our own denomination. Our local Missionary society now numbers 27 members. It has more than doubled this conference year, which began October 1st. We have assembled 18 times since then as follows:

Seven regular monthly meetings for study of missions; one executive and three committee meetings; two public meetings, one of which was a pageant: "In Lands Afar" in which America received four nations asking for help—these nations were represented by our members in costumes of those nations. This pageant was well attended and will be repeated on a larger scale May 15th.

I am authorized at this time to extend an invitation to all the missionary societies in Hopewell to favor us with their presence. We hope to have a pleasing program. Wednesday night we

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

THE SOUTHEAST YOUTH FELLOWSHIP.

The first move towards organizing the young people of the Congregational-Christian Churches of the Southeast was in 1931, when, at the request of the program committee of the Southern Christian Convention, the Board of Christian Education of that Convention sponsored a banquet for young people in connection with the Southern Christian Convention meeting in Raleigh, N. C.

At this banquet one hundred young people accepted the challenge to organize their work and become a part of the convention. A continuation committee was elected and authorized to proceed in cooperation with the Board of Christian Education of the Southern Christian Convention and the Extension Workers of Congregational churches of the Southeast. Officers were elected, and the work began the night of the banquet.

Christmas Conferences held at Elon College, N. C., aided in perfecting plans for the youth organizations.

When the Southeast Convention of Congregational and Christian Churches was organized in Burlington, N. C., April 29, 1932, the young people asked to be admitted to that Convention as a Department of Young People to be known as "Youth Fellowship."

The third meeting of the Fellowship was in connection with the Southeast Convention in Suffolk, Va., May 3, 1934.

The Youth Fellowship, which is part of the denominational organization known as "Pilgrim Fellowship," shares in the work of the Church through the superintendents of the organization in cooperation with the youth organizations in Conferences and Associations of the Southeast.

THE RECENT MEETING.

During the recent session of the Southeast Convention in Raleigh, N. C., representative young people from the various states of the Southeast found time to counsel together concerning cooperative work for young people. Thursday afternoon many other young people from nearby came for a business meeting and to hear Miss Lucy Eldredge tell of Young People's work and Dr. Roy Helfenstein speak on "The Better Way in Evangelism." There was a big banquet with good food and fine fellowship. At the evening hour the Elon Colege Singers brought fine music. Miss Eldredge installed the new officers, and Dr. Daniel A. Poling inspired a large audience with an address showing how young people are moving the work forward. It was a great meeting because of the program, the people present, and the ideals which the young people held before themselves as a goal towards which to work.

THE NEW OFFICERS.

It was thought wise to select the officers in such a way that those most directly responsible could get together whenever it is necessary without too great expense, and yet have all parts of the Southeast represented so there can be direct contacts with every section. Officers were elected as follows:

President, Lanson Granger of Norfolk, Virginia, who is now a student at Elon College (N. C.). Vice Presidents, Carl Ekblad of Thorsby, Alabama, now a student at Piedmont College, Demorest, Ga., Earl G. Ward, Winter Park, Fla., and Miss Mary Moncrief, Knoxville, Ga., now at Piedmont College, Demorest, Ga.

The Secretary is Miss Irene Cotten of Dendron, Va., and her assistant is Miss Elizabeth Sharpe of Waverly, Va. The Treasurer is Miss Margaret Earp of Route 5, Greensboro, N. C., and the Editor is still the one whose name appears at the head of this page.

Counselors for the Fellowship include Mrs. W. B. Williams of Newport News, Virginia, Miss Priscilla Chase of Elon College, N. C., Miss Annie Campbell of Roberta, Georgia, Miss Marguerite Davison of Thorsby, Alabama, Miss Pattie Lee Coghill of Jacksonville, Fla., and Rev. F. E. Hyde now of Brown Summit, North Carolina, but soon to be in Tennessee.

A GROWING FELLOWSHIP.

I believe in the Youth Fellowship of the Southeast, and shall watch its growth and service with interest and confidence.

This faith is the result of the days spent in Raleigh when the Southeast Convention was in session in the early part of May. Preparation had preceeded these youth sessions. An attractive and suggestive Handbook, which any leader may secure by writing to Rev. F. C. Lester, recorded the history of the Fellowship up to date and outlined plans for its development. The young people who accepted offices did so after careful consideration of the responsibilities assumed by them. They glimpsed a great ideal, a goal, when the young people of the Southeast will all work together and through which first as youth, and then as adult leaders, they will make their contribution to the building of a better Church, and they decided to take the first steps toward that ideal. There was a note of purpose which gives hope for a growing Christian program in the Southeast.

For the first time a group which represented every one of eight states of the Southeast gathered into one room. For the first time youth from Georgia talked with those who lived in Virginia or North Carolina or Alabama about what this Youth Fellowship is and what it may become. That alone was tremendously worth while.

There will be no effort to develop a uniform program in all states or all churches. There will be comradeship in encouraging every state and regional group to develop the best program possible to enlist the enthusiasm and meet the needs of growing youth. Ideals and plans will be shared. United service projects will be agreed upon. Key young people in each section, and as soon as possible in each church, will be enlisted in the work of the Youth Fellowship, which is simply Congregational-Christian youth of our churches in the Southeast in action, discovering new and worthy activities and agreeing to secure the cooperation of all churches in them.

This means that Summer Schools will be necessary, and Elon (combining Elon and Blue Ridge) the last week in June, and Grandview, Tenn., the week just before Elon, are planning to do their part in training leaders for local church and Fellowship activities. It means that youth must take seriously the missionary task of the Church and find the plan which will lead youth into the largest possible participation. It means that this page of the CHRISTIAN SUN, and possibly other means of communication, must serve as a medium for the exchange of ideas. It means that the Youth Fellowship of the Southeast believes that there is a better way, and that "Christian Youth Building a New World" is a real task in which they should share.

I believe in the Youth Fellowship of the Southeast, because:

I believe in the young people and the counselors of this movement with whom I talked in Raleigh.

I believe that the ministers and women of the Southeast are back of these young people.

I believe in the possibilities of Christian advance when a group has the spirit I shared in Raleigh.

I know that when definite plans are worked out, and carried through by consecrated Christian young people that undreamed-of paths of service are discovered, strong characters are developed.

There is no phase of the program of our churches in the Southeast which does not in a real sense depend upon what Youth Fellowship of the Southeast becomes. Therefore, it is necessary for those of us who believe in the movement to offer our cooperation in every way possible to make this more than a meeting, or another organization, or a mere program. It may be a living movement which will make its contribution to the building of a new world, a task which calls for the best that both youth and adults can give. What will this Youth Fellowship become? Youth holds the answer.

LUCY M. ELDREDGE.

Dayton, Ohio.

WHAT SHALL WE DO ABOUT SOCIAL INJUSTICES?

CHRISTIAN ENDEAVOR TOPIC FOR MAY 26, 1935.

Hymns: "Where Cross the Crowded Ways of Life"; and "In the Service of the King."

Scripture: Matthew 25:31-46.

Poem:

> But when ye pray, say our—not mine or thine;
> Our debts, our debtors, and our daily bread!
> Before the thronged cathedral's gracious shrine,
> Or in thy closet's solitude instead,
> Whoe'er thou art, wher'er thou liftest prayer,
> However humble or how great thou be,
> Say our, thy brother man including there,
> And more and more it may be thou shalt see
> Upon life's loom how thread to thread is bound,
> None for himself, but man and fellow-man,
> Or near or far, meet on one common ground,
> Sons of one Father since the world began.
> So shall God's Kingdom come in might and power
> When all can pray, not mine, or thine, but our.
>
> —*Frances Crosby Hamlet.*

Helps for Discussion Leader:

Bible Readings:

Help the unfortunate. Jas. 1:27.
Relieve the oppressed. Luke 10:25-37.
Resist money-mad men. John 2:13-17.
Fight alcohol. Prov. 23:29-35.
Shun class distinctions. Acts 10:34.
Courageous abandon. Matt. 8:34-36.

Helps in *Christian Herald*—

"Keeping Kansas Dry," the story of how Christian Endeavorers helped to blot out whiskey's return in their state, January, 1935. "Unity for Clean Movies," Editorial, July, 1934. "The Church Should Fight for Civic Ideals," February, 1935.

The Council for Social Action—

Helpful information for this discussion can be secured from The Council for Social Action, 287 Fourth Avenue, New York, New York. They will send you a sample copy of the booklet which is issued twice a month, but $1.00 will make you

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

BAPTISM.

Lesson VII—May 19, 1935.

Golden Text: *"Go ye therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."*

Lesson Text: Matt. 3:13-17; 28:19-20; Acts 2:38-41; 8:26-39; Romans 6:1-14.

Baptism is a controversial subject. Widely divergent views of it are held by different denominations and groups, and unfortunately, bitter feeling has often characterized a discussion of the question. Views of baptism represent the extremes. There are those who say that it is essential, not only to church membership, but to salvation itself. On the other hand Christians such as the Friends or Quakers believe that no water baptism is necessary at all—only the baptism of the Spirit. And in between these widely divergent views that are all shades and degrees of interpretations. Needless to say these *notes* will not solve the problem satisfactorily to all. They will simply present some facts based upon the lesson for today and related scriptures.

Jesus Was Baptized.

Jesus Himself was baptized. He came to John the Baptist, and over the protest of that humble and sincere man, insisted that John baptize him. In justification of this seemingly strange procedure—that He the Son of God should be baptized—He said "Suffer it to be so now; for thus it becometh us to fulfil all righteousness." He thus put His stamp of approval on John's work, and He witnessed to the unity between the work of His forerunner and His own work.

It may be that Jesus was baptized by immersion. In any event He was in the water when He was baptized, for Matthew states that when He "went up straightway out of the water" after His baptism, the heavens were opened unto Him. No one can say, of course, as to what form of baptism was administered to Jesus. It is only an inference to say that He was baptized by immersion. But many people think the inference is well-grounded. So far as the writer knows, there is no specific reference as to the mode of Jesus' baptism. Perhaps there is significance in this fact.

Jesus commanded His Disciples to Baptize.

"Go ye therefore and make disciples of all nations, baptizing them into the name of the Father and the Son and the Holy Spirit." Baptism was an ordinance of the Christian Church from the first. When men believed and confessed they were baptized. Baptism as such was an outward symbol of an inward change. It symbolized the washing away of sins, and the public confession of faith in Christ.

But Jews Did Not Baptize.

John specifically states that Jesus himself did not baptize, but committed this work to His disciples. "Though Jesus himself baptized not, but His disciples." The comma is significant. It emphasizes the fact that Jesus did not baptize, not even His own disciples. And just as His own baptism attested to the unity between John's work and His work, just so did His refusal to baptize attest to His superiority to John. John said, "I baptize you with water." He said Christ would baptize with "the Holy Spirit and with fire." The baptism of Jesus was primarily a spiritual baptism.

And Paul Baptized but Little.

Paul wrote the Corinthians that he had baptized Crispus and Gaius and the household of Stephanas, but besides "I know not whether I baptized any other." This does not mean, of course, that Paul's converts were not baptized. It does mean that he did not emphasize the supreme importance of baptism as a means of salvation, but rather as an evidence of salvation. Paul was baptized, but alas, he failed to tell us how he was baptized. He was usually very specific about essential things. It seems rather strange that he was so silent about the mode of baptism if it were so essential.

The Meaning of Baptism.

What is the meaning of baptism? What is the correct mode of baptism? Even granting that baptism by immersion was the accepted mode in the early church it is rather difficult to draw the conclusion that the mode then used was thereby declared once and for all to be the only accepted mode. Furthermore it is difficult to demonstrate that the only accepted mode of baptism in the early church was by immersion. It would seem that the simpler view of the matter is to think of water baptism as a symbol of a spiritual baptism, an outer act to attest to an inner experience, an open confession of faith in Christ and discipleship to Christ. Certainly this is true, it would be difficult to prove that that great host of men and women through all the years who have never been baptized by immersion, were any the less Christian, or lacked any of the spirit of service and sacrifice, than did those who were baptized by immersion. And it is quite as true that there is no group of men and women who more uniformly manifest the spirit of Christ than do the Society of Friends who do not practice any form of water baptism, but who do emphasize the baptism of the Spirit.

If a man has the Holy Spirit, nothing else matters very much. If he does not have the Holy Spirit nothing else will help very much.

"BE STILL AND KNOW THAT I AM GOD."

There is a God who reigns on high,
Who keeps me every minute;
He made the stars. He made the world
And everything that's in it.
He told His people what to do
And how much they should love Him;
He watches o'er us day and night.
No other is above Him.

Be still and know that I am God.
My promise is supernal;
Love God and your neighbor as yourself,
And you will have life eternal.
I hear my Father when He says
"Religion you should cherish;
Come unto me and find sweet rest,
Or you shall surely perish."

Don't worry at your task, my son,
Your way seems filled with sadness;
I am your God. I'll be your stay
And fill your soul with gladness.
Your preacher may not preach the Word
As you would like to hear it;
It may condemn you for your sin,
But you should learn to cheer it.

Be still and know that I am God.
I know my people love me;
They do their best, they stand the test,
There's no one else above me.
I want my faithful ones to serve
And be the pieces of leaven,
Then when their work on earth is done,
They'll have a home in heaven.

G. H. Veazey.

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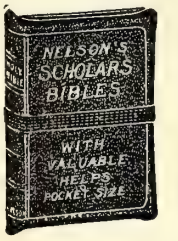

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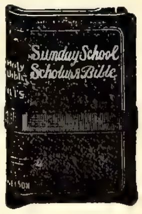

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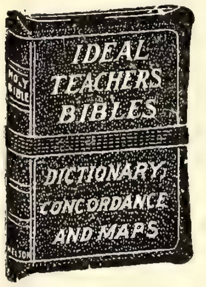

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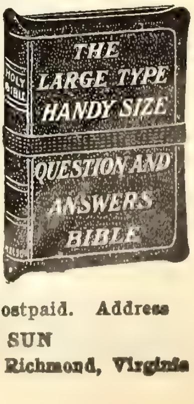

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

NOTE—Beginning with this issue, inquirers into the meaning of given references of the Scriptures will find replies in the daily comments.

H. E. R.

MONDAY.

"TROUBLES AND THEIR MEANING."

"Yet man is born into trouble, as the sparks fly upward."—Job 5:7.

Elipaz undertakes to tell Job that his afflictions are an evidence of his sins, and that he should repent and call upon God to deliver him out of his troubles, saying, "Happy is the man whom God correcteth." This text then, is a figure of speech representing this fact so true to life, and Elipaz uses it to impress Job of that fact. But Job, replying, dissents to this, and believes that his troubles are caused by something else. He believes that he is in the hands of an enemy, and it is for delivery from the hands of this enemy that he prays.

COMMENT: It is true that man is born into trouble. None escape it. But stones in the brook, while they may impede the progress of the stream, purify the stream, protect the stream's bed from erosion, and they produce the music of the waters. Surely all troubles are not of God. Some come from the devil or his Satanic influences. But even the troubles of Satan may be used by a child of God to strengthen character, and produce the harmonies of life. Blessed is the man who, midst all his troubles, is still found trusting God, and saying with Job: "Though he slay me, yet will I trust him."

Prayer—Our Father of Love and Mercy, we claim Thy promises to be delivered in the sixth trouble and in the seventh not to be forsaken. Forbid that we shall forsake Thee, but always found faithful.—*Amen.*

TUESDAY.

"DON'T GIVE UP."

"The eye of him that hath seen me shall see me no more; thine eyes are upon me, and I am not." —Job 7:8-also 9th verse.

Job is reduced to extreme misery and realizes his insignificance. He says that he is so insignificant that even God cannot see him.

When a soul fails its higher capacities and the meaning of life is obscured, it is a loss vast enough to make one shrink into insignificance. It is as the loom weaving its shutter into the making of cloth, one thread breaks and the loom stops lest the whole work be marred. Job felt that he was like a thread broken in the loom of life and that he was retarding the perfect and universal will of God, he prayed to die. To injure, blot, or ruin one's self is a small matter, but to be useless in God's work in the world is awful.

Of what earthly importance are we? Can we give a single reason why we should not be swept down the stream? That is the unconscious defense of many a ruined life. But we *are* some good. God has chosen to work out His designs not in spite of us but through us, and we are in a service that is greater than ourselves. We have been likened to a lighthouse keeper set to do duty on a bare rock. Why does the keeper sit through the long weary nights and keep his flame burning? Why doesn't he go to sleep and let his light go out? Because it is not his light; he is the keeper and, did the light go out, ships would be wrecked. You are a light keeper. To let your light shine is your trust, and so long as you keep it shining, others will be looking to you from the sea of life and thank God that your light is still burning.

Prayer—Our Father, if there are those looking for the gleam in our lives, make us faithful. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

"A PERFECT WORLD."

"That which hath been is now; and that which is to be has already been; and God requireth that which is past."—Eccl. 3:15.

Man is bound upon the wheel of time endlessly revolving and continually bringing back to him that which has passed. "There is nothing new under the sun," said Solomon. Radio is not new; man has always had it; he has just discovered it and learned how to use it. The development of science is based upon that which has always been, and, in the development of everything, God requires us to take that which has always been. So the wise man gives us a picture of events moving round and round in an endless circle. The same idea is expressed in Jeremiah 6:16, "Thus saith the Lord stand ye in the ways and see and ask for the old paths where is the good way and walk therein,"—and, likewise, we find this truth taught in a practical way by the Proverbs (22:6) —"train up a child in the way he should go and when he is old he will not depart from it,"—the past empounding in the future.

There is excellency in God's works and "eye hath not seen, neither hath it entered into the heart of man what the Lord will do for them that love him."

There is excellency in God's works of the universe and that excellency, as old as the ages, is still held before us as the "Mark of the prize of the high calling," to which we are called. It is a perfect world that has been the objective of the ages and we may expect it to come to pass through Christ according to His word.

And He hath promised that "eye hath not seen, neither hath it entered into the heart of man what the Lord will do for them that love him."

Prayer—Our Father, we thank thee that thou art "the same yesterday, today and forever," and that we believe that we can come to Thee in the same old way, and find Thy love and Thy life our own. Make this more real to us this day. In Christ's name we ask it.—*Amen.*

THURSDAY.

"THE BITTER SWEET."

"Sorrow is better than laughter; for by the sadness of the countenance the heart is made better. —Eccl. 7:3.

The gates of heaven itself are unlocked by sorrow. It is the blast that burns out the dross and releases the gold. It brings out the true mastery of self without which our lives are incomplete. It instills into the heart a new state of faith. Before sorrow, we may think we serve God, and so we do; but in sorrow we learn that whereas formerly our service was under the show of belief, now it emanates from real experience. George Eliot said, "it is not true blessedness to be free from sorrow while there is sin in the world. Sorrow then is a part of love and love does not seek to throw it off."

Would you heal a mother's heart and make it insensible to the sins of her child? Nay, indeed, you would leave that side of her life open and thank God for the capacity to weep and suffer for sin. Our Saviour, upon the mountain top weeping over Jerusalem, is an epitome of that sorrow that comes to a Christian's heart because of sin. There is a pain, you know, that gives life and not death. It was out of this great suffering of Christ's own heart that was born heaven's invitation of love, "Come unto me all ye that labor and are heavy laden and I will give you rest."

REFLECT: We owe much of life's purest and happiest experiences to sorrows. They draw us into sympathy with one another. They often bridge chasms between souls and reunite brothers in affections; they soften our feelings, refine our attitude and elevate our aspirations, and often, they bring forth an unsuspected wealth of kindness. The sweetest and best words that have been spoken have been the offspring of sorrow, in one form or another.

Prayer—O merciful Saviour who are "a man of sorrow and acquainted with griefs," and who is the perfection of happiness, brotherly kindness and loving fellowship, when we have to drink the bitter cup, make it sweet with thine own life. We ask it with thanksgiving.—*Amen.*

FRIDAY.

"ASSUAGED SORROWS."

"The Lord gave and the Lord taketh away, blessed be the name of the Lord!"—Job 1:21.

There are a great many sorrows of life which no one can justify. They seem to darken our understanding, confuse our judgment, and tempt us to unbelief. Is there no explanation? Is there no way out? Are we to look at sorrow and call it "good" always?

We knew one once, who in an unexpected hour, had everything he possessed swept away from him, but who, after a pause and reflection, said, "The Lord gave and the Lord taketh away; blessed be the name of the Lord!" We have known others struck down at the outset of the most promising career and rendered helpless for the remainder of their lives, yet who were able, almost at once, to accept it as the Father's will and be centent with it. The quotation bears repeating, "so long as we are in the circle of God, everything that happens is for the best." God is in front of us, with us, and in us, at all times, so that whatever happens we may not give way and be tempted to quit, but, in whatever burden, His strength may be available to us for the bearing of it, and if we realize this and use His strength we find nothing but good is the issue.

Prayer—Our Father, keep now so close to us that we may always have Thy strength for our needs. Strengthen the sinews of our spirit, increase and toughen our faith, teach us to look to Thee and pray, and may all experiences bring blessing to us. In His name we ask it.—*Amen.*

SATURDAY.

"SPILT WATER."

"We must needs die, and are as water spilt on the ground, which cannot be gathered up again." —II Sam. 14:1-24.

The wise woman of Tekoa reminded David of the brevity of life. Since death is so certain, and since life, as measured over against eternity, is so very brief, why should we spend even a day in hatred? Both David and Absalom were to be soon as spilt water. Why should the pitcher be broken by discord before its time?

So the wise woman of Tekoa speaks to us also. There is no fact of equal importance about which most persons are so careless as the sure coming of death. It is not morbidness to think much about it, it is only good sense. It is not empty

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

THE NEED OF A REVIVAL.

By John G. Truitt.

"Lovest thou me?"—John 21:16.
"Wait . . . "—Acts 1:4.
"Ye shall be witness unto me."—Acts 1:8. . .

Let us ask ourselves: What kind of revival do we need? We are beginning here in our church, we hope, what will be a revival. What sort of revival shall we seek to make it? I do not know what we need to make it a revival of good music. We are blessed with that already. I do not know that we need to make it a revival of good times. We are not really suffering, not many of us, and none of us much, if any. I do not know that we need to make it a revival of contributions to the church. During the past month into our offering plates through all organizations have come nearly two thousand dollars, and that in a single month. We are doing well with our gifts. Not that some of us might not do better, but we are doing well there. What sort of revival do we need? We have been receiving new members on profession of faith and by letter. For the past four Sundays we have not missed a Sunday without receiving some new members. There have been already twenty-two of them within those four Sundays. And there are others who have promised to unite with our church. It is then not so much that we need a revival of new memberships. We are having that already.

But we do need a revival. We need to take an inventory that goes deeper than all that. A stocktaking that turns the searchlight of God into our souls. A checking up on our own personal professions, and practices. A looking within that answers to a good conscience toward God and man. So then in the first place I say, *We need a revival of personal love to Jesus Christ.* I want it myself. I want to love Jesus more. To practice His presence with me more sincerely in all my walk with Him. Ask yourselves that question. Would not you like to come into a finer fellowship with Jesus?

Cannot we hear Him sometimes saying to us: "Lovest thou me?" Peter had said, "We have left all to follow Thee." Jesus is looking at him now in the dim dawn of the early morning with his fellows laboring for the catch of fish which he has not found. Where did he get that old boat? Where did he get that net? That is Peter out there. My follower, who really loved me, and does love me still. But he is fishing again.

How interested Jesus was in his every movement. Looking upon that group of fellows who were following Peter he knew that largely upon them the whole effect of his death upon the cross rested. I like to contemplate him there watching his followers in that boat. He had looked upon them as fisherman before. He had called them from their nets to follow him, that they might become fishers of men. For them he had died. Now they are back at the old business. Any but Jesus would have been dumbfounded.

They were the best of them. They were Jesus' hope and chance. You are the salt of the earth. You are today of the best of them. Yon are today Jesus' chance to a certain area of his Kingdom. Have you done at times much better than Peter. Have we not all gone astray? Have we not grown cold, or formal, or faithless? Have we not often changed heaven in our souls for habit in worship? Have we not some of us gone back to the old practices, or bitter businesses? Are we not here in this holy place caught even now as Peter was caught by the Christ?

A movement on the beach. They lift their eyes from the nets. It is the Lord, says John. Peter replies with long strokes of his large hands in the water. He is moving to Jesus as fastly as he can swim there. Have you caught anything? What a rebuke! What a gentle, awful rebuke! No, they admit. Then Jesus himself tells them how and where. Result, one hundred, fifty, and three fishes. If we fought like Jesus with faith, if we lashed like Jesus with love, if we abused like Jesus with the bread of life much faster would the Kingdom come! Breakfast over, Jesus took his eyes off the group and fastened them on Peter. Maybe he is taking his eyes off this congregation now and fastening them on you. To Peter he is asking, "Lovest thou me?" And Peter is replying in truth: "Thou knowest I love Thee." Yes, and he does. He made his errors, but the record still shows that he loved Jesus. You may have made your slip, but you still love Jesus. Deep down in the depths of your soul there is a sweet, sacred, and eternal love for the Lord Jesus.

Deeper and yet deeper goes the searching question of the Saviour. And a revival of personal love and allegiance to the Lord is the result. My friends, how Peter was honored to have the Christ bring this out in him! He wants to do the same thing for us. He wishes to have us have a personal revival of our allegiance and love for him, even in this service.

Following up the fixing up of the individual Jesus turns to the group. And with all our social emphasis, and I suppose there is not a bit too much of it, after all, but nevertheless, with all of it, we must have a religion that saves the individual, that bring the individual to account with God, that sets upon the individual responsibility for his personal conduct. There is no religion that will save the group that has not the power to save the unit of that group, the individual. Let us never forget that. Jesus never did.

So then, in the second place, *We need a revival of public worship.* "Wait!" Wait said Jesus! Wait in the upper room. Wait in the place appointed. Wait in the place of prayer. Wait together in one accord. Wait as worshippers, intercessors, as those who take their orders from the infinite God. What do we need in Suffolk? A people who will wait in the sanctuaries, at their altars of prayer, until God gives them something inspiring in their souls. How busy are our lives! How madly we rush after pleasure, or gold, or other gods! "Wait!" My friends, I believe that if in all good faith and desire every Sunday God will do something mighty to your souls, to your personalities, to your careers. There is something about waiting at the feet of Jesus in sublime, beautiful worship, that simply transforms one. God himself has seen to that.

Show me a family that goes regularly, and devoutly to church, and I shall show you a family whose sons and daughters will rise up and be a blessing. Show me a young man, or young woman who delights in the house of God, and loves to worship there, and I shall show you one on the way to good success. We have as good congregations perhaps in our city as anywhere in our country. But yet one of the greatest blessings that could come to us would be to have everyone who is able on Sunday morning to get up and come to church to do so. It would pack every church in town and turn a city toward God, so that it would be easy for boys and girls to form the higher visions of life, and for young people to measure up to the demands of so needy an age.

(Continued on page 15.)

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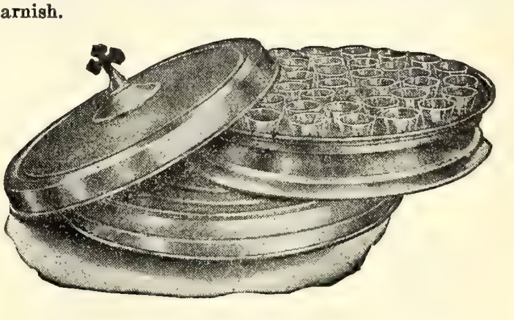

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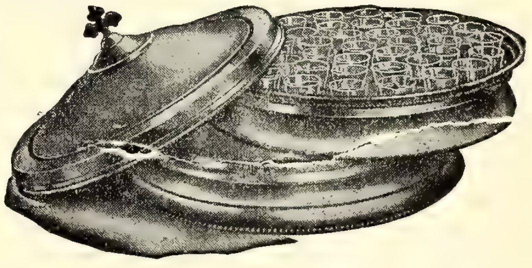

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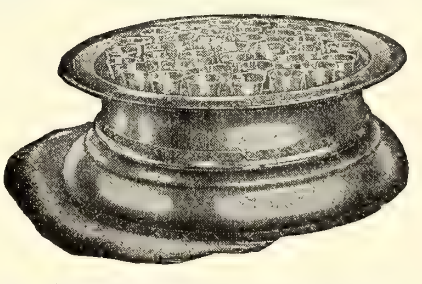

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

We have received so far on our campaign for Octagon soap wrappers ten thousand. We want one hundred thousand. We are one tenth of the way to our goal. If we can get one hundred thousand we can finance some kind of electric refrigeration for all three of the buildings. In work of this kind it is badly needed. Buy Octagon soap and send us the coupons and you can leave the soap in the wrapper if you like. We can use it nicely. It takes lots of it to keep the little boys' ears clean.

I know of one orphanage in a neighboring state paying off a $25,000 debt with Octagon soap wrappers. Let every family help us to gather soap wrappers.

We are having beautiful rains and wheat and oats are looking fine. The health of our children has been excellent for the last year. A thing that we are grateful for.

Our school will close Thursday, May 16th. Our little folks will be happy as they are getting tired and are counting the days off as they go by. It will be ball for the little tots day after day and it will be work for the larger boys and not so much ball.

CHAS. D. JOHNSTON.

REPORT FOR MAY 16, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Long's Chapel	2.30	
Greensboro	12.33	
Danville	10.00	
Durham	17.31	
Happy Home	3.26	
		45.20
Eastern North Carolina Conference:		
Morrisville	1.65	
Oak Level	1.00	
Lebanon	.77	
Cary	1.61	
Sanford	1.00	
		6.03
Western North Carolina Conference:		
Burlington	27.10	
Graham	1.77	
Smithwood	.90	
Pleasant Cross	2.00	
Flint Hill	.32	
Biscoe	1.54	
		33.63
Eastern Virginia Conference:		
Berea, Nansemond	5.00	
Liberty Springs	7.00	
South Norfolk	10.62	
Old Zion	6.00	
Rosemont	16.00	
Franklin	9.46	
		54.08
Valley Virginia Central Conference:		
Timber Ridge	1.95	
Bethlehem	3.41	
		5.36
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
W. P. Perry, support of Billy P.	10.00	
Mr. McQueen, support of children	40.00	
Rents	5.00	
		55.00
Total for the week	$	200.30
Brought forward		5,207.75
Grand Total	$	5,408.05

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

a member and you will receive the booklet for a year.

"Am I my brother's keeper?" What is your answer?

What are some of the unjust conditions in your neighborhood and community? Is there child labor and low wages? Bad housing? Death, pain, and sorrow resulting from liquor? Race prejudice? An investigation by several of your members will reveal the true conditions under which people are trying to live.

"A Christian is one who endeavors to keep informed on the issues of the day and to meet them in a way that will do the most good to his fellowman." This was one of the answers to the question "What Does it mean to be a Christian in 1935?" at Defiance Christmas Conference.

Give a good deal of thought and time to the preparation for this meeting. Some forward steps ought to be begun in this meeting by all the young people who have chosen for their theme "Christian Youth Building a New World."

Topics of June Meetings.

June 2—"Jesus as a Man of Prayer," Mark 1:35; 11:20-26. (Consecration.)

June 9—"How to Conquer Anger," Rom. 12:19; Eph. 4:26-31; Matt. 5:21-24.

June 16—"Why is Gossip Harmful?" Jas. 3:1-6.

June 23—"Cultivating an Eye for Goodness," I John 2:15-17; Matt. 6:22-23.

June 30—"What Makes a Nation Great?" Prov. 14:34. (Discussion.)

I do not wish to see my sins more plain,
But this: to know Thy life without a stain.
I would not see the vileness of my heart,
But this would know: how pure and true Thou art
I would forget my paltry life, so small,
And know Thy greatness, Thou, my all in all.
—*Thomas Curtis Clark.*

Those who are accused of wanting to keep anybody from becoming rich are more frequently concerned with discovering how to prevent anybody from being, or becoming poor.

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With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, aO God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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Specimen of Type

8 ¶ Jĕ-hŏi'-ă-chin *was* years old when he began

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Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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THE SUN'S PULPIT.

(Continued from page 13.)

Too many of us neglect the hour or worship, forget the church, and follow things forever fleeting, while the eternal anchor of the human souls, and the immortal hopes of mankind goes begging. It should not be so. It must not be so. For that sort of revival I beg and plead. I pray for it for our country. I pray for a nation that turns back to the house of God, and to the hour of worship. A nation that hears the Lord's command "Wait."

To the command to "Love," and to "Wait," I would remind you that we must add the other "Witness." Having had a revival of personal love for Christ, and having found again the joy and benefit of public worship, naturally we shall witness for the Christ, and sell our wares of priceless worth to others. All too afraid are we to speak out a word for Christ or the church. It is not as frequently heard in the home, the shop, the street, as it should be. It is not as much shared with others across the world as is commended. So then in the third place I plead for *a revival of witnessing at home and abroad the work of the Lord Jesus.*

MISSION REPORT.

(Continued from page 9.)

held the mid-week prayer service. We also observed the World Day of Prayer and have held three Cottage prayer meetings, making a total of 19 times our women have met in the interests of home and foreign mission work.

We expect to meet our conference apportionment both in the society and in the church allotment, and the Easter offering was for Missions.

We felt much encouraged in the advancement. our missionary society has made in spite of the discouraging outlook at the beginning of October, here in Hopewell. We are glad to cooperate with the City Mission and we ask your prayers.

Mrs. W. H. Coleman.

THE FAMILY ALTAR.

(Continued from page 12.)

brooding to get ready for it, it is only the barest prudence.

As I write these words I am preparing for a journey to Europe. I am getting my passport. I am reserving my stateroom. I have my ticket. I am packing my clothes. I am reading my guidebooks. And shall I be heedless concerning the journey I must make before many years from this world to another?

Prayer—Help me, my Saviour, to get ready for that passage. May the summons not find me unprepared.—*Amen.*

Amos R. Wells.

SUNDAY.

"The Best Carpentry."

"*Wisdom hath builded her house.*"—Proverbs 9:1-6.

In a certain district of my town are many little houses that were built too quickly, too cheaply, and too carelessly. They were built to sell, not to live in. They were sold quickly, and then the trouble began. Leaking cellars. Leaking roofs. Bending floors. Cracks in the doors. Windows that would not open. Windows that would not shut. Plumbing constantly out of order. Poor carpentry does not pay, at any price.

But Wisdom's house—ah, that is solidly constructed! It will stand for many years; yes, for all the years. It is a joy to live in it, and the longer one lives in it, the more satisfaction does one get.

And Wisdom's house does not cost so much as Folly's—not nearly so much.

Prayer—God, the All-Wise, teach us Thy prudence. Receive us into Thy house with Thee forever. For Christ's sake.—*Amen.*

Amos R. Wells.

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Specimen of Gem Black Faced Type

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

KNUPP.

Charles B. Knupp was born April 2, 1856, and died March 20, 1935, aged 78 years, 11 months and 18 days. Brother Knupp was a man of integrity and had many friends. He was a member of our Bethlehem church. Funeral services were held at St. Paul's Lutheran church, near his late home, March 22, 1935.

A. W. ANDES.

ANDERSON.

Bereavement entered our community Saturday morning, April 20, 1935, when a beloved brother, A. E. Anderson, was called by our Heavenly Father to his reward.

Brother Anderson had been a member of Hine's Chapel Christian Church for the past 20 years. We thank our Heavenly Father for his stay with us and for his loyal service to our church and community. He leaves his wife, one son, his father and mother, one sister and three brothers and also a host of grief-stricken friends.

We mourn his departure from our midst and know that we shall miss his encouragements. Pleasant memories of his useful services will linger with all those who knew and loved him.

We wish to express our gratitude for his tireless efforts in behalf of the Kingdom and to emphasize our deep affection for him by the adoption of the following resolutions:

First: That Hine's Chapel Christian Church record its grateful appreciation for the life of loyal services. We shall always miss his smiling face but hope to see it again in a better world.

Second: That we extend to his grief stricken and devoted wife, our loving sympathy, in this sad hour, commending her to the Greatest of all Comforters, who said, "Let not your heart be troubled."

Third: That a copy of these resolutions be entered in the records of the church, a copy be sent to members of the family, and a copy be sent to The Christian Sun for publication.

H. S. LOWE,
R. W. ISELY,
J. WORTH BARKER,
Committee.

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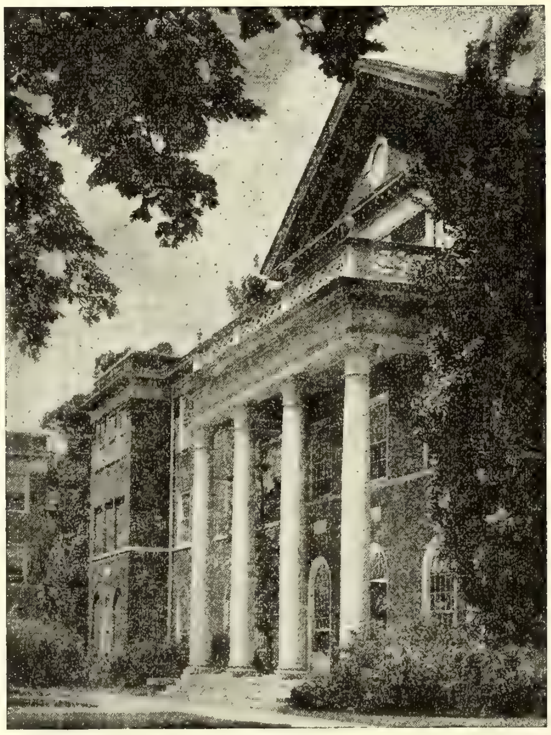

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, MAY 23, 1935. NUMBER 21.

THE SUN'S OBSERVATORY

Larger Church Membership Reported.—

The churches and synagogues of the United States have 60,812, 874 members, according to the Yearbook of American Churches just issued under the auspices of the Federal Council of Churches. Church membership of persons 13 years of age and over increased from 43,500,000, as enumerated by the Federal Census for religious bodies in 1926, to nearly 50,000,000 in 1933. These figures indicate a net increase in the seven years of more than 5,000,000 adults, or at the rate of about 1.67 per cent increase each year. A study of the indebtedness on church edifices, as reported by the larger denominations, reveals the fact that many of them as groups carry a small proportion of indebtedness as compared with the value of their property. The percentage for all churches and synagogues reporting was only 11.2 per cent. The membership figures seem high, as compared with previous reports.—*M. P.-Recorder.*

A Colossus of Rome.—

Giving as its authority the Rome correspondent of the London *Morning Post,,* the *Sunday School Times* tells us that a statue of Mussolini has been being secretly made in Rome which will exceed in size the Colossus of Rhodes, famed as one of the seven wonders of the old world. "This Mussolinian Colossus" says our informant, "is planned to be 213 feet high, and the moulding of the enormous figure is being done in special sheds erected on a jealously guarded part of Monte Mario, where the work has been going on for nearly a year in secret. No outsider has so far been allowed to see the model nor any sketch or photograph of it. The statue will show the Mussolinian figure with the torso and thighs swathed in lion's skin and with an 80-foot arm raised in Fascist salute over Rome. The head, already finished and cast, is 30 feet high and is otherwise about the size of a house. The finished bronze feet are 28 feet long, and the completed metal of the legs to the knees are each about 53 feet long." It is expected that another two years will be required to complete the statue. When erected it will be 62 feet higher than the Statue of Liberty in New York Harbor, which now holds title to being the world's largest statue.

Social Questions Not For Clergy.—

On the eve of the convocation of the Presbyterian General Assembly, which opens today in Cincinnati, *The Presbyterian Banner* has launched an attack upon "the spirit of secularism which is now sweeping over our Protestant churches," as well as against clergymen who are "turning their churches and assemblies into political platforms on which to proclaim their economic theories and propose their remedies." It criticizes the social and economic platforms adopted by Methodist and Baptist groups, as well as the program of social activity which has been the outcome of our Council at Oberlin last year, declaring that "the church cannot enter the field of socialism and politics without despiritualizing its work. It asserts that "Jesus himself lived in a capitalist system, yet He never said a word against it," and declares that "the problem of the economic order lies outside the field of the church." It calls attention, however, to the fact that "in opposing the church's espousing socialism or socialistic action, we would equally oppose the church's espousing capitalism." We are not passing judgment nor giving an opinion, but would suggest that there is food for thought in the question which the *Banner* raises.

Washington Snap-Shots.—

Unless all signs fail the next Presidential campaign is to be one of the most notable in many years," says James Preston of the *Industrial Press Service* of Washington. "Six months ago not even a dyed-in-the-wool Republican would have bet against the re-election of President Roosevelt. Now, as one New Deal experiment after another has become shaky, the Republicans have been stirring about more. At the same time the Third Party talk continues, with the possibility that it might so affect the situation as to throw the election one way or the other. Reports from all over the country indicate that the people are no longer following with blind faith but are casting critical eyes both at the Roosevelt program and at offerings of Republican leaders. All of this has the makings of a sizzling election campaign which will find houses divided against themselves as during the Smith-Hoover race of 1928. There is a noticeable drift away from regimentation and centralization of power in Washington. That may be the big issue of 1936, with the Republicans on the attack. In fact, they might adopt the Democratic platform of 1880 which declared 'opposition to centralization, and to that dangerous spirit of encroachment which tends to consolidate the powers of all the departments in one, and thus to create, whatever the form of government, a real despotism.' "

Are Jews a Race or a Religious Sect?—

The above question is one which is frequently asked. "The Religious Question Box," which is run by the National Conference of Jews and Christians, gives the following answer: "Professor Franz Boaz, one of America's most eminent anthropologists answers as follows: When it is said that a people represent a distinct race it assumed that they are descended from a single stock, like pure breeds of domesticated animals. On account of migrations which date back to exceedingly early times there is not a single group of people in the world that is uniform in descent. There is everywhere mixture and every people consist of a large number of different lines of descent. The course of events can easily be traced in Europe where migrations and intermingling can be proved to have occurred since a time at least two or three milleniums before our era. The original home of the Jews is a territory in which diverse types are found, such as occur at the present time among the Armenians, Kurds, and Arabs. The same types must have lived in the same area for very long periods and they are all found among the Jews. During the diaspora the Jews became intermingled with many European types, particularly since in early times the Jews were not averse to proselytizing, and since there were many conversions to Judaism as well as conversions to Christianity. In this way the Jews became still more mixed and we find at the present time a great many distinct racial traits represented in the Jewish population."

A New Publisher for "The Times."—

Adolph S. Ochs started his career as a publisher in the city of Chattanooga, Tenn., with $37.50 of his own and a borrowed capital of $250. At the time of his death he was publisher of the New York *Times,* having filled that position for forty years. It is unusual for the word "I" to appear in the editorial columns of a metropolitan daily, but in the May 8th issue of *The Times* there is a striking departure from this rule. Leading the mast head of that issue are the words: "Adolph S. Ochs, Publisher, 1896." Beneath this appeared the name of Arthur Hasy Sulzberger, the newly elected President and Publisher. Then follows Mr. Sulzberger's statement, referred to above, as follows: "For eighteen years," said Mr. Sulzberger's statement, which followed, "I have been close to Adolph S. Ochs. I have seen him in his office and in his home. I have watched him in the period of his full vigor, and during the time when ill health had diminished his participation in the affairs of this newspaper. I have studied him, admired him and loved him, and now that the responsibilities that he bore fall upon my shoulders, I pray that some of the qualities of heart and mind which he possessed in such amazing strength may be vouchsafed to me, and that I may never depart from the principles of honest and impersonal journalism which he, with such force and courage, impressed upon our land . . . Reverently we close our ranks and continue toward our objective." Mr. Sulzberger was born in New York, September 12, 1891. He was educated in the New York public school system and Columbia University. He married Iphigene Ochs, only daughter of the former publisher, in 1917, and became connected with *The Times,* after his discharge from the army in 1918.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The articles appearing the past two weeks from the pen of "A Pastor" well describe two of the faithful workers in one of our local churches. If you have not read them go back and get these issues now, and read them. Such faithful members should be an inspiration to any pastor, and should serve as examples for other laymen.

The program of the Elon College Commencement this year is of its usual high order. Beginning on Friday evening with an oratorical contest, followed Saturday evening by an offering by the dramatic department, and then by the regular Commencement exercises, it should be well worth your attendance. The Elon Singers will furnish music for several events. The Music Department also offers a worthwhile program.

One of the most distressing accidents that has come to our knowledge recently was that which resulted in the death of William Horton, member of the Senior Class at Elon College this year, and valedictorian of the class. While walking on an iron rail which divides a part of the College campus, his foot slipped, and he fell, injuring himself internally, and resulting fatally. Our deepest sympathy goes out to his family and to the members of his class.

Rev. L. L. Wyrick, pastor of Howard's Chapel Church, brings in the full missionary appropriation from his church through the Easter offering, Howard's being the first church that we recall that has gone over the top this early in the year. Here is hoping that many churches will follow this good example, especially before the Annual Conference. Mission funds are so much needed that we may recover some of the ground lost during the depression and go forward in the work of kingdom building and in the enlargement of our church.

Rev. Frank J. Brown, for two years pastor of the church at New Port Richey, died at a hospital in Chicago just before Easter. Mr. Brown had been ill for about a month. He had served in several pastorates in Illinois and other mid-west states, and came to Florida for the purpose of retiring, but the church at New Port Richey urged him to take the pastorate of that church, which he did and served it most effectively. Since his death the church has arranged with Mrs. Charles DeBoer, a retired teacher living in New Port Richey, to serve the church for one year.

Rev. Orville D. Ullom, pastor of the Melbourne, Florida, church, reports an interesting new movement in his church. It is in line with the most recent effort of the denomination to meet a need of which there has of late been a growing consciousness under the leadership of Dr. Frederick L. Fagley, as Secretary for Adult Education of the Education Society. Mr. Ullom writes: "Each Thursday evening we have a class in Adult Religious Education. Last Thursday evening was the beginning. Mrs. Clauson Downey is the sponsor. This coming Thursday evening I am reviewing Ann Byrd Payson's book, 'I Follow the Road.' Last week Mrs. Richard Henley reviewed 'Green Pastures.' As soon as I get my accreditation, I am going to teach Course No. 3—The Old Testament of the International Council. There is a demand on the part of members of our church for such."

HORTON MEMORIAL FUND BEING RAISED.

Loan fund in memory of Elon College Valedictorian, Elon College, May 17th.

At a recent meeting of the Senior class of Elon College it was voted to sponsor and help raise a scholarship loan fund in memory of William H. Horton, valedictorian of the class of '35, who died recently as the result of an accidental fall on the campus. The class felt that a scholarship loan fund, to be used only by upper class students of outstanding scholastic records at Elon College, would be a fitting memorial to their classmate who had made one of the most remarkable records ever attained at Elon College.

The fund is first intended for the use of John Horton, brother of the deceased. Two years ago the two brothers were in school here together, John then completing his Freshman year here. Since then John has remained at his home in Ellington, N. Y., while helping to finance his brother's schooling here. It had been Bill's intention to, in turn, help John through the remainder of his college course. Thus the loan fund is designated to do what Bill is now unable to do.

Donations to this loan fund are being asked of members of the student body and faculty of Elon College and of anyone else interested in helping a worthy cause. Those wishing to pledge support to this fund may do so by sending money or pledge to Mr. Billy Andes, at Elon College, N. C.

REMITTANCES ON SUBSCRIPTIONS.

Below is given a list of those making remittances on their SUN subscriptions since our last report. These include payments up to Monday, May 20th. This is possibly the smallest list we have had in some time. We are appreciative of the amount that has been sent in. On the other hand, we urge those who have neglected their subscription payments to look at the address label on their paper, and unless it reads "5-1-35" or later to send in their renewals now. Subscription payments are as necessary to the running of a church paper as are editorials and contributions. Please help us by sending in yours.

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Mrs. E. C. Williams, R. 1, Clanton, Ala.

Sincerely,
J. T. KERNODLE,
Managing Editor.

LANTERNS FOR COMMENCEMENT.

The following amounts have been received for lanterns to be used at Elon College Commencement and for Alumni dues:

C. Lucille Johnston	$ 1.50
L. W. Vaughan, Jr.	1.50
J. E. Rawls	1.50
H. V. Simpson	.50
W. V. Simpson	.50
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Paul Caddell	.50
A. T. West	.50
Lucy Eldredge	.50
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MARGARET ROWLAND.

TERTIUS.

By DOROTHY BROWN THOMPSON.

"I, Tertius, who wrote this epistle, salute you in the Lord."—Rom. 16:22.

Though he was scribe for greater men,
  Quiet his life, obscure his work—
The zeal with which he drove his pen
  Was not the routine of a clerk

His carefulness with interest blent,
  Not grudging, as beneath a rod.
And Paul, with such an instrument,
  Achieved a lasting work for God.

Now younger, stranger companies
  Are still admonished by his word;
And Tertius, down the centuries,
  Salutes us in the Lord!

—*The Sunday School Times.*

ELON SUMMER SCHOOL OF LEADERSHIP TRAINING.

JUNE 24-30, 1935.

ELON COLLEGE, NORTH CAROLINA.

The school is under the direction of the Church Extension Boards of the Congregational-Christian Churches, District of the Southeast, and the Board of Christian Education of the Southern Convention of Congregational and Christian Churches and continuing the Blue Ridge Leadership Training Conference, and the Elon Summer School of Leadership Training.

WHAT THE SCHOOL IS.

The Elon College Leadership Training School, through the merger of the former Blue Ridge and Elon schools, has a fine opportunity to render a very special service to the Congregational and Christian Churches of the Southeast.

Our two Churches have demonstrated their belief, held through the years, in "the union of the followers of Christ" in a way which is attracting the attention of Christians everywhere. Our greatest need now is to know each other better. This will mean a better understanding of the high purposes and a better knowledge of the type and quality of work which is being done in this section by both groups to meet the spiritual needs of our people.

For seven years Blue Ridge has been a meeting place for Congregationalists of the Southeast. It has promoted fellowship and has represented a fine cross-section of their work.

The Elon conference has been held continuously since 1922, and has been a mutual meeting place for the Christian churches.

The spirit and ideals of both of these conferences in the past should combine to make it possible for us to go forward together in fellowship and understanding and helpfulness to each other.

THE NEED.

Trained workers are greatly needed by the Church today. The rising tide of general education, the wide distribution of papers and magazines, the movies, and the radio all demand an ever-increasing preparation on the part of those who are to lead in religious education.

Methods of teaching are radically different from what they were a few years ago. New materials are constantly reaching the market. It is in a school like Elon that teachers and leaders get the needed information and inspiration to keep them on the up grade as Christian workers.

COURSES AND TEACHERS.

Standard.

1—A Study of the Pupil—Mr. Richardson.
6—Teaching Work of the Church —Mr. Hardcastle
32—Primary Materials and Methods —Miss Campbell
42—Junior Materials and Methods—Miss Chase.
52-62-72—Materials and Methods for Intermediates, Seniors, Young People—To be announced.
101—The Life of Christ—Mr. Truitt.
106—Missionary Materials and Methods —Miss Coghill
308—World Missions—Mr. White.

A-Level.

Youth Fellowship at Work—Mr. Lester.
Music in Religious Education—Mr. Steere.

For Ministers.

"The Pastor of a Small Church"—Dr. Dana.
Forum: "Pastoral Work in the Southeast" —Dr. Lightbourne

DAILY SCHEDULE.

Monday, June 24th—Opening Day.

2:00—Registration and assignment to rooms.
3:30—Meeting of faculty.
4:00—Classes meet for assignments.
6:00—Fellowship Supper.
7:00—Vespers.
8:00—Opening Meeting and Chapel.
10:00—Doors closed.

Tuesday—Saturday.

6:45—Rising bell.
7:15—Breakfast.
8:00—Chapel—Chaplain.
8:50—Standard classes.
10:30—Intermission—Recreation.
10:45—Non-Credit Courses and Ministers.
11:30—Repeat Standard Courses.
12:30—Lunch.
1:30—Rest and Study—Quiet.
2:00—Pastor's Forum; S. S. S. Clinic.
3:00—Recreation.
6:00—Supper.
7:00—Vespers—Pattie L .Coghill.
8:00—Evening Program—To be announced.
9:30—Group Meetings.
10:30—Lights Out.

Sunday, June 30th.

8:00—Breakfast.
9:30—Sunday School and Commencement.
11:00—Morning Worship and Communion. —Dr. H. S. Smith, Preacher

THE FACULTY.

Miss Anna Campbell, Extension Worker, Roberta, Georgia.

Rev. John Chapman, Pastor Congregational Church, Asheville, North Carolina.

Miss Priscilla Chase, Extension Worker, Elon College, North Carolina.

Miss Pattie Lee Coghill, Extension Worker, Jacksonville, Florida.

Miss Irene Cotten, Secretary Southeast Youth Fellowship, Dendron, Virginia.

Dr. Malcolm Dana, Professor in Yale Divinity School, New Haven, Connecticut.

Dr. Edwin C. Gillette, Superintendent of the Church Extension Boards, District of the Southeast, Jacksonville, Florida.

Rev. H. S. Hardcastle, Pastor of Christian Temple, Norfolk, Virginia.

Rev. F. C. Lester, Pastor, Chairman of Board of Christian Education of Southern Convention of Congregational and Christian Churches, Norfolk, Virginia.

Dr. J. H. Lightbourne, Pastor, Ex-moderator Southeast Convention of Congregational and Christian Churches, Burlington, N. C.

Dr. C. Rexford Raymond, Pastor Church of Wide Fellowship, Southern Pines, N. C.

Prof. Howard Richardson, Principal Public Schools, Suffolk, Virginia.

Rev. David Shepherd, Pastor Congregational Church, Zebulon, Georgia.

Prof. Dwight W. Steere, Head of Music Department, Elon College, N. C.

Mrs. Grace E. Stewart, Pastor's Assistant, Greensboro, North Carolina.

Dr. John G. Truitt, Pastor Christian Church, Suffolk, Virginia.

Dr. M. J. W. White, Physician, Missionary to the Philippines, Norfolk, Virginia.

ADMINISTRATIVE OFFICERS.

General Chairman	Dr. E. C. Gillette
Dean	Rev. F. C. Lester
Registrar	Miss Irene Cotten
Hostess	Mrs. Grace E. Stewart
Counselor for Men	Rev. John Chapman
Director of Music	Prof. D. W. Steere
Director of Recreation	Rev. David Shepherd
Chaplain	Dr. C. Rexford Raymond

WHO SHOULD ATTEND.

This school is planned for ministers, Sunday school superintendents, S. S. teachers, missionary workers, Christian Endeavor workers, young people, and all who are interested in religious education.

If you desire to be a leader in a local church or elsewhere, it is very important for you to study. The Elon Summer School of Leadership Training invites you to attend, and believes that you will be benefitted.

Every church should be represented. Young people are urged to attend. All pastors are urged to plan to aid the school and receive its blessings.

WHAT TO BRING.

The College furnishes room, light, and water free. You should bring all the toilet articles and bed linen you will need.

Include Bible, note-book, pencil, and some stamps so you can write home to friends telling of your good times.

Be sure to bring a sunny smile and a willingness to cooperate in a serious attempt to make a Christian community.

THE COST.

Registration and Board will be only $7.50 for the entire time. This makes it possible for everyone to attend. It is a cheap place to take a vacation that will mean spiritual renewal.

Every student will be expected to have a book. The books will cost not more than $1.25 each. There are no other costs at the school.

Transportation by train or bus is cheap. So is it in cars when several share in the expense.

A Registration fee of $1.00 sent to the Registrar early will help the school and give you a choice room.

FOR FURTHER INFORMATION
Write to

Dr. E. C. Gillette, 117 W. Forsythe Street,
Jacksonville, Florida, or
Rev. F. C. Lester, 505 S. Main Street,
Norfolk, Virginia.

ELEGANCE.

A preacher was reputed to be proud of his English. He was much pleased when cultured hearers praised the elegance of his expression. A preacher can dress both himself and his sermon in gaudy colors. Neither is becoming. If he is well dressed, his apparel does not attract much attention. If his sermon is good and well expressed, his style will not occasion too much comment. His audience will rather be impressed by *what* he said, not *how* he said it. "Oh, isn't his English perfectly elegant?" I'd about as soon hear some flapper giggle: "Oh, didn't he have on a darling tie?" Gospel speech should be incisive and aimed directly at human conscience. A florid style can dull the point of truth. Jesus said: "Let these words sink into your ears." A professor, describing the outcome of a ball game, said: "They struggled to a stalemate." A rustic was asked about the results of the same game and bawled: "Nary'n to nary'n." At least he was understood. A prince of preachers said: "And I, brethren, when I came unto you, came not with excellency of speech or of wisdom, proclaiming to you the testimony of God. For I determined not to know anything among you, save Jesus Christ, and Him crucified." Language is the servant of thought. The thought is the thing. The servant should not be allowed to steal the show from the master. Plain speech lends itself to greater vigor and is sparing in its use of adjectives. Its strength is found in nouns and verbs. If you doubt this, you might count the adjectives in the Sermon on the Mount.—*Gospel Advocate.*

E-D-I-T-O-R-I-A-L
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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

TOWARD A CHRISTIAN AMERICA.

Dr. Hermann N. Morse has written for the Council of Women for Home Missions and for the general public a very engaging book bearing the striking title, "Toward A Christian America." The book is sponsored by the Missionary Education Movement and tells in two hundred pages something of what home mission work in the United States means and has meant to our country through the years. It is quite difficult to define just what the home mission work is, but the author certainly gives the reader an idea of what Mission means in the following:

"He who studies the lives of missionary heroes, or who diligently seeks to discover what has moved the church to initiate and sustain the missionary enterprise, is not likely to be misled into supposing that any mere organizational loyalty or humanitarian enthusiasm could account for what he finds. That such loyalty and enthusiasm have played their part, sometimes worthily and sometimes not, no one will deny. But behind and under and around them has been something infinitely greater and more potent, a living faith in the uniqueness and all-sufficiency of Jesus Christ. One can explain the mission school, the hospital, the community station, and even, in some of its manifestations, the church, on grounds of human well-being and sound social policy. But much more is needed to explain the larger aspect of the church and of its missionary enterprise. That 'much more' is its Christian faith. Without a clear-cut, positive Christian gospel, home missions would not have been, would not be today. Some of its particular tasks would not be carried on, but the missionary enterprise, as such, would cease to be.

This is a case in which the obvious interpretation is also the truest. Home Mission is, in its motivation and purpose, a program of religious work, essentially and fundamentally a spiritual undertaking. And that means that, however much one emphasizes its concern with social or educational or economic or moral issues, its primary concern is religious and spiritual. However great a value one sets upon its institutional and service accomplishments, these do not hold its most essential value. The purpose of home missions has been to present Christ to men and to impress his spirit upon the life of each generation in turn. This spiritual and evangelical goal home missions has always accepted without reservation.

The essence of the matter lies in the conviction of the church that the Christian religion is, in the profoundest sense, a missionary religion, and that, therefore, the true Christian church must be a missionary church. Could the Christian church conceivably have become what it is had it proceeded on any basis other than that of the great commandment? The wife of an early missionary pioneer, when a particularly arduous journey was in prospect, was asked about its probable effect upon her health. She replied, 'I will go. I like the command just as it stands, 'Go ye into all the world,' without any exceptions for poor health.' So we may interpret the response of home missions to the Christian ideal for America as obedience to a command that permitted no exceptions.

J. O. A.

ELON SUMMER SCHOOL.

In The Sun of May 16th a very engaging program is given for the Elon Summer School of Leadership Training. This particular is to be noted: "This school is planned for ministers, Sunday school superintendents, S. S. teachers, missionary workers, Christian Endeavor workers, young people, and all who are interested in religious education." The program as printed is certainly a promise of great and good things for all who attend. Since this school takes the place of the former Blue Ridge Summer Conference and also that of the Elon Summer Conference for ministers and church workers, there certainly should be a large attendance and a really great meeting. Our ministers in particular should not only plan to come themselves, but to urge that their congregations send representatives, both of their young people and others interested in the work of the church. We used to call it our Chautauqua, and many of us ministers remember, with great joy, the fellowship we had one with another at Virginia Beach and then later at Elon. Here is hoping that the ministers will take advantage of this "school" and that June 24-30, inclusive, at Elon College will be a period of inspiration, instruction and edification for a great number of our people throughout the bounds of the Southern and Southeast Convention. Dr. E. C. Gillette of Jacksonville, Fla., and Rev. F. C. Lester of Norfolk, Va., will certainly do their best to see that a great feast of good things is spread for all who come.

J. O. A.

THE TEST OF LIFE'S VALUES.

Dear Brother Atkinson:

Your editorial "A New Religion for the New Age," commenting on a recent article by a radical thinker was most interesting to me, personally, for in my twenty-five years of active educational and religious labor in the Christian Church, I was considered rather a radical. I, then, for conscientious reasons entered the Unitarian field, where I soon became a heretic because I was too orthodox, among the humanistic element. Our roles in life are thrust upon us, far more than we are aware. For example, many men and women are true Christians, because they were raised in Christian home surroundings. For myself, I think this is largely so. And you know when we take credit for being descendants of certain men and women, it is false credit. We had nothing to do about it. I love the old Christian principles, because I was born and bred under their tutelage, and have always kept every affectionate relationship and a formal fellowship with my home folks. But it is the children we have, rather than the ancestors who were thrust upon us, that is the test of our life value.

So, may I suggest we should not be too hard on people who differ from us. We differ with them as they differ with us. The Christian church has always been hard on heretics. No persecutions in religion compare with the persecutions of Catholics in the Inquisition, or later of Protestants against their Catholic and non-conforming fellow Christians. We today are just emerging from this feeling of "holier than thou" because of religious and theological beliefs. Remember Salem?

It is quite difficult for a Fundamentalist to describe righteously a humanist, or for a humanist to picture a fundamentalist Christian, "as is." Our emotional reactions, especially of religious orators, get tangled up with our intellectual judgments.

During my lifetime, I have debated with some of the leading atheists in Chicago, New York City and Boston. To me they are less dangerous than the atheists in our Universities and colleges, some of whom are members of orthodox and liberal churches, who indirectly take away the faith of their students in the Architect of the Universe. When a man comes out under the banner of the four A's (American Association for the Advancement of Atheism), you know where to find him. He is honest at least. But when a man is under the banner of ethics, or philosophy or sociology, and destroys belief in God, he can snip immature youth from his hidden ambush, with deadly effect.

To quote a modern instance: Prof. John Dewey in his epoch-making little book, "A Common Faith," uses the term God in two ways. He repudiates for himself the belief in the existence of God, as a being. Why, then, should he use the term? It causes needless confusion, not clarity.

Personally, I believe that Spinoza used the term God, for all, when he did not believe in God. But we atheists had been horribly persecuting men of like belief as Spinoza, so he took the philosopher's way of evading what had happened to his friends. But it has confused the issue ever since, and caused the hybrid idea that a man can believe in pantheism and theism at the same time.

For myself, I think the supreme to worship is not the Bible, or the Church, or the State, but the Father of us all, whom Jesus called the only Good. But let us have mercy on our fellowmen! God has had mercy on us. Then we shall be children not simply by Creation but by adoption, a closed relationship,—because it is the relationship of the Spirit, if we are led by the Spirit.

The world is divided by nationalism, by religions, by racial animosities, by philosophical and theological differences. Is there not possible a unity which may be greater than any of these half loyalties?

Good people are not perfect. But the thing that unites kindred spirits is greater than that which divides.

Carlyle Summerbell

THE CONVENTION—AN APPRECIATION.

The report of the Southeast Convention as written by Dr. Harrell in last week's SUN was greatly appreciated. Dr. Harrell's statement of the background and the purpose and significance of the Southeast Convention seemed to be quite clear and understanding and informing. His narrative of the events of the meeting and his interpretation of them were also fine.

The meeting of the Convention itself was most gratifying. I have been deeply interested in the development of the Southeast Convention as bringing all the conferences of the southeast into a friendly fellowship without ecclesiastical functions. This first meeting, distinct from the Southern Convention, seemed to me to be a fine beginning and a fine demonstration of the interest and purpose. The program was of a high order. There was scope in its interests, a frank facing of problems, an effort at fuller understanding of the different groups and departments of our united church life, and above all a very fine friendly fellowship which promoted acquaintances, understanding and good will.

The Southeast Convention is something like the regional meetings that are held in some other areas. Outstanding among these regional meetings are the New England Regional Meeting, the Mid-West Regional Meeting and the Pacific Congress. These regional meetings are more largely missionary and promotional in character. I feel that ours this year more rightfully stressed fellowship and a broad understanding of all our united denominational life. I feel that we could well increase the consideration of missionary interests at the next meeting. I also feel that in connection with the next meeting there should be a larger participation on the part of the women and an effort at promoting the common program of the Woman's Societies of the Southeast. I also hoped that two years hence the attendance of laymen will be increased.

I think that there should be public recognition given to the fact that the Commission on Missions had a generous share in the financing of the Convention. Fortunately the offerings were large enough so that the treasurer did not have to draw on the Commission on Missions for the full amount pledged. The Commission had promised to underwrite the Convention to the extent of $235, but Mr. Edwards, the treasurer, reports that only $160 of Commission money was used. It is hoped that the next meeting will pay for itself.

Again, I wish to express my sincere appreciation of the growing sense of unity in our southeastern fellowship, and a faith that all remaining problems will gradually be solved by the exercise of patience and good will.

E. C. GILLETTE.

AS SUMMER COMES.

Summer means vacation time for many and, often, a vacation from religion as well as from work. In many church schools we find a drop in interest and attendance or even closed doors. It is, assuredly, not helpful to attempt to carry on the regular schedule in a ragged manner that kills interest and creates distaste. Any school will profit by a change in program and summer is a good time for it. The plain necessity for something different often provides opportunity for trying out new plans and demonstrating their value to an extent that will lead to wholesome improvements during the rest of the year. Here are some suggestions.

1. The necessity of combining classes or departments has given the chance to make use of projects and group activities in which older boys and girls may help the younger to the advantage of both. Dr. Myers' "Teaching Religion Creatively" and Dr. Shaver's "The Project Principle in Religious Education" describes such projects.

2. In many schools it is being discovered that more can be done to give children an appreciative understanding of the Bible through stories told by a competent story-teller to the whole department than by the ordinary kind of class work. The summer period is a fine time to try this out. It has surprised more than one leader to discover the results obtainable through telling a good Bible story and then letting the pupils talk it over and express their own ideas and feelings about it informally.

3. Some schools have found this a good time to engage in missionary education projects such as are outlined in the various good books issued by the Missionary Education Movement. Again, this has frequently led to the discovery of values that are too great to be limited to the smaller numbers at the summer sessions and so have found their way into the fall and winter programs.

4. Outdoor sessions are possible in the summer. If the church is fortunate enough to have a spacious lawn with shade, any group may move outside with ease. But many have gone farther afield and have taken the whole group to some delightful spot where God may be worshipped in His own natural temples and stories and lessons from Nature may be effectively taught.

5. Projects of service and helpfulness may be planned: a visit to a hospital or old people's home, with an informal program of music, stories, etc. Why not let a department of the school transfer its morning session to some such place and share it with the others? It will give it new meaning for them. Or a picnic for under-privileged children may be shared without condescension or patronage.

6. The Vacation School has demonstrated its value repeatedly. More is often done in one session of four to six weeks with daily contacts and enriched curriculum than in as many years of ordinary Sunday sessions. This form of school has passed beyond the "mission" stage and in many communities is serving the children of the churches. W. Dyer Blair's "The New Vacation School" is a mine of helpful suggestions as to plans and methods. The Congregational Education Society has a pamphlet, "The Vacation Church School—Why, What, How," which may be had on request. Also, a new pamphlet, "Curriculum Materials for Vacation Church Schools, issued by the International Council of Religious Education, will be sent on request from the Education Society.

THE FAILURE OF THE STRONG.

The Christian Leader has a story which has a meaning for all of us as the situation has parallels in all denominations:

"When you leave I shall quit going to church," said a lady to her minister who had been called to a new field. "I don't think I could ever sit under any other minister—your work has meant so much to me."

And the minister felt sad at heart, and was silent, thoughtful. Then he addressed the lady thus:

"I am touched by your statement. It is not a light thing for a minister to find that he has really helped another human soul. But have I really helped you? You feel kindly toward me, and you are trying to express your kindness in what you have just said. You desire to show appreciation for what you *think* I have done for you. Perhaps you think I feel complimented by what you have said. If you could look into my heart at this moment you would realize that what you have actually done is to cause me a feeling of profound despair. For seven years I have labored here, trying to show that the basis of our fellowship together rests upon eternal principles of righteousness and truth, to show that we can best achieve in our search for the highest values of life by associating ourselves together in such a fellowship as this, to teach loyalty to an ideal. What you are really telling me is that I have completely failed in what I have tried so hard to do; you are telling me that all I have done for you is to make myself a crutch upon which I have taught you to lean, and, now that I am going, you tell me that you will be unable to walk without your crutch, and you will be worse off than if I had never labored here at all. Your statement is no compliment, but, instead, it is a deep accusation of failure."

We call this the failure of the strong for only a strong, unselfish, far-sighted minister would see in a personal testimony of affection the sign of the failure of his ministry.

The true minister of Christ seeks not to build himself into the hearts of his people or into the life of the community so much as he tries to build his church into the life of the neighborhood and the people into the life of the church. He sees that the church is an institution with a longer life than any individual. The church ought to do more for a man than the preacher can do for him and when an intimate friendship and personal affection becomes greater than the loyalty to the church the minister has failed worst with those who love him most. This is the consciousness that nearly breaks the heart of the strong man while the weak man glories in his personal triumph.—*M. P.-Recorder.*

THE PLENTY IN POVERTY.

Most of us would not choose poverty—so God sometimes chooses it for us. A life of "plenty" seems preferable to a life of poverty; yet we can have both. A Christian mother writes to the *Times* about some of her experiences when human resources have been very slim indeed but God's resources inexhaustible: "We are experiencing God's goodness and care so poignantly these days. Sometimes it's been rather hard to know just which way to turn, but there's always a gleam of light just ahead. Sometimes it seems the poor are more blessed than those who live in plenty, in that they experience a more deep and visible and wonderful sense of God's care and providence." God usually gives "the gleam of light" for the next step, if no more than that. But there may come times when there is, apparently, no light at all; and then we can hear God's voice: "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isa. 50:10). God's own Word is light, and we always have that. And poverty may bring greater plenty than can come through what the world calls "plenty." For "God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work." (II Cor. 9:8.)—*Sunday School Times.*

STICKING BY.

It may be a difficult task which is before us, but we must not be discouraged. Difficulties are what make character; men who can go out into a hard field and succeed—they are the men we want. Any quantities of men are looking for easy places but the world will never hear of them. We want men who are looking for hard places, who are willing to go into the darkest corners of the earth and make those dark places bloom like gardens. They can do it if the Lord is with them.—*D. L. Moody.*

CONTRIBUTIONS

SUFFOLK LETTER.

Spring cleaning has engaged the attention of many housekeepers for several weeks. "Have you finished your house-cleaning?" is a familiar question. This is a time when husbands are anxious to put in full time at the office, or, if they have some leisure, they will go fishing. A wife can find too much work for the husband when house-cleaning time arrives. Every piece of furniture must be moved; pictures taken from the walls; rugs carried out and cleaned; and many other things too numerous to mention enter into the program.

A man never gets old enough, or reaches a point of wisdom where he can understand all the ways and means of spring house-cleaning. It is a deep mystery to every man. Of course, he will not know where to find his bed, and for many days he will feel the spell of the timely renovation. In spite of all the changes wrought, the average man (whoever he is) will be pleased, provided he does not have to help with the cleaning. The clean floors, clear windows, spotless linens and dustless furniture will please the man of the house. He will survive the ordeal and be happier afterwards, provided he takes full cognizance of all the changes made, and compliments his wife for her good judgment and excellent accomplishments. But, for me, may I always be busy here and there, or be invited to go fishing, when spring house-cleaning time comes.

This writer is not opposed to spring cleaning. It should be done well. Much depends, however, upon who is engaged in this important task of human health and comfort. Every prospective husband should be trained for this delightful pastime. He should not get married until he can scrub floors, wash windows, make up a feather bed and hang window shades without hitting his thumb with the tack hammer. These things should be a part of his education, although he may be able to escape a call to put his theories into practice. This is not written to advocate putting husbands at the head of house-keeping; but an intimate knowledge will make the creatures more sympathetic with the wife. The good women, who seriously undertake spring house-cleaning, do much to add charm and cheer to our homes. God bless them in their work.

There are some spiritual lessons to be learned from spring cleaning. During the winter months, when the weather is cold, dust and soot will settle in little corners and places where ordinary methods of house-keeping will not suffice to keep the house clean. The process of this accumulation is so slow it is not easily discovered. Disease germs may lurk in some place of hiding. Health and happiness are at stake. And house-cleaning time opens war upon disease in the home. It is possible that the family may be so busy with work, that little things—so small they do not attract the attention—creep into the home life of parents and children and become a great menace to the moral and spiritual life? When house-cleaning time comes, it is a good time to think of *home-cleaning* time. Maybe it should be done this spring. Does the home—your home—need a spring cleaning? Maybe you have finished the house-cleaning. If so, when the husband is at home, and the children are in bed, and the day's work is over, why not inspect the home and see if it is safe for these children, as well as the husband and wife?

Spring cleaning removes some things from the house. And, usually, the good housewife wants to buy something new for the home. Something is removed and something added. And this process may be helpful when the home is studied for moral and spiritual spring cleaning. Christian people should remove dangerous and questionable habits and indulgences from the home. There is room in the home for many good and useful attitudes and practices. Make the home beautiful and make it a place of faith, prayer, devotion, honor, and love.

I. W. Johnson.

PUBLICITY FOR THE COLLEGES.

At this season of the year institutions of learning throughout the country are bidding for patronage. They are seeking to present themselves before the country in general and before High School graduates in particular with a hope of arresting attention and securing students for the ensuing year. Catalogues are printed and distributed, pamphlets, periodicals, photographs presenting the College in its best light and distributed far and near. Field workers, solicitors of various kinds and types are making what amounts to a house to house canvass in an effort to get the undecided prospective student on the "dotted line" that he may have settled in his own mind the institution he will attend for advantages in higher education. All of which may be profitable and I think is provided if exaggerations are not indulged in too freely.

The average High School graduate is far better fitted for life, regardless of his purposes, with College advantages. There is an effort today, on the part of some, to decide in advance, those capable of receiving a College education and those who are incapable. I content that in the majority of cases that there is no way of telling except by experiment, whether or not a youngster can do work on the college level. It frequently happens that better scholastic records are made in college than in high school, due to the superior instruction, more adequate equipment and a sincereness of purpose on the part of the student himself. Granting that an ambitious youngster is so unfortunate as not to be capable mentally of receiving instructions in the higher brackets of education, it must be conceded that the very atmosphere of a college campus will make a very valuable contribution to his life and character. I am persuaded that every youngster should have a chance at a college education. Let him and the college decide his capability or his inability.

We are interested in Elon College and her future. We are most anxious first of all to enroll young men and young women from the Christian and Congregational Churches but we welcome with equal enthusiasm those coming from other denominations or without church affiliations.

Elon College has something tremendously worth while to offer to the youth of the church and of the country. We are enthusiastic in telling the world what we have and what we are capable of doing.

We print catalogues and send them far and wide. We publish periodicals, pamphlets and college papers and give the same wide distribution. We send out field representatives. We invite young men and young women with high ideals to come to our campus for their training. We have splendid equipment, a capable and efficient faculty and are prepared to meet adequately the needs of the average young man and young woman in the efforts for preparation. We are aware of the social and intellectual needs of the students who come. We are also aware of their spiritual needs and we strive as faithfully to meet their spiritual needs as we do to meet their social and intellectual needs. Through student organizations, chapel services and Sunday worship services we offer opportunities in the field of personal and practical religion that are highly beneficial to all who will avail themselves.

Many are deciding now what college they will attend. Others are studying catalogues, making appeals for financial considerations and in many ways battling with the question of college education and where to secure it.

We have a larger number of definite applications at this time than any year since I have been officially connected with the college. We have a longer list of prospective students than we have yet had and we are bidding for a larger student body for 1935-36 than Elon has ever had in its history.

This is an appeal to the ministry of our United Church, to the members of the Church, and to the Alumni and to all friends of the institution to cooperate with us in making Elon College the kind of institution it ought to be.

By the time this article reaches the public, the forty-fifth annual session of Elon College will have passed and we will be definitely planning for the new college year. We need your cooperation and help.

L. E. Smith.

WINSTON-SALEM.

The past two months have been important ones for our work in Winston-Salem. During this time there has been experienced a definite growth of strength. Our Sunday School enrollment now numbers 150 and the average attendance each Sunday during these months has been over 100. On Palm Sunday we had our largest attendance—230, which was the result of a rally day emphasis.

The spiritual life of the Church was deepened by emphasis upon prayer and devotions during the lenten season, and each family was furnished a copy of "The Fellowship of Prayer." On Thursday night preceding Easter, we held our communion service and received ten new members into the Church. At this service we made use of a very effective candle lighting program.

Our work has been furthered by a "Preaching Mission and Church Emphasis Campaign" during the week of May 15th, with Dr. James H. Lightbourne as guest preacher and leader. Dr. Lightbourne brought deep spiritual messages and his leadership contributed much to the life of the Church. Three members have been received thus far as a result of this effort.

On Mother's Day we presented "Motherhood and Home," in song, scripture, and drama, which was well received.

Our Church is cooperating with other churches of Winston-Salem in the "Easter to Pentecost" observance, which will include noon day meetings to be held during the week (June 3-7) preceding Pentecost Sunday, in the Carolina Theatre, with Dr. S. D. Gordon delivering each day one of his "Quiet Talks." On Pentecost Sunday, June 9th, at 8 P. M., a great union service will be held at the First Baptist Church, with Bishop McDowell, of Washington, D. C., as guest speaker.

We are endeavoring to do our best in carrying forward this mission point, and we covet your prayers and support to the end that a strong and progressing work may grow out of very promising beginnings. We have observed the College and Mission promotion periods, as provided for by the Southern Convention, and we will pay in full this year our apportionment based upon the expanded budget plan.

Wm. T. Scott.

I BELIEVE IN WORSHIP.

[A paper read before the Eastern Virginia Ministerial Association, by Rev. Robert A. Whitten, Sr., and requested by said Association that same be published in THE CHRISTIAN SUN.]

"God is a Spirit, and they that worship Him must worship Him in spirit and in truth." John 4:24.

I believe in worship because Christ taught that we should worship God as our Heavenly Father, and as a follower of Christ, I believe in worship.

I believe in worship because I believe it to be fundamental to our welfare and that it is the highest expression of life. In the act of worship, the soul, the affections, the will, and even the body in some degree at least are brought into submissiveness and communion with the Eternal. Man is born for worship, for correspondence with his God. Words can never convey the deepest meaning of what takes place between the soul and its maker while the worshipper is thus engaged.

I believe in worship because it is a necessity, and not a luxury, for the soul of man can never be satisfied with less than communion with God.

God has implanted in the nature of people of all races, lands, and climes, the instinct for worship which must be met in some form or manner.

Worship helps one to think and act unselfishly. It develops the intellect and strengthens the will. It eliminates evil thoughts, subdues evil passions and provides strength to overcome temptation. I believe in worship because it is a medium of praise, prayer, confession, dedication and meditation. As a Christian one needs to cultivate the constant doing of each as a part of daily living in fellowship with God in the spirit. Long ago a prophet saw the Lord seated high on a throne in the temple, with flowing robes of majesty, and on either side adoring Seraphs did bend and worship and the theme of their worship was not God's power, God's wisdom, but God's Holiness. There comes to everyone a time when though conscious of unclean lips, we desire to adore the Holiness of God. Kant, the great German philosopher, said: "There are two things that always awaken in me, when I contemplate them, the sentiment of the sublime. They are the starry heavens and the moral nature of man." If you and I were merely disinterested spectators regarding the Universe about us, the wondrous works of nature and the marvelous possibilities in man ought to be sufficient to provoke us to worship. But we are more than disinterested spectators. We have been forgiven—redeemed. John saw from the Isle of Patmos a view of God's throne and heard the worship of the host of Angels, with the four and twenty elders and the four living creatures, and the theme of their worship was Salvation, Holiness and Redemption, honor, glory and power be unto Him that sitteth on the throne and unto the Lamb for ever and ever.

I believe in the worship of God because it is due Him. . . Jesus said "I am the light of the world." When human souls through worship, are brought into the marvelous light of God's Eternal Holiness, that light reveals two facts. The perfection of God's Holiness and the imperfectness or unworthiness of sinful man. Worship nourishes the deepest root of morality. When man faces a duty, one that suggests itself from within, rather than from the written code, it reflects the glory of man and marks him in the image of the Spiritual One that made him. I believe in the spiritual worship of God because only spiritual worship will be accepted by Him. God is Spirit, and they that worship Him must worship Him in spirit and in truth. All that I can say is but a poor expression of my reasons why I believe in worship, for how can one tell the reasons why we should worship God? They are as high as the vaulted heavens above, as wide as the dwelling places of all the people of all the earth and my soul finds its greatest good and receives its greatest gifts while in communion with God. Redeemer, Saviour and Friend in the act of worship.

ROBERT A. WHITTEN, SR.

A PRAYER.

"Come to us, O God, as we need; with just the touch of Thy hand, with just the whisper of Thy Spirit that we need—to the young in their fresh vigour and lightness of heart, with their natures yet unfixed; to the busy men, so busy, with buying and selling and getting gain, absorbed in 'the chase, the competition, and the craft'; to the bent with years, in whom passion has cooled, and expectation grows drowsy, while they remember the former times; to those who are encamped just now at Marah, where the waters of life are bitter; to those whose portion is sweet, and their souls are comforted; to the sufferer in secret; to the perplexed with doubt; to the thinker in his solitude; to the philanthropic in their labours; to the sentenced criminal; to the little dreaming child. Come still, with Thy teaching, to the world, for its further learning; and with ever-renewed inspiration to Thy Church, until it shall come to Thy perfection."—*S. A. Tipple.*

The goodness we seek never comes by accident; it is a matter of struggle and attainment.

Profession of certainty is not always an evidence of the profession of fact or truth.

HIS PRESENCE CAME LIKE SUNSHINE.

I met God in the morning,
  When my day was at its best,
And His presence came like sunrise,
  Like a glory in my breast.

All day long the presence lingered;
  All day long He stayed with me;
And we sailed in perfect calmness
  O'er a very troubled sea.

Other ships were blown and battered,
  Other ships were sore distressed,
But the winds that seemed to drive them
  Brought to us a peace and rest.

Then I thought of other mornings,
  With a keen remorse of mind,
When I, too, had loosed the moorings
  With the presence left behind.

So I think I know the secret
  Learned from many a troubled way:
You must seek Him in the morning
  If you want Him through the day.

—Ralph S. Cushman.

There may be times in the Christian life when one thinks chiefly of God the Father and prays to Him. But later on we realize that it may cause spiritual loss if we do not grasp the truth that each day and each hour it is only through faith in Christ and in living union with Him that we can enjoy a full and abiding fellowship with God. O Christian, if you would worship God aright, seek Him and worship Him in Christ! And if you seek Christ, seek Him and worship Him in God! Then you will understand what it is to have your life "hid with Christ in God."—*Andrew Murray.*

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a̤-rĕth, he came and dwelt in Cȧ-pẽr′na̤-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm: 14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′da̤n, Găl′ĭ-lee of the Ġĕn′tīle̤s;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

GREETINGS FROM INDIA.

[Our American Board last fall asked its executive secretary, our good friend and brother, Dr. Fred Field Goodsell, to go at once to India, Africa, and our other Foreign Mission fields and make personal and intimate contact with our workers there and a study of our Mission situation as he finds it today. Dr. Goodsell is now on such a visit and sends to the Mission Secretary and to other members of the Mission Board the following very interesting and quite thrilling personal letter. Sun readers will get a personal and close up view of what Dr. Goodsell is finding and seeing and feeling. Every reader will find something of real interest in this personal letter.—J. O. A.]

Ahmednagar, India,
March 30, 1935.

Dear Prayer-partners:

I will be leaving India in a few days. It hardly seems possible that I have been in this fascinating country nearly two months. I have seen so much, I have suffered inwardly so much, I have faced so many problems, I have made so many new, delightful friends, I have had heart-to-heart talks with so many old friends, I have agonized over failures and rejoiced in so many successes, that it does not seem possible that all these experiences could have been crowded into two months!

I have been filled many times with an inexpressible longing to be back permanently on the mission field. No one can question the importance of "The Home Base" but "The Front" is where the most interesting things are happening. I have been in many missionary homes where pure zest for life and work makes your blood tingle!

How fortunate I have been in many incidental ways. For instance, Mahatma Gandhi was a visitor for three hours one evening in the missionary home where I was a guest. He came to talk over quite informally with my hosts the main points of his far-reaching program for village improvement based on the revival and scientific development of village industries. "Rural reconstruction" with Gandhi as well as with our missionaries is one of the great enthusiasms of the present generation.

Another instance of my good fortune was the opportunity to sit in at Madras at some of the sessions of the joint committee on Church Union in South India. A group of forty persons representing the Anglican Church, the Wesleyan Methodist Church, and the South India United Church (composed of Presbyterians and Congregationalists) spent several days considering the next steps in one of the most remarkable movements toward church union in our day. I wish you could have sensed as I did the moral earnestness of the Anglican bishops as well as of many others, including outstanding laymen. Those who know the history and inward growth of this movement are sure that the Spirit of God is leading the Christian people of India toward a great goal.

Naturally my most immediate concern has been to see and to understand the work and setting of our American Board undertakings in India and Ceylon. I have some very happy impressions to treasure. We talk about cooperation in Christian enterprises. Our missionaries are the most cooperative group I have seen, East or West. They stress not cooperation as an end in itself but cooperation as a mighty means which can put our great Cause forward. For instance: in the training of ministers and other Christian workers India fairly hums with the cooperative spirit. At Bangalore the United Theological College is jointly sponsored by five missions: Scotch, Wesleyan, Dutch Reformed, British Congregationalist, and the American Board. Other missions seem about to join this group. As the cooperative spirit reaches higher levels, anything that even resembles rivalry or competition is eliminated.

This leads me to speak of the task we face in India. Our aim has been and must continue to be *to do our part in the building of a strong and vital Indian Christian movement at the heart of which is the Christian community and the Christian Church.* I do not see how any earnest Western Christian man or woman could spend a fortnight in India in contact with her sheer, overwhelming human need without realizing that our task in India is very far from accomplishment. If we were called by the Haystack Men a century ago to share Christ with India, a thousand voices call us today to press on with the unfinished task. That we shall go on in fullest fellowship and cooperation with Indian Christians is to be taken for granted. They must increasingly assume responsibility but how earnestly they plead for our continued partnership at its best!

I am coming to feel that flexibility is one of the outstanding Christian virtues! It assumes that we have deep and abiding Christian convictions, "purposes ribbed and edged with steel," but it requires that we note the changes that are coming over the world so rapidly and that we resourcefully suit the deed to the need today. Here is a case in point. All over the world, including India, the deepening hunger of the masses as well as of the classes for education on Western patterns is stimulating governments to provide more and better schools. Mission schools are not unique as in former decades. In some cases they are not needed. Ponder this fact for instance: In one comparatively small district in India nine years ago there were 500 girls in schools of all types, today there are 6000. Mission boards have long depended upon the school as a chief means of contact and service. Under changing conditions can we develop techniques that will accomplish in our generation what schools have done in earlier generations? I believe we can. Undoubtedly our schools are still serving our Cause at many points. For instance, in one district in India the government authorities gratefully acknowledge that their best teachers come from our higher schools. Ninety per cent of all women teachers and thirty per cent of all men teachers among 3,000,000 people are from our institutions. This is strategic Christian service. But by and large we are called upon to develop new methods. I have in mind two areas where very remarkable techniques of what I would call twentieth century Christian missionary work are being developed. Rural reconstruction units, village guides or counsellors, health centers, friendship centers, volunteer Christian service, higher standards for Christian catechists, pastors, teachers and preachers, more suitable Christian literature in the vernaculars—these and other terms suggest most fascinating because realistic, progressive lines of Christian service in India today.

And so I leave India with a wistful eagerness to stay longer. How proud I am of our American Board missions in India. There is a great deal more you should know about them. How deeply I long to see the entire Fellowship of Those Who Care and of Those Who Might Care understand more clearly and support more sacrificially the efforts of our missionaries and of the Indian Christian churches, the real hope of India.

On April 3rd, I am sailing from Bombay on the S. S. Tairea of the British Line for Beira, Portuguese East Africa. I shall spend the period from April 20th to July 1st visiting our three missions in Africa—East, West and South. I should be delighted to hear from any of you, my address during June being c/o Rev. H. A. Stick, Adams, Natal, South Africa.

Yours sincerely,
Fred Field Goodsell.
Executive Vice President of the American Board.

MISSIONARY OFFERING.

WEEK ENDING MAY 18, 1935.

Sunday Schools.		
Oakland, Portsmouth, Va. ......$	10.00	
Morrisville, N. C.	2.00	
Pleasant Hill, Liberty, N. C. ...	2.65	
Henderson, N. C.	4.30	
Union Grove, Asheboro, N. C. ...	.93	
Mt. Olivet (G), March, Va.	5.64	
Long's Chapel, Mebane, N. C. ...	1.64	
Berea, Altamahaw, N. C.	2.00	
Bethlehem, Suffolk, Va.	1.74	
Fullers Chapel, Henderson, N. C.	3.51	
Hayes' Chapel, Garner, N. C. ...	1.25	
Wake Chapel, Fuquay Springs, N. C.	6.04	
Oak Grove, Sunbury, N. C.	3.00	
Leaksville, Luray, Va.	2.86	
Mayland, Broadway, Va.	1.00	
Ocean View, Va.	1.20	
Christian Light, Fuquay Springs, N. C.	.50	
Pleasant Grove, News Ferry, Va..	6.00	
Shiloh, Kemp's Mill, N. C.	1.00	
New Hope, Harrisonburg, Va. ..	4.30	
		61.56
Individuals and Churches.		
Johnson's Grove, Sedley, Va. ...	2.00	
Union, Burlington, N. C.	15.55	
Antioch (R), Ramseur, N. C. ...	2.00	
Mt. Auburn, Manson, N. C.	16.15	
Suffolk, Va.	347.40	
Mt. Olivet (G), March, Va.	9.35	
Smithwood, Liberty, N. C.	3.55	
Long's Chapel, Mebane, N. C. ...	11.05	
Piney Plains, Raleigh, N. C.	7.55	
First Christian Burlington, N. C.	59.31	
Oakland, Chuckatuck, Va.	24.55	
Mrs. J. R. Wilson, Cragford, Ala.	12.50	
Howard's Chapel, Wentworth, N. C.	20.00	
United Church, Lynchburg, Va...	25.00	
Damascus, Sunbury, N. C.	22.50	
"A Friend," Burlington, N. C. ..	30.00	
Christian Light, Fuquay Springs, N. C.	1.17	
		609.63
Specials.		
Pleasant Hill C. E. Society, Liberty, N. C.	.70	
Class No. 1, Lanett S. S., Lanett, Ala.	1.00	
		1.70
"Cent-a-Meal" Box.		
Mr. Zeb Lynch and family, Mebane, N. C., (Mt. Zion Ch.) ..		7.04
Coin Card.		
Mt. Auburn S. S. Class No. 2, Manson, N. C.	1.00	
Mrs. S. R. Gay's S. S. Class, of Lynchburg Ch., Lynchburg, Va.	1.00	
		2.00
Total for week ending May 18		$ 681.93
Previously acknowledged		10,874.53
Total since Sept. 1, 1934.		$11,556.46

A Story for the Children

GOOD TIMES—WITH OR WITHOUT MONEY.

Patricia Brown hung her swimming suit on the line and came into the house. It was her duty to set the table for dinner, and this afternoon the plates, glasses, and silver went on to the table with a clang and a bang.

"Are you in a hurry, Patricia," asked her mother.

"No, mother," answered Patricia. "Why?" But her mother had disappeared into the kitchen. It was not until toward evening that Patricia had a moment alone with her mother, then she said: "It was no fun swimming at the Park Plunge today because none of the other girls were there."

"Why don't you girls all plan to go together some afternoon after school?" asked Mrs. Brown.

"The girls are not going to the Park Plunge any more," answered Patricia. "They say every one goes there, so they prefer to go to the Athletic Club to swim."

"I don't see why every one's going there should be an objection," answered Mrs. Brown. "The management of the Park Plunge looks very carefully after the health of the children and the cleanliness of the water."

"The girls say they prefer a private plunge like the Athletic Club. Their fathers are members of the club, so they can go there whenever they wish. Can't father join the Athletic Club?" asked Patricia.

But Patricia already knew the answer. The Athletic Club membership would cost quite a sum of money. Her father had suffered some financial losses recently and the whole family were helping to economize. Usually every one was very cheerful about it—Patricia included. So the subject was dropped for the time.

When Friday morning came, Mrs. Brown asked Patricia if she would like to have a little swimming party at the City Park Plunge after school and then bring the girls home to supper. Patricia agreed to ask them but said that she did not believe they would come. At noon she told her mother that only one girl accepted. Mary Ann Mason would come. "The girls were lovely about it," said Patricia, "but they said that a noted swimming expert was to be at the Athletic Club on Friday afternoon and would give an exhibition in swimming and then he would give a free lesson in stunt swimming—swimming while reading a newspaper, and things like that. So, of course they could not miss that for my swimming party."

Mrs. Brown suggested that Patricia invite two younger girls who were near neighbors, and a new girl who had just entered school, and another girl whose father was not a member of the Athletic Club. Patricia rather reluctantly agreed.

So on Friday afternoon five girls with their bathing suits assembled at Patricia's home and all together they walked over to the City Park Plunge.

At six o'clock, six rosy, tousled-haired girls came racing home, trying to see who would be the first to reach Patricia's house. "Supper ready?" called Patricia. "We are all starved—absolutely famished!"

"Hang your suits on the line," advised Mrs. Brown, welcoming the girls, "and then come in to the table as soon as you are ready. Dinner is served."

When they seated themselves at the table there was a shout of laughter, for Patricia's father was dressed like a chef and appeared at the dining-room door with a platter of baked ham in one hand and a large dish of scalloped potatoes in the other. Flitting around the table in white cap and apron was Patricia's mother filling tall glasses with orangeade. How good that dinner tasted! Hot dishes and salad disappeared miraculously, so did the home-made sherbet and cookies. And after it was all over, the chef and waitress sat down while the guests and Patricia served dinner to them in great style.

When they were all starting for home, they were very sincere when they told Patricia and her mother again and again how much they had enjoyed the swimming party.

Just as the last girl was leaving, Estelle Bradley passed on her way home from the Athletic Club. She saw Patricia on the porch and stopped a minute. "Did you have a good time at your swimming party?" she asked.

"I'll say we did,' answered Patricia, which was the truth indeed.

"Did you learn anything new from your swimming instructor at the Athletic Club?" she continued.

"He wasn't there," answered Estelle. "Had another engagement and forgot all about us, I suppose. Well, see you tomorrow," and Estelle went on her way.

The next day Patricia was quite gleeful when she reached home. She announced at once: "The girls all say they would have had much more fun at my party, and they asked me when I was going to have another one. And Margaret Wilson is inviting some guests to the Athletic Club next week for a swimming party and supper and Mary Ann and I are invited. May I go, mother?"

"Why, surely," answered her mother. "That will be fine."

"Isn't it nice," continued Patricia, who was somewhat of a philosopher, "that a person can have as much fun without a lot of money as with it, if only she goes about it in the right way."—*Carrie Belle Boyden in Zion's Herald.*

COMPULSORY ATTENDANCE.

Many feel that Church Colleges should not compel students to attend chapel and worship services. That no real benefit is to be had religiously by compulsion. That this matter of religion is a voluntary affair. Elon compels attendance on all such service. Such compulsion has its disadvantages but it also has its advantages.

A student at Elon College, a freshman this year, from a distant city, came to my office yesterday to talk over the possibility of her returning for the 1935-36 session. She explained that her parents were financially unable to pay all of her expenses but that they could pay a larger share. She then began to plead for consideration on the part of the College that she might be privileged to return. She said, "I want to come so much; this year has meant the world to me, particularly to my religious life. This year at Elon has saved me from Catholicism. My parents are members of the Congregational Church but I had definitely made up my mind to become a Catholic. If you remember when I came, I inquired how I might get to Burlington that I might attend mass. I was not a Catholic but had decided to become one. I resented the idea of being compelled to attend chapel and church but now I am happy that I was compelled to attend. I see clearly my error in planning to leave my church. I now love my church more than ever and the services at the college are responsible for my change of mind and heart." I appreciate this statement on the part of this young woman who is now a student at Elon. We will arrange in some way for her return.

During this year four different young men have made definite decisions for the gospel ministry. Christ said a long time ago, "By their fruits ye shall know them." This saying was true then; it is true today. There is a leaven of real religion at work on the campus of Elon College. Eventually it will leaven the whole lump. Should Elon College fail in imparting real and genuine religion to the students who come, it will fail in its most essential matter. Cultured and intellectual development is highly desirable; genuine religion is essential.

I appeal to the Church, its ministry and laity for cooperation in all matters pertaining to the College and the training of our youth with the assurance that faithfully and sincerely efforts will be put forth by capable authorities that the fruits of the College may be convincing and beneficial.

L. E. SMITH.

CONCERNING THE ELON CONFERENCE.

The program of the Elon Conference as printed in last week's SUN promises a fine program and a fine Conference. The writer has been designated "General Chairman," and about that he wishes to say a word. The real leader and head of the Elon Conference continues to be Rev. F. C. Lester who is to be Dean of the Conference. To Mr. Lester's leadership is due the fine record of Elon Conferences, and also the fine planning and program of this one. At the Conference he will continue as in the past to be the real head of the Conference. The committee in charge of the program, under the leadership of Mr. Lester, designated me as General Chairman, because of the fact that this year's Elon Conference will be a merger of the former Blue Ridge Conference, which the Congregationalists have been holding, and of which I was last year Chairman.

Mr. Lester and I have talked over our respective responsibilities and mine are largely those of the business administration, leaving him freer for the tasks of general leadership, the educational and other aspects of the Conference. It is a pleasure to work with Mr. Lester in this capacity and to share in the effort to make this Elon Conference one of special interest and value.

EDWIN C. GILLETTE.

MINDING HIS BUSINESS.

Dr. Robert P. Wilder says: "Once when I was working in India I went to a place near Poona. On Saturday night when I entered the hotel dining room I found seated at the same table with me a naval officer, an infantry major and his wife, and a sergeant major and his wife. When the conversation started the naval officer said: 'Why don't these missionaries stay at home and mind their own business? You can get all the converts you want at a rupee a head.' It was the time of the Armenian massacres and there were rumors that the British fleet might be ordered to Constantinople. I turned to the naval officer and said: 'Suppose you were ordered to take your battleship to Constantinople tomorrow, and I was to say, 'Why don't you stay here and mind your own business? There is no sense in your going to the Bosphorus.' The man's eyes flashed fire as he said, 'I would tell you to mind your own business; if we are ordered to go we must go, even if every ship is sunk and every sailor killed.' I said, 'Quite right, my friend, and I have marching orders from the Divine government to preach the gospel to every creature, and the primary question is whether I am going to obey the last command of my Lord.' "—*King's Business.*

That was the best act that Mary ever did, and yet, if she had asked the twelve, every one would have said, "No, it would be a waste! Take your money and give it to the poor!" Thank God, she forgot the poor for a while, she forgot his disciples, she forgot herself, and love just flowed out, and she lavished her best possession upon her Lord!—*D. L. Moody.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

SPRINGTIME IN OUR CHURCHES.

When it's springtime in the southland the churches have a new chance for helpful service. People want to go places and do things. They are eager to mingle with their friends. They feel the urge for life.

The little churches among the hills and fields and forests can be a haven of rest, a place of beauty, and a fountain of life. Whether it shall be this or a cold and dreary place depends upon the leaders in these local churches. The church grounds can bloom with beautiful flowers, and church buildings can be filled with their perfume if there are those who care enough to make it so. Church programs can be interesting, intelligent, and worshipful if the leaders will study and pray to make them so.

When it's springtime in the southland it is time for Sunday school superintendents and the teachers, Christian Endeavor and missionary leaders, pastors, and all who believe that Christ came to give life abundant to busy themselves with developing a better program of religious education and church services.

BOOKS THAT HELP.

These leaders will need the inspiration that comes from new books and from a restudy of old books. Of course the Bible heads the list, but there are others that are useful tools in the hands of skilled artists who deal in the development of human souls.

Song books are important. People need to sing the great hymns of the Church. Children should learn songs that are suitable for their experience. Young people respond to songs for their age, and older people like still a different type. The superintendent who opens his Sunday school on a bright morning in spring with "Shall We Gather at the River?" or any such song, has lost the spirit which God and the Church put into his hands when they made him the leader of the Sunday school. On my desk are a number of hymn books which I shall be glad to lend to any who are thinking of a new type of book for their church or Sunday school.

"Worship in the Sunday School" is another helpful book which could be used to advantage by all who have anything to do with worship services. People go to church in order that they may come in contact with God, and worship is the medium through which they become conscious of Him. Why not read a book on worship?

There is in my office numbers of books on the various phases of Sunday school work which can be borrowed by any who are interested. A new one is entitled "Experiences In the Church School Kindergarten." It is a book of 150 pages published by the Pilgrim Press in March of this year. Although I have never taught four and five-year-old children, I find this book by Jessie Eleanor Moore to be very interesting and helpful reading. Every mother of little children or teacher of little children will find a great many helpful suggestions in this little book which sells for ony $.75. There are chapters on "The Kindergarten in the Church," "Experiences: The Method of Learning," "What Is A Lesson?" "Seeing and Touching," "Learning Through Play," "Values In Story-Telling," "Children at Work for Others," "Children's Gifts As a Means to Friendship," Learning Through Fellowships," "Experiences and Worship," "Concepts of God and Jesus," and "Following the Children's Lead."

The reading of such books gives one a new lease on the springs of life which should flow freely in the heart of everyone who would "take a little child by the hand and lead him toward the Father."

FLORIDA STATE CONFERENCE.

Through the lives of the young people of our Florida churches is projected out into the life of the world the work of one more year. Miss Pattie Lee Coghill, State Extension Worker, has not spared herself in an endeavor to be of the most counting service to the young people of our churches. She knows personally and keeps in touch with a surprisingly large number of our young people. For instance, copies of the "Fellowship of Prayer" were sent to the Florida Congregational young people now in college and universities. A Youth Convocation, at Orange City, and several other Week-end Conferences were held during the year. Our annual Young People's Summer Conference, which was held last summer at DeLeon Springs, was a great success as was indicated by the large number of letters which came in at the close from faculty and students containing helpful comments and expressing satisfaction with the results.

One of the most helpful features of Miss Coghill's work now is the office work and follow-up from field work which has become increasingly important each year. The "News Bulletin" containing items of interest from all the churches over the state, which was sent out last fall, proved to be very worthwhile. An attempt has been made to make the use of our own denominational literature more effective in the churches of the state, and during the year sample copies of the *Pilgrim Highroad*, *The Missionary Herald*, and other periodicals have been sent to interested people with some very good results.

Our denomination has worked closely through the year with other state denominational workers through Miss Coghill's participation in the observance of Religious Education Week, Leadership Training School, Vacation Church School plans, and attendance at regular meetings from time to time of the state workers. Missionary Education for and through all the departments of the church has come in for considerable emphasis.

The 1935 Young People's Conference will be held at DeLeon Springs, June 8-15. A brief statement of the school follows:

Dean: Rev. Victor B. Chicoine, Winter Park.
Registrar: Miss Pattie Lee Coghill, Jacksonville.
Courses and Teachers:
"What the Bible Teaches Us About Jesus"—Rev. Frank Atkinson, W. Palm Beach
"Personality Development"—Chas. A. Hoyt, Jr., Jacksonville
"Young People in the Local Church"—Rev. L. A. Gedke, St. Petersburg
"Creative Teaching"—Mrs. Russell Mason, Sanford
Interest Groups:
"Nature Appreciation"—Mrs. Russell Mason
"Music"—Rev. Everett Lesher
"Photography"—Chas. A. Hoyt, Jr.
"Dramatics"—Miss Martha Race
"Good Manners"—Mrs. Everett Lesher
World Friendship Trail—Guide—Rev. Gordon Brokenshire.
Book Trail—Guide—Rev. J. B. Root.
Peace Trail—Guide—Rev. Victor B. Chicoine.
Cost: $10.00 ($8.00 for room and board, $2.00 for registration fee).
For Further Information: Write to Miss Pattie Lee Coghill, 117 W. Forsyth Street, Jacksonville, Florida.

ELON SUMMER SCHOOL.

JUNE 24-30, 1935.

Elon and Blue Ridge will unite for the finest and biggest school ever held at Elon College, Elon College, North Carolina, June 24th-30th, next. It is hoped that young people, ministers, Sunday school superintendents, S. S. Teachers, missionary and Christian Workers, and all who are interested in religious education will begin now to plan to be present. Each church ought to be responsible for sending at least one young person. The investment will be worth all the effort it might take to raise the money for paying the expense of this young person. Eastern Virginia's goal is "at least fifty young people."

Miss Lottie Mae Cross, superintendent of Leadership Training for Eastern Virginia Youth Fellowship, has written a playlet advertising the school which will be sent to key-workers and S. S. superintendents in Eastern Virginia. Other leaders can secure the playlet by writing to the secretary, Miss Edna Fulcher, 505 South Main Street, Norfolk, Virginia.

Othe announcements will be made concerning the school. Dr. E. C. Gillette, 117 W. Forsyth Street, Jacksonville, Florida, is General Manager and the editor of this page is dean.

JESUS AS A MAN OF PRAYER.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 2, 1935.
(Consecration.)

Hymns: "Nearer, My God to Thee"; "I Love to Steal Awhile Away"; "Sweet Hour of Prayer"; "Near the Cross"; "Pass Me Not"; "Have Thine Own Way Lord."

Solo: "Prayer Is the Soul's Sincere Desire."

Scripture: Mark 1:35; 11:20-26.

Sentence Prayers: The leader should make each person want to pray. There may be a few moments of silence when the leader mentions things about which to pray. Close by prayerfully singing "Have Thine Own Way, Lord."

Poems:

"INTO THE WOODS MY MASTER WENT."

Into the woods my Master went, Clean forspent, forspent.
Into the woods my Master came, Forspent with love and shame.
But the olives they were not blind to Him, The little gray leaves were kind to Him:
The thorn tree had a mind to Him, When into the woods He came.
Out of the woods my Master went, And He was all content.
Out of the woods my Master came, Content with death and shame.
When Death and Shame would woo Him last, From under the trees they drew Him last:
'Twas on a tree they slew Him—last, When out of the woods He came.

—*Sidney Lanier.*

IN THY PRESENCE.

Lord, what a change within us one short hour
Spent in Thy presence will prevail to make!
What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower'.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE LORD'S SUPPER.

Lesson VIII—May 26, 1935.

Golden Text: *"This do in remembrance of me."*—I Cor. 11:24.

Lesson Text: Matthew 26:17-30; I Cor. 11: 23-29.

Nineteen hundred years ago, a young Jewish teacher sat in a plain upper room in a historic city, and taking a piece of bread, and a cup of wine, which were used in connection with an ancient Jewish feast, He said: "This do in remembrance of me." It must have sounded rather strange, perhaps even silly to those men. Certainly it would have sounded strange to the ruler of the mighty Roman Empire if he had heard it. And yet today there are millions and millions of people throughout the world who observe that simple sacrament and thus remember Him. But who knows the name of the Roman Emperor of that day? This strange Man, Jesus—what a hold He has on the hearts of men and women and boys and girls after all these centuries! And what spiritual genius He showed in instituting this simple ceremony as a memorial to Himself!

The Old Feast.

The Passover was an ancient feast. It was rich in associative value—the last night in Egypt, the meal eaten hurriedly, the death of the firstborn of the Egyptians, and the deliverance of the Hebrews from the land of bondage, the goodness of God to His chosen people. An ordinance like that had tremendous value. Ordinances have a legitimate place in religion. They are the body in which the spirit of religion is incarnated and through which it finds expression. Let no man despise or neglect the ordinances of the Church.

Jesus kept this feast. He did not deal lightly with the traditions of the past. He would renew His spirit through the sacred ordinance of the Church of His day. "Those who neglect the ordinances of worship cannot quote the example of Jesus."

Making Ready.

Ordinances demand and deserve preparation. They are not to be rushed into hurriedly or unadvisedly. They are not to be taken unworthily. It is well to prepare one's heart for the ordinance of the Lord's Supper for instance. One does not have to be perfect, indeed one does not have to be good, to partake of the Lord's Supper. But he ought to be reverent and he ought to be penitent and he ought to be spiritually disposed. "Where wilt thou that we make ready" was no idle question. It had spiritual significance.

Jesus' instructions were somewhat vague—"into the city, unto such a man," (Mark tells us that he would not be bearing a pitcher of water). The way is not always clear. The end is not always in sight. But if we obey the truth we have, if we follow the light we see, we shall not walk in blind alleys. If we do as he says we shall find it is as he says.

One of the Twelve a Betrayer.

"One of you shall betray me." There was nobody but the Twelve there. Impossible! Certainly none of those who had companied with that man Jesus would betray Him! But this was not the last time that Christ has been betrayed by those who were supposed to be His friends. Indeed Christ suffers more at the hands of His friends than at the hands of His enemies. One must do more than simply keep in good company; one must respond to the highest and best.

Is It I?

It is a tribute to the disciples that in that tense moment each wondered if it could be he who would do this dastardly deed. John Newton used to say when he saw a drunken man: "There, but for the grace of God goes John Newton." And Emerson said: "I have never heard of a crime that I myself might not have committed." Let no man judge another. Let no man thinketh that he standeth, or he may fall. Let every man examine his own heart. And let every man consider himself lest he be tempted.

He That Dippeth His Hand With Me.

How courteous, how considerate Jesus was. Even though he knew who it was who should betray Him, he tried to keep it from the others. Christ always goes the limit, to save those that are bent on destruction. No man is ever lost until he refuses to be saved. Christ never gives up the attempt to save.

The New Feast—the Lord's Supper.

The Lord's Supper was symbolic of at least three things. It was a symbol of sacrifice. Bread—that represents sacrifice. The growing grain must give up its life if it is to become bread. The cup—the grapes must give up their life if they are to become "the cup." The scarlet thread of sacrifice runs through all of life. But in this Sacrament it finds an abiding significance and a beautiful symbolism.

Bread, the Cup—they represent food, nourishment, life itself. And as the body feeds upon the physical elements and gains strength and vigor, so does the soul gain strength and vigor as it feeds on Christ.

Bread and the cup, eating together—the idea of fellowship, of communion of interests. How petty do our differences seem when we remember that throughout the world millions of men and women just like us are observing this sacrament "in remembrance of Him." There are many members but there is but one body. We are all one in Christ Jesus.

Until I Drink It New With You.

He was not discouraged. He did not think His work or His influence had come to an end. The future belonged to Him and He knew it. He has made an engagement to drink it new with Him in the Father's Kingdom. Let us not be weary in well doing. Let us not be discouraged or cast down. There is significance in the fact that they sang a hymn as they went out.

WHEN DEFEAT IS VICTORY.

Victory in God's sight and victory in men's sight may be two different things. Strained situations arise in this life as suddenly as thunderclouds in summer, and only the grace of God can keep them from reaching the breaking point. At such a time the worldly man, by some clever, cutting remark, may apparently crush the Christian; and the Adversary will urge the Christian to try to outdo the other. But then it is that the man seeking "first the kingdom of God" will remember his Lord, and trust him, " who, when he was reviled, reviled not again." By saying nothing, or by a "soft answer," he can end the dispute, and the other man may think he has carried the day. And if the Christian feels a lingering sense of humiliation, what consolation is there for him? There is a great deal. Like Enoch, he has "this testimony, that he pleased God," which is infinitely better than pleasing himself; and he may rest upon Peter's inspired word: "But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." As a peacemaker he is "blessed," and his communion with God is unbroken.—*Sunday School Times.*

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THE CHRISTIAN SUN

1986 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

"UNRIGHTEOUS RIGHTEOUSNESS."

"Be not righteous over much; neither make thyself over wise: why shouldest thou destroy thyself."—Eccl. 7:16.

To stress our own wisdom and righteousness, however much we might know, and however confident we may be, is egotism; and we all know what we think of one who thinks he is "it." His influence is lost.

Egotism breeds vanities. The author of Ecclesiastes had seen it all, in fact he had experienced it, and now he is writing of the remedies against it, and he is saying that the best remedy is mortification of self, patience in endeavor and self-assertion, and trust in God who giveth the increase, with whom all things are a failure.

Prayer—Our Father, suffer us not to be as the Pharisees who thought they were heard for their much speaking; but grant us the humble spirit of the publican who prayed, "Lord, have mercy upon me, a sinner." Forbid that we shall rest on the sinking sand of our own righteousness. Surely we cannot take our righteousness to Thee, but purify our souls and make us humble servants of Thine, seeking more of Thy grace and beauty of Thy character as each day goes by.—*Amen.*

TUESDAY.

"CORDS AND CARTROPES."

"Be not over much wicked, neither be thou foolish: .Why shouldest thou die before thy time?"—Eccl. 7:17.

This scripture seems to imply that one may sin to a moderate degree. Such an idea is out of keeping with the author's general outlook, it is out of harmony with God's revealed will, and contrary to the spirit and teachings of the Lord Jesus Christ.

However, the text is the expression of the reality that debauchery, or dissipation, depletes the energy and strength of the body, mind and spirit, and leads to an early death, if indulged long enough. Yea, these things are destructive to sane life, and therefore, death.

Apparently this text refers to the same thing that the prophet Isaiah writes about when he says "woe unto them that draw iniquity with cords of vanity and sin as it were with cartropes." (5:18.) Think of the tragedies of sin, and tyranny of evil, the bondage of wrong-doing, every act weaving another thread in the rope, and wrapping another rope about our lives, till liberty is lost, enslavement complete and a man is no longer master of his house. "Why will ye die?" Such are we when harnessed to sin.

Prayer—Thanks be to Thee, our Father, for the victory through our Lord Jesus Christ, for "redeeming our lives from destruction." We pray for that ceaseless undying power of the living Christ to blot out that ceaseless power of sin. We open our arms and our hearts to receive Thee. Make us Thy sons, and save us. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

"LIFE AND DEATH."

"For the living know they shall die, but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten."—Eccl. 9:5.

The writer is declaring the hope of life and the necessity of death, and that in life only have we any hope. Life offers every chance for achieving hope, but in death even reward can neither be sought nor bestowed.

Jeremiah was driven to despair because of the hopeless situation of the Jews because of their foolish and shameless impenitence, and he used an expression which seems to have been figurative but proverbial: "The harvest is past, the summer is ended, and we are not saved." The harvest (April-June it is said) and the later ingatherings of the summer fruit have passed and there is nothing. So may a life be. This is another way of saying what the text says.

Jesus gave expression to the same thing in his reply to the Pharisees who objected to His works of healing, saying, "I must work the works of Him that sent me, while it is day: The night cometh when no man can work. When I am in the world I am the light of the world."

Nothing He emphasized more than the importance of a "living hope" and the tragedy of a "dead hope." And, although this living hope is used in relation to the resurrection of Jesus Christ, it also embraces the idea of the hope of a living man. A dead man cannot think, cannot wish, cannot hope, neither can a man spiritually dead possess the Christian's living hope, and how true it is! The carnal mind is absorbed in carnal things, and to be carnal minded is "enmity against God" and "death."

It has been well said that "death and death alone is what we must consult about life. This body must die. It has no reality save between the cradle and the grave. Within it is I—my soul—and 'tis through it that I have expression in the world: 'tis by it my character is made. If I destroy it what shall I render to the Lord when life is behind and I face eternity? Surely, then the harvest will be past and there is nothing.

Prayer—O Lord our Father beget in us a lively hope through the Lord Jesus Christ Thy Son and our Saviour. Center our affections in Him so that at last no one shall lay any charge at our door. This we ask for Jesus' sake.—*Amen.*

THURSDAY.

"KNOWING, LIVING AND LOVING."

"But the very hairs of your head are numbered."—Matt 10:30. Read 29-31.

Our Lord here speaks of the divine knowledge which embraces all existence; and our interpreters tell us that this illustration means that all that takes place is equally the act of God.

The spiritual allusion is, that knowledge is accompanied by a "living and loving interest in what is known." If the fall of a sparrow comes under God's notice, or the growing of the hair on the head is an act of His providence, He has a living and loving interest in the minutest detail of our existence. Likewise, the same truth applies to us. If we know God, we, too, will have a living and loving interest in Him and His work. We are interested in whom we know. We are interested in the things we know about. Strive to know God.

Prayer—Our Father, we know Thee but in part but we thank Thee that it enables us to know what the holiest mind has thought, how the purest heart has loved and what the most gracious wisdom has provided. O God, grant that we may follow on to know Thee in more fullness.—*Amen.*

FRIDAY.

"THE DAILY LIFT."

"For Jonah was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth!"—Matt. 12:40.

To be positive about an interpretation of this text is questionable. However, that Jesus is forecasting His own death, burial and resurrection is morally certain.

Three passages of scripture shed light on this. First, Matt. 16:21, "From that time forth began Jesus to shew unto His disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day."

Luke 12:50; "But I have a baptism to be baptized with; and how am I straitened 'till it be accomplished."

John 12:31; "Now is this world to be judged: now the Prince of this world will be expelled. But I, when I am lifted up from the earth, will draw all men to myself." (Moffatt version.)

So we conclude that our Saviour's use of the experience of Jonah is a figure of His death, burial and resurrection, giving a concrete interpretation of the resurrection as a medium by which he passes to His wider activity, and a sign to which the apostle ever pointed as the proof of the Lord's Messiahship. Note, Mark 8:31, a reference among many similar ones of the Gospel writers.

Prayer—O Lord, our God, help us to die daily to sin and we pray Thee to lift us up daily from this death until we shall reach Thy throne, Thy presence and Thy happiness and joy forever throughout eternity.—*Amen.*

SATURDAY.

"THE NONSIGNIFICANCE OF STRAW."

"What is the straw to the wheat? saith Jehovah."—Jeremiah 23:23-32.

Wheat is not raised for the straw, but for the grain; yet in many a life the significance of the wheat is forgotten, and men exist for the straw.

The straw of life may count for a few years, as money and luxury and fame and power, but it does not count for eternity. The wheat of life is character, because it is the only thing we take with us into eternity.

It may be said that the value of any life may be judged by the value it sets upon wheat over straw. The wise, the prudent, the sensible, are those that keep the wheat always in view. The silly, the reckless, the abandoned, are those that hoard up the straw and throw away the wheat.

A time is coming when the straw and chaff will be burned in the unquenchable fire. How many barns will be empty in those days! Barns whose owners thought they were stored with endless abundance.

Prayer—God of all wealth, teach us the true riches. God of all the lasting abundance, may we abound in Thee.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"UNRECOGNIZED PROFANITY."

"Swear not at all."—Matt. 5:33-37.

There is only one safeguard against profanity, and that is reverence. Some of the most profane utterances I have ever heard have contained no reference to the Deity. Some of the most profane books I have ever glanced into have been ostensibly religious. Profanity consists of a profane spirit, which may or may not manifest itself in profane words.

If to you the Lord God Almighty is the One Supreme Being in the universe, the center of your thought the goal of all your hopes, the aim of your affections and the foundation of your innermost life, there is no danger that any utterance of yours regarding Him will be profane, careless, irrever-

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

WHAT GOD LAID ON JESUS.

By John G. Truitt.

"The Lord hath laid on Him the iniquity of us all."—Isa. 53:6.

Let us see Jesus tonight as the world's burden-bearer. Let us see what God hath laid upon Him. Let us see what others have laid on Him. Let us ask ourselves the question: What will we lay upon Him? Looking at Him thus we shall see how infinitely good, and great He is. Perchance we shall come to appreciate what He meant when He said: "All power hath been given me both in heaven and on earth." He would need all power to carry the loads that have been laid upon Him!

"The Lord hath laid upon Him the iniquity of us all." A pattern of this was put into the ritual of Moses. "And when He hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, He shall bring the live goat: and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Thus Israel went scot free. God had provided that faith, and obedience should furnish them salvation.

This business typified that which was to come in Christ Jesus. It was God making way for the redemption in Christ. A chosen people were being prepared to give God's chosen One to all the world for all time. It was the building up of the background for the appreciative understanding of the cross. Just as Aaron was confessing double-handed the sins of the people of Israel upon the head of the goat, just so were the sins of the whole world to be laid once and for all upon the "Lamb of God that taketh away the sins of the world."

Thus we read in the New Testament: "But Christ being come a high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building (the building which the writer had been speaking about by Moses made); neither by the blood of goats and calves, but by His own blood He entered in once to the holy place, having obtained eternal redemption for us." My friends, there is the heart of the Gospel message. There is what it is about. The words of the infinite God have said it, and it is everlastingly true. Let us continue to read: "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who throught the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?"

We believe that, my friends, and yet sometimes we cry out: How can God condemn to the cross Christ for our sins? How can He save us from our own sins through Christ? How else could He? It is the way of God,—the way of infinite sacrifice and infinite love. You remember when the children of Israel were crossing the wilderness that they were bitten by serpents. They were dying. By God Moses was commanded to make a brass serpent and put it upon a cross for the people to look upon with the assurance that everyone who looked upon it should be healed. Sounds fantastic, does it? Well, not too fast, my friends. Jesus remembered this story. You remember Nicodemus coming to Jesus by night, and the conversation they had there together? In the course of that conversation, when Nicodemus was like us asking how these things could be, Jesus said to him: "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish but have everlasting life. For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." So you see it is from the conversation about the lifted serpent, and the lifted Son, that the best known verse in the New Testament was first uttered. Yes, "God hath laid upon Him the iniquities of us all."

II.

"And He bearing His cross went forth into a place called the place of a skull, which is called in Hebrew, Golgotha: where they crucified Him." "I, if I be lifted up from the earth, will draw all men unto me. This He said signifying what death He should die." "The Lord hath laid on Him the iniquities of us all," and the people of Palestine, along with the Roman representatives of the Gentile world, lay upon Him the cruel cross! How they mocked Him! What ugly sport they had spitting upon His bruised and smitten face! How they laid upon Him the lesh of Rome, and beat His burden-bearing back to a pulp! There was none to say, Nay! The world itself seemed helplessly to stand by and witness it well until He cried: "It is finished."

Whenever I feel somewhat faithless I read that story again. It sends me to my knees. It sends me to my pulpit. It sends me to the hearts and the homes of my parish. The cross, the cross of Jesus Christ. The world's cross carried by the world's Saviour. Jesus knew it. He looked forward to it. He would never have talked to Nicodemus about it, nor to His disciples about the death He was destined to die. He found His photograph in the formal sacrifices of the Old Testament. And about His Father's business He went. His Father's business of redeeming you and me,—of redeeming the wide world. Yes, yes, the people have laid the cross upon Jesus. They have made it hard for Him to bear. When we look at ourselves; when we look at the sins of the day, and age; when we see how people have let Him alone,—never even asking or answering the question of Pilate: What must I do with Jesus which is called Christ? We see that He is being crucified afresh.

III.

"Sir, I have no man when the water is troubled, to put me in the pool; but while I am coming another steppeth down before me." By reading that sentence to you I mean to say that the impotent, helpless world has laid many other burdens upon Jesus! Is not that just a picture of what so often happens today. We come to some place where we have no one to help us. There are conditions of the soul, or even of the surroundings in life where none can help but God.

For thirty-eight years this poor cripple had lain at the pool of five porches, the pool of Bethesda. Often the angel had made the water a healing fount by the flit of his wing. First in was healed. This poor fellow was never in all the thirty-eight years first in! What patience! The poor, sickened, helpless mass of humanity is fully pictured there! One of the most majestic portrayals in all the New Testament is that of the Christ walking down into that mass of broken, sickened, crippled beggars who waited there at that pool of Bethesda. I thank God for the Christ of that picture. The Christ who could take the burdens of that people upon Himself. "Jesus saith unto him, 'Rise, take up thy bed and walk.'" And

(Continued on page 15.)

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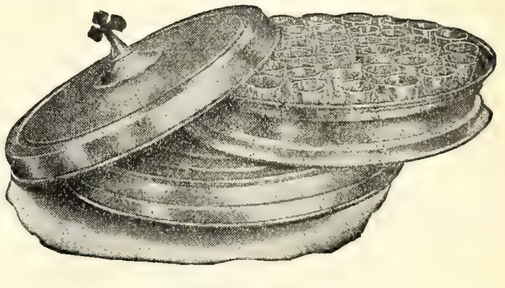

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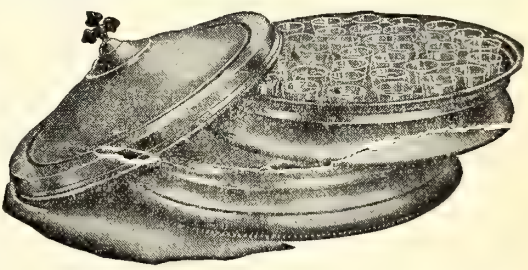

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THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The Christian Orphanage had two children to graduate in Hight School on May 16th. A boy and a girl. Both have made good grades through High School. The girl, Beryl Duke, came to us from Suffolk, Va., and has been a member of our orphanage family since December 8, 1928. She and her two older sisters and younger brother all came to join our family on the same date. Louise, the oldest graduated in High School and a friend made it possible for her to take the secretarial course at Elon College and she graduated two years ago and now has a splendid position with the McEwin Knitting Mills, Burlington, N. C. The next oldest sister of this family graduated as salutatorian of her class in High School last year and a friend made it possible for her to take the business course at Elon College and she will graduate the last of May. Beryl was lucky as she was offered a good job on the day she graduated and left the Orphanage May the 18th to take up her work on May 20th. It is touching to see them go after being here a number of years. They win their way into one's heart and we learn to love them as our own.

And when the time comes to leave the home that has mothered them through their young and tender years and they look down and weep, we cannot help but shed a silent tear because we remember when we left the old home to make our own way alone.

Lynn Dorsett was the young man to graduate. Lynn has been a member of the orphanage since September 1, 1925. During all these years he has a record of never being punished a single time. He has lived as near perfect as any young man I have ever known. He has an ambition to go to college. If some friend who has money to invest certainly could find no finer young boy to assist in college than this young boy.

CHAS. D. JOHNSTON, *Supt.*

REPORT OF MAY 23, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Ingram	$ 6.00	
Howard's Chapel	2.00	
United Church, Lynchburg, Va.	9.22	
Union, N. C.	2.50	
Bethlehem	1.51	
		21.23
Western North Carolina Conference:		
High Point	.75	
Pleasant Grove	1.85	
Pleasant Hill	4.55	
Glendon	8.86	
Shiloh	2.00	
		18.01
Eastern North Carolina Conference:		
Shallow Well	5.00	
Wentworth	12.50	
		17.50
Eastern Virginia Conference:		
Bethlehem	2.25	
Wakefield	2.22	
Cypress Chapel	5.15	
Oakland	10.00	
Windsor	9.37	
		28.99
Valley Virginia Central Conference:		
Leaksville	2.53	
Mt. Olivet (G)	4.89	
		7.42
Alabama Conference:		
Lanett	1.00	
Mrs. J. R. Wilson, Cragford, Ala.	12.50	
		13.50
Georgia and Alabama Conference:		
Bethany		1.00
Special Offerings.		
Lawrence Holt Endowment	150.00	
County of Montgomery for McQueen children	30.00	
		180.00
Total for the week		$ 287.65
Brought forward		5,408.55
Grand Total		$ 5,696.20

THE SUN'S PULPIT.

(Continued from page 13.)

the cripple arose rejoicing and went his way healed, helped, and filled with a new hope.

Exactly! That is just what Jesus is asking you to do. Lay your burdens upon Him. "Come unto me all you that labor and are heavy laden, and I will give you rest." Come all ye that battle with your burdens, that toil with your tasks, that take up and cannot let down. You have been loaded long enough. Lay your burden upon me and I will rest you as we walk along the way together! Have you learned that secret. Then thank God with all your soul!

IV.

Let us lay upon Him love!

THE FAMILY ALTAR.

(Continued from page 12.)

ent. As you speak of Him, your soul will be on bended knees.

But it is very easy to be profane, and not know it. Pride leads to profanity. Worldliness is essentially profane. Selfishness is at the very heart of profanity. Lies are irreverent. Hatred is perhaps the worst form of swearing. As covetousness is idolatry, so whatever deposes God from His supremacy in our lives is profanity.

Prayer—Be Thou, O God, our All-in-all! May we allow no evil passion to draw us from Thy throne.—*Amen.*

AMOS R. WELLS.

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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8 ¶ [21]Jĕ-hoi'-ă-chin *was* e years old when he began t

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A SIGNIFICANT MEETING IN RIVERSIDE CHURCH, NEW YORK.

The most significant meeting held in the United States for a year past was held in the Riverside church, New York, on the night before the American fleet sailed for its war maneuvers in the north Pacific. More than two hundred ministers and rabbis, together with a congregation of about 800 laymen, gathered to renew and to make explicit the solemn consecration of their lives to peace. Marching in a processional before which were borne, perhaps for the first time in a common religious ceremony, the three symbols of the tablets of the law, the star of David and the cross of Christ, these Jewish and Protestant ministers passed into a deeply moving service which reached its climax in the common swearing of this Covenant of Peace:

"In loyalty to God I believe that the way of true religion cannot be reconciled with the way of war. In loyalty to my country I support its adoption of the Kellogg-Briand pact which renounces war. In the spirit of true patriotism and with deep personal conviction, I therefore renounce war and never will I support another."

It has been frequently charged that under stress the pacifism which the churches have manifested in recent year of disillusion would quickly evaporate, and that the ministry would revert to the same sort of war propaganda which it spread twenty years ago. The final test of that belief has not yet come. But it is plain that, as the government's drift toward militarism continues to grow stronger, it is having the effect of consolidating and stiffening the allegiance of the ministry to peace. Gentlemen at Washington will be well advised to take careful heed of what happened at the Riverside Church. It is no light matter when such a group takes such a pledge "in loyalty to God."—*The Christian Century.*

Now that you may be fruitful, examine well your own hearts: pluck up, weed out, or there are still thorns.—*Robert Leighton.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak; we rise, how full of power!

Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee!
—*Archbishop Trench.*

Daily Bible Readings:

May 27. In solitude. Matt. 14:23.
May 28. Before a task. Luke 6:12-16.
May 29. Thanks before eating. John 6:11.
May 30. For Peter. Luke 22:32.
May 31. In the garden. Luke 22:41-46.
June 1. For His disciples. John 17:1-26.

If you can secure a copy of the book "The Place of Prayer in the Christian Religion" by James M. Campbell you will have valuable material and help for this meeting. The following topics taken from the book can be interestingly developed by your members in short talks.

Jesus met every crisis in His life with prayer.

1. Jesus began His public Ministry with prayer.
2. Jesus prayed before the choosing of the 12.
3. He prayed for strength to overcome the subtle dangers of success.
4. Jesus prayed before giving to His disciples the full disclosure of the nature of His Messiahship.
5. Jesus was transfigured in prayer.
6. Jesus prayed in Gethsemane as He entered His final passion.
7. Jesus prayed on the cross.

We must remember that Jesus was tempted, but that He spent hours and even nights talking with His Heavenly Father who did not take away the temptation but who gave Jesus strength to overcome them.

E. L. F.

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Specimen of Gem Black Faced Type

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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OBITUARIES

BRANCH.

James Ivey Branch was born at Table Rock, N. C., January 30, 1858, and died at his home in Auburn, N. C., April 3, 1935, making him 77 years, 2 months and 4 days old at the time of his death.

He professed faith in God when a young man and joined Auburn Christian Church where he was made a deacon. Later he moved his membership to Mt. Hermon Christian Church. He loved the Sunday School and was a faithful worker, not only in that department but in all church affairs, living a most consecrated life.

Brother Branch leaves to mourn their loss a devoted wife, two sons, Marvin Branch of Raleigh, N. C., and Edward Branch of Auburn, two daughters Lucy and Nancy Branch of Auburn.

The funeral service was conducted at Mt. Hermon Christian Church by his pastor, assisted by Rev. Mr. Andrews of the Baptist Church and Rev. Bro. Hilliard of the Christian Church. Interment was in the church cemetery.

May the blessings of God rest and abide with the loved ones.

J. S. CARDEN.

MARRIAGES

HARRIS—GOODRICH.

A quiet, but beautiful marriage was solemnized at the home of the writer when he united in marriage Mr. William Elwood Goodrich of Wakefield, Va., and Miss Doris Aleathea Harris of Waverly, Va., on Wednesday, April 17th, at 6 P. M., using the ring ceremony of the Christian Church.

The bride is the daughter of Mr. and Mrs. W. W. Harris of Waverly, Va., and was becomingly attired in a blue ensemble with accessories to harmonize.

The groom is the son of Mr. and Mrs. C. G. Goodrich of Wakefield, Va.

Immediately after the ceremony the bride and groom left for a motor trip through the Valley of Virginia and to northern points of interest, after which they will be at home to their numerous friends in Waverly, Va.

C. E. GERRINGER.

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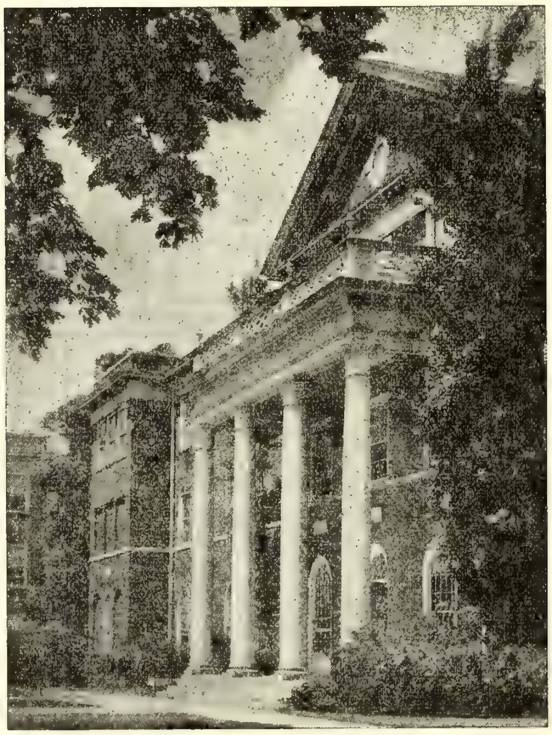

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, MAY 30, 1935. NUMBER 22.

•• THE SUN'S OBSERVATORY ••

If You Like Waffles.—

There is a new waffle iron on the market, electric of course, which automatically shuts off the current and lights a red light in the cover when the waffle is done. When the cover is raised a lifting attachment lifts the waffle off the grid. Luckily for the lovers of waffles, it has not been perfected to the point of eating them as yet.

Speed and Science.—

There is now under construction at Langley Field a "wind tunnel" capable of blowing 500 miles an hour, or more than eight miles a minute. The reason for this tunnel is, of course, experimentation in the production of airplanes. It seems incredible that any plane can ever be built that will withstand such speed. Certainly such velocity would make a man-sized hurricane seem a gentle breeze, and it would tear the wings from the planes of the past. Yet it is in this tunnel that the airplane wings of the future are to be tested.

Anent Public Utilities.—

Says *Business Week*: "The plan for a death sentence for utility holding companies at the end of 5 years will be modified by giving the Securities Commission discretion to extend the years of grace to 7. The significance of this change goes beyond the utility field. The argument that the whole scheme should be allowed to run into the Administration which will be electd in 1940 seemed effective." And it adds that this is "a curious hint that some New Deal legislators have lost their cocksureness that every New Deal proposal has divine inspiration." Since this was written before the Supreme Court action on the validity of the NRA, it is even more significant.

Protest Against Lee Statue.—

A resolution condemning the erection of a statue to General Robert E. Lee in Arlington, and denouncing the Commander of the Southern Armies as a "traitor" was placed in the *Congressional Record* last week. Senator David I. Walsh of Massachusetts had it placed in the record without comment. It was attributed to a Woman's Auxiliary of the Grand Army of the Republic, but has been "alternately disclaimed, denounced, repudiated, regretted and ridiculed." The proposal to erect this statue and which caused this now unclaimed resolution, is sponsored by Representative Hamilton Fish, Jr., of New York, who calls attention to the fact that such a memorial was first suggested by Charles Francis Adams, II, a Union officer, and the son of President Lincoln's Wartime Minister to England.

War in the Air.—

While the question of a war on the Pacific is being alternately predicted, repudiated and decried, there comes news that there may be a war in the air over the Eastern Atlantic if things continue as at present. Germany has already completed 10,000 bombing planes capable of high speed and long range, which are considered by the British as a menace to their safety and happiness. It is estimated that defense against such an air force will cost approximately $500,000,000 a year. The New York *Times* points out that as a result of Germany's swift progress in the development of such a formidable air force, Great Britain will be compelled to recast entirely her program of air-armament. It is more probable that an emergency program will be adopted for as many planes as possible during the coming year.

Independence Plan Approved by Filipinos.—

On May 14th, the "ten-year independence plan" was overwhelmingly adopted in a Constitutional plebiscite held in the Philippine Islands. More than a million ballots were marked and incomplete returns on the day following showed that 438,847 votes had been cast for the Constitution, while only 11,089 were reported against it. For the first time, women exercised the right to vote, and in some districts cast more ballots than did the men The first election under the Constitution will be held on September 30th, when the President and Vice President of the new ten-year Commonwealth will be elected for a period of six years. At the present time there seems to be no other candidate in the field than Manuel Quezon, President of the Philippine Senate, though there is yet time for an opposition to develop. Complete independence will come to the Philippines under certain conditions at the close of the ten-year period.

Decision Wipes Out Codes.—

Much has been in the newspapers for the past two weeks regarding the extension of the life of the National Industrial Recovery Administration. All of this became ancient history in the instant that the Supreme Court handed down its decision holding Section 3 of the Industrial Recovery Act invalid. The Court held that the authority delegated to the President by Congress had not been sufficiently limited or defined. It also ruled that "where transactions have merely an indirect effect on interstate commerce, the control rests with the states." The case upon which the Court ruled had been selected by New Deal Authorities to test their powers in regulating wages and hours of work through the more than 500 NRA "codes of fair competition." This case was selected as the most likely of several to receive the approval of the Court, and the result virtually wipes out the entire system of codes. There is likely to result much confusion and there will probably be attempts on the part of some concerns to gain undue advantage over competitors and employees as well, but there can be little doubt that the decision will have a wholesome effect upon business and tend to hasten real recovery.

"Pretty Raw."—

Under this caption, the May 25th issue of *Business Week* presents the Wagner Labor Disputes Bill as "an amazing thing." Its summary of the bill's provisions is interesting and instructive, and according to its own statement are "stated so impartially that the American Federation of Labor cannot point to a single misinterpretation." Here it is: "A new National Labor Relations Board is created, superseding the present board, which is in the NRA. The new board will be an independent agency, like the Federal Trade Commission and the Interstate Commerce Commission, and therefore will not be subject to the orders of the President. Representatives chosen by the majority of the employees in a unit appropriate for such purposes shall be the exclusive representative for the purposes of collective bargaining. Thus a non-union minority will be unable to bargain in its own behalf. And the board shall decide in each case whether the unit, shall be the employer unit, craft unit, plant unit, or other unit. The board therefore could compel an election in the entire automobile industry, for example, and if the American Federation of Labor won a majority, it would be the exclusive agency for bargaining with all the automobile companies at a single time. Employers are prohibited from interfering with their employees' rights of forming unions and bargaining collectively; from dominating, or interfering with, any labor organization, or contributing financial or other support to it; and from discriminating in any way against union members. But—employers are allowed to discriminate against non-union members by signing a closed-shop agreement with a union. And there is no provision forbidding regular labor unions to interfere with company unions or coerce the employees. If employers violate any of the above prohibitions, the board may order them to cease and desist; and if this order is disobeyed, the board may petition the Federal Courts to enforce the order, by injunction or otherwise. But labor unions get a free hand. For nothing in this act shall be construed so as to interfere with or impede or diminish in any way the right to strike. Well, there is it—a bill to facilitate the forming of unions in every line of business, and to threaten great and nationwide strikes. Which will surely come about. For employers will not submit to complete unionization. They will resist. If this bill becomes law, the United States will witness such vast and costly strikes as never yet have marred its history."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

The Sunday School and Christian Endeavor Convention of the Valley of Virginia Central Conference will be held on June 6th and 7th, at the Antioch Christian Church, near Harrisonburg, Va.

The Elon College Commencement for 1935 is now history. It was one of the greatest commencements that your managing editor has ever attended. We hope to have a complete account to present our readers next week.

One of the good things about College Commencements is the opportunity of former students to renew old acquaintances and form new ones with alumni who were in college at different times. This Commencement at Elon was a record breaker for such meetings.

In the death of Mr. P. J. Carlton of Richmond, on the afternoon of Thursday, May 23rd, not only his local church, but the entire denomination suffered an incalculable loss. Mr. Carlton lived and died a friend to man. We can give him no higher tribute.

It will be gratifying to his many friends to know that Rev. J. Everett Neese, licentiate of the North Carolina and Virginia Conference, student in Elon College and pastor of two nearby churches, was the successful winner in the Smith Oratorical contest in the literary societies at Elon College, Friday, May 24th. Congratulations.

The Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference is to be held at the Bethel Christian Church, on Route 62, 18 miles north of Burlington, N. C., on Thursday and Friday, June 20th-21st. Rev. J. F. Apple is pastor of the convention church and Mr. W. B. Truitt, is president. The secretary, Rev. W. T. Scott, has promised the program for next week's issue of THE SUN.

Rev. J. L. Neese, pastor of our Reidsville Church, finds it necessary to enlarge the Sunday School building, there being present on a recent Sunday 417 in Sunday School. The cost of the new addition is about $4,000, which Pastor Neese and his people propose to pay for as they go. Appeal is being made both to the members and friends of the church in Reidsville and elsewhere. The congregation has greatly increased and the work goes forward rapidly under the consecrated leadership of the present pastor.

Among the welcome visitors to the editor's home the past week were Rev. and Mrs. R. T. Grisom and Miss Victoria Edwards of Fancy Gap, Va. Their stay was short but exceedingly pleasant. These workers and friends of ours in the hills of Carroll County are very anxious that more of our people from nearby churches and Sunday Schools visit their churches and schools—Elk Spur and Rocky Ford—especially during the Summer months when the mountains are so gloriously arrayed. If the huge and glorious cluster of exquisite and fragrant Rhododendrons and azalea, brought by these friend's to the editor's home, are any evidence, it must be worth a trip for any one to see such marvels of nature as these hills now have to offer.

Under date of May 28th, Rev. J. L. Neese, Reidsville, writes: "We are in the midst of a great meeting here in Reidsville, with Rev. J. F. Morgan assisting the services." Brother Neese realizes more than ever the need of an enlarged building. He says: "We have had 69 additions to the church since we came here. In our Wednesday evening prayer-meetings we have from 150 to 175 present and our Sunday School has reached 417." Surely, Pastor Neese and our good people of Reidsville will be helped by those who can help in the enlarged building program which is to cost about $4,000. The desire of the church is to pay as it goes and any SUN reader that can send a donation may rest assured it will be used to great advantage in this good cause.

DR. D. M. HELFENSTEIN CELEBRATES ANNIVERSARIES.

Dr. D. M. Helfenstein, pastor of the First Christian Church of Lewisburg, Pa., has celebrated a round of anniversaries this Spring, all in the month of April.

On April 14th, he was eigthy-three years old. On April 18th, he and his noble companion celebrated their fifty-eighth wedding anniversary. On April 25th, he celebrated the sixtieth anniversary of his entering the Christian ministry. And the last Sunday in April he celebrated the tenth anniversary of the call to become the pastor of The First Christian Church of Lewisburg, Pa.

Dr. Helfenstein is the oldest active pastor in the Middle Atlantic Conference of Congregational and Christian Churches. In recognition of this fact, the recent session of the conference sent him a letter of greetings and congratulations, as a minor operation on one of his feet made it impossible for him to be away from home at the time.

This veteran of the cross preaches twice every Sunday to appreciative and growing audiences, is enthusiastic in promoting the work of his Sunday School which has more than doubled in enrollment during the ten years he has served the church, takes an active interest in all community movements, and assumes his share of responsibility in all inter-church programs. The membership of his church has increased fifty per cent during his ten years of service. No pastor could have a more loyal and appreciative membership than that of the Lewisburg church. As senior pastor in this college community, Dr. Helfenstein is called upon to officiate at more funerals among the non-churched people of the city than any of the other pastors.

He received his B. A. and M. A. degrees from Parsons College of Fairfield, Iowa, and his B. Th. and D. D. degrees from McCormick Theological Seminary of Chicago, Ill.

His brother, Dr. S. Q. Helfenstein of Dayton, Ohio, three years his senior, who this year celebrates the sixty-third anniversary of his entrance into the Christian ministry, was present to participate in the anniversary celebrations of the younger brother. Both were active leaders in the former Christian denomination from the time of their early ministry. These two veteran ministers of the Gospel come from a family that holds a unique record in the number of sons it has given to the Christian ministry since the days of Martin Luther, one family of the Helfensteins of which the father was a minister and all four of his sons were distinguished ministers in the Reformed Church in this country. Another minister of the family had three sons who all entered the ministry. Bishop Helfenstein of the Episcopal Church of Maryland is a direct descendant of the latter family.

The Lewisburg Church is anxious for Dr. Helfenstein to continue his pastoral relations, but he feels that a younger man should serve the church and that he is entitled to the novelty of retirement.

For fifty years, Dr. Helfenstein was a minister in Iowa, ten years of that time also serving as president of the Christian Church College of that state, and active in conferences and convention work of the denomination in the different sections of the country.

Because of his wide acquaintance and many contacts, many congratulations and felicitations have been pouring into his study through the mail the past weeks.

BRO. P. J. CARLTON PASSES.

On Thursday, May 23rd, Mr. P. J. Carlton, of Richmond, Va., passed from his earthly labors to his eternal reward. He had been confined to his home by illness for only a few weeks, but had been in declining health for more than two years. The funeral was held at his home in Richmond and his body laid to rest in Hollywood cemetery beneath a most beautiful profusion of flowers.

The family tomb bears a most unusual inscription, "Rest, Resurrection, Reunion." This inscription is expressive of the life, faith and hope of this good man.

The writer would not attempt to eulogize his life or to say what the loss to the local church and the denomination is, for he is conscious that words either spoken or written can in no way portray his virtues and benefactions. In fact it is doubtful if anyone or any few people know the amount of service he has rendered to humanity through Christian enterprises. But as his pastor, I know him as a man of profound faith in Christ, an ardent lover of humanity, a most generous heart and an unpretentious spirit.

Let those of us who are left behind thank God for such a man as Mr. Carlton and pray that He will send another or others into our midst with characteristics like his, in order that the kingdom of Christ might continue to be enlarged in our fellowship.

JOSEPH E. McCAULEY, *Pastor.*

WORKING WITH YOUNG PEOPLE.

We are not surprised at the number of invitations that Rev. A. R. Flowers receives from ministers and church workers in his old home state, and in other states, to help them on in building greater Sunday Schools and Christian Endeavor Societies and other religious work. This and many other sections of South Carolina have been greatly encouraged and strengthened by his earnest efforts during the last five months. His visits to South Carolina at various times in the past have meant much indeed. It is to be regretted that we haven't more of these whole-hearted workers among the young people of this age.

The outlook of most people on life is fairly well fixed in their early years. It has been said many times that "the richest blessings of life are nearer on our fingertips than we sometimes imagine." And this is certainly true where thought of in connection with our early years in our homes and community. Too many young people fail to get, early in life, an idea of what real service brings. They have not had the personal influence of those who have been fruitful in making clear the spiritual view of life's work in contrast with the attractive materialistic standards of the world. One of the great needs of our rural districts, in this section of South Carolina, is a better program of religious training; one which will really advance the spiritual development of our young people and strengthen their love and loyalty to the church.

MISS COLEY HICKS.

Turbeville, S. C.

THE RESPONSIBILITY OF THE PUBLIC SCHOOLS FOR MORAL EDUCATION.

By ROY C. HELFENSTEIN, M. A., B. D.
Minister, People's Church, Dover Del.

Many leaders in Public School work believe that moral education is the greatest need of our day, but that it is the most neglected item in the long list of public school responsibilities.

Moral education is the very foundation of character, and nobility of character is the objective of all true education. Character is what a person really is. Its development depends upon what a person really wants to be. Hence, the importance of moral education to give the information and incentive essential to character development. Character is the composite of interests with which the individual is identified. The measure of character, is the type of things in which one is interested. "Character is the capacity to identify oneself with causes and principles, the capacity to appreciate worthwhile things and to embrace them in thought and performance." Character is the capacity of an individual to seek the good and reject the bad, to support the right and oppose the wrong whenever and wherever found. The strength of character is indicated by the ideals one cherishes and by the degree of attainment already experienced in realizing those ideals. Character constitutes the dependableness of an individual, and determines in advance what his reaction will be to any moral situation. It is that factor in life by which a person is known and believed, regardless of false reports and maligning attacks.

The ancient sage Confucius declared that, "The foundation of all good is the virtue of individual men." How true these words are. The strength of a nation, the strength of human society rests back in the moral strength of individual boys and girls and individual men and women. The only good to be found anywhere is the goodness of the individual as expressed in his personal life and in his social relationships.

These facts make the need of moral education imperative. Moral education seeks to help the boys and girls to become men and women who will know right from wrong, and who shall be committed to the right,—men and women who shall have both personal regard and social concern, determined to live "the good life" and anxious to serve their day and generation to the limit of their ability and to the extent of their opportunity. Moral education seeks to give meaning to, and interpret all other education in terms of the highest life values, to create a moral consciousness on the part of the individual and the group in the use of all knowledge, and to assist the child in becoming "a self-directing, self-respecting, self-supporting, self-sacrificing member of society."

Originally the home was responsible for the entire program of education of childhood and youth. Little by little the state has assumed this responsibility. And moral education is the last part of the child's training for which the state is responsible and which the state should assume. It is naturally understood that the more cooperation the school receives from the home in every phase of the child's education, the greater will the school succeed in its task.

Only within recent years have the public schools begun seriously to consider their responsibility in giving moral training to the boys and girls. But it is encouraging to note that many of the leading educators of this day are advocating that the public schools not only should but that they must include moral education as their major responsibility. Moreover, the public is demanding with increasing urgency that the public schools shall accept their responsibility for the moral development of the nation's future citizens. We have tried for more than a century to safeguard the interests of society and insure personal and social security by delegating to the home and the church the responsibility for moral education. The mocking failure of such a plan, as evidenced by our juvenile courts and penal institutions, crowded beyond capacity, is the greatest challenge for society in self-defense to provide that hereafter the public schools shall accept the responsibility for giving moral education to every child. What right has the state to demand by its laws certain standards of conduct from its members unless it is willing to assume through its public schools the responsibility for giving childhood and youth that moral training which will prepare them to meet those standards by choice instead of by compulsion? Society today is insisting that the public schools shall produce moral character in its boys and girls. The slogan of the schools in recent years,—"Training for Citizenship" is not enough. However, that objective pre-supposes a certain emphasis on moral education. But "Training for Manhood and Womanhood of sterling character" is a larger challenge, and that is the real responsibility of the public schools. Moral education by the public schools is absolutely essential to the larger realization of both these objectives.

The fact that childhood and youth and adults have more leisure time than was experienced by any previous epoch of human history increases the peril to society if the rising generation is not fortified with those qualities of character that shall insure the proper use of leisure time.

It is the ambition of all worthy parents that their children shall have a better opportunity in life than they themselves enjoyed, and to that end that their children shall have a better education than they were privileged to receive. This ambition of parents is both the secret and the dynamic of all progress in education just as it is in every other realm of human endeavor. All worthy parents are more concerned about their children's "Character Quotient" than about their children's "Intelligence Quotient," as important as the latter is. Worthy parents are anxious that their children shall have character which will insure the proper use of the power knowledge gives, for knowledge is power either for the good or for the evil, according to the character of the one who possesses it. Intelligence plus goodness of life should be the goal of every individual. Such lives constitute the only hope of society. Such lives are the ideals cherished by all worthy parents for their children. That is the ideal we should cherish for all childhood and youth of our day,—"intelligence plus goodness of life."

Each year our schools celebrate the birthday anniversary of Abraham Lincoln whose life and service constitute perhaps the greatest benediction upon American history that our nation has ever received from one of its sons. He was known as "Honest Abe" because from boyhood until the hour of his tragic death, he practiced the principle of honesty without deviation and without compromise in all his relationships of life. Other men of Lincoln's day had received greater learning than he did, but none worked harder to gain knowledge, and none sought knowledge with worthier motives than did he.

It was because Abraham Lincoln made Character his first concern that the nation gave him first place in its leadership, and that down through the years the world has accorded to him the first place in greatness among the leaders of the 19th century.

I have a picture of Lincoln hanging in front of my desk with these words from the pen of that great American, the which explain the secret of Abraham Lincoln's greatness:

"I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to what light I have. I must stand with anybody that stands right; stand with him while he is right and part with him when he is wrong."

Society needs men and women with that kind of character today! The only power that can preserve America as a nation is men and women in the common walks of life as well as in places of public leadership, who put moral honor above everything else. Nothing else really matters apart from that. Moral character is the only security humanity has. It alone can secure the welfare of the individual, the home, the school, business, industry, government, and inter-national relationships.

For the public school to meet its responsibility in moral education, it will have to revamp its entire program and "put first things first," placing the moral development of the child as its first concern instead of secondary as has been done in the past. It will need to place moral education or moral guidance as a special department in its set-up, and deal with the subject specifically and in a direct manner, as well as by the indirect method, instead of only by the "indirect method," as has been done in the past. Special courses on "The Conduct of Life" will need to be developed, dealing with the moral problems and the life problems of each age group. Each school will in fact then become "A Child Guidance Clinic," and seek to do for every child what the "Child Guidance Clinics" in some of our larger cities are doing for the mal-adjusted or problem children. The fact is that every public school has its full quota of mal-adjusted or problem pupils. Sinces these children come to our public schools unlabelled, and mingle indiscriminately with the other children it is imperative that the whole school be in fact "A Child Guidance Clinic." Children who are extremely unstable, impulsive, queer, dishonest, inclined to cheat and steal, lazy, selfish and quarrelsome, are classified as "Problem Children." And so they are. But the fact that every child has traces of some of these or of all of these traits of disposition makes in truth every child a problem if not "a problem child."

Moreover, for the public school to meet its responsibility in moral education, it must not only revamp its program and curriculum so as to place its major emphasis upon the moral development of the boys and girls, it will need also to change its tendency toward mass production in education and place the individual child at the center of its consideration. The old saying that "Some people cannot see the trees for the forest" is, alas, too true with many teachers who fail to see the individual boys and girls for the school. Moral education requires that the individual pupil is the chief equation in the school room, that the individual pupil must not be lost in the crowd, but that he shall be found by the teacher, and that the teacher by personal attention and careful study shall help the pupil to find himself or herself. Each school should, therefore, in reality, become a community home instead of an institution. Every class room should become a laboratory on life situations that in an environment of common interest and mutual helpfulness each child shall be given "opportunities to know the right, to admire the right to choose the right and to act the right."

(The second article in this series will appear in a subsequent issue of THE SUN.)

A mother's love has kept many a man straight when no rules or by-laws would have the slightest effect.—*Bishop Frank T. Woods.*

It is magnificent to grow old, if one keeps young.—*Dr. Harry Emerson Fosdick.*

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

DEAD YET SPEAKING.

The writer of Hebrews was thinking of Abel and his offering unto God as he penned the above line. His words were: "By faith Abel offered unto God a more excellent sacrifice by which he obtained witness that he was righteous, God testifying of his gifts: and be it he being dead yet speaketh." The writer of these lines is speaking of Brother Pleasant J. Carlton, who died at his home in Richmond, Thursday afternoon, May 23rd. God testifies of the latter gifts also: "And by this sacrifice he being dead yet speaketh." The God of this man permitted him to receive, and persuaded him by many signs and tokens that it was more blessed to give even than to receive. On this account he obtained a good report through faith, and in that report he lives and speaks to this and to future generations.

It is difficult for us of mortal vision to see clearly the immortal and the invisible. This we know, however, even as a physical fact, that as the sun sets in one country it is even then rising in another. Darkness and night, therefore, do not indicate that the sun has set, but that it has only slipped beyond our mortal vision for a brief period. Thus the pink and the purple of our horizon meet and mingle with the golden glow and the azure tints, and the glad dawn, of those who are beyond us. And even we shall see in a brief time the breaking dawn and the golden glow of the rising sun. It was on this account that the inspired writer of Hebrews could so graphically pen for us the declaration of God's testimony that the good man still speaks and lives even though beyond the ken of our finite grasp. The magnificent vaulted, fire-proof Carlton Library on the campus of Elon College, our beautiful and splendid Christian Temple, Norfolk, Va., First Christian Church, Richmond, Va., and United Church, Raleigh, N. C., and scores of other immortal shrines are God's testimony of this man's gifts, "and by these he being dead yet speaketh," and will speak to generations yet unborn.

What a story, indeed, this life, this brief life of only fifty years, tells us. First and foremost of all he was a gentle-man. In his presence one realized the spirit of gentility; utmost courtesy and kindness, with grace and graciousness of speech and attitude, marked him in conversation and in conduct. His was a marked modesty and yet a simple and natural dignity that evoked and demanded respect and esteem. And then this gentle-manness was seasoned and sustained by the Spirit of Him Who said: "As ye would that men should do unto you, do ye even also unto them." His was the courage and the Christianity of adventure and daring—adventuring through faith and at all times daring to do right. The romance of righteousness found a large place in the life and soul of this Christian gentleman.

We, of the Board of Trustees of Elon College, will miss his delightful fellowship and his keen penetrating wisdom, and his broad and splendid vision in questions of administration and execution. However, his safe counsel and delightful comradeship will never be forgotten. He loved his church and all of its interests and enterprises with a passionate fondness and devotion beautiful to contemplate. He served his day and generation well, and the world is richer for his coming and his legion of friends lament his going.

Profound sympathy is expressed to the bereaved wife, the two brothers, Herbert A. Carlton, of Raleigh, and Luther J. Carlton, of Halifax County, Va., and one sister, Mrs. Nannie C. Parrott, of Newnan, Ga. J. O. A.

THE CHRISTIAN CHALLENGE.

By BISHOP JAMES E. FREEMAN.

Reverence for sacred things, such as the sanctity of Sunday, insistence upon purity of life, the indissolubility of marital obligations and the finest things of domestic life, honor and decency in social and industrial relations—these today are being challenged. Take as an example the growing and widespread disregard for the observance of Sunday. Have we reached the stage where we are to make this day a Roman holiday, abandoned to any practice or device that the human will desires?

If reverence for Sunday goes, the Church as an institution, goes with it. If the clergy and professed Christian people impair the reverent practices of this day, they undermine the footings of the Christian faith itself. All the cheap substitutes we set up to appeal to the capricious wills of the people, especially the youth, will little avail us when once we have made Sunday a holiday rather than a holy day.

I press the claim for a Sunday habit and practice that is just, consistent and reasonable. I deplore the loss of reverence that characterizes the present trend of society in making the day one of excessive social indulgence. I make no appeal for a so-called "blue Sunday." I do not affirm that this day and its hallowed usages is vitally related to our physical, cultural and moral well-being, and that once it is secularized or abandoned we shall lose out of our life its most stabilizing and sustaining support.

I instance the concerns of the home and marital fidelity as transcending all other matters that challenge our attention today. No matter what else we may do to stabilize our economic institutions, we shall ultimately fail of our coveted aims and purposes, if the sanctity of marriage and the security of the home is imperilled. Loyalty to Christ begins at the hearthstone of the home. Let there be indifference to purity, decency and ordered discipline here, and the Church and all our other stable institutions will suffer.

America has the unenviable distinction of leading the world in its divorces and shattered home life. What stability can the state, society and industry have, when the central institution and the most indispensable, the home, is made the sport of those who for lust or incompatibility or less consequential causes, ruthlessly destroy its very being and abandon to their own devices its most sacred treasures, its children? Modern society regards looseness and license as they concern fidelity to marital obligations, as of such slight importance that they may be practiced with impunity. The libertine was once spurned by wholesome social circles; today his multiplied liasons give him an enviable distinction. This is particularly true in what are called the exclusive and upper circles of society. Were it not for the wholesomeness of the less conspicuous and less favored, we should have a state of moral laxity and indecency comparable to that of Roman civilization in the days of its decline and decay. The exploits of these destroyers of the fine things of the home and of the cleanest and best in social usage are made the choice and favored bits of news in the social columns of the daily press. When we are startled by wars and rumors of wars, of threatening misfortunes that may destroy the quiet and security of our cherished institutions, let us be admonished by an ancient if forgotten word that has deep significance: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?"

It is not a question of party allegiance that is called for today; it is a question of allegiance to those eternal verities; honesty, purity, decency, sobriety and the most indispensable and wholesome things of life, that challenge the true patriot and disciple of the lowly Nazarene. God has repeatedly saved society and the state from corruption and ruin by minorities. "Not by might, nor by power, but by my spirit"; this has been the watchword and assurance of small groups of heroic men and women who have dared to stand against fearful odds and for that which they believed to be right.

A lonely Saviour, despised and rejected of men, has overspread the world with His mighty Gospel. What is lacking today in our Christian household is His courageous spirit. We reverently bow before His cross, but the sacrifice it implies we cautiously and lightly assume. We come to His table and receive the gifts it imparts, but we fail to espouse His cause when it affects our convenience or lays upon our personal interests a heavy or costly toll. We maintain a discreet silence in the presence of wrongs and injustices, and forget that He drove with knotted whipcords from the sanctuary, those who made a pretence of religion. We pay homage and deference to the favored and the privileged, waiting for the crumbs that fall from their ladened tables, rather than rebuke them for practices that bring shame and distress to multitudes of helpless and defenseless men, women and little children. Better that we suffered and starved for awhile, nourished only by His Spirit, than that we betrayed His cause and by our apathy and indifference hindered the progress of His Kingdom. It may be that the time is at hand when men who believe in Christ's teachings may have to exhibit courage, yes, and suffer humiliation, dishonor and pain, that His cause may prevail.—*In Southern Churchman.*

THE NEED FOR THE SMALL CHRISTIAN COLLEGE.

By RUSSELL A. CAMPBELL.

[Delivered before the Alumni Association of Elon College on Alumni Day, May 28, 1935, this address presents a most timely discussion of the need for the small Christian College. At this time when Elon is facing one of the greatest crises of her existence, members of the Congregational-Christian constituency should rally to her support as never before. Sacrifice made now will return blessings multiplied many-fold. Elon's welfare is vital to the continued welfare of our denomination, just as Mr. Campbell has pointed out that such colleges are essential to the well-being of our nation.—J. T. K.]

Mr. President, Ladies and Gentlemen:

I wonder if I may be permitted to use as a salutation this morning a quotation I happen to recall from my Commencement oration at this institution one June some twenty-four years ago. "Freshmen may come and graduates may go; new buildings may fill our campus and surrounding lots; these old walls, hallowed by so many sacred memories may no longer ring with the echoes of happy voices and her battlements may crumble into dust, but over all these shall wave the billowy folds of maroon and gold, inscribed upon them in letters of rarest hue, 'Numen lumen," Light Divine, the symbol of all that is good and true among college men and women."

On that morning those words were but a valedictory to my fellow schoolmates. This morning they read in the light of prophecy. Little did we dream in so few years certain of her walls would crumble into dust.

I am not familiar with the detailed happenings following that tragic night in January 18, 1923, but the dawn of that next day must have revealed a sad sight—the administration building was in ruins and with it the hopes and apparent future of Elon College. But there were heroes in those days, sturdy souls, loyal hearts, and willing hands. "Where there is no vision, the people perish," we are told, and evidently Elon College resolved not to perish.

Out of that blackened night and from those blackened ruins has arisen a marvelous transformation in the physical plant of the College, and undoubtedly a greater Elon—worthy of the hopes, aspirations, and support of her every friend, both here and elsewhere.

And what a genuine delight it is to gather at this re-born Elon, to mingle again with the friends of yesteryear. For those whose privilege it is to return but seldom, what pride and satisfaction to find her under capable guidance, keeping the pace despite the insurmountable challenges of our present day.

Hitherto hath the Lord led us we may say, but now maybe it is time we exert a little more effort ourselves and see if we can't travel under our own power for a while, bearing in mind that, in all ages, blessings seem to come more abundantly upon those who exert themselves a bit to secure them.

Circumstances which we did not decree and over which we had no control have aided materially in presenting the constituency of Elon with a College of splendid appointments—a College of a type that fills a very definite need in the life of the church and its people today. In fact, I am firmly convinced that not only must the College of this type be prepared to hold its own by comparison with the larger non-sectarian or public university, but that it must assume a role of increasing relative importance. There are numerous unhealthy tendencies evident in our composite thought today, and some of us believe that a strong, vigorous, small College can provide very effective resistance to the fruition of these unwholesome theories.

You and I must admit that the economic, social, political, and religious thought of our time is coming more and more to be formulated and directed by College men. If you doubt this, call the roll of those in responsible governmental positions and, still more potent, those who serve in advisory capacity to Government officials of high rank.

A casual observer of world politics will notice a strong trend toward Government control of private lives, of working hours, of education, of leisure, and even of religion.

Our Government has undertaken and is carrying through a magnificent program for the material betterment of our people and yet all this NRA business, codes, and what not will be as sounding brass and tinkling cymbals unless the great heart of America beats true to the fundamentals of good citizenship: such as honesty, integrity, sobriety, thrift and, above all else, a sense of dependence on the God of Nations in whose name our nation was founded and by whose goodness we have grown.

This nation was built by men who practiced these virtues and it has been all but ruined by a generation which disregarded them. I do not believe Mr. Roosevelt or Mr. Richberg or Mr. Green or Congress or Wall Street or any alphabetical combination can ever make us the nation we ought to be, in themselves, but I do believe and know that if our people are again to enjoy that happiness and prosperity they once knew, we will have to build back into our lives those elements of character which have recently been so sadly overlooked and neglected. We laugh now at the alchemists of old who tried to make gold from copper and silver from iron, yet who knows but what succeeding generations may laugh at us for trying to build a dependable citizenship on agnosticism, and skepticism and profanation of holy things.

If a man rob you of your money, you have him thrown in jail and yet there is a robbery far worse than this going on every day and nothing is done about it and that is in some of our larger universities where our young people are being taught skepticism and unbelief under the guise of science. Now if you put a man in jail who robs you of a few dollars, what should be done with one who robs you of your faith?

These are but a few of the things which need the attention of right thinking people and in order to combat such we must have a larger and still larger number of people who understand the fundamentals of citizenship, righteousness and character. Regardless of politics, we all know we are having our lives regulated in a degree and to an extent that would be a striking surprise to our forbears of a few generations back. Thus we see the circle is very small. College men dominate our Government, and the Government dominates us.

Unfortunately, however, the College groups who today are dominating our Government are for the most part, those who came up through our larger universities wherein a balanced intellectual diet cannot be obtained. These universities offer plenty of literature, but no scripture, and plenty of science, but no God. They will pick creation to pieces with their test tubes and telescopes, but deny the Creator. They teach a factual universe operated by theoretical scientific law, rather than a theistic cosmos created, set in motion and controlled by a Supreme Being.

Education without God is worse than ignorance, and one is constrained to believe with President Hutchison of Washington and Jefferson College, who, in a sermon in Park Avenue Presbyterian Church in New York recently said:

"We are learning by bitter experience, that the principle of American education is not right.

"There has grown an assumption that society can be improved and men saved by higher education and ethical principles. The result is that we have more highly educated dishonest people than ever before.

"There is something more in religion and something more needed in life than ethical teaching."

What was needed, he went on, was not an ethical teaching to superimpose on the ethics of other religions but a religion with life and power which would transform the will of men.

All of our state and most of our independent larger universities are either prohibited from teaching, or by tradition, do not care to teach religion in its close up practical sense.

True it is, Yale has its Divinity School, Columbia its Theological Seminary, and other universities have similar departments, and these are all right for students doing graduate work, but conversation with and association with men reared solely in this atmosphere convinces one that they are lacking that vigor and virility of conviction, as well as the simple trusting faith so characteristic of those who have been fortunate enough to receive the ground work of their education in a small Christian College.

On the other hand, the immature undergraduate minds are not prepared for the atmosphere of Lehrfreiheit or so-called academic freedom of the larger university. Most of them are mere adolescents, still in need of tender spiritual nourishment, the sincere milk of the word if you please, personally administered by someone who cares, rather than be ruthlessly thrust into an ocean of agnosticism and godlessness where depending on mere fortuitous circumstances they may either sink or swim spiritually.

No wonder it is so hard to keep our boys and girls interested in Sunday School and Church after a year or two of university life. Send a boy or girl to such a College as Elon, and he or she will come back better prepared and willing to take a place of leadership in the church, but send him to a State or large university and he comes back with a sneer on his lips and a doubt in his heart.

In 1934, Dr. Nicholas Murray Butler, President of Columbia University issued a report on "Where does Academic Freedom begin?" and in this report he said:

"Elaborate scientific examination and comparative study of despotism, of democracy, of republicanism, of Communism, of Nazism, or of Fascism," should be reserved for the mature research student in universities, for one who has put on the *togo virilis,* and who has a well informed, disciplined mind at his command.

Surely the youthful undergraduate should not be exposed to all the winds of doubt and waves of iconoclastic skepticism until his intellectual and spiritual facilities have attained a degree of development which will enable him to stand on his own feet and view with a trained, mature, discerning mind those things which have been thrust upon him. One wonders, too, if there has not been enough of this destructive criticism of things we have been taught to revere and if it is not about time to call a halt to this political and religious iconoclasm.

The most effective weapon we have found for dealing with this situation is our small Christian or denominational college. The church and its college form a happy union; the church furnishing the college with its students and the college returning these men and women to the churches trained and prepared to carry on its work. One is inseparably linked with the other and if one fails, the other must necessarily fail also.

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

The rolling pin is an important piece of our kitchen ware. It has many uses, such as rolling out dough for making biscuits, bread and pie crusts. This simple utensil has been the subject of many jokes suggesting its use as an instrument of attack upon unruly husbands. Cartoonists have put upon paper their artistic conceptions of wives chasing their husbands with a rolling pin in hand. But the rolling pin is not an implement of defense or war. It is strange that young wives are presented with a rolling pin with the instructions how to use it to manage the youthful husband and start him in the way of righteousness, submission and obedience.

The rolling pin needs to be defended from this malicious attack. Go to the kitchen and watch it at work. A rough mass of dough lies upon a table. Under the skilful hands of a busy woman the rolling pin is put into service. The flour in that dough was made in a mill. The wheat grew on a farm. Mules and horses, men and boys worked in the field from seed time to harvest to provide the brown wheat for the miller; and a group of men in the mill watch the miracle of transforming this wheat into white flour. The house-wife has added yeast and salt and other things and kneaded it into a rough looking piece of dough. During this journey from the waving fields to the kitchen table, this flour has been subjected to crushing experiences. It has been crushed and handled roughly. On the table, it is to be smoothed out by a rolling pin. It is amazing to see how large a piece of pie crust can be made out of one little piece of rough looking dough. Back and forth the rolling pin goes until the rough places are smoothed out.

When the work of the rolling pin is carefully done, it is a misnomer to say it is an implement of discord and disagreement. It requires good judgment and some experience to use a rolling pin. Otherwise the dough will stick to the pin and the day will be spoiled. Put some dry flour on the table and the dough, and rub some on the rolling pin before you begin. Don't undertake to complete the task too hurriedly. It takes a little time and patience to make the dough conform to your wishes and plans. But it can be done if you follow the directions carefully and wisely. And when the work is done the rolling pin has helped to feed the hungry and it did its work smoothly. A hungry boy watches this work with interest and anxiety; and, if he is normal, he hopes a little piece of pie dough will be left over and cooked on top of the stove for his personal use before the next meal is quite ready. This writer confesses that he has eaten many such left over pieces of bread.

An understanding of the rolling pin is essential to the happiness of human life. Before a girl is sixteen she should be taught the proper use of the rolling pin. Much depends upon whether she will be able to charm her husband by making good pies, or frighten him into submission by chasing him with the rolling pin. Homes are not made by luxurious living rooms and spacious drawing rooms. The kitchen is the place of peace or the scene of unending discord in family life. It is not essential for the wife in every home to do all the cooking and the other house work. If the income will justify it, servants may be employed for this purpose. But wealth should not prevent the joy of knowing how to prepare a good meal, nor deprive a husband the privilege of eating pie prepared by the good wife. And surely the children should have the precious memory of eating good things cooked under mother's skill and devotion.

Too many people overlook the opportunity of making life a bit smoother for others. They are willing to join in criticism and add their weight to the unpleasant and jarring experiences of the community. And the world needs the peacemaker, and many hearts are hungry for someone to speak a word of comfort and good cheer. God bless the people who help others along the way of life.

I. W. Johnson.

ELON COLLEGE SECURITY CAMPAIGN.

For a number of years Elon College has been seriously handicapped by debt. The college authorities have just entered into an agreement with a banking concern and with the principal creditors for a settlement. Under this agreement, the debts of Elon College may be settled for $183,000, plus a minimum amount for expenses. This settlement means a saving to the college of between four and five hundred thousand dollars. The requirements should be within reach of the college's constituency.

At a recent meeting of the committee on organization definite plans were laid for an aggressive campaign for funds required in settlement and for additional current expenses to meet immediate needs. This plan is a challenge to every individual interested in the college.

It will make its appeal to the membership of the United Church, to the Alumni, and friends wherever they may be. President L. E. Smith was made chairman of power to be known as the Executive committee. The responsibility of perfecting the plan of organization for the campaign and directing the organization in an earnest effort to secure the amount asked for. The amount which the committee proposes to raise is $250,000. This would settle the debts of the college, pay the expenses of the campaign and augment funds for current expenses sufficient to prevent annual deficits for at least three years. Dr. W. R. Kedzie, secretary of Educational Institutions, Dr. James Fraser, pastor of the First Congregational Church, Elizabethtown, New York, Dr. E. L. Moffitt, the former president of the college and Dr. James H. Lightbourne, pastor of the First Christian Church, Burlington, N. C., were present with the committee in an advisory capacity.

The campaign is to be known as the Elon College Security Campaign as a memorial to the merging of the Congregational and Christian Churches and to the late Dr. W. W. Staley for twelve years President of the college and a member of the Board of Trustees until his death.

The committee and the advisers present were most enthusiastic in laying plans for this settlement and were optimistic as to the possible response on the part of the church, Alumni and friends to make available the necessary funds to take advantage of this most unusual proposition. It is hoped that the church and all interested may be as enthusiastic in the reception of the plans for the college and that their liberality may measure up to the committee's hope and expectation.

Elon College is a standard four-year College. In addition to the regular liberal arts curriculum, thorough instruction is offered in music, dramatics, art and domestic science. The college is thoroughly equipped for superior work in these departments. Strong pre-med and pre-law courses are also offered.

Elon was founded by the Christian Church of the South in 1889. It was opened for enrollment of students in the fall of 1890. It has more than one thousand full graduates and an additional eight thousand who have been students here, making a total of between nine and ten thousand young men and women who have matriculated at Elon College for college work.

Our equipment is first class and is conceded to be as good as any small college in the country. At one time it was valued at more than $1,000,000 and the endowment more than $300,000. These values have been drastically reduced. The plant is still here, but its mortgage value would be negligible. However, it is adequate for school purposes and offers superior advantages for the work of a small college.

Under the above plan of settlement, all claims against the college will be cleared. It will release the income from endowment for current expenses.

There are twenty-four members of our faculty, nine of whom hold their doctor's degree from the leading universities of the country. Two have completed all requirements for the Ph.D except their dissertations and two others are at the present working on their doctor's degrees.

Enrollment for 1934-35 was 368. Prospects for 1935-36 indicate a considerable increase in our student body for another year.

Elon College occupies a strategic place in the United Church in the south. The continuance of the college means a trained leadership for the church in the future and an intelligent program for her activities on all occasions.

L. E. Smith.

NEW ELAM.

On coming back from Christmas holidays, Dr. L. E. Smith asked me if I would go to New Elam and preach for them Sunday, January 6, 1935. I went and was invited back to speak on January 20th, at which time I was elected their pastor for the rest of the Conference year. I have been serving them since then, preaching the third Saturday night and the third Sunday morning in each month. It has been a great joy and Christian experience, serving with them.

The work seems to be going well and there is a wonderful fellowship and cooperation being expressed by each individual member of the church. They are willing to do almost anything I ask them to do, even though a little different from what they are accustomed to do. There is a membership of about 150. The church is nearly always full on preaching days. It must be the custom for the people to turn out when preaching services are held here. There is nothing more beautiful and significant on Sunday morning than to see the people coming from all directions to church; some walking and others by cars. Every Sunday that I have been there, it has rained except the last one. That did not keep them from coming to church. More people need to have the spirit of going to church that these have.

On May 18, 1935, the Annual Memorial Service was held. A large crowd was in attendance, for every one tries to come to this service. At 10:30 A. M., the service opened with the choir singing and taking their places on the front seats. Devotional Services were led by the writer which was followed by a program given by the children. It was a wonderful program and the children seemed to enjoy it very much. There were recitations, songs, exercises and readings. Everything went off fine. They didn't forget their parts and didn't seem frightened to get up before a large audience and render their part. What a glorious experience and training for them, for upon them will fall the responsibilities of the church of tomorrow. As their program was over, each child carried a bouquet of flowers and marched into the cemetery, spreading flowers on each grave as they went along. It was a beautiful sight that I shall never forget.

Following the benediction we crossed the road into a shady grove where a large basket dinner was prepared. There was plenty for all and every one seemed to greatly enjoy this social hour, meeting new and old friends.

About 1:30 P. M. we went back into the church for the afternoon service. After the choir, most ably directed by Mr. Timmy Mann, had rendered several selections, seven memorials were read to the audience. They were written in memory of those who had died within the last year and had been buried in the cemetery. Addresses were made by the following: Rev. E. M. Carter, of Youngsville, N. C.; Rev. G. M. Talley, and Rev. C. C. Wheeler of the Baptist Church of Merry Oaks. All spoke in relation to the Memorial Service. They were quite inspiring and everyone enjoyed hearing them. Several laymen of the church spoke telling how they enjoyed the Memorial Services year after year. Rev. G. M. Tally pronounced the benediction.

This was the writer's first experience in a Memorial Service in North Carolina. It shall never be forgotten for it meant much to him. Everyone seemed to go away with new hope and new light. Many met old friends, new friendships were formed, old experiences brought to light and new experiences wrought, memories of friends, parents and loved ones refreshed, and new determinations made to live better Christian lives in the future.

Sunday morning, May 19th, the writer spoke in behalf of the Mission cause after which an offering was taken amounting to $11.18. Rev. E. M. Carter spoke concerning the Lord's Supper after which he administered Communion to those professing to follow Jesus Christ and believing on Him as their Saviour. Just before the benediction was pronounced a short prayer service was held for the family of Mr. A. W. Drake. Brother Drake's wife has been recently confined to her bed and has been very sick. She has always been a very faithful member of New Elam. May God's blessings rest upon her and the other members of her family.

One cannot help being inspired after serving such a good people. May God's richest blessings abide with the New Elam Church.

W. J. Andes.

A GREAT REVIVAL.

Those who feel that the day of evangelizing has passed may take courage from this note about our recent revival in our church at Danville, Virginia. After much prayer and waiting on God for direction, we began our revival on Sunday, March 30th, with our beloved pastor, Rev. M. T. Sorrell, preaching, being the first revival he has held in his church during his pastorate of over eight years. As is the custom, we usually have other ministers to come in and conduct the revivals, but the official board asked our pastor to conduct the services which he consented to do.

Things went along fine, great crowds, many being turned away at times. Wonderful preaching, inspirational singing by our large chorus choir of over fifty voices led by M .G. Proffitt. With no other results than the usual meeting, we entered the third and final week. Conviction grew strong, hearts became heavy, sermons more powerful, praying became more intense and earnest. On Tuesday night before Easter Sunday the Spirit descended with old-time power, sinners began seeking God. Luke-warm Christians were quickened. Saints began to shout the victory. About 250 real conversions and reconsecrations were the results of the closing week. Our large Young People's department room was turned into an inquiry room. It was a real pentecost to see sometimes nearly four-score souls on their knees weeping their way to God, and then arising to shout the victory in Christ's name. One night this great inquiry meeting ran until after eleven o'clock.

We thank God for this victory. Many old soldiers of the Cross said it was like the days of our forefathers. At the close of the meeting on Friday night the congregation presented Brother Sorrell and Brother Proffitt with a love offering.

Yours in the Master's work,
P. H. Ricketts, *Supt.*

THE GOD WE OUGHT TO LOVE AND WORSHIP.

Some of His attributes as known and felt by an aged and retired minister in his 83rd year:

What God Is.

God is Love.
God is Goodness.
God is Wisdom.
God is Truth.
God is Righteousness.
God is Justice.
God is Purity.
God is Peace.
God is Beauty.
God is Kindness.
God is Tenderness.
God is Gentleness.
God is Earnestness.
God is Happiness.
God is Mercy.
God is Graciousness
God is Patience.
God is Compassion.
God is Long-suffering.
God is Faithfulness.
God is Happiness.
God is Comfort.
God is Light.
God is Joy.
God is Friendliness.
God is Cheerfulness.
God is Goodwill.
God is Untiring.
God is Eternal.
God is Sincerity.
God is Energy.
God is Quietness.
God is Temperance.
God is Holiness.
God is Abstinence.
God is Infinite.
God is Simplicity.
God is Holy Ambition.

Some Further Thoughts About God.

God is all that we have indicated in our foregoing summary and much more. More than we can know or think is one great reason why we ought to adore and worship Him; it is that in all our thoughts about Him, we can do no evil. Let us think much about Him. It will help to purify our minds and cleanse our lives from all impurity and furnish us with sweet communion with Him. Our "Quiet Hour" will fill our hearts with the richness of His love and goodness.

Our vision of what He would have us become in our upward progress toward Him and His eternal peace, will become so clear and enlarged as to help us to see what He has designed us to be.

B. F. Vaughan.

Centerville, Ohio.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pēr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

BLESSING BOXES JOY BOXES.

We doubt if our ministers and people, and Sun readers, generally, have realized the blessings and joys of the Cent-a-Meal Box. We wish they would. It is a very simple and yet a very helpful and joyous experience. Order through your pastor or direct of the Mission Secretary, Elon College, N. C., a Cent-a-Meal Box. It will only cost a dime and is a beautiful little polished box and serves gracefully as a centerpiece on the dining table. A penny a meal dropped into the box on the part of the family tells a story to every member of the household and adds graciousness to the Grace that father says, or the blessings invoked, as we begin the meal which God has given in the home. We give in the cut on this page a picture which the women of Maine are distributing with the Cent-a-Meal Box, and with the picture the following message in part goes:

Blessing Boxes are Joy Boxes When the Children Bring Them Home.

I am a Cent-a-Meal Box. My name means that each family is asked to place one cent in the box at every meal as a token of thanks to God.

Blessing Boxes Are Joy Boxes When the Children Bring Them Home.

Some call me a blessing box because I remind them of the happy things of Life; food shelter, raiment, friends, and—best of all—love of father and mother, son, and daughter.

A poet once said, "Joy is the grace of God," and as I sit on your dining-room table, I hope you'll think of me as your Joy Box. There'll be joy in your hearts when the pennies go in; and when they go out, they'll carry joy to other hearts.

Many pennies will travel to neglected areas in our own state. Others will cross the great oceans in ships. To Africa, to Greece, to Turkey, to India, China and Japan they will go.

Why do pennies travel so far? Because of the song the angels sang when the Christ-child was born—"Peace on earth, goodwill to men." Love is the greatest power in the world; and the more we scatter abroad, the more we have to use at home.

J. O. A.

MISSIONARY OFFERING.

WEEK ENDING MAY 25, 1935.

Sunday Schools.

Mt. Bethel, Stokesdale, N. C.	1.21	
Cary, N. C.	1.43	
Pleasant Ridge, Guilford, N. C.	4.60	
Berea (Nans.), Driver, Va.	4.61	
Liberty (Vance)	4.69	
Pleasant Union, Lillington, N. C.	.91	
Rosemont, Norfolk, Va.	13.43	
South Norfolk, Va.	13.40	
Flint Hill, Biscoe, N. C.	.77	
Big Oak, Biscoe, N. C.	.52	
Burlington, N. C.	23.52	
Durham, N. C.	6.35	
Biscoe, N. C.	6.78	
Waverly, Va.	7.30	
Liberty, N. C.	5.21	
Pleasant Cross, Asheboro, N. C.	2.00	
		61.56

Individuals and Churches.

New Elam, New Hill, N. C.	11.18	
United Church, Lynchburg, Va.	2.50	
First Church, Greensboro, N. C.	36.15	
Barretts, Wakefield, Va.	3.15	
Happy Home, Ruffin, N. C.	3.67	
Pleasant Grove, Bennett, N. C.	5.00	
New Hope, Harrisonburg, Va.	2.30	
Lebanon, Semora, N. C.	15.22	
		79.17

Specials.

Mrs. Gibson's Class, Rosemont S. S., Norfolk, Va.	12.50	
Class No. 3, Rosemont S. S., Norfolk, Va.	3.00	
		15.50

Total for week ending May 25th	191.40
Previously acknowledged	11,556.46
Total since Sept. 1, 1934.	$11,747.86

J. O. Atkinson, *Secy.*

NEWS ITEMS OF SOCIETIES.

The Woman's Home and Foreign Missionary Society of Oakland Christian Church is doing some excellent work as is evidenced by the following: One of their recent meetings was held in the home of Mrs. W. C. Dailey, with Mrs. Bradshaw, presiding and conducting devotionals. Dr. I. W. Johnson led the group in prayer and gave an interesting talk on "Why I Believe in Missions." They have a membership of eighteen. Two visitors were present, Miss Jennie Saunders and Mrs. Ashburn. Dues for the day amounted to $10.55 and amount received from sale of hens $12.81, making a total of $23.36. One new member was added to the roll.

Mrs. I. Johnson conducted a contest or open forum, using questions from the Old Testament and fourteen reasons, quotations from the Bible, on "Why We Believe in Missions."

After the meeting adjourned the hostess served lovely refreshments and all went away feeling that they had spent a good season together and were much benefitted. Mrs. W. C. Moore is secretary and treasurer of this interested group.

The Young People's Missionary Society of Holy Neck Christian Church have made all their requirements for the year 1934-35, with Miss Lillye Holland as Superintendent and Miss Theodosia Beacham, President. They met in the homes during winter months and at church during the summer on each third Sunday night. They have increased in both membership and interest. On the first Sunday night in April they met and read together their foreign mission study book, "Japanese Women Speak." On the third Sunday night they put on their public program at the church before a large audience. On the second Sunday night in May they met jointly with the Holland Society and the Home Book "Orientals in America" was taught by five members of the societies. This was very interesting and seems to be the ideal way of putting our mission study classes over.

Why not send in a news item or something pertaining to your work which you have been doing or are planning to do in the future. This department or phase of the work craves your cooperation and perhaps your methods if sent in, may be the answer to someone's query. Now, let us see who will be the first to send in something helpful for publication in The Christian Sun and thereby help to strengthen the work. Learn to read the Sun and you will find that it is full of helpful material for your mind, for your society and for your church. Be a booster. See to it that your society is on the map, as it were. Send all materials pertaining to our woman's work to Mrs. W. M. Jay, Holland, Va.

MISS LOUISE MEEBOLD.

By Miss D. P. Cushing, *News Editor.*

"Oil for the lamps of China" might well be paraphrased "shoes for the feet of China" for when the Chinese villages at least adopt leather shoes it will be a boon to the mothers who spend many days carefully stitching the cloth soles and uppers for lively little feet that wear them out to the tune of about four or five pairs a year. But leather shoes would have to be low enough in price to meet the meager income of the farmers and the common laborer.

Miss Louise Meebold of Chicago, now in Fenchow, North China, under the American Board of Commissioners for Foreign Missions, is a young woman who travels much through the countryside of Shansi Province and knows from actual observation what these sturdy people endure and how their lives flow on in strenuous and often monotonous streams.

During the busy season, Miss Meebold reports, women and children work by the side of the men in the fields of cotton, kaoliang, millet and other grains which can be grown in the fertile but dry soil. Squash and beans major among the vegetables. Because the cotton growing country is part of her district, Miss Meebold tells of the whir of the spinning wheel which is heard through the land from long before dawn until late into the night. The women weave and dye their own clothes. They find time somehow to do beautiful embroidery and to decorate their dresses and aprons by the tie and dye method.

"Where the native dates are abundant the women make them up into very interesting designs," writes Miss Meebold. "When ripe, the dates are of a firm texture and a rich, red brown color. They are strung on strings in various pretty and interesting designs." These dates serve a dual purpose in that they are decorative and they can be eaten at any time. When special feast days like the Moon festival come along, the village women show their skill in making designs in dough cakes in the shapes of dogs, lions, fish and the like, much as New England mothers make gingerbread men.

"The age of the machine has not arrived in these hills," writes Miss Meebold. "As one sits in the average home and looks about one sees that practically everything is hand made. The house itself is probably a cave dug out of a hillside. Floors are brick, the furniture of wood occasionally beautifully lacquered; the dishes come from a local pottery and the clothes are almost entirely of cotton from their own fields. Even kerosene oil, which has found its way into so many isolated places, is a luxury here, and the small lamps on their high stands are still fed with oil from the castor bean."

Hard working, sturdy, these people have less than what Americans would consider the bare necessities. Their contact, especially the women, with the outside world is practically nil. "They need so much that enriching sense of fellowship with all other women in the world in the common quest for beauty and purposeful living," writes Miss Meebold, and to that need she has dedicated her life.

Miss Meebold was born in Chicago and graduated from Wheaton College. Her first experiences in China came when she worked in the Shawu Mission from 1920 to 1925. Retained in America for family reasons until 1931, she then returned to China for educational work in Fenchow. She is the sister of Mrs. Carl L. Anderson, Granville, Ill.; Miss Sophie Meebold; Chas. L. Meebold, 2335 Cowper Ave., Evanston, Ill., and E. J. Meebold, 1001 E. Main St., Kalamazoo, Mich.

Miss Meebold is the special representative of the First Congregational Church of Oak Park, Illinois.

DEDICATION AT OAK GROVE

(Gates County, N. C.)

The Oak Grove Christian Church, Sunbury, N. C., will be dedicated June 9th at 11 o'clock. This is the second building.

Dr. W. M. Jay, Holland, Va., will preach the Dedicatory Sermon.

The members will bring basket lunch and Lawyer Godwin, Gatesville, N. C., has been invited to speak in the afternoon.

All former pastors and members are invited to come with us that day, as well as friends of other churches and make this a great day.

C. E. GERRINGER.

A Story for the Children

SAILING WITH CAPTAIN DAN.

The twins, Bob and Rodney, lived for the summer in a cottage at Horseshoe Beach. All day long they played along the sand to the ocean. Mother let them wade in the water up to their knees all they wished, but beyond that she was afraid of the undertow, so they had promised her they would not go in any farther unless she or father was with them.

The other boys who played on the beach often laughed at them. Their mothers had told them the same thing, but they would run out way up to their shoulders, then dry out their bathing suits on the beach, and they teased the twins every chance they got.

The twins did not like this and bit by bit they played more and more in the creek. There was a boathouse there, and by climbing a board and looking in a window they found they could see a dandy boat painted white and green.

Some of the other boys who had been there years before told them, "That's Captain Dan's boat. He has been away two months, but he will be coming home soon. It won't do you any good though; he never lets any boy go out with him. He never pays any attention to us."

A few days later, as the boys were playing in the creek, some of the older ones came along.

"Oh, see mother's little sissy boys!" cried one. "Look at the curls!" cried another, lifting imaginary curls from Rodney's head.

Rodney drew back, flushing angrily, but just then a calm, cool voice said:

"That will do. Big ones like you should be ashamed to pick on smaller ones."

"Aw, but they are so sissy, Captain Dan," protested one of the largest of the boys. "They don't dare go out above their knees because they promised their mother not to." Rodney saw a tall, sunburned young man of about thirty-five, who was smiling pleasantly. As the big boy finished, the young man turned toward the twins.

"What have you to say for yourselves, boys?" he asked.

Bob blushed. "It is true," he answered. "We promised mother, and dad says a fellow always keeps his promise."

"Good," said Captain Dan, heartily. "And do you always mind as well as this?"

"Yes, sir," answered Bob, sturdily; "Dad says it is only a coward who does not mind those he knows are wiser than he is, and Mother knows."

Captain Dan's eyes softened as he looked on the faces raised to him.

"Many times," he answered, "little bears, tigers, rabbits, birds, and all wild life have saved their lives by following that principle. I wonder if you would like to go out on the bay with me. If your mother will let you go, I will take you."

While they were gone, Captain Dan turned to the bigger boys. "You have thought it strange I have never taken you out sailing," he said, "but you have the answer now. I have watched you summer after summer as you have been here, growing more and more disobedient and foolhardy about little things, and making fun of the boys who tried to follow the cautions of their parents. You have often succeeded in getting them to be as foolhardy as yourselves, but the shoe is on the other foot now. No boy sails with me who will not mind instantly and unquestionably. That is why these new boys are going on my boat and you are staying on shore."

He turned to the boat as the twins came racing along the beach, and soon the three were out in the waters of the bay, leaving a dozen crestfallen boys on shore, who realized that, too late for a summer's pleasure, they had learned why they did not sail with Captain Dan.—*Leslie Blake in Advance.*

NEED FOR A CHRISTIAN COLLEGE.

(Continued from page 5.)

Unquestionably we are on the threshold of a new day, so far as man's humanity to man is concerned, and what we make of this new day will depend largely on the extent to which our christian colleges are able to leaven the every day thinking of the people of our country. From the time that douty old Britisher of colonial days built that first cotton mill in New England, and introduced into America, the idea of increased production by division of operations, up to this present day, money making and financial profit have been the motive back of the lives of most Americans.

But we are about to change. We are coming to another period of slavery vastly different however, from the type around which our civil war was waged. Now man is master and machinery the slave. The arms of man have been lengthened by a thousand levers in a thousand machines. The feet of man have been quickened by abundant means of rapid transportation. Regardless of what you and I may think of the National Industrial Recovery Act, the principle of a considerably shorter working day has been permanently set up in our land. By the use of these things and as a result of these things, we are going to find men more susceptible to reason with reference to the finer things. More leisure time is being created and during that leisure time our people are going to read about and listen to and follow after, those trained for leadership.

Now is this leadership to be of the agnostic radical type or the type as moulded by our church and its Colleges? This is a very practical question and is vital to everyone who owns a dollar's worth of real estate, a share of stock, or who has a child, which, in the nature of things, must expect to spend his life amid these conditions now in their formative period.

I am constrained to believe that somehow it will be laid upon the heart of every churchman in our land to rise up, meet these conditions by doing his part towards his church and his church college, and I do not believe the members of the Congregational-Christian Church and friends of Elon are going to fail her.

Here is a college of which we can feel proud. Large enough to be effective, small enough to be personal, rich in tradition of the finest type, and free from all taint of radicalism or ethical doubt.

Dr. Smith is to be commended for the splendid manner in which he is meeting and solving the many problems confronting the college, and I think this would be a very ungrateful group were we not here and now to reconsecrate and rededicate at least a portion of our time, talent, and means to the furtherance of the program of Elon College.

Elon College must go on just as every denominational college must go on, but Elon College cannot go on unless this Alumni Association as well as the entire constituency of the Southern Christian Convention, unite wholeheartedly in the interest of this their college, and I hope, Sir, that our meeting together here this morning may eventuate in solemn resolution on the part of both of these organizations to pledge you that support.

The religion of Protestants is personal devotion to Christ, the acceptance of standards revealed by him, and the type of "mystical" piety of which the Quakers are prominent witnesses.—*Dean Inge.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

CONGRATULATIONS TO GRADUATES.

From the campuses of our colleges at this season of the year go numerous young men and women out into the world as graduates. For years they have followed the lure of learning and for a while they have been sheltered, guided, and inspired by the colleges of the Church. They have dreamed and hoped and planned. Many have worked and saved and sacrificed in order that they might come to Graduation Day and carry from the college of their choice a diploma and the commendation of those under whom they have learned.

Like Abraham of old, many of them will go out not knowing whither they go. The Land of Promise is only a dream for them, and yet there sounds in their souls a call to move on. They may not know it now, but there are wide rolling plains, turbulent streams, and "mountains of wearisome height" to cross before they reach the Land of Promise.

Some summers ago, out in the West, I saw men walking across a stretch of prairie one hundred miles between places where people lived. The sun was hot and the road was rough, but they were walking steadily onward facing the East seemingly unconscious of the difficulties over which they were then passing. Beyond the prairie lay some places in which they wanted to live. That same summer, with many another traveler, I drove to the top of Pike's Peak, the highest highway in the world. The road was steep and winding with precipices deep and embankment high, but steadily we climbed above the vegetation line and on up amid the clouds. Sometimes we were dizzy, and sometimes a bit afraid, but we kept on climbing. The view from the top was worth the effort.

Congratulations to those who have studied and learned and who are now ready to take the journey to the Land of Promise. For many of them there will be no lucrative job awaiting, but for all there is a marvelous opportunity for service. The world is desperately in need of the service which those who are skilled in the art of high living can render. We haven't yet learned how to divide an abundance so that all have a plenty and none too much. Alcohol is destroying people in increasing numbers. Automobiles kill more than our wars because we have not learned how to handle them. Races are constantly in conflict. Nations spend their money for protection and find that it does not protect. Into these fields of promise graduates from Church colleges may go in a day when individual influence can girdle the globe. Congratulations on being allowed to live and on being so prepared to live in a time like this.

A CHALLENGE TO YOUTH.

In every age youth is challenged. It is confronted with problems of righting the evils and of making better prevailing conditions. Youth, in reality, is challenged to find "a far better way," to look toward "a much higher path."

To a Tekoain shepherd lad in the long ago this challenge came. Reluctant to see the rich living in ease and debauchery, unwilling to see his nation turn from the God which it professed, Amos cried out "Let justice roll down as waters and righteousness as a mighty stream." A carpenter youth of Nazareth heard the call of "a far better way." Because of his desire to walk in that way and to lead others in that path, he submitted to the agonizing fate at the cross.

To youth today, as if across the years, the challenge comes to find "a better way." As did they of old, youth must heed the call to fight in the cause of righteousness and truth. As Ivah Deering said in a youth magazine sometimes ago, "Youth did not make any depression, and yet youth is confronted with a problem which has broken the morale of a great part of the world's people. We are challenged to take stock of liabilities and assets, to look within ourselves, and to dig out the abilities that lie buried."

Youth, therefore, must know its possibilities as well as its limitations; it must endeavor to maintain faith in itself, even through the darkness of disillusion; it must be ever confident of the fellowship of Him, the great champion of youth.

A. L. G.

VALLEY SUNDAY SCHOOL CONVENTION.

The Sunday School and Christian Endeavor Convention of the Valley of Virginia Central Conference will hold its regular annual meeting at the Antioch Church near Harrisonburg, Virginia, on June 6th and 7th which is next week.

The theme for the Convention program is "The Far Better Way." An effort will be made to find the better way in conducting Sunday School and teaching classes, promoting mission activities, leading young people's meetings, and doing all phases of religious educational work.

These Conventions offer a good opportunity for those who are interested in developing their talents as leaders in local churches to do some studying and receive inspiration that will help them become better servants of the Christ.

Attention is also called to the fact that Sunday schools and Christian Endeavor societies are expected to make a contribution to their Convention. It is only a small sum that is asked from each church, and it seems reasonable to expect that all will respond to the call. It has been the custom of the Conventions in recent years to reserve sufficient funds with which to carry on the Convention work and then give the remainder of the money to the Board of Christian Education. It is through these Convention donations that the Board receives most of its funds with which to work.

WHERE WILL YOU SPEND YOUR SUMMER VACATION?

(*Copied from a church bulletin.*)

Will it contribute to your education, happiness, and future usefulness? Why not include some great meeting such as the following?

Virginia State Sunday School Convention, June 12-13. Lynchburg, Virginia. Sponsored by the Council of Religious Education. Outstanding speakers. Any who are interested should write to Rev. Minor C. Miller, Bridgewater, Va.

Elon Summer School of Leadership Training—June 24-30. Cost $7.50.

Virginia Christian Endeavor Convention.—June 27-30. Arlington County.

International Christian Endeavor Convention.—July 2-7. Philadelphia.

Ninth World's Christian Endeavor Convention—August 2-7. Budapest, Hungary. Leave New York with the Polings on July 11th, or with the Vere Abbeys on July 20th.

HOW TO CONQUER ANGER.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 9, 1935.

Hymns: "Since Jesus Came Into My Heart"; "O Jesus, I Have Promised"; "Yield Not to Temptation"; "A Charge to Keep I Have"; "Jesus Saves."

Duet: "Angry words! O Let Them Never" (If this cannot be used as a duet, read the words:)

Angry words! O let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip.

Love is much too pure and holy,
Friendship is too sacred far,
For a moment's reckless folly
Thus to desolate and mar.

Angry words are lightly spoken,
Bitterest thoughts are rashly stirred,
Brightest links of life are broken,
By a single angry word.

"Love one another," thus saith the Saviour;
Children, obey the Father's blest command.
"Love one another" thus saith the Saviour;
Children, obey His blest command.

—D. K. P.

Scripture: Rom. 12:19; Eph. 4:26, 31; Matt. 5:21-24.

Daily Readings:

June 3.—Do not strive to "get even." Prov. 24:29.
June 4.—Strive for self-control. Jas. 1:19.
June 5.—Let Jesus Help You. Titus 3:2-7.
June 6.—Be deliberate. Prov. 16:32.
June 7.—Use discretion. Prov. 15:1; 19:11.
June 8.—Hold your tongue. Eccl. 5:1, 2.

Speaker: "How to Conquer Anger."

"Managing One's Self" by James Gordon Gilkey will be a valuable aid to the speaker.

Study carefully what the Bible says about anger. Did those characters know anything about anger? Did Jesus have any such experiences? If so, why?

"My grandparents had terrible fits of anger. When the children in my neighborhood saw my father coming home from work, they ran. I couldn't possibly overcome my anger on my own strength. I asked Christ to control my life. He has." So says one young lady.

In order to conquer anger, is it necessary to have a substitute? Would love conquer?

E. L. F.

TODAY.

Why should we mourn for departed days,
Or look on the future with dread;
Why long for a day that the future conceals,
Or a past that is faded and dead?

Let us look on the glorious present,
And make it a day well done;
For the past can never be retrieved,
And the future is not yet come.

All that we're sure of is just today
The future is all unknown—
And the past belongs to yesterday,
But today is our very own.

We shall find if we use the great today
In the sort of a way we should,
We'll have no regrets for our yesterdays—
The tomorrow will all be good.

For yesterday and tomorrow
Are just results of the way,
We have builded for joy or sorrow,
In our heritage of today.

—Carl M. Kilmer.

Sunday School Lesson

By **Rev. H. S. Hardcastle.**

OUR DAY OF WORSHIP.

Lesson IX—June 2, 1935.

Lesson Text: Genesis 2:2, 3; Exodus 20:8-11; Psalm 100; John 4:20-24; Acts 20:7; Col. 3:15-17.

Golden Text: *"God is a Spirit; and they that worship Him must worship in spirit and truth."* —John 4:24.

Talk to some people about "our day of worship" and you are speaking in an unknown tongue because they have no day of worship. Many of them have to work seven days in the week and in many cases when they do have one day a week off, it is not our Sunday. For this large group of people, there is no "day of worship."

Again, if you talk to many others who do have Sunday off, about "our day of worship," you are still speaking in an unknown tongue. For to millions of them, Sunday is not a day of worship. They rest, they read—what they read may be good, bad or indifferent—they ride, they roam, they play—it may be golf or bridge or some other game—they dance, they dine, they do this or that, they do most anything and everything, *but they do not worship,* either in private or in public. In America today there are millions of people who do not have a day of worship. So far as their spiritual life is concerned there might just as well not be any Sunday. To them it is a secular holiday; it is not a sacred holy day. They give no place in their lives to private worship, and they give no support to public worship. "Our day of worship"—to many it is not only an idle phrase, it is a foolish one. They look upon Sunday as an outgrown institution, a sort of relic of the days when people were foolish enough to believe that there was really something in religion, and that worship did have some value. But for many modern people, religion does not have any claim upon them, and of course worship can have no place in their lives.

But there are those who still believe that a "day of worship" has a place in our modern life. Indeed they would insist that the demands of modern life constantly demand, not less, but more, a day of worship, and the things for which that day stands. They look upon Sunday, not as a burden, but as a privilege and as an opportunity and they try to use it for the high purposes for which was ordained, and to preserve it in its essential spirit. They still believe God meant what He said when He said, "Remember the Sabbath Day to keep *it* holy." The day, as a day, and as an institution, was to be kept holy. It is different. It has a distinctive contribution to make to the life of man. Indeed it stands for something without which a man cannot live at his highest or at his best.

Dean Brown puts it this way in his inimitable style. "A missionary to the Indians once told them that if they planted their corn on Sunday it would not grow. In that perversity of spirit which we all understand, they immediately proceeded to test the claim. They planted one acre of corn on Sunday; they hoed it on Sunday, and "worked it" on no other day but Sunday throughout the season! And because they took such pains with it, it yielded more corn than any other acre on the reservation. The Indians laughed at the missionary and would not attend church. There is a penalty however, for hoeing corn on Sunday. It reveals itself not in the diminished yield of the corn but in the stunted growth of 'the man with the hoe.' The corn may grow to its full size, but the man will not grow to his full size, nor yield those fine fruits of the Spirit which belong to the human life at its best. There is that in every man which will not grow at all unless it be given the advantages for which the Sabbath stands. The day awaits us as a lovely green spot of leisure and repair, of higher aspiration and spiritual opportunity. It welcomes all those who plod wearily across the monotonous stretches of dusty labor. Many men thank God for it and use it in gaining that finer manhood which stands as its ultimate lord."—*Brown: The Master's Way.*

A Day of Gladness.

The day of worship is not to be looked upon as a burden, but as a day of privilege and opportunity. "Make a joyful noise unto the Lord, serve the Lord with gladness, come before His presence with singing, enter into His courts with praise, give thanks unto Him, bless His name . . ." on and on the note of joy, of gladness, of thanksgiving runs through the scriptures when reference is made to the Sabbath.

A Day of Worship.

"God is a spirit and they that worship must worship in spirit and truth." Worship is essentially a spiritual experience. There are many methods of worship and many materials of worship, but the heart of the matter is the spirit in the heart of the worshipper. He who in simplicity and sincerity worships God will find worship an enriching, enabling experience. Before the worshipper seeks God, God is already seeking the worshipper. The Father seeketh such to worship Him.

Of course, true worship can be offered anywhere. One does not have to be in a church to worship God. But to those who say, "I can worship God as well at home as I can at church, or out in the beautiful country or driving along the road" one might well ask, "You can, but do you?" And if folks are honest they will admit that although they can, they do not.

Furthermore there is an important place for public worship and social worship. One has done well when he worships in private, but he has not exhausted the possibilities of worship until he has worshipped socially in public services of worship. That church on your street or in your community stands for something which you need. Jesus himself, as His custom was, went into the synagogue on the Sabbath day. And He went to worship.

A Day of Inspiration.

"Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God the Father through him." Worship on the day of worship ought to inspire to noble living and loving service on Monday. Impulses felt on Sunday should find expression through the week. The experience of God enjoyed on Sunday should be shared on Monday. Sunday, the day of worship should give worth-ship to all of life. Come, let us worship. It is a good thing to sing praises unto our God.

Intolerance and prejudice in religious matters are often found in people, who, on other questions, are fair, patient and tolerant with those who may not agree with them. It will help us in most conflicts of the kind to make it a fixed principle in our minds that we may be right in what we claim for ourselves, and wrong and unjust in what we deny to others. The spirit of tolerance or brotherhood is needed today in America if we are to be permitted to continue to enjoy the benefits and privileges of freedom of conscience and of worship which the founders of the country bequeathed to us.—*Dr. Albert E. Ribourg.*

AMERICAN STANDARD BIBLES.

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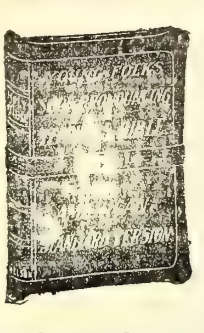

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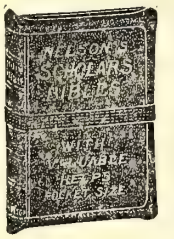

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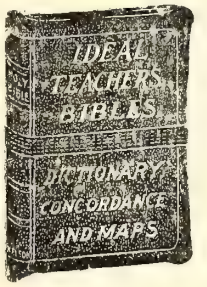

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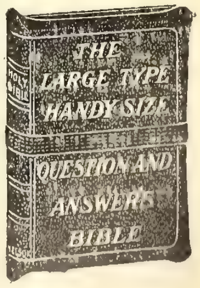

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2536 East Broad Street Richmond, Virginia

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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"THE POOR RICH AND THE RICH POOR."

"Woe unto ye that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep."—Luke 6:25.

The meaning of this verse embraces also the twenty-fourth verse just preceding it. The Saviour is talking about the things that curse people, and in this particular He is talking about the curse of riches.

One of our solons recently broadcasted these words: "So long as a man is worth a million dollars and continues to be worth a million dollars while humanity around him is starving, he will not go to heaven." These are holy words, because they came from God's teachings.

Christ has put the same thought in other words when He said: "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." Matt. 19:24. This, we understand, does not forbid a man being rich in possessions, but it requires of him to be rich in heart toward humanity and in the use of his wealth for the glory of God.

Much light is thrown upon the will of God, regarding riches and upon curses that will come upon those who are selfishly rich, in Nehemiah 5 and James 5.

Prayer—Our Father, enable us to see the righteousness and the godliness of living for others, and grant Thy inspiration and Thy help that we dedicate ourselves and all that we are to Thy cause and our fellow man.—*Amen.*

TUESDAY.

"DAILY DEDICATION."

"Verily I say unto you, This generation shall not pass away till all be fulfilled. Heaven and earth shall pass away; but my words shall not pass away."—Luke 21:32, 33.

Commentaries on this text are scarce and scholarship is not immediately available. Quoting from one author, it is said that our Lord is speaking about the destruction of Jerusalem. The apostles are to recognize that Jerusalem is already doomed (I Thess. 2:16). The city is to be surrounded with foreign armies and the Christians are to escape at once. The picture of the final end of the world, or the coming of the Son of Man in Judgment (verses 25-27) provides a background for the particular judgment prophesied. Meanwhile, in the awful terror of these days on Jerusalem and on the world at large, the disciples are to exhibit a paradoxial spirit. Midst all the terrors, they are to radiate a countenance of those who see their day dawning (28). Then follows our text as an assurance that these things (the judgment on Jerusalem) shall come to pass before that present generation shall have passed away, and it did; Jerusalem was actually destroyed in A. D. 70. The words "Heaven and earth," of the text refer to the heavens and the elements about us, and they are used here by our Lord to assure His listeners of the certainty of His word.

The spiritual lesson of our Lord is that for all time the coming of the judgment may find the world unprepared and that His children must needs maintain constantly the attitude of watchfulness and prayer. The parable of the virgins is a striking illustration of what our Lord meant to teach here.

Prayer—There is no better watchfulness than a daily dedication of ourselves with a view to the Glory of God in all that we do and say during the day. So pray ye.—*Amen.*

WEDNESDAY.

"There is none that understandeth, there is none that seek after God."—Rom. 3:11.

This text is a part of a quotation from the Psalms and expresses the unfaithfulness of the Jews to their covenant.

In order to understand it's meaning, read the whole chapter, and imagine it a dialogue between a Jewish objector and St. Paul. The idea is taken from "The New Commentary" by Gore and others.

Objector: (V. 1) If what you say is true and the Jews, God's chosen people, are to be condemned with the Gentiles, what use is there in being a Jew? And of what use is the circumcision?

Paul: (V. 2) A great deal. The Jews are depositories of pre-Christian revelation.

Objector: (v. 3) Well, if the Jews are fallen and lost, has not God been false to His covenant in allowing them to drift into this condition?

Paul: (v. 3, 4) Not in the least. Even if "some" Jews have been unfaithful,, that does not effect God's faithfulness to His side. On the contrary, we must maintain God's truth even though all men should become liars.

Objector: (v. 5) Granted, but if the meanness of the Jews brings into clearer relief the goodness of God, do they not render a service? And, if they render a service by their sins, is it not unjust to visit them with His wrath?

Paul: (v. 6) God is the Judge of the world. He is altogether righteous and holy, and He cannot be unjust. Though He make the sins of His children serve Him, is no reason that the child should continue to sin.

Then Paul injects an indignant parenthesis (v. 8, 9) into the middle of the objection (referring to the slander of doing evil and calling it good). They who are guilty of such sins, thoroughly deserve the condemnation of their doom at Judgment Day. Paul deals with this subject more fully in the sixth and seventh chapters.

Prayer—Our Father, we pray to Thee with a new dedication of our lives on this Thy new day. Keep us from the distortion of Thy truth, but humble and pure always working to do His will and show forth His glory.—*Amen.*

THURSDAY.

"THE ONE THING NEEDFUL."

"Good Master, what must I do to inherit eternal life?"—Matt. 19:16-21.

The story of the rich young ruler recalls one of the greatest lessons Jesus ever taught. This law-abiding rich young ruler seeking salvation, was told to become unselfish and follow the Saviour, and he would have treasures in heaven. Our Saviour thereby made is plain that neither riches nor good morals alone can gain salvation. We must take up our cross and follow Him. When we come to the end of life, education, no culture, no riches, no success will count for anything—only goodness will count.

Prayer—Our Father, we pray for a sense of heaven's realities and values. Help us to put aside everything subordinate to a true life in Thee.—*Amen.*

FRIDAY.

"Take, eat, this is my body."—Matt. 26:18-29.

Knowing that His time was soon at hand and His earthly mission fulfilled, Jesus recapitulates His teachings that the first duty of man is to follow Him and embrace Him in all living, and declares Himself to be the spiritual food of mankind. It was thus the Lord's supper was instituted as a permanent token of that covenant between Him and them.

Prayer—

"O Bread of Life, Thou in Thy word hast said:
Who feeds in Faith on me shall never die!
In mercy hear Thy hungry children's cry—
Father, give us this day our daily bread!"
—*Wm. Henry Gill.*

SATURDAY.

"HANDS ON THE ARK."

"And the anger of Jehovah was kindled against Uzza, and He smote him, because he put forth his hand to the ark; and there he died before God."—I Chron. 13:6-11.

We may and we should be eager for the prosperity of the church of God. It is well to be eager for any great good cause, such as prohibition and world peace. We are happy in our earnest work for any small good cause, such as the finishing of the church tower or the forming of a men's Sunday School class.

But through all this eagerness is fine and rewarding, anxiety for God's causes is ignoble, depressing, uncalled for. It is a depreciation of God. It is as if a private in the ranks should go about muttering criticisms of his general's strategy and doubting his fitness.

Omnipotence is not to be thwarted. His will will be done. Men may fail, may horribly and forever fail, and we may well be anxious for men, but let us never touch with conceited and unnecessary fear for its safety the ark of God.

Prayer—Teach us, our Father, Thy sufficingness.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"DIVINE DIRECTION TO DIVINE LOVE."

"And the Lord direct your hearts into the love of God."—II Thess. 3:5.)

As a Master Musician produces from the great organ the music that is already in his own soul, so God draws from his children the harmonies of his own life. It is thus a soul may become "like Him."

How much more is a man than an organ! An organ is a mechanical thing. A man is a soul, a being of sensibilities as broad as life itself, sensibilities that have extended and penetrated to the far reaches of the universe in these days. Man is a being of love and hate, joy and misery, peace and discord, mercy and vindictiveness, long suffering and impatience, meekness and pride, self-abasement and self-exaltation, honesty and dishonesty, justice and injustice. Which shall reign in the lives?

There is no music sweeter than the harmonies of love, joy, peace, long suffering, gentleness, meekness and brotherly kindness. These come from God's heart. Give Him a chance and they will ring in thy life now and forever. Jesus in life produces these harmonies. Therefore, "rejoice in the Lord always; and again I say rejoice." —Phil. 4:4.

Prayer—O God of compassion, enable us to cling steadfastly to the belief that all the harmonies of life came out of thine own heart. Thou hast created us to fulfil the music of Thy soul in this world. As Thy love shall not fail nor wilt Thou be frustrated in Thy part in us. Find Thou a way to undo all evil in us that Thy will may be realized in us. In Christ's name we ask it.—*Amen.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

UNFEIGNED FAITH.

By JOHN G. TRUITT.

> *"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also."*—II Timothy 1:15.
>
> *"From a child thou hast known the Holy Scriptures which are able to make thee wise unto Salvation through faith which is in Christ Jesus."*—II Tim. 3:15.
>
> *"The son of a certain woman, which was a Jewess, and believed."*—Acts 16:1.

Paul was in prison. Prospects were not too bright. He expected the end, and declared himself ready. Of the future of the churches which he had established throughout Asia Minor, and Europe; and of those also which were yet to be established he was thinking. He faced death, and the issues were elemental. It was no time for trifling. Fantasies and foibles were out; the issues he faced were fundamental.

Who will carry on? Who will take charge like a Joshua to further the frontiers of faith? There will be struggle. Perhaps violent and wholesale persecutions of the people of the way of Christ. It will necessarily take one who has "learned to endure hardness as a good soldier." It will require one with unfeigned faith. It will require one who knows the Scriptures. It will require one who by birth and training understands the Old Testament religion out of which the New Testament religion grows. It will take one with the promise of years. One who was as particular as Paul about the persons who went with him on his missionary journeys will be very particular indeed about one to whom he may ask to go without him into "the care of all the churches."

He had better belong to the aristocracy of goodness! Timothy did. His mother's mother was a woman of faith. Paul does not go further back than that; perhaps many mothers prior to those two were also of the faith. But a girl who has been loved and trained and taught by a Christian mother should be able to rear a Christian son. No better equipment is there for a young mother to bring to the nursery with her than the heritage of a Christian mother for herself. The Christian faith of a person of the third generation in the aristocracy of goodness certainly ought not to be adulterated,—it should be "faith unfeigned."

May the merciful heavenly Father look with gracious compassion upon any young mother who coming to the care of her own baby boy or girl deliberately forgets the unfeigned faith of her forebears and fails to pass on the beautiful aristocracy of goodness. The world stands so much in need of men and women with a faith that has not been put on like a garment, but one that has grown into the very fabric for many generations,—"a thousand generations" of those who love God, and keep His commandments. We have been hearing about "Mother's Day." My friends, Mother's Day is the day she rocks the cradle! The "hand that rocks the cradle shall rule the world," but if she does not rock the cradle she loses her sceptre. If the young mother forgets her job, and plays with work which God himself has ordained to share with her then generations unborn are bound to suffer. But God will not forget the child whose mother has trained him up in the way of goodness. Timothy and Timothy's mother and grandmother had unfeigned faith.

He had better be familiar with the great teachings of the Holy Scriptures. Here again Timothy was qualified. "From a child thou hast known the Holy Scriptures." The stories of faith, and goodness; the songs of peace and beauty; and the old prophecies of prophets who walked with, and spoke for God, were as familiar to Timothy as the Greek cultures of his own father. (His father was a Greek.) The language of the people of God did not have to be put on any more than did his faith. Boy and Bible and faith grew up together, under the tutelage of a young mother whose old mother had taught her in turn the triumphant march of a chosen people.

Young mothers will teach more by example than by examples! By rote they may set for their sons their little problems, but more than problems will be the persons eternally etched upon their souls. It is one thing to love the church, and honor it as God's greatest institution on earth, and the bride of Christ; and it is quite another thing to laugh at it in the presence of the younger members of the family. It is one thing to try to teach a child to respect his Sunday School, where he may become familiar with the Scriptures, and quite another to take him off any Sunday one pleases to see Aunt Jane as though it did not matter if he missed his Sunday School class. He knows he cannot miss classes on Monday. They mean something. He may miss class on Sunday. What does it matter? He has to be on time for Monday's class, but even Mother herself may miss or be late for the class on Sunday. Into the very fiber of his soul is begotten the "divine right" of desecration of the Holy Sabbath day! And may God have mercy upon that family, or nation whose children have no respect for the eternal truths found in the Word of God.

Read the speeches made by the colonial founders, or the constitutional formers, of our country, and you will find that they knew the language and principles of the Bible,— yea, even the King James version, at which the erudite sometimes love to laugh. There were mediocre people in those days it is true, and there were giants, and the giants were giants in goodness and stepped out often times of very poor cabins, but enwrapped in the riches expressed in the Holy Scriptures. They lived above the trifles of their day as the mountains tower above the plains.

Young mothers, do you expect your son to fill the ranks already overcrowded with those who do not care; or do you expect him to match up mightily to the measures of true greatness which will be uppermost in his day. Give him faith. Give him faith in God, faith in fellowman, and faith in himself as a child of God. Make whatever sacrifice necessary to give him that faith. Teach him the Holy Scriptures. Do it yourself as only mothers can. And let your church school aid you as only a church school can. There is place for the little Sunday School class, and may I emphatically add, there is a place for the exposition of the Word of God from the pulpit which should be enjoyed by every boy and girl in our land. I thank God for the boys and girls which delight to come every Sunday with their parents to hear the preaching of the Word of God from this pulpit, for while they may, or may not understand much that the poor preachers say, they will never forget that their mother and father worshipped God with them; they will never forget the stirring, soul-tones of this organ; they will never forget the singing of the songs, which songs will serve them in good stead throughout life; they will never forget the folks found here and their attitude toward things holy and divine; and sometime,

(Continued on page 14.)

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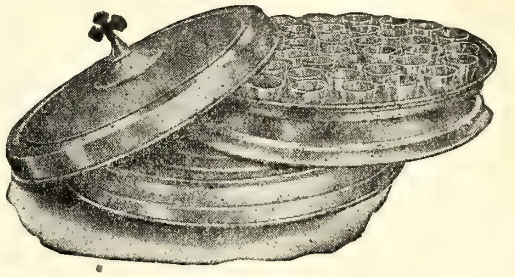

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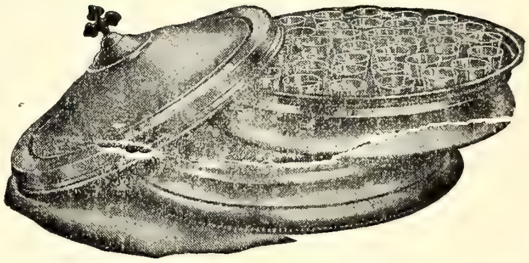

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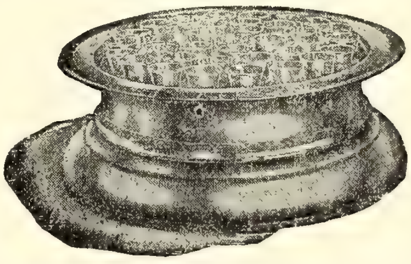

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THE CHRISTIAN SUN

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CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Our public school has closed and all the boys are ready for work. Since the school closed the weather man has given us so many rainy days and when it was not raining the ground has been so wet that we have not been able to do any work on the farm. We have had so much rain that we are fully a month behind with our work on the farm. We have lots of oats and vetch and clover that should have been mowed ten days ago but it could not be done. We are glad that we did not mow it as some of our neighbors did mow some real fine hay and lost it in the long rainy season. At this writing it has cleared up and the sun is shining, the birds are singing and we hope we will have at least ten days of clear weather. We are so far behind with our work and have so much to do that we hardly know where to begin.

Farming is an interesting vocation when the weather is favorable and the seasons are normal, but the farmer has his worries and disappointments as well as other occupations. He has the weather conditions to battle.

The writer was in a doctor's office sometime ago and he had a motto hanging on the wall that read something like this: "Anybody can smile when life flows along like a song but the person worth while is the person who can smile when everything goes dead wrong."

It is a little hard for a farmer to smile when the rain has kept him six weeks behind in his farm work. But why not smile. A frown will not change the situation. And too, you just make those about you feel better when you wear a smile. So whether it rains or the sun shines, just keep on smiling. CHAS. D. JOHNSTON, *Supt.*

REPORT FOR MAY 30, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Reidsville	8.84	
Pleasant Ridge	2.00	
Salem Chapel	1.00	
Mt. Bethel	2.26	
		14.10
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Liberty	4.80	
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Eastern Va. Conference:		
Holy Neck	5.70	
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Holland	7.60	
South Norfolk	13.43	
		37.20
Valley Virginia Central Conference:		
New Hope	3.45	
New Port	1.73	
Georgia and Alabama Conference:		
Vanceville		1.00
Special Offerings.		
Mrs. Dalton, support of children.	12.50	
Mr. M. B. Smith, guardian, Whitten children	50.00	
		52.50
Total for the week		$ 140.23
Brought forward		5,696.20
Grand Total		$ 5,836.43

THE SUN'S PULPIT.

(Continued from page 13.)

somewhere they are going to become aware that the church service is a "valley of decision" for the soul that nothing else quite is. And I can trust a decision made on the part of a boy or girl at the altar never to send a mother in gray hairs down to her grave. Tomorrow there is going to be a place for the girl or boy who has learned in the House of God the glory, and beauty, and meaning of divine worship.

He had better have a personal faith in Christ Jesus. The first thing we hear about Eunice, the mother of Timothy, from the historian Luke in the Book of Acts (16:1) is that she was a "Jewess, that believed." Here of course Luke is recording the fact of her faith in the Jesus preached by Paul. Hers was a personal faith in a personal Saviour. The next thing we hear of Eunice is from Paul when he is reminded of the unfeigned faith which both she and her own mother have. And then we have it from Paul that that same faith was in Timothy also. Mothers cannot have faith for us, but their faith in us and their faith in Jesus Christ, is next thing to having faith for us. If they have faith in us, and rightfully lead us to love the Holy Scriptures both by precept and example the faith which will be eventually found to be in us will be faith unfeigned.

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OBITUARIES

KERNODLE.

Miss Mary Jane Kernodle was born November 7, 1861 and embarked for the spirit-land April 7, 1935 at the age of 73 years and 5 months.

Surviving her to mourn their loss are the following: Mrs. Sarah Neese, Whitsett, N. C., Mrs. Nettie Rich, Greensboro, N. C., Mrs. H. B. Gerringer, Florence, S. C., Mr. H. A. Kernodle, Brown Summit, N. C., and a number of other relatives and many friends.

Early in girlhood she professed Christ as her personal Saviour, joining Apple's Chapel where she remained a faithful member until the end.

In her normal days she was a very cheerful person, bringing sustenance to the lives of others with whom she associated. Miss Kernodle was always interested in the improvement and growth in spiritual things.

Funeral service was held in her memory in her home church, conducted by the writer and Rev. C. A. Brown in accordance to her wish. May the Lord comfort the loved ones left behind.

L. L. WYRICK.

BUSICK.

Inasmuch as our Heavenly Father has seen fit to remove from our midst our brother and fellow-worker, James J. Busick, we humbly bow in submission to the will of Him who knoweth and doeth all things well. Brother Busick was a member for the greater part of his life of Hines Chapel Christian Church, and for more than twenty years a member of the Board of Deacons, being the Chairman of this Board at the time of his death. Brother Busick was at all times very much interested in the work of the church.

Therefore, be it resolved:

First, that we feel greatly the loss of our beloved co-worker, and commend his soul to the rest of Heaven, which he richly deserves, and that we strive to meet him in the Home above.

Second, that we seek to profit by the example he set before us while living.

Third, that a copy of these resolutions be spread on our minutes, a copy sent to The Christian Sun, and a copy to the family.

ELI SMITH,
O. W. HINES,
R. R. SMITH,
H. S. LOWE,
W. F. BURTON,
P. W. ISELEY,
A. D. GERRINGER,
Board of Deacons.

COX.

Arthur Cox was born September 9, 1891 and died May 10, 1935. He was the oldest son of Brother and Sister J. T. Cox.

He was married to Miss Mamie Holloway January 30, 1911. She is deeply bowed in sorrow. Arthur was a good husband and very devoted to his wife who has been in poor health for several years.

He was a fine Christian man. His friends were numbered by his acquaintances. He leaves to mourn his departure a father and mother, one brother, a neice and nephew, and hosts of other relatives and friends.

Arthur was killed by the accidental discharge of his gun. He was removing it from his car when the hammer caught and the gun was discharged killing him almost instantly.

This great bereavement fell with great force upon his wife, father and mother. It was so unexpected and sudden their grief was almost unbearable.

In the midst of a large assembly of loved ones and friends, his funeral was held Sunday, May 12th, at 2:30 P. M. in Lanett Christian Church. The large auditorium of the building was filled with friends of the family.

Revs. H. M. Gray and J. D. Dollar, former pastors, conducted the funeral service. The Masons had charge of the ceremonies at the grave.

God bless the bereaved ones and keep them until the Great Day and may his soul rest in peace. G. D. HUNT.

KING.

Dora Riddick King, wife of John Walter King, died May 4th, 1935.

Off in the distance the dull thunder of the cannonade could be heard as the battle rolled on to Appomattox. It was in April, 1865, and the sun was setting on the Sounthern Confederacy.

Soon General Robert E. Lee met with General Grant and the armies of the North and South laid down their arms and returned to their homes to rebuild their nation.

Among those distinguished soldiers to return to their homes in Nansemond Co., Virginia (Cypress Magisterial District) was James Edward Riddick, father of Dora Riddick King, to find the Yankees had laid waste their premises.

James Edward Riddick was a man of fine family lineage of zeal and character and he took the task of rebuilding the home, on the famous White Marsh Road, which winds its way down beside the Dismal Swamp and deep-tangled wild wood of Lake Drummon.

In this stately mansion, Dora Riddick King was born. Beauty there was with every season with its changes!

The song birds had their nests hard by and the call of the whip-poor-will, the owl, the eagle, floated through the shivering foliage.

Here beneath the same sun, this child of nature learned the God of revelation and from her heart went up many a prayer. Early in life she identified herself with Cypress Chapel Christian Church, and received her education at beautiful Spring Hill Seminary. She drank from the waters of the old, old spring which flows at the foot of the hill.

The operations of her mind were energetic and intelligent. Her ambition was lofty and noble, inspired with higher thoughts and achievements; she aimed at dignity in the same elevated spirit.

Her conduct was characterized by the grandeur of her views and the magnitude of her spirit. Her piety was genuine and fervent. Religion mingled with the whole course of her thoughts and actions showed forth in her most useful life.

In rebuilding the new church at Cypress Chapel, Virginia, at a cost of $25,000, Dora Riddick King with other members of the church and community gave herself unreservedly to the task of paying the church debt through the Ladies' Aid Society and other agencies of the church this debt has almost been canceled.

On the Monument of Time and labors for the cause of the church and community, Dora Riddick King's name is engraved, to shine as a beacon light to the ages. V. B. HARRELL.

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Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

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All news mater and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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FARMER.

Miss Sallie Bet Farmer, after an illness of several weeks, died April 7, 1935, aged 75 years. Funeral and burial at her old homestead. Rev. H. E. Crutchfield, Ingram, Va., conducted the funeral. She was a faithful member of the Home Department of Pleasant Grove S. S. We cherish the memory of her quiet unassuming Christian life and may we strive [illegible] path she loved.

MRS. J. H. JONES
NANNIE B. FARMER,
G. C. TALBERT,
Committee.

FULLER.

Little Richard James Fuller was born August 11, 1933 and died April 28, 1935 in the hospital at Fayetteville, N. C., at the age of 1 year, 8 months and 17 days. He was the son of Mr. and Mrs. A. Y. Fuller of Lumber Bridge, N. C.

Those surviving to lament his going are his devoted parents, three brothers one sister and many cousins.

Funeral services were conducted at Apple's Chapel by the writer and interment made in the church cemetery. The floral offering was very impressive. Richard's stay was brief on earth. He budded here to bloom in heaven. Our Lord gathers the lambs into His tender care.

May the comfort of our Lord be upon the loved ones.

L. L. WYRICK.

HOLLAND.

Mrs. Texanna Holland, daughter of the late Wm. L. and Mary Odom Holland, and widow of the late E. Smith Holland, died at her home near Holland, Va., May 19, 1935, aged seventy years. The funeral services were conducted at the home by the writer, assisted by Dr. W. M. Jay, and the body buried in the family cemetery nearby.

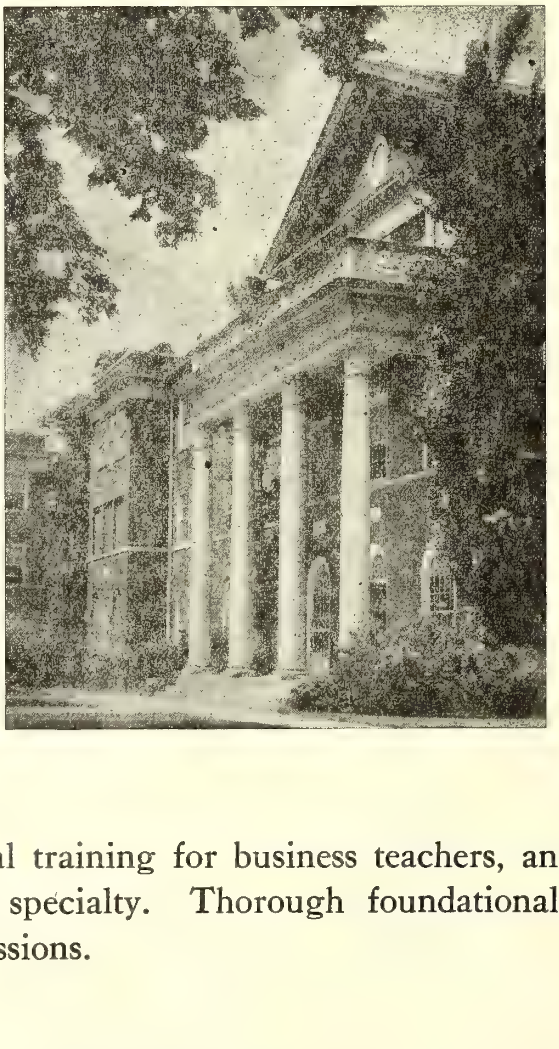
Mrs. Holland leaves two children, Willie E. and Clara N. of Holland, Va., four grandchildren, one sister, Mrs. Otelia Holland of Holland, one brother, J. Thos-Holland of Driver, Va., and two half brothers, Lloyd Q. Holland of Suffolk, Va., and H. Kelly Holland of Holland, Va.

Mrs. Holland had been a member of Holy Neck church since her childhood and passed away steadfast in the faith that had been her strength and comfort through life.

N. G. NEWMAN.

Elon College

The following facts commend and invite you to Elon College



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Religiously Sound
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LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JUNE 6, 1935. NUMBER 23.

•• THE SUN'S OBSERVATORY ••

Mechanizing Cotton Picking.—

There has been recently invented a cotton picker that its inventor claims has solved this age-old problem. It combs the rows, stradle fashion. It refuses to harvest the green cotton, accepting only the cotton from mature bolls. It will pick over 1,000 lbs an hour, the equivalent of a week's work for a good hand.

The "Normandie" Establishes New Record.—

On her maiden voyage from France to New York, the *Normandie,* the new trans-Atlantic palace of the French Line, established a record of approximately twenty-nine miles an hour, thus proving her claim to be the fastest as well as the largest passenger ship afloat. On trial runs off the coast of Brittany, her four 40,000 hp. motors carried her at the top speed of 30 knots per hour.

Jane Addams Passes.—

Jane Addams, possibly best known in connection with Hull House, widely known social settlement, died on May 21st, in her 75th year. She was born at Cedarville, Ill., on September 6, 1860. She graduated at Rockford Seminary and studied in Europe. Giving up a life of social pleasure and of idle wealth, Miss Addams decided to devote herself to bettering social conditions. Hull House, above referred to, was established in 1889, and through it untold good has been accomplished. Miss Addams was a leader in the suffrage and prohibition movements. She was a champion of world peace and as such the recipient of the Nobel Peace Prize.

Huge Lens Replaited.—

Astronomers of the Mt. Wilson Observatory, near Pasadena, Calif., have figuratively speaking, been holding their breath. It has been customary to plate the reflectors of telescopes with silver, and this operation has to be repeated at rather frequent intervals. Only recently, however, a process was invented by Dr. John Strong of the California Institute of Technology, whereby Aluminum might be used for this plaiting. Now the delicate operation has been performed and the world's largest telescope reflector is in use again. Its surface has been covered by a thin, bright and permanent coat of aluminum. Not only is this aluminum surface said to have the advantage of permanency, but it will reflect the ultra-violet rays of light, which silver does not.

English Church Invited "Home."—

An invitation to return to the fold of the Roman Catholic Church was extended by Pope Pius to England in a sermon preached on Sunday, May 19th. The Pope took advantage of a special service marking the cononization of two Britons, Sir Thomas Moore and Bishop John Fisher, to voice his plea for England's reunion with Catholicism. "We desire," he said, speaking in Latin, "that with your ardent prayers invoking patronage of the new saints you ask of the Lord that which is so dear to the Lord, namely, that England, in the words of St. Paul, 'meditating the happy consummation which crowned the life' of her two martyrs, may 'follow them in their faith and return to the Father's house' in unity, faith and knowledge of the Son of God." He said further: "Let those who are still separated from us consider attentively the ancient glories of their church, which were at once the reflection and the increment of the glories of Rome. Let them consider moreover, and remember that this Apostolic See has been waiting for them so long and so anxiously, not as coming to a strange dwelling place, but as finally returning to thetr paternal home."—*Exchange.*

The Smaller College.—

At this time when all small colleges are having a difficult time in providing for their budgets, and when our own Elon College is making desperate efforts to place itself in a more secure financial position, the following statement is most interesting and timely, though made some time ago. Former President Hoover, in a broadcast, said: "Whatever be the magnificent services of the larger and highly specialized universities, the liberal arts colleges place an emphasis upon personal contacts of teacher and student which renders them a vital part of our educational system. A primary purpose of education is a product of high character and noble ideals, which regards moral and spiritual qualities superior to mere material things, without which any purely economic system would collapse. Throughout our history these colleges have been and are now the seedbeds of leadership. They have contributed a large part of the presence in our land of nearly 3,000,000 college-trained men and women. . . . . The finest traditions in our country are rooted in their associations and their inspiration." There is no one in our entire constituency who cannot help make secure the college around which the Christian traditions of the Southern Convention have been builded. When the time comes, be ready to do your part.

"F. D. Envisions Martial Law."—

Two bills before Congress "must" be passed if we are to avoid martial law, according to a statement attributed to the President on Wednesday of this week. These bills are the Wagner labor disputes bill and the Guffey-Snyder coal stabilization bill. These measures are being most vigorously insisted upon by labor leaders. The United Mine Workers have made preparations for a strike beginning on June 17th, which will involve 450,000 miners. John L. Lewis, president of the miners' unions, says that only the enactment of the Guffey bill could prevent this strike, acknowledging that it would be impossible for the operators to meet the demands of the miners without the "price control" features of the bill, which would hand on to the consumer the cost of meeting these demands. The Wagner bill has been revised somewhat, in an effort to assure its legality; but it has not been revised at all in regard to the strangle-hold it would give the American Federation of Labor over employers and non-union employees. A compulsory thirty-hour week for industry, under present conditions, would seem a curse rather than a blessing to the working man. The amended bill is said to have the approval of the President, but the course ahead of it is not entirely smooth, as the majority of the House Rules Committee are opposed to bringing the bill to a vote.

The Passing of the New Deal.—

With the unanimous decision of the Supreme Court on Monday of last week, the NIRA, which had been at least feeling "unwell," passed away. Various newspaper and magazine comments have proved most interesting. Probably the most disturbing picture is presented by our own *Advance,* which thinks that the decision may "leave the way open for unregulated individualism, with no safeguards against child labor, the sweatshop, and other evils against which the NRA in its finer aspects has constituted a barrier." Further on it says: "We are probably in for a period of industrial and social debauchery, with inevitable strife"; but hopes that "out of it may come a reassertion, and a better assertion, of principles that have become well established, however much they seem to be immediately obscured." The writer of this page usually gives in as far as possible facts without personal opinions. This is a deviation from a general rule. NRA has most certainly not been an unmixed blessing. There have been many instances in which it has worked hardships that were almost unendurable: this has been especially so with the small employer. The worst of such a plan is that it presupposes that everyone who is in the position to do so is out to take unfair advantage of one's fellowmen, unless restrained from so doing by a code of laws, backed by the Federal government. Such, absolutely, is not the case. The unfair man is in the minority, just as is the criminal. It is this that makes such cases news matter for the front pages of our daily papers. The United States is not going to the dogs because the pet schemes of a rather bureaucratic government have gone awry. If the radical "leaders" with which this country is infested can be eliminated, the future will be secure. Mr. Average American citizen is still, as in the yesteryears, an honest, God-fearing man, and he will prove it.

NOTES-PERSONALS

News from the Churches.

President L. E. Smith has been in Richmond several days this week in the interest of Elon College.

Rev. H. S. Hardcastle, Christian Temple, Norfolk, writes: "I am planning to bring a large group of our young people to the Elon Summer School." It is devoutly to be hoped that many other pastors are planning likewise for this good and great event. Pastors as well as members will profit by the splendid program that is to be presented. Remember the dates—June 24-30.

At its recent Commencement, Elon College conferred the degree of Doctor of Divinity upon our distinguished friend and brother, Rev. Russell James Clinchy, D. D., pastor of Mount Pleasant Congregational-Christian Church, Washington, D. C. Dr. Clinchy has preached at Elon on previous occasions, and always with distinction, consecration and ability. The honor thus conferred is richly deserved and will be worn with becoming modesty and dignity.

Mr. W. B. Truitt, Greensboro, president of the Sunday School and Christian Endeavor Convention of the North Carolina and Virginia Conference, calls attention to the forthcoming annual session:—Place, Bethel Church, Caswell County, N. C.; Time, June 20-21. "Some of our superintendents are very busy and may forget. Will you get behind things at your church and get it represented? It is for superintendents, teachers and young people who will be leaders. May we depend on you? It's all for the Cause."

Rev. F. Ervin Hyde of our Monticello Church has assisting him in a meeting this week, Rev. E. J. Sanderson according to the following, special to *Daily News*: "Beginning June 2nd, Rev. Emmerson J. Sanderson, of Keswich, Ontario, Canada, will conduct a series of evangelistic services at Monticello Christian Church. Rev. Mr. Sanderson is the minister of the Keswish Congregationalist-Christian church. Members and also friends of the church are invited to attend. Services will begin promptly at 8 P. M.

Elon College at its recent Commencement very graciously honored itself in honoring Col. E. E. Holland of Suffolk, Va. In awarding the degree of Doctor of Laws to Col. Holland, the trustees of the College gave due recognition of real worth and merit, achievement and distinction, as well as of loyalty and faithfulness in service to College, Church and State. Col. Holland has served as a trustee of the College since its founding, forty-five years ago, and in that capacity has been one of the ablest and wisest counsellors of the institution. Seldom has he missed an annual meeting of the Board, and through many years has served as a special committeeman from the trustees in its various tasks of investment and administration. He has also served his State and his nation well, having been the Commonwealth's attorney for many years, also State Senator and Congressman from the Second District of Virginia. He has served faithfully his community, having been president of the Farmers Bank of Nansemond for many years and also teacher of the Men's Bible Class in the Suffolk Church. No degree the College has conferred has been more richly merited and deserved.

Christian Sun readers will recall the very strong and striking contribution to our columns on the editorial pages of The Sun of May 23rd, by Rev. Carlyle Summerbell, D. D. Little did we reckon at the time that this was the last message that Dr. Summerbell would pen for The Sun to which he had contributed from time to time in the past years. The following from *Advance* of May 30th brings the note of sorrow: "Rev. Carlyle Summerbell, well-known minister of the Christian church, and one-time president of Palmer College, Albany, Mo., whose ministry in recent years has been among the Unitarians, and who was for five years pastor of the Unitarian church, Roslindale, Mass., died suddenly on May 21st, while attending the American Unitarian Association's annual meeting in Tremont Temple, Boston. Dr. Summerbell had just addressed the gathering, winning an ovation as he pleaded for the immediate adoption of a program of social action, which later was temporarily shelved by referring it to the Commission of Appraisal for further study. The applause continued as he left the platform and entered an ante-room, where a few moments later he was stricken. Death came at a moment that typified a life vigorous in action, powerful in debate, and manful in the fight for right. Next week's *Advance* will have fuller obituary notice and reference to the closing incident of Dr. Summerbell's career."

A CALL FOR COOPERATION.

The Executive Committee of the Eastern Va. S. S. and C. E. Convention hopes to have one of the most inspirational and instructive Conventions at Newport News Congregational-Christian Church July 23rd that it has ever had. The committee has held several meetings, arranging for this program. It has not relied upon its own wisdom for this arrangement, but has called into conference some of the leading ministers and workers from our own denomination and outside as well to help in working out a practical, helpful program for our people.

The committee took this step because it felt that our people wanted the best and deserved the best that could be secured. Now in order for our local Sunday Schools and Christian Endeavor Societies to get the benefit of this Convention, we are asking that each minister and Sunday School Superintendent plan: first to be there in person, second, see to it that every Superintendent of the various departments of the Sunday School and every Christian Endeavor president be there, third, have the delegates duly elected in time to plan to go, and fourth, see that the dues are sent in from your school and society ahead of time, fifth, leave home in time to get there by ten o'clock and stay for the night service, one of the best features of the day will be at 8 o'clock. The program will close in time for you to get to your home before very late.

We are counting on you to cooperate with us in this. If you read this article, see that your Sunday School complies with its request.

Joseph E. McCauley, *Pres.*

INCREASES REPORTED IN GIFTS TO CHURCH.

Montreat, May 26—A. P.—The gain of approximately $42,000 in gifts to its benevolent causes, reported by the various boards of the Southern Presbyterian church is due in large measure to the more than 700 churches which have completed or are using a 13-week period of tithing, says the annual report of the committee on stewardship and finance which is to be presented to the church's general assembly meeting here Thursday.

The 13-week tithing plan, popularly known as the Belmont covenant plan, originated in the Belmont Presbyterian church, of Roanoke, Virginia, of which the Rev. G. L. Whiteley is pastor. The plan presented to the assembly a year ago has spread over the church's entire territory of 16 states and has resulted in an increase in interest, attendance and gifts to the church, the report said.

The report added that the plan had attracted wide attention all over the United States and in several foreign countries, requests having been received from 12 other denominations for information and literature.

As a result of a widespread adoption of the plan, the report said, an increase of nearly 12,000 tithers was noted during the year, making a total of approximately 30,000 Presbyterians who support their denominational benevolences and local work by the scriptural plan of contributing ten per cent of income to the church.

The committee members said financial leaders are confident that participation by so many of the churches in the tithing plan will more than offset the results of the slight decrease in the number of churches conducting an every-member canvass for the year.—*Greensboro Daily News.*

RECEIPTS ON LANTERN FUND.

This completes the list of those from whom I have received money for the lanterns. We will gladly receive donations from others who have not had a part in this and wish to contribute. This was a most pleasing feature of Commencement and the lanterns will be used during Commencements from year to year.

Margaret Rowland.

Rev. and Mrs. John Truitt	$ 1.00
K. B. Hook	.50
O. D. Poythress	.50
Robert Boyd	.50
Mrs. Margaret M. Wilkins	.50
Mrs. E. R. Laine	.50
Irene Corbitt	.50
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A. J. Strum	.50
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J. F. Apple	.50
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S. D. Scott	.25
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S. S. AND C. E. CONVENTION OF THE N. C. AND VA. CONFERENCE.

CONVENTION THEME: "THE BETTER WAY."

The session will meet at Bethel Christian Church, Rev. J. Frank Apple, Pastor. Eighteen miles north of Burlington, N. C., on Highway No. 62 between Burlington and Yanceyville on Thursday and Friday, June 20-21, 1935.

Program.

THURSDAY MORNING.

10:00—Convention called to order by the President, Mr. W. B. Truitt.
Opening Service in charge of Rev. J. F. Apple, Pastor.
Response by Mr. W. T. Dunn, 1st Vice President.
10:30—Roll call; Recognition of Ministers and visitors.
11:00—President's Address: "The Better Way."
11:25—Business and Appointment of Committees.
11:40—Address: "The Outreach of Our Church," Rev. J. H. Lightbourne, D. D.
12:15—Adjournment for Lunch.

THURSDAY AFTERNOON.

1:45—Song Service in charge of Rev. G. C. Crutchfield.
Devotionals led by Rev. J. L. Neese.
2:10—Report of Sunday School Departmental Secretaries:
Children's Division—Mrs. Robt. Simpson.
Young People's Division—Miss Frankye Marshall.
Adult Division—Mr. S. D. Scott.
Administrative Division—Rev. H. E. Crutchfield.
2:30—Report of Christian Endeavor Departents, Mr. W. T. Dunn.
2:45—One Hour Conference Groups in which an earnest search for "The Better Way" will be made under competent leadership.
Group 1—"Worship." (Leader to be named later).
Group 2—"Teaching." (Leader to be named later).
Group 3—"Administration." Rev. H. E. Crutchfield, leader.
3:45—Reassemble for three addresses (15 minutes each) on Worship, Teaching, Administration.
4:30—Business and announcement of Entertainment Committee.

THURSDAY NIGHT.

7:45—Song Service led by Rev. G. C. Crutchfield.
Devotionals led by Rev. B. H. Watkins.
8:10—"Our Institutions" (Inspirational addresses, 15 minutes each.)
"Elon College"—Dr. Leon Edgar Smith, President.
"Missions"—Dr. J. O. Atkinson, Mission Secretary.
"The Orphanage"—Mr. C. D. Johnston, Superintendent.
"Youth Fellowship"—Rev. Aubrey Todd President S. E. Y. F.
Announcements and Benediction.

FRIDAY MORNING.

9:30—Song Service led by Rev. G. C. Crutchfield.
Devotionals led by Rev. J. S. Carden.
10:00—Business.
Report on Institutions and Interests of our Church by Convention Departmental Secretaries.
Missions, Miss Jessie R. Sharp.
Elon College, Professor A. L. Hook.
The Orphanage, Miss Nannie Baker
The Board of Christian Education, Rev. F. C. Lester, Chairman.
THE CHRISTIAN SUN.
10:50—Address: "Sunday School and Christian Christian Endeavor as a part of the Church," Rev. G. C. Crutchfield.
11:20—Report of Committees and Election of Officers.
Business.
12:00—Adjournment. (Luncheon served at the Church.)

CONVENTION OFFICERS.

President, Mr. W. B. Truitt, Greensboro, N. C.
1st Vice President, Mr. W. T. Dunn, Lynchburg, Va.
2nd Vice President, Rev. C. E. Newman, Virgilina, Va.
Recording Sec'y., Miss Evelyn Stewart,, Greensboro, N. C.
Ass't. Recording Sec'y., Mr. John R. Foster, Jr., Greensboro, N. C.
Corresponding Sec'y., Rev. Wm. T. Scott, Winston-Salem, N. C.

BASIS OF CONVENTION MEMBERSHIP.

The membership of the Convention consists of the pastors of the conference, Sunday School, Divisional and Departmental Superintendents, Presidents of Christian Endeavor Societies, and one representative from each Sunday School and Christian Endeavor Society for each twenty-five members or fraction thereof.

(*Be sure to elect and send your delegates.*)

CONVENTION FINANCES.

The apportionment for each Sunday School and Christian Endeavor Society constituting the Convention is five cents annually per enrolled member of each Sunday School and Society holding membership in this Convention.

(*Make an earnest effort to send your apportionment to the Convention, for that is the only way of securing funds for furthering the work of Sunday Schools and Christian Endeavors.*)

AN INSPIRING EXAMPLE FOR BOYS.

Hon. Clyde R. Hoey's offering himself for governor will bring an inspiring example to the attention of thousands of boys in North Carolina who are conscious of limitations that tend to discourage them as they look ahead. Doubtless thousands will profit by the success that has attended this native Tar Hell.

In proof of this we quote from a sketch written by Lee B. Weathers of Shelby, editor of the *Star.* Our friend, Mr. Weathers, says:

"Clyde Roark Hoey, born in Shelby on December 11, 1877, the son of a Confederate army officer, Capt. S. A. and Mrs. Charlie Roark Hoey, his life story reads very much like a chapter out of fiction instead of real life.

The average North Carolinian not familiar with the intimate details of the Shelby man's life would hardly realize that he has not attended school since the age of 12 years, except for a short law course in the University of North Carolina summer school. Yet his self-education, started in boyhood when it became necessary to leave school in order to earn his livelihood, has been so thorough that for years he has been ranked as one of the state's leading attorneys and one of the South's most outstanding orators.

He worked on a farm, while not attending school until the age of 12 and then entered a printing office and began work as the 'shop devil' to learn the trade. At the age of 17 he purchased, on credit, the newspaper for which he worked and became publisher and editor thereof. When only 20 years of age he was elected to the state legislature, serving two terms in the house and one in the state senate. He studiew law, in the meantime, at night, at home and during the rare few hours of leisure at the printing office, where he was still one of the printers as well as owner and editor. In 1908, after 14 years as 'devil,' printer and editor-lawyer he disposed of his newspaper interests and has since devoted his full time to the practice of law.

Few men have participated in more political campaigns for the Democratic party and, during the last 20 years he has spoken in practically all of the 100 counties in North Carolina. Mr. Hoey's persuasive oratorical talent has been drafted, or rather volunteered, for every state and national campaign of any importance since 1910. Despite his work for the party and its candidates, in which he has remained consistently Democratic through victory and defeat, the widely known Shelby attorney has held only one elective office, and that for a very short period, since his early experience in the General Assembly. He was appointed assistant district attorney of the United States district court, Western North Carolina district, in 1913, and served in that capacity until 1919, when he was elected to Congress from the old Ninth, now the Tenth district, but declined to seek re-election.

He has been a member of the Methodist church since the age of 10 and is today one of the best known laymen in the Southern Methodist Church. For 15 years he has taught a large Bible Class in his home church and is a member of the following lodges: Masonic, Odd Fellows, Junior Order, Woodmen of the World, Knights of Pythias, and Kiwanis.

Mr. Hoey married Miss Bessie Gardner in 1910 and they have three children: Clyde, Jr., Charles and Miss Isabel."

In the long ago when James A. Garfield was nominated for President of the United States, this writer was a country lad, who with thousands of others was thrilled to hear the story of how little "Jimmie" Garfield drove the mules of the towpath of the canals in order to help his poor mother make a living for the family and how the boy of the tow-path was to become President of the United States.

In like manner there will be poor boys in mountain coves, on the farms, in the cotton mills, and in the towns and cities of North Carolina, where their opportunities are not equal to their associates, who will rejoice to read the life story of Clyde Hoey, the best known and best loved private citizen of North Carolina, and whom the people delight to honor.—*Editorial in N. C. Christian Advocate.*

HOME.

Home's not merely four square walls,
  Though with pictures hung and gilded;
Home is where affection calls,
  Filled with shrines the heart hath builded!

Home! go watch the faithful dove,
  Sailing 'neath the heaven above us;
Home is where there's one to love!
  Home is where there's one to love us!

Home's not merely roof and room,
  It needs something to endear it;
Home is where the heart can bloom,
  Where there's some kind lip to cheers it!

What is home with none to meet,
  None to welcome, none to greet us?
Home is sweet——and only sweet—
  When there's one we love to meet us!

—*Charles Swain.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SERMON AND ADDRESS.

Baccalaureates, both in sermon and address, are supposed to be the best, the latest and the last word of preacher and speaker to graduates. It was significant at the recent Elon Commencement that, although the minister came from Connecticut and speaker from the Senate of the United States, both sounded similar if not identical notes to the graduates to whom their messages were delivered. The significance was in the fact that in this time of doubt, disputation, and chaos, both preacher and speaker harked back to fundamentals and made a plea for the Past. Both contended that while the present was offering many solutions, theories and prophecies to solve the problems confronting us, the one hope of solving these problems was in the light of experience coming out of the Past.

Rev. Wm. Horace Day, D. D., Bridgeport, Connecticut, who preached the baccalaureate sermon took for his text, "We should obey God rather than man." Senator Josiah W. Bailey of North Carolina, took for his theme, "'The Constitution of the United States," and declared that as citizens obedience to the Constitution was imperative if our Republic is to endure.

Dr. Day's sermon dealt principally with the contribution that the Puritans had made to the religious thought and stability and life of our church and the nation, and declared we could not with safety depart from the fundamental teachings and experiences of our ancestors. The fundamental law of life is obedience to God as He speaks to us through our convictions of duty and righteousness. We cannot afford to let the new things sweep us away from our moorings nor obscure our convictions of duty and righteousness and truth as taught in our sacred Scriptures and the experiences of the past.

Senator Bailey declared himself a friend to the President of the College and of the College itself because of the spirit of devotion to duty and to God clearly manifest in the attitude and activities of the president and of the college. It is this call of duty to the higher things of life that we cannot with impunity ignore. And he warned the class of graduates that the past had much to offer, in fact the best that could be offered to them, as they would on tomorrow take up their pilgrimage in a torn and a weary land. The Senator declared that the Constitution of the United States was not the product of the mind of any one man or a single group of men, but that it was a growth out of the minds and experiences of men through hundreds and thousands of years, and was the ablest and the safest document guaranteeing human rights and liberties that had ever been formed out of the minds and experiences of men. Man's most difficult problem through the ages had been that of securing and protecting human rights, equality before the law, and liberty. The Constitution of the United States, like the ten Commandments, is as fresh and as modern today as when first written. Moses, the ancient law-giver and faithful man of God, helped to carve nations out of serfs, slaves and bondsmen, and in doing so gave to the world the ten Commandments which were, indeed, a covenant of God with man and man with God. Out of the ten Commandments and *magna carta* and every bill of rights since written grew the Constitution of the United States, and it is fundamental to our life and existence as a nation and a republic. The President of the United States, our Senators and Representatives in Congress are required, said the speaker, to take one oath, and one oath only, and that oath is to defend and support the Constitution of the United States. As the voice of God is fundamental to the spiritual and religious life of a people, the Constitution is fundamental to the political, economic and social life of the Republic.

So these baccalaureates, speaking their last words to the graduates who are about to go forth into a worn and weary time, summoned them to be true to the fundamentals of the eternal principles of Deity and of duty which time had proven true and which would not fail us in a time of doubt and chaos.

J. O. A.

THEIR PROBLEM NOT YET SOLVED.

The News-Leader, of Richmond, Va., was a desperate advocate of prohibition repeal and open stores for the sale of liquor. As public drunkenness is now on a tremendous increase in Virginia, the *News-Leader* gives this warning to its readers:

"The increase in public drunkenness since the opening of the ABC stores represents a serious threat to the future of state control. Some increase was to be expected when men, for the first time in many years, could get liquor as they wanted it. Other individuals, as always, misuse their liberty. Employers will deal sternly with drunkenness among their own workers, but all of us must combat excessive drinking. Unless we do, we may expect a public uprising, against drunken drivers especially. And if an uprising should come, Virginia may swing back to prohibition."

And would it not be awful, especially for the *News-Leader* and other papers of its kind through out the state that fought prohibition so vigorously, if prohibition were to return? It would mean a loss of several thousand dollars monthly to these papers in advertisements, as one may judge from the columns of liquor ads they carry.

J. O. A.

SUMMER CONFERENCES.

One of the most vital phases of our modern church work is the Summer Conference program which is largely for young people. These conferences face life and religion with open mind and furnish opportunities for study, discussion, recreation, fellowship and worship. The inspiration gained therefrom and the stimulus and challenge, combined with the training for better service and better Christian living, make these conferences most valuable to our church life.

The schedule of our denominational conferences in the southeast, so far as they have been reported to the writer, is as follows: Florida, DeLeon Springs, June 8-15; St. Simon's Island, (Rev. Alan T. Jones' parish) June 8-21; Grandview, Tennessee, June 17-24; Elon College, N. C., June 24-30; Wadley, Alabama, Southern Union College, July 8-14; Southeast Alabama, Midland City, July 15-21; Georgia Conference, Piedmont College, July 22-29. There will be two negro conferences as follows: King's Mountain, June 18-26 and Kamp Knighton, Morbihan, La., July 1-10. The Conferences at Grandview and Elon College will serve as substitutes for the former Blue Ridge Conference.

In each of these conferences the state superintendents and the extension workers will be in general charge. At the Elon Conference, as formerly, Rev. F. C. Lester and the Board of Christian Education, combined with Superintendents and Extension Workers of the Carolinas, Georgia and Florida will be leaders.

The total attendance at all these conferences last summer was eight hundred.

E. C. G.

STUDENT SUMMER SERVICE.

The Student Summer Service is another interesting phase of our summer church program. It affords a splendid opportunity for young people in colleges and theological seminaries to bring the aspirations of their lives to young people and others, especially in our rural churches, though they also serve in larger towns. These young people conduct Vacation Church Schools and in other ways help to build up the church work among children and young people, and their service brings to a multitude of young people a new conception of religion and the fact that Christianity means something of practical value in the daily round of life. In the southeast this program of student service was largely developed under the leadership of Dr. W. Knighton Bloom, who was greatly beloved by all the students who worked under him. Under his inspiration several hundred of them worked and ministered, and many of them have entered into the Christian ministry or devoted their lives to Christian service.

The following students have been appointed for service this year: Those serving under the direction of Rev. Milo J. Sweet, Pastor at Large for the Carolinas and Georgia, are as follows: From Elon College, Wm. Andes, Jennie Belle Abernathy, Joy Grigsby, Sarah Hook and Aubrey Todd. From Piedmont College, Bernice Davis, Mary Moncrief, Sarah Nation and Gerald Smith. From Southern Seminary Foundation, Nashville, Cary Key and Guy Usher. From Union Theological Seminary, N. Y., Eben Chapman. From Middlebury College, Vermont, Loring Chase. From Schauffler School, Cleveland, Dorothy

(Continued on page 9.)

THE RESPONSIBILITY OF THE PUBLIC SCHOOLS FOR MORAL EDUCATION.

By Roy C. Helfenstein, M. A., D. D.
Minister, People's Church, Dover Del.

"Article II.

For the public school to meet its responsibility in moral education, every teacher in every department of the school should not only *know enough* to teach the boys and girls, but should first of all, be *good enough* to teach the boys and girls. In other words, every teacher should possess a moral character that is above reproach. The superintendent of a large Consolidated School system in the Middle West made this declaration recently, "When employing new teachers, I am more anxious to ascertain what the applicants are,—their moral character, than what they know,—their intellectual fitness. Their educational background and teacher's certificate indicate that they know enough to teach in my school. I must make sure that they are good enough."

A few years ago a young man who had graduated from one of the leading colleges of the nation, receiving his A. B. degree "Magna Cum Laude" at the age of nineteen years, entered one of the first rank universities of America for graduate study. Here again he distinguished himself by his intellectual brilliancy, winning the highest scholastic honors of the university and receiving the M. A. and Ph. D. degrees and a two-year scholarship to pursue his studies in one of the largest European universities where again he won special scholastic honors. He was an intellectual genius. Returning to America, he received a position as Associate professor in his Alma Mater. Within three years he was promoted to a full professorship to be the head of his department. But one day, the President of the institution learned that there was a serious moral flaw in the young man's character, a moral twist which all through his high school, college, and university studies had not been known by those who cared. He was brought before the Board of Faculty Advisors and the Board of Trustees to make his defense. He had none except the fact of his scholastic attainments, the which, no matter how great, can never be a substitute for character. He was forthwith discharged from his position because, though intellectually qualified to head his particular department in any university in the land, he was not good enough, not morally qualified, to be the teacher of any man's son,—not morally qualified to be a leader of young life. Though at the time of his exposure and discharge he was one of the highest salaried professors in the nation, yet, after that, regardless of scholastic attainments he could not secure a position as teacher of a district school at a country cross-roads at fifty dollars a month because his character was known to be wrong. "Intellectual attainment is something, but nobility of character is everything."

A certain school board in New England had been petitioned by interested parents regarding the desirability of discontinuing the services of a member of the high school faculty who headed one of the departments by reason of his exceptional intellectual efficiency, but whose life of duplicity and low moral standards were a reflection upon the community as well as upon the school. The superintendent appealed to the board to replace the man in the interest of the moral ideals of the school. But the president of the board replied that this professor was too valuable a member of the faculty to lose. "You are wrong," declared the superintendent, "No teacher is too valuable to lose if his character is not what is ought to be. No teacher, regardless of his intellectual efficiency, if his moral lapses or even moral indiscretions become gossip material for the students and the parents has any value whatsoever to our school."

It is needless to say that after such a declaration by the superintendent, the precident of the board saw the whole question in a different light, and the petition for a change was heeded.

In considering the responsibility of the public schools for moral education, too much emphasis cannot be laid upon the intellectual equipment of a teacher. But personality and moral character are of even greater importance. It is not a question of "either intellectual efficiency" or "moral consistency,"—it is a question of "both intellectual efficiency and moral consistency." With 27,000 unemployed teachers in America holding first grade certificates, the public schools are in a position to demand and to secure only "morally qualified" teachers.

The reason it is so important that only teachers of the highest moral character shall be employed by the public schools in order for the schools to meet their responsibility in moral education is because the teacher touches the child's life in such a vital manner. Elizabeth Browning in conversation with Chas. Kingsley, whose noble life she so greatly admired because of its genuine goodness, asked Mr. Kingsley, "What is the secret of your wonderful life? Tell me so that I may make my life beautiful too." Mr. Kingsley replied, "I had a friend." How much a single friend of noble character can mean to any life! What tragedies come to lives because of a single ignoble friendship! But teachers may come closer to the life of a child than any friend can come in later years. Hence we cannot over-emphasize the importance of having only teachers of high and noble character, teachers whose lives ring true in our public schools. How many men and women who have made good in life,—men and women who have attained places of prominent leadership in the world,—if asked the secret of their character and success would give the answer, "I had a teacher." Some teacher with a fine character back there in public school during the impressionable years of life won their admiration, touched the spark of their aspirations, and by genuine goodness of life inspired them to seek "The Good Life" for themselves.

Thirty years ago the major emphasis by the public schools of our nation was "Better Prepared Teacher," and the standards of intellectual training were raised in a very drastic manner, many teachers who had been teaching for years in the public schools being compelled to drop out because they were unable to qualify—the new educational requirements were beyond hem.

Then about twenty years ago the major emphasis became,—"Better School Buildings and More Adequate Facilities." It was insisted that the public school buildings should be an extension of the best homes in the community; that the public school buildings should express hopes that the parents cherished for their children, and the faith of the present in the future. As a consequence, a new "School-Building-Program" of gigantic proportions was launched throughout the nation. The proverbial "Little Red School House," which was usually white or drab gray, gave way to the large, beautiful "Consolidated Township School Building." The old factory-appearing and architectural monstrosities, serving as city school buildings, gave way to imposing, artistic edifices properly designed and equipped for educational purposes—the pride of nearly every city in our broad land today. This delayed emphasis on the need of better designed and better equipped public school buildings received enthusiastic response in every section of the country.

And now within very recent years, the major emphasis among outstanding leaders in public school work is the responsibility of the public schools in giving moral guidance to children and youth, and the imperative need not only of having well-trained teachers of high moral character in every department of the school, but also the need of having special teachers who are specially trained and specially qualified to direct the program of moral education in each school just as the schools for several years have had special teachers to direct the physical education, the music, and the manual arts program of the school.

The real function of the public school is not merely to direct the mental discipline of the child, but also to direct the moral discipline of the child by cooperating with the home and the church in training childhood and youth to become worthy members of society, and in preparing the boys and girls to play their part in the great drama of life in the home, in industry, in business, in the professions, in the church, and in social life. It is just as important to develop proper attitudes within the child's life as to cultivate certain skills. It is just as important that the child shall have correct ideals as that it shall have correct ideas. Character is just as essential as knowledge and even more essential for both pupils and teachers. That is the conviction of leaders in public school education today. And no doubt the Parent-Teachers Associations throughout the nation are largely responsible for this new emphasis on moral education.

Those who are opposed to the idea of the public school accepting responsibility in moral education are finding the rising tide of both public and educational sentiment against them. But there are still certain leaders in public school work who say that the whole problem of moral education or training in the conduct of life rests with the home and the church, and that the one business of the public school is to direct the mental development of the child. They would prepare the boys and girls to meet certain intelligence tests, but leave them unprepared to meet the even more important character tests that life imposes. The fact is that high school graduates should be required to meet certain revealing character tests, the same as they are required to meet certain intelligence tests in order to matriculate for College or University. It is a very serious question whether society should give further education to those finishing high school with certain moral twists, and unable to pass a character test, just because they have keen minds, for education equips a person to become either a bigger friend to society or a bigger enemy. As Will Rogers puts it "The educated crook is the crookedest crook." And we all know that the educated scoundrel, the educated criminal, the educated libertine naturally becomes the leader of his particular gang. It will be a happy day for society when in its whole system of public school education it will place moral education first, and condition the promotion or advancement of the student for further intellectual training upon evidence of the proper response having been made to the moral training already received.

(*To be concluded.*)

I have been impressed by the fact that few missionaries are pessimistic, though they work in the hardest fields in the world. The real danger to Christianity is in slowing down. Going on is a secret of victory. It was the late Dr. A. C. McGiffert who said, "Vision of God comes from activity."—*Bishop Frances J. McConnell.*

One obvious test of progress in religion is a questioning and an awakened mind. To be asking questions about our religion is surely a sign of growth of grace.—*Canon F. R. Barry.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Oak Grove Christian Church in Gates County, North Carolina, is to be dedicated the second Sunday in June. The program will include a service at 11:00 A. M. and another at 3:00 P. M. Dinner will be served after the forenoon service.

This church is a child of Damascus Church, of Sunbury, North Carolina. Rev. C. E. Gerringer is the pastor. Several years ago, under the pastoral care of Rev. J. M. Roberts, the former building was entirely remodelled, and several Sunday school rooms were added. The church has made many sacrifices to pay off the building debt, incurred at that time. Friends of the church will unite in rejoicing that the debt is paid, and the beautiful building may now be formally dedicated.

On the second Sunday in July, Berea, Nansemond, will dedicate the new Sunday school rooms built last year. Dr. N. G. Newman, a former pastor, is expected to preach the dedicatory sermon. The service will be held at 11:30 A. M., and the public is invited to attend. There will be no appeal for money to pay for the building, as the rooms were added on the pay-as-you-go plan.

This addition has created new interest in the Sunday school, and the people are much pleased with the improvement.

On the fifth Sunday in June, Mt. Carmel church will have a Home Coming Day. There will be two services; one at 11:00 A. M. and the other at 3:00 P. M. Dinner will be served at the noon hour. The church desires all former members to be present with the present membership to enjoy this day of fellowship and worship. This church has had a wonderful history, and has made a rich contribution to the community and the denomination. A historical sketch of the church is being prepared, and will be read on that day.

Dr. W. M. Jay has completed his term as pastor of Holland Christian Church, his resignation being effective June 1st. This leaves this strong church without a pastor. It is the wish of many friends that Dr. Jay may secure full time work and remain in the Conference. He is serving as pastor of Damascus and Eure. It is the wish also that the Holland church may secure a pastor at an early date, and continue the fine work of that large congregation. Every church needs the leadership of a pastor to carry on the larger work of the kingdom.

The churches are facing a great opportunity in this day of political and social unrest. This is not a time to convert pulpits into public forums and substitute political and economic addresses for Gospel sermons. Society needs the wise counsel of consecrated ministers; but ministers err in using their pulpits for biased propaganda in such a time as this. No political party nor platform can set the world right, and no economic scheme can bring permanent prosperity without a foundation of Christian character and friendly understanding. But the gospel of Jesus Christ offers a better way of life for individuals and organized society. Why not give this a trial? Why not try the experiment of making Sunday a day of universal rest and worship? More people in Suffolk, attend the Sunday afternoon games of baseball than the evening services in the churches.

The cheers, booes, yells and enthusiasm of a Sunday baseball game are not conducive to a spirit of worship at evening time. People are weary. Not many of these people attend church on Sunday night. Maybe they would not go if there were no baseball game. But they would be more inclined to go to church, in larger numbers, if the public sentiment of the people could be turned in that direction. The church can help this situation, not by fighting baseball games and Sunday movies, but by creating a united interest and sentiment in favor of church attendance. If all church members will keep the Lord's Day as a day of rest and worship, Sunday movies and Sunday baseball will soon be discarded. The world needs consecrated church members.

I. W. JOHNSON.

ELON COLLEGE COMMENCEMENT.

On May 29th at noon, the forty-fifth annual commencement of Elon College came to a close, which was by far the best commencement that we have had since I have been connected with the college officially. The weather was ideal, the program was inspiring and the attendance was everything that could be wished.

The program began with the Smith Oratorical Contest on Friday evening at eight o'clock. The orator's medal was awarded to Rev. J. L. Neese. Mr. Neese will be a member of the senior class next year. He is a very effective preacher, and has a pleasing and convincing manner as a speaker. Other contestants delivered good orations and delivered them well, but the judges gave the award to Mr. Neese.

Saturday evening at 8 o'clock, the dramatic department under the direction of Miss Floyd Child, presented "The Late Christopher Bean" by Sidney Howard. The parts were all excellently taken and the whole evening was very delightful.

Sunday at 11 o'clock, the members of the senior class, led by the college choir, the college pastor and the commencement speaker marched from the rotunda of Alamance Building to the Whitley Memorial Auditorium, where the services were held.

Dr. William Horace Day, of Bridgeport, Connecticut, delivered the sermon. Dr. Day spoke from the exhortation: "We should obey God rather than man." In the course of his remarks, he made plain the difficulties and hardships to be encountered by one who would lend himself to the voice of God, disregarding the voice of man. This fact was illustrated by the Pilgrims and the early settlers of our country, who came to these shores that they might have the liberty of obeying God rather than man; and, further, that when a man obeys God perfectly that he will find God clearly and that others will be able to see God through him.

In the afternoon at four o'clock, the Music department presented members of the department in graduate and certificate recital. This program was of a very high order and splendidly received.

At the evening service, the President spoke to the graduating class on the topic, "An Open Door," stressing the fact that to the college graduate today doors are opened wide—the doors of opportunity, of knowledge, of service and of hope and that no man can shut them.

Monday was Class Day. The 1935 graduating class gave its program at 10:30 in the Whitley Memorial Auditorium. The program was spiced with wit and humor. The Class Day programs are becoming attractive features of our commencement exercises.

In the afternoon Miss Lila Newman gave her annual Art Exhibit, demonstrating the work done in this department.

The Home Economics department received At Tea in connection with the Art Exhibit.

At eight o'clock the Music department under the direction of Professor Dwight Steere presented "The Cross of Fire," by Max Bruch. This was perhaps one of the most artistic presentations that the Music department of the college has yet presented.

Tuesday was Alumni Day, and a full day it was. The program began at nine o'clock with breakfast for the class of 1910. The breakfast was provided by President and Mrs. Smith. Ten members are in the class. This was our twenty-fifth anniversary; six members out of the ten together with their husbands or wives were present. This was a most delightful occasion for the class.

At eleven o'clock, Mr. Russell A. Campbell of Gettysburg, Pennsylvania, an alumnus of the institution and former member of the faculty, gave a most delightful and helpful address. Mr. Campbell spoke on "The Place and the Importance of the Small Church College in our Present Day Educational System."

Following Mr. Campbell's address, the Annual Barbecue Luncheon was served on the campus. There was an unusually large attendance for this part of the program. However, the ones in charge had anticipated the crowd and there was plenty of barbecue and to spare.

The Alumni Business Meeting was held a two o'clock. Among other business transacted, new officers were elected: Hon. J. O. Atkinson, Jr., of Greensboro, was elected president; Mr. Howard Richardson of Suffolk, Virginia, was elected vice-president; Mr. M. L. Patrick of High Point was elected secretary and treasurer.

The visitors on the campus had been attracted by a network of wires covering practically all of the front of the campus. At irregular spaces, Japanese lanterns hung from these wires. At twilight there was no further question about what was going to happen, and really when evening had come the campus was aflame. The lights were beautiful and tremendously inspiring. At 7:15 all alumni present gathered in the Alamance Building and marched, according to classes, to the Whitley Memorial Auditorium for the Annual Alumni Address. Many said that this was the largest number of Elon alumni that they had ever seen together.

The address was delivered by Hon. F. F. Myrick, an alumnus of the institution, of Greensboro. Mr. Myrick dealt with the menacing danger of socialism, communism, fascism and Hitlerism to this country and to our democratic government. He raised the "red flag" as a warning to good citizenship and sound government.

Following Mr. Myrick's address, the Alumni March was instituted. Leaving the auditorium, led by President and Mrs. Smith, the march extended around the Circle, to the Christian Education Building, to Alamance Hall, west to the corridors, ending in the dining room for the Annual Alumni Banquet, Mr. Patrick presiding. This was a most enjoyable and delightful occasion. The College dining room was completely filled with alumni.

Wednesday—Graduation Day! This day, of course, was uppermost in the minds and hearts of the class of 1935. It was the culmination of their college career. They were to receive their diplomas and degrees were to be conferred. The academic procession was impressive. The spacious auditorium was filled to overflowing. On this occasion the speaker was Senator Josiah W. Bailey, who after referring in a complimentary manner to the founders and presidents of Elon College, addressed the graduating class and the large assemblage on "The Constitution of the United States," emphasizing its sacredness and its importance to this country and its future. He declared that no political officer, however insignificant or important, was under obligation to carry out the wishes of the people, but that he was under oath to uphold the Constitution of the United States, and that he was to carry out the will of the people only when the carrying out of the will of the people meant the protection of the Constitution and the furtherance of good government.

Following the conferring of Bachelor of Arts degrees upon the members of the class of 1935, two honorary degrees were conferred. Colonel E. E. Holland of Suffolk was awarded the honorary degree of doctor of laws and Rev. Mr. Russell Clinchy of Washington, D. C., was awarded the degree of doctor of divinity. Both of these men have achieved in their respective fields and are highly deserving of this honor.

A delightful musical program for all major services was furnished by the Elon Singers, which added materially to the effectiveness and success of commencement. The singers were enjoyed by everyone.

Dr. Clinchy of Washington, D. C., pronounced the benediction and the 1935 Elon College Commencement came to a close.

L. E. Smith.

ELON: JUNE 24TH TO 30TH.

Why not have our pastors, and a large number of Sunday school teachers, and prospective teachers assembled for intensive training and enlarging of vision at Elon during the last week of June. Everything will be in readiness. The faculty chosen. The college buildings ready. The campus beautiful. Music under the leadership of Prof. Steere. And friends and acquaintances from all over the Christian Convention. One week together with the pastors, leaders, and instructors of those who are in turn leading the youth of our local churches. What could be finer? Some real vision of our world, its needs, and the effectiveness of the Gospel of Jesus Christ for the meeting of those needs should be gotten in such a week of inspiration, and prayer, and study, and fellowship.

What an inspiration it should be if we could get thirty, or forty or more of our pastors there to work together, plan together, and think together about our opportunities and responsibilities! Suppose we could average at least one good, and regular Sunday school teacher from every Sunday school in our Southern fellowship! And if we could have groups of three to a dozen or more from many of our local churches of our splendid young people what an inspiration it would be! A little definite thought and planning will make it possible. It is only one week, and only one Sunday away from the local church, and that Sunday is the fifth Sunday in the month. Surely many pastors will find it a real inspiration and blessing to be present with their young people.

The Ladies' Benevolent and Social Union of the Suffolk Christian Church has voted $30.00 in part payment of several persons from our church to the school, and the Young People's Christian Endeavor has added another $10.00. Are there not many organizations, Sunday schools, and churches which will provide all, or part payment for capable and useful persons in their churches to this Standard Training School at Elon for one week? The expenses are very small, $7.50 for the week, which includes registration, room and board for the entire seven days. By helping young persons to attend this Standard Training School for one week you may do far more good than you can realize, both for the individual and the church which will be helped by them in turn. Pastors, teachers, young people, leaders all, let us make this week a real credit to the Southern Convention which sponsors it, and make it mean something really worthwhile to our great church.

John G. Truitt.

HAYES CHAPEL.

On February 3, 1935, I got my first sight of Garner, North Carolina. As I looked around I saw several churches and wondering just where the Christian Church was, I asked and was then informed as to its location. All I had to do was to walk a few steps from the railroad station and I was there. A queer feeling comes to one as he steps into a strange church not knowing anyone but Jesus Christ in that church. But it wasn't long until I was acquainted with quite a few people and was enjoying their friendship. After Sunday School I endeavored to speak with them concerning Jesus Christ. I was invited to come again on the first Sunday in March and did so. At that time I was informed that they had called me to serve as their pastor for the rest of the Conference year. Since then has come to me the privilege of serving them in their pulpit each first Sunday.

The congregations have been growing from Sunday to Sunday and a fine spirit is being manifested in the church. We desire that members of the neighboring churches come in when we have services and then we want to go to their services when they meet. We are working for a closer unity among the churches in Garner in order that we may carry on God's work more effectually.

On Saturday, May 4th, a group of Young People met at the home of Mr. A. L. Hatcher and organized a Youn
Stevens was elected
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things from them. I
People for better citiz
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Christian leaders have
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The membership is about 10
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ONE PURPOSE RUNS.

Though cynic doubters vaunt that havoc rules
Events and men, and good and evil blend
Till all is smirched with ill, and they are fools
Who dream we move toward some more glorious
end,

By faith we know that, through long centuries
Fro mprimal dust and slime, One Purpose runs
Of mind and heart and soul, and God still sees
Our little world unfold midst myriad suns.

Behold the men who bear on high their light
To show the long, dim road within the Plan:
Great statesmen, teachers, prophets, sons of might.
Above them all, the Christ, divine, yet man.

And countless are the common men who live
The Purpose, knowing not the part they give.

Mistakes are only final when you stick to them.
—*Mr. Lloyd George.*

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HOLMAN

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Găl'ĭ-lee of the Gĕn'tīleş;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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CON MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

SUFFOLK WITH THE CHURCH AY.

The Oak Grove C
County, North Carohe matter with the Christian
second Sunday in has too much chaff or light
clude a service at 11 granary. The Depression is
P. M. Dinner wiIincipal cause of the great fall-
service. ng of the people, and the crisis

This church is aits her with regard to her mis-
Sunbury, North Che main cause is a lack of in-
teres pastor. Sesacrifice on the part of her mem-
bers. are of many of them are not really members
of Christ's Body, or they would feel the more abundant life flowing through them and inspiring them to serve Him wholeheartedly, laying their gifts at His feet, as the wise men from the East did, when they brought their gold and frankincense and myrrh to His cradle at Bethlehem. The crisis through which the Church is now passing, presents a challenge to her members to prove the reality of their faith in Christ and their devotion to Him. We are not called upon to make the supreme sacrifice as many of our soldiers were in the Great War, but we are called upon to show that we are true soldiers of the Cross and are therefore willing to make any sacrifice needed to enable the Church to go forward instead of standing still, or what is worse, making an inglorious retreat. Whitsunday, the birthday of the Christian Church, will afford us an opportunity of making this necessary sacrifice and in the interval we may well prepare ourselves by earnest prayer and meditation to go up to the House of God on that day, with the loyal determination that His Cause shall no longer suffer through our neglect and indifference.—*Southern Churchman.*

MEET THE MISSIONARY.

Rev. C. E. Chaney, field secretary for the Baptist Mission in Burma, after a tour in the Chin Hills district, writes in the *Watchman-Examiner.*

"On arrival at Haka various ones came to meet us and shake hands with us. One was a blind Christian who had heard of the visiting missionary and had walked 100 miles just to shake his hand. Two preachers walked 25 miles to meet the visitor from the south. One evening I saw the shadow of a man on the veranda. He was slipping away. I called my companion's attention to him and went to speak to him. He had walked over 30 miles, and had, unknown to us, been waiting a long time to see the visitors. He was too timid to intrude. During the past 35 years great changes have taken place among the Chins.

"It was my privilege to meet the first Chin convert, baptized in 1905, who is now a pastor in the hills. There are fully 3,000 baptized Christians, and nearly 500 came into the church this past year."

EARLY DAYS IN BORNEO.

Just after the Boxer uprising when 16,000 Christians became martyrs, a Christian Methodist of Foochow, a man of wealth and education, decided to do as the Pilgrim Fathers and seek a land of religious freedom. He found many willing to go, but where was the land? Like Abraham he set out, not across the plains, but into the South Seas, not knowing where he went. When he arrived in Singapore, he was directed to Sarawak as the land best suited for such an undertaking, where Raja Brooke owned 36,000,000 acres of good land. Here he met the Rajah, who not only liked the scheme, but willingly gave land and money to charter a boat to bring the colonists over. Then he returned to China to get his men, and out of the crown he picked about five hundred men and twenty women, mostly Methodists, and put them on his chartered boat, but sailing away from friends, and home filled many with fear, and they put in at Hong Kong. It happened that Bishop Warne was there on his way to Manila. Hearing of this boatload of Methodists on their way to Borneo, he went to visit them, and when he saw how fearful they were, he said, "Don't be afraid, I will go with you." He stayed ten days with them, organized a church, and from this band has grown a Christian community of more than 10,000. The small clearing in the jungle is now more than 200,000 acres of cultivated land; five little chapels have developed into 46 appointments; a membership of over 300 is now over 3,000 with 900 adherents, and more than 1,500 baptized children under twelve years of age. The school of 33 boys has grown into 38 schools with over 1,800 children, of whom about 1,600 are Christians, and from a staff of two teachers, there are now 91, all of whom are Christians.—*Malaysia Message.*

MRS. ELIZABETH L. ENNIS.

A Ford can do anything but climb a tree, in the opinion of the Ovimbundus of West Africa, says Mrs. Elizabeth Logan Ennis, sister of Mrs. W. E. Newman, 2703 McKinley Building, Milwaukee, Wisconsin, at work in Dondi, West Africa, under the American Board of Commissioners for Foreign Missions with her husband, Dr. Merlin W. Ennis. Mrs. Ennis,, who was in America on furlough last year, recently made an auto trip to an "Ombala," the site of an ancient native capitol to visit Christian Ovimbundu friends who had established a village nearby.

Attending a "union" church service held in the open air, Mrs. Ennis comments on the complete freedom and lack of strain which the gathering illustrated. "We were treated to several numbers of music from various village 'choirs'" she reports. "Groups of men, women and children would arise and sing beautifully in harmony and from memory. Women attended to the natural needs of their babies, many of whom they brought on their backs, without anyone turning an eye in their direction. An absolutely naked youngster carrying three books on his arm sauntered across the empty space and delivered the volumes to his father. An uneasy dog climbed up on a box and tried to sleep but presently preferred the ground and no one paid any attention to him.

"People were well dressed or in rags or unclothed as they could afford, but it did not affect their status. I remembered once while I was in America a squirrel got into the church and for a few frantic moments before the service the Janitor was chasing the little creature from end to end of the building. It disappeared finally and during the service peeked out and caused a great deal of giggling and whispering on the part of the choir and congregation."

During this trip the king from the nearby "Ombala," dressed in a brown velevteen suit, accompanied by his youngest wife, came to call on the Ennises inquiring if in their many books they did not have some formula for driving away locusts. It was reported that in Sachikela, where the Ennises have worked for most of their thirty years in Africa, the king had given out word that he could make medicine to get rid of the locusts if the people would bring him two children to be sacrificed, a boy and a girl. One child was actually stolen and taken to the king but authorities intervened in time.

The Ennises took the king and his wife back to their "Ombala" in the Ford much to their delight. In fact his Majesty was so pleased that he rode several miles with the Ennises on their way back to their own station, taking his young wife along with him for a treat, and walking back.

Mrs. Ennis was born in Hortonville, Wisconsin and is a graduate of the University of Oregon. She also studied at Wellesley College. Mr. Ennis was born in Douglas Center, Wisconsin, and is a graduate of Beloit College with a B. A. 1900, and D. D. 1922. He is also a graduate of Yale University with a B. D. 1903.

The Ennises are the representatives of the First and Second Congregational Churches of Beloit, Wisconsin, and a group of ten other Congregational churches in Wisconsin.

MISSIONARY OFFERING.

WEEK ENDING JUNE 1, 195.

Sunday Schools.		
Shallow Ford, Elon College, N. C.	4.83	
Whistler's Chapel, Quicksburg, Va.	.35	
Timber Ridge, High View, W. Va.	1.63	
Howard's Chapel, Reidsville, N. C.	1.00	
Wentworth, Raleigh, N. C.	.90	
Bethlehem (Nans.), Suffolk, Va.	2.61	
Antioch, Harrisonburg, Va.	3.02	
Wakefield, Va.	2.04	
Mt. Bethel, Stokesdale, N. C.	1.06	
Ether, N. C.	1.00	
Youngsville, N. C.	2.00	
Union, Burlington, N. C.	2.00	
Suffolk, Va.	25.00	
Pleasant Ridge, Ramseur, N. C.	3.04	
		50.48
Individuals and Churches.		
Liberty, Virgilina, Va.	2.60	
Hebron, Virgilina, Va.	2.40	
Union (Va.), Virgilina, Va.	17.00	
Holy Neck, Holland, Va.	38.85	
First Church, Norfolk, Va.	100.00	
Noon Day, Wedowee, Ala.	2.94	
Windsor, Va.	47.00	
Spring Hill, Waverly, Va.	3.00	
Bethlehem, Altamahaw, N. C.	8.00	
Union (South.), Franklin, Va.	3.25	
Good Hope, Youngsville, N. C.	2.45	
Pope's Chapel, Franklinton, N. C.	9.20	
Suffolk, Va.	5.00	
New Hope, Abanda, Ala.	7.47	
		249.16
Coin Card.		
J. O. Atkinson's Woman's Missionary Soc., Liberty (Vance) Church, Henderson, N. C.	3.00	
Class No. 2, Mt. Auburn, S. S., Manson, N. C.	1.00	
		4.00
Total for the week	$	303.64
Previously acknowledged		11,747.86
Total Since Sept. 1, 1934		12,051.50

J. O. Atkinson, *Secy.*

We employ God as a drug store clerk to provide us with a little soothing syrup now and then. —*Rev. Walter Carl Subke.*

A Story for the Children

THE KITE.

Once there was a piece of paper. It was just a plain piece of paper, lying in the closet with many other things.

There were bits of string, and a hammer, and nails, and scissors and pencils and pieces of wood.

One morning a boy came to the closet. He took out the piece of paper. He took the string and the hammer and nails, the scissors and the pencils and the pieces of wood. He carried them all over to the table by the window. He sat there working for a long time.

When he had finished, the boy took what he had made, and went out of doors with it. It was a kite. It had a tail made out of string with little pieces of paper on it. It had a very long string to hold it by.

The wind was blowing. Up, up, up, went the kite. The boy held tight to the string.

Suddenly the wind gave a big puff. It blew the kite string against a tree. The string caught on the branches. The boy could not get it down.

He ran into the house to ask his father to help him.

While he was gone, the wing gave a big jerk. Up, up, up went the kite. When the boy and his father came out, they could just see it, like a little speck against the sky. The boy felt very sad, but his father said, "Never mind, son. I'll help you to make another."

So the kite went sailing on the wind. It sailed over the houses, the churches, and the stores of the town. It sailed over the river, and over the fields and over the houses, the churches and the stores of another town.

And then the wind stopped blowing. Down, down, down came the kite, into a little girl's yard.

When the little girl looked out of the window and saw the kite, she was very glad. She had never had a kite to play with before.

She ran out to pick it up. Then she saw that the boy had written his name on the back of the kite. Underneath his name was the name of the town where he lived.

That night the little girl wrote a letter to the boy. She told him that she had found his kite, and asked him to come and get it.

The next afternoon the boy and his father and mother climbed into their car. They rode past the houses, the churches, and the stores of the town. They rode across the bridge over the river through the fields, past the houses, the churches, and the stores of another town, until they came to the little girl's house.

But the boy did not take the kite home. He told the little girl that she might keep it, because his daddy had helped him to make another.

"Some day," said the boy to the little girl, "I will come over to play with you, and we will sail our kites together."

They did sail their kites together, and the little boy and the little girl have been friends ever since, all because the kite went sailing by itself on the wind.—*By Verna Hills in Zion's Herald.*

HIS BUSINESS.

A man in a covered wagon, driving through a western town, stopped and hailed a man on the street. "Hey, any saloons in town?" he asked. "Yes, four," was the answer. "Giddap," said the stranger, moving on. "I can't locate here; I've got three boys in this wagon." "Stop a minute," yelled the stranger, "what's your business?" "My business is to save these boys," came back the answer, as he disappeared around a bend in the road.—*Publisher Unknown.*

EDITORIAL.

(Contiinued from page 4.)

Forbes. From Beaver College, Pa., Eileen H. Moore.

Serving under the direction of Dr. Fred P. Ensminger, Associate Superintendent in Kentucky, Tennessee, Alabama and West Florida will be the following students: From Piedmont College, Ina Adams. From Southern Union College, Maxine Powell, Lorene McGlan, Eva Casey, Buena Veazey. From Southern Seminary Foundation, Nashville, Emil Reikow. From Andover Newton Theological Seminary, Phillip Havener. From Western Maryland College, Robert Coe, Jr. From the University of New Hampshire, Floris Johnson. From Alleghany College, Pa., Mary Louise Judson. From Harvard College, Malcolm Vernon White. From Barnard College, N. Y., Vivian Tenney. From Schauffler Institute, Louise Schultz. From Hartford Theological Seminary, Bradley F. Skinner. In special appointments, Hazel Maddox, Marguerite Humble and Eunice Williamson.

Chandler Adams, a student at Southern Seminary Foundation, Nashville, was appointed, but because of the necessity of an appendix operation he will not be able to serve this summer.

These young people will attend the Elon Conference or the Grandview Conference at which there will be special training classes and clinics and demonstration Vacation Church Schools to prepare them for their service. They will serve two months, except in certain cases where a shorter service has been arranged. This service is under the Extension Boards of the Congregational and Christian churches. E. C. G.

HONESTY.

In the midst of a confused world where the simple virtues seem lost, or futile, the lone believer is bewildered. He is tempted to surrender everything and conclude with the Psalmist who says, "There is none that doeth good," or with King David when he says, (though in haste) "All men are liars." But he cannot actually do this because he has within his soul a conviction that in the long run right and justice will prevail. He believes in a good God, in an orderly universe "the good man" as one who never turns his back, but marches breast forward, never doubts clouds will break, never dreams though right be worsted wrong will triumph.

We who have some faith and conviction along these lines must continue to live in the atmosphere of sordid selfishness, but we need not be a party to it, and, in any case we cannot surrender our belief in the fundamental reality of the commonly recognized social virtues. Integrity of character and uprightness of conduct still stand as the measure of successful living. Nothing can take the place of honesty. Without that all is lost and it goes without saying that its basis is laid in religion.

It is possible to drift away from the common standards of integrity and do little, undiscovered dishonesties and "get by with it"; but the dishonest act leaves its mark on the soul that does the trick and some day will lead to something worse. A famous English statesman in debating the "Petition of Rights" said, "No man is bound to be rich or great, no, nor to be wise, but every man is bound to be honest." A famous preacher discussed the theme, "Why Be Moral?" and his reasons all summed up were "Because there is no other kind of life that brings happiness or does anybody any good." There you have it. Everybody knows that if all men were honest today, if integrity of character and upright conduct prevailed the present world confusion would soon solve itself. E. A. K.

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Wife; Far Value; Time; Req the Bible, its writers,
Interpreter; As A Pastor.] ge, the various ver-

ARTICLE I lete chronology, life
vith harmony of the
We seldom hear or read e and travels of St.
privileges of a Minister. Th he illustrations are
sized. Writers, criticising the Church, often tell the readers that, in preparing the article, leading ministers, whom they consulted, insisted that they, if they were beginning life again, would not enter the ministry, nor do they want their sons to enter this profession. It seems to me that they fail to appreciate the place and work of a preacher and pastor. Dr. Theodore Cuyler on the fiftieth anniversary of his ordination said that he often felt faint when he recalls that he ballanced for several weeks whether he would study law or enter a Theological course. I do not underestimate the work of an honest and capable lawyer or judge, but, after years of experience and observation, I consider the place and work of a Minister as giving countless opportunities for service and rich payment in satisfaction.

Wife.

The first privilege of a Minister is the Minter's wife. She is usually in sympathy with his work and enters by necessity and opportunity into it as no other occupation offers. Her sympathy, unselfishness and courage stimulate those qualities in her husband. Her friendly interest in the people and the thoughtful attentions she pays to the sick, the aged, and indeed, to all, is a telling example to the minister himself. The cheerful home to which he comes after the nervous exhaustions of his sermon, funerals and calls multiplies his efficiency. Mrs. Wesley, wife of Samuel Wesley, a rector in the Established Church, was the mother of nineteen children and taught them all "to cry softly." Her influence over her husband and her children was remarkable. Her advice was far-sighted and wise. From such a home came the founder of the Methodist Church and one of the hymn-writers of the ages. John Wesley's work was of priceless value, but what a loss to him and, perhaps, to the world, was the type of wife he had. Lyman Beecher's second wife's influence shaped remarkably the life of her husband and helped to make the children the most remarkable family in the United States.

I have known ministers whose work has been limited by the wife's lack of sympathy. Several gave up their work and the rest of their lives did not satisfy themselves nor accomplish much for the world. Phillips Brooks, because of rare ability and profound sympathy shaped many lives, though he was a bachelor, but a sympathetic wife and a family of children would, many think, have made richer this rich ministry. The emotions which a family awakens, the insight which a family gives a minister and the joy which radiates in a home, are among the richest blessings, and most effective cultural influences of a life. The price of a capable and sympathetic minister's wife is above rubies.

(*Article two will appear next week.*)

Absence seldom makes the heart grow fonder when it is absence from church.

The citizen in a democracy is born to be a king but he abdicates all too readily.

C O N ES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

SUFFOLK

The Oak Grove C
County, North Carol
second Sunday in
clude a service at 11
P. M. Dinner wil
service.
This church is a
Sunbury, North C

SPRINGTIME.

s how they grow" was a sermon preached by Jesus alilee. He heard the call of ched in the open where the he eyes could revel on the The call of springtime expresses itsel ral different ways.

It is a call to cleanliness. During the cold and rains of the winter, things get stale and stagnant. The March winds and April showers refresh the earth and make it clean. The housewife doing her spring cleaning is following the method of nature. And so is the person who tries to keep the body, mind, and spirit clean.

It is a call to beauty. When spring comes, nature covers the rough and rugged places with velvety green and blooming flowers. This is an invitation to come out into the open, see nature's beauty and pattern our lives accordingly.

It is a call to harmony. There may be many colors of green in one field or forest, but they all harmonize. This is nature's way. Man brings discord, the winter reveals ugliness, but springtime brings harmony.

It is a call to peace. Growing plants, leafing trees, blooming flowers, warm breezes, and the music of nature in the springtime all sing of peace. In the city one's nerves may be wrecked by rasping noises, but out in the open where springtime has its chance, there is peace and a call to peace in the human soul.

It is a call to faith. The dead earth springs into new life and bids one look out and up into the face of the Infinite who robes Himself in beauty and challenges us to believe. If you have stood by the grave-side of your beloved and felt faith slipping away, when springtime comes you know that they live again. The resurrection of physical life in the spring gives assurance of immortal life for the soul. If springtime comes with its beauty and blossoms, surely there will be summer and autumn with fruits and harvests.

All of which means that the call of spring is a call to new life,—a life of cleanliness, beauty, harmony, peace, faith. "Consider the lillies how they grow." They do not get excited, they do not worry, and "Yet Solomon in all his glory was not arrayed like one of these." Listen to the call of springtime, sing with the birds, enjoy the beauties of nature, and worship the God of all life. This is the way to the best.

JUNE.

And what is so rare as a day in June,
Then, if ever, come perfect days;
Then heaven tries earth if it be in tune,
And over it softly her warm ear lays;
Whether we look or whether we listen,
We hear life murmur or see it glisten;
Every clod feels a stir of might,
An instinct within it that reaches and towers,
And, groping blindly above it for light,
Climbs to a soul in grass and flowers.

—*James Russell Lowell.*

MODESTY.

Modesty is not the prevailing virtue of the present generation, but yet it is a virtue which can be found even today. Recently I heard a young fellow say he was glad to see a girl who could still blush.

But I am thinking particularly of a very modest man. He is unusually careful to give credit to the other person; in fact he is a little too eager to do that. I refer to Rev. Edwin C. Gillette, General Manager of the Elon Summer School of Leadership Training. The school at Elon this summer is to be a combination of Blue Ridge and Elon. No one wants Blue Ridge to pass out of the picture. The workers who have gone there will be welcomed to Elon and should feel that they have as much right to be present as anyone else, for it is their school. Dr. Gillette has been in charge of Blue Ridge recently, and is to be the General Manager for Elon. He and Miss Coghill have had a real share in making the program and planning the work for the combined school this year. If the school is a success, and I sincerely hope that it will be, much of the credit will be due to Dr. Gillette and his able assistant, Miss Coghill. It is my happy privilege to work with them and under the leadership of Dr. Gillette. I am merely the Dean and take only my share of the work as it has been agreed upon . The kind things which Dr. Gillette has said through the paper about me are the outgrowth of his modesty and should be so considered.

I am writing this item to keep the records straight and to invite all Christian Church people to attend the Elon Summer School, June 24-30, so they may know better the courtesy and kindliness of a Congregational minister who is now a leader in the United Church in the Southeast.

CARES.

The little cares that fretted me,
I lost them yesterday
Among the fields above the sea,
Among the winds at play;
Among the lowing of the herds,
The rustling of the trees,
Among the singing of the birds,
The humming of the bees.

The foolish fears of what may happen,
I cast them all away
Among the clover-scented grass,
Among the new-mown hay;
Among the husking of the corn
Where drowsy poppies nod,
Where ill thoughts die and good are born,
Out in the fields with God.

—*Elizabeth Barrett Browning.*

WHY IS GOSSIP HARMFUL?

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 16, 1935.

James 3:1-6.

Hymns: "Follow the Gleam"; "More Like the Master"; "Wonderful Words of Life"; "Let the Beauty of Jesus Be Seen in Me"; "An Evening Prayer" (Battersby).

Prayer:

For hope that sees through blinding tears
Dear Lord, upon my knees I ask
For strength to do each given task;
For graciousness of heart and mind
To be not only just but kind;
For hope that sees through blinding tears
The mystery beyond the years;
For faith that ever stronger grows
Like Job's, in spite of anguished woes;
For courage that will make me sing
No matter what the harsh days bring;
For wisdom to be finding worth
Within the simple things of earth
And loveliness in shaded nooks,
In flowers, trees and running brooks,
In meadow, hill, woodland and glen,—
For these things, Lord, I ask. *Amen!*

—*Edgar Daniel Kramer.*
(From "Christian Herald.")

Bible References:

One of the commandments. Ex. 20:16.
The tongue is like a sword. Ps. 64:3; Prov. 12:18.
The tongue is good or evil. Prov. 15:2.
Gossip is poison. Ps. 140:3.
Gossip is ungodly. Prov. 16:27.
Hurts the gossiper. Matt 15:18, 19.

Read Matthew 11:18, 19; Psalm 15; Prov. 6:17; 10-20; 10-31; 12:19; I Peter 3:10; James 3:16.

Talks: Have short talks by a number of your members and others using Bible references, etc.

What is Gossip? Look up the word in a dictionary. Note the several definitions and how they have changed.

You might find it profitable to begin your meeting with the game of "Gossip." The first person whispers something to the next so quickly that it is difficult to understand what was said. Without asking questions, that person whispers what he or she heard and so around to the last person. The first person then tells what was said at the beginning of the game and the last person tells what he heard. Did the last person get any of the truth of what was actually said?

Why do people gossip? A short time ago a tale was told. Upon investigation, it was found to contain not one bit of truth. It appeared that somebody told a falsehood in order to carry his point. Had the story gone further, the person about whom it was told would have been greatly harmed. Suppose the story had been true, would there have been any value in telling it? In this instance the cause for talking was jealousy. What are the other causes for people spending their time in "idle chatter"?

It might be well to ask yourself three questions before repeating things you have heard: Is it true? Is it kind? Is it Christian?

Read the story "Converted" in the November, 1934 issue of *The Christian Herald* where a German, a Russian, and an Englishman find that none of the propaganda about each other is true.

GOSSIP.

Gossip went a-whispering,
Whispering through the town;
Someone had a character
She wanted to tear down.
So Gossip found a silver thread,
To weave, and weave, and weave
A very lovely pattern
That was fashioned to deceive.
She tore somebody's crimson gown,
Threw stars upon the ground.
Vanished children's laughter,
Scattered doubt around.
Plucked roses from the gardens,
Stuck pins in toy balloons;
Gossip went a-whispering
Through many nights and noons.
Gossip was a shadow;
At dusk a silhouette
Who whispered very sinister things
That people can't forget.
And when some folks pricked their hearts
Beneath the thorny crown,
Gossip went a-laughing
Like a maudlin through the town.

—*Helen Welshimer.*
(From *Sunday School Herald.*)

E. L. F.

Sunday School Lesson

By **Rev. H. S. Hardcastle.**

THE HOLY SPIRIT (Pentecost Lesson).

Lesson X—June 9, 1935.

Golden Text: *"As many as are led by the Spirit of God, these are sons of God."*—Rom. 8:14.

Lesson: Joel 2:28, 29; Luke 11:9-13; John 3:5-8; 14:16, 17, 26; 15:26, 27; 16:1-15; Acts 2:1-21, 32, 33; Romans 8:1-17, 26, 27; I Corinthians 12:1-13; Ephesians 1:13, 14; 3:14-21; 4:1-6, 30.

There is no more important doctrine in the Bible than the doctrine of the Holy Spirit. There is no more vital truth in Christianity than the person and work of the Holy Spirit. And yet there is but very little teaching and preaching about the Holy Spirit. One seldom hears a sermon on the Holy Spirit, and one does not hear much about the Holy Spirit, even in religious circles. These things ought not so to be. We should not allow those who have gone to extremes on the subject to keep us from presenting the great truths about the Holy Spirit. The various and numerous Scriptures of today's lesson give us some interesting teachings on the work and the fruits of the Spirit. And by the Holy Spirit we mean the Holy Breath, or the Spirit of God breathing in us so that we live a divine life. God the Eternal Father, Who manifested Himself in and through Jesus Christ, now works in the world and in the human heart by His Holy Spirit.

The Spirit Promised.

Joel the prophet, foretold the coming of the Spirit. In that far-off day, he said that God would pour out His Spirit upon all flesh, and upon the servants and upon the handmaidens in those days would He pour out His spirit. Jesus also promised that He should go, but if He went, He would not leave them comfortless or "orphans" but that He would send the Comforter or the Holy Spirit, Who should abide with them always. On other occasions, and in other words, Jesus promised that the Father would send the Holy Spirit.

The Coming of the Spirit.

The Holy Spirit was given at Pentecost. Christ fulfilled His promise at this time. Peter took pains to make this clear when he preached to the multitude on that great day. He said that Jesus, being at the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, had sent forth that Spirit as the people now saw and heard. Pentecost was the fulfilment of the promise of the coming of the Spirit.

The Work of the Spirit.

When one turns to a study of the work of the Spirit, he finds many offices ascribed to it, so many that all of them cannot be given here. But the scriptures which are given as the background of today's lesson suggest many striking functions of this Spirit.

For instance, Jesus said, in talking with Nicodemus, that a man cannot enter the kingdom of God unless he be born of the Spirit. The Spirit is the regenerating power of God. By it a man is born anew or again. By it he becomes a new creature in Christ Jesus.

Jesus says also (John 14:16) that the Holy Spirit is to abide with His disciples always. One may grieve the Spirit; he cannot drive Him away.

The Holy Spirit is to be our Teacher, and our Reminder. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Blessed is the man who is taught by the Spirit.

The Holy Spirit bears witness or testifies of Christ. Jesus said, "He shall testify of me." John 15:26.

It is the Holy Spirit who convicts and convinces and converts. And it is the Holy Spirit that guides men into all truth. We have the words of Jesus Himself to this effect. John 16: 7-15.

Of course the word which Jesus used for the Holy Spirit, "The Comforter" suggests one of His ministries—the ministry of comfort. Not weak sentimentality, not maudlin sympathy, but the giving of strength, the making strong within.

When we turn to Paul's references to the work of the Spirit, in today's lesson we find that he gives life, that he quickens our mortal bodies, that he helps us to "put to death" the deeds of the body, that he bears witness that we are the sons of God and reveals God as our Father, that He helps our infirmities, that He makes intercession for us, that He bears witness that Jesus is the Christ, that he makes us fruitful in good works. Furthermore Paul says that we are "sealed with the Holy Spirit," that we are strengthened with might by the Spirit in the inner man, and again that we are sealed unto the day of redemption by that same Spirit.

One can readily see from these brief references that the Holy Spirit manifests Himself in many ways and performs many functions in the life of the believer. Indeed He is the indispensable need of the Christian. Without Him there can be no Christian life in any real sense.

The Fruit of the Spirit.

"By their fruits shall ye know them," said Jesus. And the fruit of the Spirit, said Paul is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

The Gift of the Spirit.

"If ye being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" The Spirit is the gift of God to those who in sincerity repent of their sins and believe on the Lord Jesus Christ. "Repent, and be baptized, every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit." God will not withhold His Spirit from those who yield themselves to Him. Men are poor spiritually of their own choosing. The Holy Spirit is not to be had simply for the asking, but He is to be had for sincere asking.

THE MESSENGER OF TRUTH.

There stands the messenger of truth, there stands
The legate of the skies, his theme divine,
His office sacred, his credentials clear!
By him the violated law speaks out
Its thunders, and by him, in strains as sweet
As angels use, the gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains by every rule
Of holy discipline, to glorious war
The sacramental host of God's elect.
Are all such teachers? Would to heaven all were!

—*Cowper "The Task."*

O Thou who art the Light of the world, the Desire of all nations, and the Shepherd of our souls: let Thy light shine in the darkness, that all the ends of the earth may see the salvation of our God.—*Amen.* —*W. E. Orchard.*

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One of our Chaplains in the U. S. Navy

MONDAY.

A Prayer.

"God, let me blossom as a tree
That bears the storm with majesty.
Let Thy young body, washed by pain,
Be refreshed as tree from rain.
Let me grow as steady as a fir
That feels the wind with gentle stir
Of all its branches, yet is still
Teach me, O God, to live and grow
As straight as trees in sun and snow;
And with the trees that bear old scars
Lift my young body to the stars."

—*Eleanor Allen.*

TUESDAY.

"Getting it in the Neck."

"This is the victory that overcometh the world, even our faith."—I John 5:4.

A quip from the morning paper some time ago said, "Every time a man gets it in the neck, he realizes how little he amounts to."

There is a victory in reversals. Science and every other good thing achieved in this world has marched forward on its failures and an understanding of them.

As the descending curtain of death falls at the foot of the cross marking what some thought was the greatest failure of the world, Christ was heard to say, "It is finished." That finished task was the goodness of God in man. Whatever failure there was in the cross, it was a crown of a conqueror who could say to his Father, "I have finished what Thou gavest me to do."

" 'Tis finished, Son of God, Thy power,
Hath triumphed in this awful hour:
And yet our eyes with sorrow see
That life to us was death to Thee."

Prayer—Our Father, we realize our many failures, that when we would do good evil is present with us. O Lord, be Thou our strength and lift us up. Whatever failures come, take them, take us, and make us true Christians in Christ's name we ask it.—*Amen.*

WEDNESDAY.

"Man, Boulder Dam and God."

"What is man that thou art mindful of him and the son of man that thou visiteth him?"—Ps. 8:4.

"The Lord shall go forth as a mighty man."—Isa. 42:13.

"Let not the mighty man glory in his might."—Jer. 9:23.

How I love it! As I stand on a cliff of the Colorado River, I behold the most colossal structure known to man. It is a concrete dam 727 feet high, 650 feet thick at its base, 1,180 feet long and 45 feet thick at the crest raising the water surface of the river 584 feet. The base thickness is greater than two normal city blocks and its crest is four blocks long. This dam will provide ample irrigation for all the southern states west of the Rockies making arid deserts bloom as a rose with vegetables, fruit and flowers.

I see a slot through the middle of the dam. It provides the supply lines of the cooling system. This slot which looks like a narrow crack is big enough for a railway train to go through.

This vast bulk of a dam has been built of concrete at a temperature of 40 degrees. To cool naturally it would take 150 years, and, at that, it would be cracked all to pieces. As it is it has been built in five years and cooled now solid cement without a crack, and, so far as man can see, there is no possibility of a crack.

Men look like specks on the horizon handling pipes 30 feet in diameter transporting them to the pipe lines that will carry the water from the reservoir to the power plants. Likewise box cars loaded with machinery are lifted from their tracks and transported over the side of the precipes to the power plant at the bottom of the river bed where the machinery is set in place for operations.

A man so small producing the most gigantic, colossal, stupendous structure of the ages, and done so perfectly. It is a miracle! It all had to be thought out in the mind of a man, and there stands a man there; just a "speck" of a man who has thought it all out; he has every inch of it in his mind, and directs every movement of operations. What a man!

Bow down and worship. O no, do not worship men, but worship God who has given it to man to achieve something like this. There must be something divine in man that such can be done, and even to the doubting ones the idea is impelling.

Prayer—O God, O God, O God! What is man that Thou art mindful of him? Yea indeed we may be worth something. This is Thy glory, and more to come. Use us, dear Lord, for any glory we can be.—*Amen.*

THURSDAY.

"Christmas the Endless Beginning."

"Of His Kingdom there shall be no end."—Luke1:26-38.

Gabriel's reassuring words to Mary may well reassure us also. For sometimes things look very dark. Sometimes our own lives, given to Christ, seem to be failures.

But no Christian has a right to live other than the victorious life. That is Gabriel's message to us as to Mary. We have entered Christ's kingdom, and that kingdom has no end. With its small beginning in Bethlehem, it has gone on ever enlarging its bounds, ever exalting its glory.

So the Christian, with the Christmas spirit in his heart, lives in the power of the endless years. These brief years on earth are infinitely meaningful and precious that shall never end.

Prayer—Thy Kingdom come, Lord Jesus! Thy kingdom has come.—*Amen.*

Amos R. Wells.

FRIDAY.

"The World's Question."

"Whom say ye that I am?"—Matt. 16:15.

What does the world think of Christ today? It seems that people are staggering through a burden of increasing doubt. We read a lot about fatality, but very little about faith. Men are seeing things that get us down and are proposing many ways to solve our problems, but only a few speak of the Christ as the remedy, as the power that lifts up.

Notwithstanding, the leaven of Christ in the net work of life is growing. Note the things that take place everywhere on Easter Day, sunrise services, increased and enlarged church services, hundreds of various celebrations expressing the Easter idea, children, egg-hunts, parties, etc. To be sure some of the activities are just a big show, but there is a leaven of lift in it all, and there is an insistent demand well expressed by Paul ages ago "Let us keep the feast, not with the old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth."

Thank God, thank Christ, and thank Paul, that righteousness is still best and clamors for its rightful place in the hearts of man.

Prayer—Our Father, we believe that Thou wlil go on till Thou hast put all enemies under Thy feet. We cast our lot with Thee. Use us to further Thy righteousness in the world.—*Amen.*

SATURDAY.

"Inferiority Complex."

"In lowliness of mind let each esteem the other better than themselves."—Phil. 2:2.

This scripture has no reference to that state of mind known in the modern term "inferiority complex." It refers to egotism, which, defined, is the practice of too often using the word "I". It refers to self-exultation and self-exaltation. It refers to self-praise. It refers to living for one's own ideas, appetites and interest. It refers to the attributes of Christian character, humility, attribute which in honor prefers the other fellow.

Most of us have a certain amount of egotism. It is a state of self-regard and confidence essential to initiative and success, but like most other God-given characteristics it is to be governed by that gift of God, known as "a sense of human values." That sense deals not only with concrete values as they may be, but it digs down into the roots of potentialities and has regard for what others could be if they had a chance. We recall the following story: A man was motoring. He saw a tramp on the road who appeared to be a poor bedraggled specimen of humanity. His sympathies went out for this unfortunate and he said, "but for the grace of God there goes I."

Some people fear that if they do not "toot their own horn nobody will toot it for them." That may be true in a worldly sense. But such an attitude denies the power of God and the working of Spirit; it ignores the reward He gives for faithfulness. Read the parable of "Taking the chief seat at a Wedding Feast." Luke 14:7-11. He says, "take the lowest seat," and he who does shall be invited to take a higher one. He that humbleth himself shall be exalted."

Prayer—Dear Father in the interest of others, of our neighbors, of those we see along life's way, yea, in the interest of humanity, may we forget ourselves and do Thy will today and forever.—*Amen.*

SUNDAY.

"The Unstinting God."

"He that spared not His own son, but delivered Him up for us all, how shall He not also with Him freely give us all things?"—Rom. 8:31-39.

One act is enough to prove the nature of God forever. He is not a changeable God. One day with Him is as a thousand years and a thousand years as one day. God in Christ is the same as God in nature, and God in history, and God in present social life, and God in the infinite future.

Herein is the endless significance of the cross for us. It proves that the essence of God is self-sacrificing love. In giving His Son for undeserving man, it shows that there is nothing else that He will not give him.

So we can go to God with perfect confidence. So our prayers are answered before we ask them. So—if we ask any true blessing—we know that we shall receive it even as we ask it.

Prayer—How we thank Thee, O Thou unstinting God!

Amos R. Wells.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WHAT IS YOUR LIFE?

By WILLIAM P. TAYLOR.

"Thou wilt show me the path of life."—Psalm 16:11.

In the late summer of 1926, I saw a play, the title of which was "Love Is Like That." The play portrayed the story of a wealthy American girl who was in love with a poor, but hard-working boy. But a handsome foreign prince, exiled from his country, steps into the picture, becomes infatuated with the girl, and for a time, seems to overshadow his less romantic rival. The play closes, however, with the American girl in the embrace of her first lover and its final comment furnishes its title, "Love Is Like That."

When we make our comment about love our minds are filled with the romantic, but when we say, "Life is like that," it is generally the reflection of a different mood. It is much the same as saying, "It's all wrong, but what more can one expect in such a world as ours?" Everyone feels that way now and then. You find that mood reflected in many places.

"What is your life?" asks the New Testament Epistle of James; and gives its answer, "It is even a vapor, which appeareth for a time and then vanisheth away."

"Therefore I hated life," says the writer of Ecclesiastes.

Job cursed the day of his birth.

The modern novelists seem determined to picture life in the well-known words of Hobbes, as "poor, nasty, brutish, and short."

In a volume entitled "The Great American Bandwagon," Mr. Charles Mertz attempts to give us a picture of contemporary American life. His main theme is that we are an adventurous, restless, pioneering people. But the frontier is gone.

The wild animals are no longer a menace. The Indians are safely herded on reservations. So life has become drab and monotonous. And he points out the ways in which we try to put the romance back into life.

He traces this same quest for a lost romance and thrill through the radio. Seven million sets run through the day and the greater part of the night. Twenty stations were on the air for 651 hours in one week; during that week they gave 84 hours of talk, 119 hours to serious or semi-serious music, 448 hours to jazz.

It is the old tom-tom, Mr. Mertz says, brought to life again, to dissipate something of its drabness. There are five thousand golf courses, with two million people tramping over them.

There is also football, which thirty million people now pay $50,000,000 every autumn to see; the movies which twenty million people attend each day, in order to get one more glimpse of the Indians, cowboys, the wide open spaces, and of people making love.

He tells of the forty thousand people who paid $2,600,000 to see the last great prize fight and of the fifty reporters from fifty metropolitan dailies who were sent to a little town in Connecticut to report a certain murder trial, and wired 12,000,000 words to their papers—more words than there are in the libraries of most of our homes.

Yes, life is like that and it is usually something of the kind that we have in mind when we make the statement.

But life is not all like that.

And why do we not use the phrase in describing those other things, things of the opposite stamp? Those steady, quiet, strong features of daily living.

I read again the other day Heine's famous description of Immanuel Kant:

"He lived an abstract, mechanical old-bachelor existence in a quiet, remote old street of Konigsburg. I do not believe that the cathedral clock of that city accomplished its day's work in a less passionate and more regular way than its countryman, Immanuel Kant. Rising, coffee drinking, writing, lecturing, dining, walking, each had its set time. And when Immanuel Kant in his gray coat, cane in hand, appeared at the door of his house, and strolled toward the small avenue of linden trees, which is still called 'The Philosopher's Walk,' the neighbors knew it was exactly half-past-three by the clock. So he promenaded up and down, during all seasons; and when the weather was gloomy, or the gray clouds threatened rain, his old servant Lampe was seen plodding anxiously after him, with a large umbrella under his arm, like a symbol of Prudence. And when he passed at the appointed hour, the good people gave him friendly greetings and set their watches."

And opening John Ruskin's *Praeterita* you have this unforgettable picture with the author's comments:

"I had been taught the perfect meaning of peace, in thought, act and word.

"I never had heard my father's or mother's voice raised in any questions with each other; not seen an angry, or even slightly hurt or offended glance in the eyes of either. I had never heard a servant scolded. . . . I had never see a moment's trouble or disorder in any household matter; nor anything whatever done in a hurry. . . . I had no conception of such a feeling as anxiety. . . . I had never done any wrong that I knew of—beyond occasionally delaying the commitment to heart of some improving sentence, that I might watch a wasp upon the windowpane, or a bird in the cherry tree; and I had never seen any grief.

"Next to this quite priceless gift of peace, I had received the perfect understanding of the natures of obedience and faith. I obeyed word, or lifted finger, of Father or Mother, simply as a ship her helm; not only without idea of resistance, but receiving the directions as a part of my own life and force. . . . And my practice in faith was soon complete; nothing was ever promised me that was not given; nothing ever threatened me that was not inflicted, and nothing ever told me that was not true. . . . "

Let us never forget that life is like that, too.

But turning from these biographies to those that will probably never be written, I look back in memory to scores of people who stand out unforgettable.

Among them there is the picture of an elder, a shoemaker by trade and limited in education, but when I looked at that handsome face, so filled with character and dignity across the communion table, and heard the gracious and appropriate words that fell from his lips, it seemed that I was in the presence of a knight who had found the Holy Grail.

And I think of a little woman whom I used to go to see when I had time; hopelessly crippled, with one limb severed at the hip. I would find her in her wheel chair attending to the cooking and her other work, always cheerful, with a smile for everyone, and helpful and considerate. I remember how when the church was under financial strain of bringing in a well-known evangelist she decided that we should have a singer too for the meeting. So she with another woman went to work and baked pies and sold them and had the money ready for the singer when he came.

(Continued on page 14.)

COMMUNION WARE.

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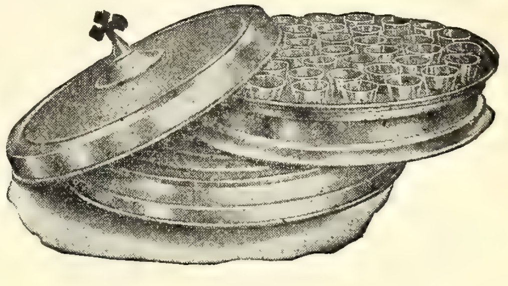

Style No. 50-A.

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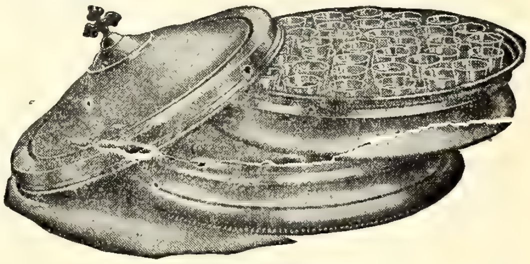
Bread Plate No. 1—Narrow rim..............	1.60



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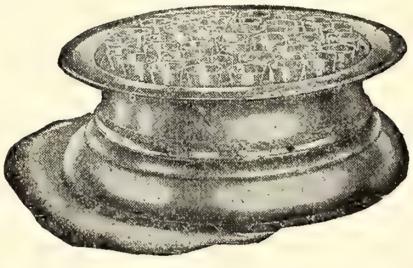

(For Silver Bread Plates, see under No. 90.)

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

We had expected to have at least fifty thousand Octagon Soap wrappers with a Kelvinator or some make of refrigerator but while the weather is warming up we do not have that many and we are patiently waiting for our Sunday schools to gather them up and mail them to us. A small number of wrappers from each family would put us across and the buildings would be supplied with a blessing that we have needed for a long time. Soap wrappers are just small, insignificant things but one hundred thousand would enable all our buildings to have this blessing we are appealing for. Nickels are just a small piece of money—not much value but twenty of them make a dollar.

Large fortunes have been built up from selling articles for a nickel. Sunday school offerings are largely made up of nickels, but if we can get *enough of them together* we can finance an orphanage with one hundred children.

They are very important when we get a large number together.

We are supposed to have around thirty-two thousand members in the Southern Convention. Suppose each of these thirty-two thousand would contribute one nickel each Sunday. Then we would not worry over finances. More little children could have a home here and a great work could be done—all from the income of nickels. It's all working together at the same time for the same cause.

It reminds the writer of work at the orphanage —last Friday we had fifteen acres of fine hay in the fields ready to haul to the barn. Mr. Wagoner, my assistant, took two wagons and one truck and started one team raking. The boys divided in three groups and by Saturday afternoon the hay was in the hay-loft. If all of our churches and Sunday schools would work so unitedly we would have a happy time running the Orphanage.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JUNE 6, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Shallow Ford	6.33	
Union, Virginia	2.74	
United Church, Lynchburg, A. S. Dunn	2.50	
		11.57
Western N. C. Conference:		
Ether	1.00	
Big Oak	1.67	
Zion	.88	
		3.55
Eastern N. C. Conference:		
Henderson		3.79
Eastern Virginia Conference:		
Suffolk	25.00	
Bethlehem	3.34	
First Christian S. S., Portsmouth, Va.	6.56	
		34.90
Valley Virginia Central Conference:		
Mayland	1.00	
Linville	6.06	
		10.12
Antioch	3.06	
Alabama Conference:		
Noonday	2.95	
New Hope	2.00	
		4.95

Special Offerings.

Fidelity Bank, Durham, Support of James Brown	12.50	
Montgomery County, —Welfare Fund— McQueen Children	20.00	
Libern & Samson, N. C. to buy soap	2.00	
Cash items	4.00	
		38.50
Total for the week		$ 106.38
Brought forward		5,836.43
Grand total		$ 5,942.81

THE SUN'S PULPIT.

(Continued from page 13.)

There is the young boy with the responsibility of taking care of his family suddenly thrust upon him by his father's death; there are fathers worrying about their boys; there are men holding on to their jobs, and fearing that any day they may lose them, and knowing all the while that that job is all there is between them and the county farm.

There is a whole host of people. I carry them gratefully in my prayers before God—people as Paul said of himself, persecuted but not forsaken, cast down, but not destroyed, perplexed but not in despair, sustained by some great hope in their hearts, the same bright hope that shone in the faces of the prophets and apostles and martyrs through the ages.

Ruggedness like that of Martin Luther, a simple unquestioning faith like that of Francis of Assisi, a courage and devotion like that of Shelton of Tibet, and a patience and a pity like that of Jesus of Nazareth—they are all around us if we only have the eyes to see.

Life, plain everday life, is still like that.—*In Christian-Evangelist.*

The *Methodist Protestant-Recorder* of Baltimore, notes that "Churches of the Congregational and Christian Conferences of Pennsylvania reported a net increase of 391 members at the recent annual assembly held in Everett, Pa. The number of churches of the united denomination in Pennsylvania is now 135, with a membership of 20,854 and an affiliated constituency of 60,000."

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Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

No.

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Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*

11 Truth shall sprin

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9 Behold, ᵃO God our shield, and look upon the face of thine anointed.

10 For a day in thy courts *is* better

ᵃ Gen. 15. 1. ᵇ Ps. 56. 1. & 57. 1. ² or, *all*

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Specimen of Type

8 ¶ ²¹Jĕ-hô'-ă-chin *was* years old when he began t

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14 Like sheep they are laid in grave; death shall feed on th

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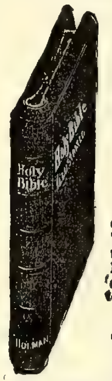
MURMURING A GREAT SIN.

Murmuring seems to be a universal habit among all classes of people, both Christians and sinners. It seems that Satan has a way of whispering to people and inducing them to make complaint in numerous ways. Fault-finding and murmuring seems to be as old as the race of man. It is a disease that people often bring upon themselves, in many instances through their own waywardness. Cain complained after he had killed Abel that every man's hand would be against him and would kill him; so the Lord put a mark upon him that would save him that far. Some people murmur about almost everything that comes their way. They are like a kicking mule that kicks at everything in sight. The opposite of murmuring is patience, enduring without complaining. Job is an excellent example of patient endurance, for when he lost his property, he did not murmur; and when he was covered with sore boils, he murmured not. His wife told him to curse God and die. Job told her that she spoke like a foolish woman. One of the most noted examples we have of murmuring is that of the children of Israel. Those people murmured at Moses and Aaron. They said "would to God we had died in the land of Egypt." You hemember in the land of Egypt they suffered the greatest cruelties that perhaps any people ever endured and for a long period. Moses tried to keep the people pacified. He prayed to God for them; and when they were thirsty and the water was bitter, the Lord, through Moses gave them water that was sweet. When food was scarce, the Lord rained down manna from heaven and the people ate angels' food. He also gave them quails for their meat. They knew well that murmuring against Moses and Aaron was murmuring against God Himself. This murmuring of the children of Israel appears to have been the greatest of their sins. It seems to be the one outstanding sin of the whole nation. Because of their murmuring thousands were destroyed by the destroyer in the wilderness; and of all that went out of the land of Egypt only Joshua and Caleb were permitted to enter the promised land. Paul, in writing to the brethren of the church of Philippi says, "Do all things without murmuring and disputings." Doubtless, the peace and happiness in many homes is destroyed through the murmurings of husbands and wives or children. Either party may be the cause of troubles that destroy the peace and harmony that might otherwise exist.

We do not mean by this that strict discipline should not be enforced, but each member may perform his duty with murmuring. There is much murmuring and fault-finding about management of schools and colleges. We cannot begin to say that managers and teachers in schools always do the right thing; for their is no human perfection under the sun; but all should work together with as little friction as possible. It should be the prime object of all teachers, of officers and parents of children to have all possible patience; for in your patience possess ye your souls, some writer has said. Paul saw that murmuring and disputings often damaged seriously the workings of the churches. There are often murmurings about the pastors and other church officials. Through disputings serious divisions take place. We murmur over the way the laity of our churches are conducting themselves. We complain about the way the officers of the nation, state, township, city and town are conducting affairs, from the president to the lowest officer in the land. There is no doubt but there is great room for improvement in every phase of home life, community, national and church life. But will murmurings remedy the evils? In many cases they will have a tendency to make bad matters worse. If we would each try to do our duty without murmuring or disputing, how much better the world would be today.—*The Free Will Baptist.*

It is all we can give him, and the least we can give; therefore let us diligently render to him our thanksgiving.—*Charles Haddon Spurgeon.*



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Specimen of Gem Black Faced Type

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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MARRIAGES

CARROLL—MARSHALL.

On Saturday, May 11, 1935, Mr. Glenn Carroll of the Salem Chapel community and Miss Gladys Marshall of Germantown, were united in marriage by the writer.

This is a very popular young couple and their many friends are wishing for them success and happiness.

D. M. SPENCE.

The man who builds up family life, creating a happy home is playing a man's part in the world.—Anon.

OBITUARIES

WINN.

Sadness entered the Epsom community Sunday, April 7, 1935, when the spirit of Mrs. Lucy (Hight) Winn returned to God who gave it. She was born August 7, 1861 in Franklin County and lived near Epsom all her life. She was the devoted wife of W. G. Winn, senior deacon of Liberty Christian Church.

Mrs. Winn united with the church in girlhood and was loyal to the church, attending when possible. She had been in declining health for 20 years, but was confined to her bed only a week. She was highly esteemed and loved by all who knew her, and I count it a blessing to have had her for a neighbor and bosom friend for more than 25 years.

Her home was a place where peace and love reigned. The devotion of her family was remarkable and truly they can rise up and call her blessed.

She leaves to mourn their loss, a devoted husband, three loving children, W. G. Winn, Jr., Mrs. P. L. Ellis, and Miss Zola Winn all of Epsom, Va. One sister, Mrs. J. M.Woodlief of High Point also survives.

The funeral was in charge of Rev. S. E. Madren, pastor of Liberty church, and the body laid to rest in the church cemetery. The host of friends that attended with the beautiful flowers was a token of our love for her. May God bless the bereaved.

MRS. R. J. NEWTON.

I will believe the hand that never fails.

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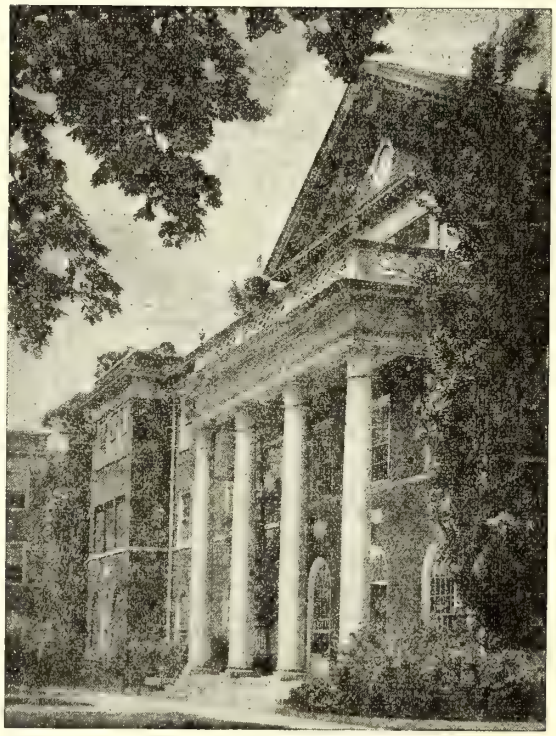

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JUNE 13, 1935. NUMBER 24.

THE SUN'S OBSERVATOR

Rev F C Lester
505 S Main St
5-1-34

Heredity Scores.—

In the game between heredity and environment, heredity has scored at least one point, if Dr. Raymond Pearl, of the Johns Hopkins School of Hygiene, be correct in his conclusions. Dr. Pearl has made a study of the cases of 2,000 persons surviving beyond the age of ninety, and he says: "The first and by far the most important requisite of longevity is having ancestors who were long-lived. In other words, you *inherit* the biological characteristics of living a long time, just as you inherit blue eyes and red hair."

A Traffic Policeman.—

It sounds rather commonplace, but there are two such in the City of Richmond who have lifted such duties out of the commonplace. This does not mean that there are not other good traffic officers in the city, but these two men have corners that are unusually crowded during the morning and evening. To see the manner in which they pilot dozens, hundreds, possibly thousands of cars past these two corners where Ninth Street intersects Grace and Franklin during the rush periods between eight-thirty and nine-thirty in the morning and four and six in the evening, without confusion, with ease and rapidity, causes one to realize that theirs is indeed a science. It is not what the job is but how it is done that counts. We salute Officers Owen and Updegraf.

More Honor to the Cardinal.—

The Bay State will have no legal lottery. A bill to establish a state lottery to finance an old-age pension system had been introduced in the Legislature, and the vote had stood 110 to 110. Then the Church woke up. Puritan prejudices against gaming combined with Cardinal O'Connell, who had waged battle against the bill, and when it was again brought to vote, seventy of its 110 supporters deserted it with a rush. In commenting on the final result the Boston *Evening Transcript* said: "Defeat of the lottery bill has done far more to protect the good name of Massachusetts than than people now dwelling here may clearly realize." William Cardinal O'Connell wields an influence in Massachusetts, and rarely has the influence of a high-ranking Catholic churchman been used to better advantage.

Motion Pictures.—

At a North Carolina Conference last fall it was suggested by someone that the church paper might do valuable service by printing lists of motion pictures that might be seen with profit to the individual. It is hardly practicable to do this, but there are some pictures—not many as yet—that are worthwhile. One of these is Cardinal Richelieu, in which the leading role is played by George Arliss. A stage actor of note, he has carried all of his marvelous power of impersonation to the screen. He is well supported by an excellent cast in this story of intrigue which surrounded the throne of Louis XIII of France. Another picture which has the approval of those fighting for clean pictures is "Les Miserables," while a third is that famous story by Charles Dickens, David Copperfield, in which Mr. Micawber holds sway. One might wish that when the next Christmas season approaches, the Christmas Carol will find its way on the silver screen.

General Booth on Tour.—

Evangeline Booth, who is the international head of the Salvation Army, has only recently returned home from a tour covering Europe, Asia, Australia, New Zealand and the United States. When asked of the work of the Army, she replied: "This tour has been a revelation to me, for I have found that the Army today, despite the world-wide depression, is more vigorous and active than at any time in its history. Whether it be in the leper colonies of India, the children's homes in Australia, the work among inebriates in New Zealand, or any other of our far-flung activities, one consuming ambition runs through the whole—that all men may know the salvation purchased by our Lord on Calvary. I found, I am glad to say, among all nations a genuine yearning for the comfort and solace which religion alone can give to a weary world." When questioned as to the danger of war in Europe at the present time, General Booth replied: "I found an all-absorbing desire for peace. In my talks with rulers, cabinets, and the common people, I discovered a healthy horror of war. . . . The world is getting a saner view, and I'm sure it will not be stampeded by any bellicose statements into another shambles."

A Television Cable.—

Perfection of a cable that would successfully transmit television for great distances has been the object of laboratory research work. The first installation of such a cable, designated as a "coaxial" cable, is to be made between Philadelphia and New York in time for use early next year. This "coaxial" cable is really a pipe-line, consisting of an outer flexible copper tube, within which is a copper wire, supported by rubber-disk insulators. The space between the wire and the inner sides of the tube is filled with nitrogen, known as the laziest of gases. But it helps to make the cable a worker worth while, for the tube and wire both carry electrical impulses, and together will transmit a band of frequencies around a million cycles in width. This means that this so-called coaxial cable will transmit as many as 200 telephone messages simultaneously, while the ordinary single wire circuit now in use will carry only four. The cable to be installed between the cities mentioned above will consist of two of these special cables, supplemented with eight ordinary wires. It will be capable of accommodating two television transmissions and thirty-two telephone calls at one time, or when not used for television purposes, a maximum number of 432 conversations may be carried on at once over this cable.

"Industrial Dixie."—

Daniel C. Roper, Secretary of the Department of Commerce, writing in the June issue of *Scientific American* gives some most interesting information regarding "Industrial Dixie." Says he: "Certain basic factors place the South in a position especially advantageous for industrial development. These factors [which include cheaply available electric power and a relatively low living cost], together with its proximity to sources of raw material, indicate a continued advance in its industrialization." He says that scientific research is doing much to assist in the development of industry in the South. Among the industries mentioned are paper making, the manufacture of rayon, and the increase in canning operations, especially the canning of citrus fruits and fruit juices. In 1934 there was more than $20,000,000 invested in the last named enterprise alone. The tung-oil industry is also coming to the front and the tung oil from trees propagated in the South is said to be superior to the oil obtained from China. Bromine, which was formerly imported is being obtained from sea-water in a North Carolina plant, where 15,000 pounds is being produced daily from 37,000,000 gallons of sea-water. "The South," says he, "with slightly more than 30 per cent of the country's population, now employs about 20 per cent of the entire country's factory workers." One hundred and twenty-five years ago it contained slightly less than half the population and contributed about one-third of the manufactured commodities. Virginia, at that time, outranked all states except Pennsylvania and Massachusetts. Twenty years later, or about 15 years after the close of the War Between the States, the South's share in manufacturing had dropped to 9 per cent of the country's total, but as stated above it had, by 1933, risen to 20.3 per cent. The seven leading industries of the South in the order of their importance and their percentage to the United States totals in 1899 and in 1933, are as follows: Cotton goods, 34.4 and 72.3; lumber and lumber products, 42.6 and 52.6; knit goods, 8.9 and 35.6; railroad shops, 23.0 and 28.2; tobacco, 17.4 and 49.4; steel or rolling mill products, 6.9 and 12.8; rayon, none in 1899, 67.9 in 1933. North Carolina leads all other southern states, both in the number of factory employees and the value of products. In the peak year of 1929, there were employed in that state 210,000 wage earners, and the amount added to values by manufacture was $693,000,000.

NOTES-PERSONALS

News from the Churches.

Any and every church that has not taken and finished the annual missionary offering should hasten now to do so as June is the end of our missionary promotional period.

"Without the evangelistic and missionary spirit, our churches cumber the ground," declares the editor of *Christian-Evangelist* (Disciples). We wonder how many of our Congregational-Christian Churches cumber the ground?

We learn through Dr. W. A. Harper, that Carl R. Key, an Elon "boy," recently receiving his diploma from the Vanderbilt School of Religion, has been awarded the highest honor that can come to a graduate of that school. He has just won the Founder's Medal for 1935, the subject of his thesis being, "Creative Teaching." We join with others in offering him congratulations.

MORGAN HOME-COMING.

Plans are being made for a "Morgan Home-Coming," on the fifth Sunday of this month (June 30, 1935) at the old Tyra Methodist Church, not far from the old home of the late Mr. and Mrs. George Morgan, in Moore County, N. C.

The affair is to be an all-day occasion, beginning at 10:30 A. M., with an informal get-acquainted hour, after which there will be religious services conducted by the Rev. J. F. Morgan of Norfolk, Virginia. This will be followed by lunch, and an hour of greeting of relatives and old friends. After the lunch there will be another service in the church.

The Morgan relatives and friends who attend the meeting are asked to bring a basket lunch. A most pleasant gathering is anticipated and a large attendance is expected.

HOW WILL YOU VOTE?

Whichever way you do vote on any question, it is important that the vote shall represent an intelligent conclusion based upon reliable data. The Education Society has tried to help everyone who is to vote on the Peace Plebiscite to get such data and to face the whole question with understanding.

The holding of the Plebiscite was referred to the Council for Social Action by the General Council. The vote is to be taken in November. Five main statements have been published indicating different ways in which each person may contribute to the cause of Peace. Several methods of working for world peace are also suggested from which the voter is asked to indicate those that appeal to him as most advisable or effective.

The Education Society staff realized that this project would be much more valuable if the actual taking of the vote were preceded by some thoughtful consideration of the arguments pro and con with reference to these various questions. The matter was referred to the Department of World Fellowship in cooperation with the Department of Social Action. The result is a sixteen page pamphlet prepared by Secretary J. L. Lobinger and submitted for comment to the Council for Social Action and a number of other leaders. A large edition has been issued and has met with a very favorable response. Orders are coming in rapidly. It is hoped that this pamphlet will be used in all our summer conferences and in many churches and local groups in the early fall.

The purpose of the pamphlet is to present statements representing the positions of thoughtful advocates of the various points of view included in the Plebiscite, taking care to do full justice to differing opinions. This Dr. Lobinger has done will skill and fairness. A concluding section gives a list of carefully chosen references to books and magazine articles, thus enabling any individual or group to extend the study and secure additional information.

Copies of this pamphlet may be secured on request from the Education Society, 14 Beacon St., Boston, Mass..

THE WAY OF LIFE.

As we travel through the labyrinth of life, we know not what trials await us. If we did we would despair; but God cares and suffices strength in time of need.

Experiences come thick and fast, influences are thrown around us that change our lives for better or for worse. "From Jerusalem to Jericho we travel every day."

And many are the fallen ones we see along the way." The poor needy man, robbed, wounded and dying, and on comes the priest representing the church whose time is so filled that it does not have time to stop and see the needs of the fallen ones.

Members often support the church, attend services, and help carry on the work. The remainder of their time is spent in seeking pleasure and material things. They would not rob you, or wound your body, but often they rob you of your good name, character, friends and loved ones, and then pass by on the other side, leaving you broken-hearted, forsaken, wounded and crushed under the burden of sorrow.

As members of the church we are supposed to be one in Christ, bound by the strongest ties of love. Our aim should be to love one another, pray for one another, bear one another's burdens, and inspire each to a closer walk with God. But we live in a restless age, going to and fro with but little time to visit the sick or hardly bury the dead. We do not take time to worship God, to seek to know His will.

We have a limited time to spend in service and must close on the minute if we please the majority of people. We wonder if that pleases God? Jesus told the disciples to tarry at Jerusalem until they were endued with power. No wonder our churches have lost much of their power. Are we taking time to meet God face to face, seeking His power that will enable us to do the best for Christ and His church? Are we helping those in need, those who are sin-sick, those who are heart-sick, those who are crushed under the burden of life? Are we taking time to tell them of Jesus and His healing blood, that saves from sin? Are we in a loving way giving a word of comfort and cheer to bind the broken hearted, to inspire hope that will enable them to look beyond the vale of tears? Or are we leaving them to fill our State prisons, our State hospitals, suicidal graves, or bear their burden alone, while we pass by on the other side?

Remember that Jesus said he that is without sin cast the first stone and no stones were cast. He said, "Neither do I condemn thee; go and sin no more." He also said: "Ye that are spiritual help the weaker ones," but often we help them on the downward road. Jesus is our example and if we follow Him we will not pass by on the other side.

On comes the Levite and he looked at the needy man, then passed by on the other side. The Levite represents a careless and thoughtless world. The worldly-minded do not know the way of life because they have not been transformed by His redeeming love, and are unable to say, "We know that we have passed from death unto life, because we love the brethren." They cannot say with David, "Thy word have I hid in my heart that I might not sin against thee." The Bible is the waybill, read it to be wise, believe it to be safe, practice it to live right. So often we are the only Bible the careless world will read, and what if the type is blurred and they fail to see Christ in us? Therefore the world, failing to know Him, who is Love, they have no sympathy or love for the fallen ones by the wayside. They are seeking pleasure, wealth and fame, giving but little thought to those who are in trouble, in sorrow, with the loss of loved ones. They seemingly think if they go near these poor needy ones, they will be looked upon as disgraced or classed with the fallen ones. The priest and the Levite seeing this poor needy man, looked at him and then passed on the other side. But thank God for the good Samaritan that truly represents every spirit-filled Christian.

When the Samaritan came along, may we notice that he did not pass by on the other side, but came to the man, had compassion for him. He bound up his wounds, carried him to the inn, a place where he could have good attention and needed care, paying all his bills. Just so with true Christians; they will find the needy ones, and give them aid in their distress, comfort them in their sorrow, and sympathize with them in their misfortune. Life's experiences are not all joy on the mountain top, but too often they come in the valley of sorrow and tears.

When misfortune and sorrow comes and our dearest loved ones slip away and leave us forever, we then need the sympathy, fellowship and love of real Christians. Through their kindness, love, encouragement and prayers and by the grace of God, we one day will overcome.

Those who take time to be holy; to speak oft with their Lord, will take time to share our sorrows and help to dry our tears. Thank God for them, for one day they will meet and there will be no more sorrow. They will hear the glad summons, "Well done, thou good and faithful servant, enter thou into the joys of thy Lord," in a land where death comes not and the meeting will be eternal.

(Dedicated in loving memory to one who departed this life June 12, 1934.)

Companion.

WHERE THE CHURCH COMES IN.

Right where the handclasp's a little stronger
Right where the smile dwells a little longer,
That's where the church comes in.
There's where the sun is a little brighter,
Folks treat each other a little whiter,
And the bonds of home are a wee bit tighter,
That's where the church comes in.

Over its steeple the skies seem bluer,
Friendships within are a little truer,
For that's where the church comes in.
There's a breath from God like a fresh breeze blowing,
There's a stream of happiness, banks o'erflowing,
And the richest reaping from patient sowing,
That's where the church comes in.

When children's lives are in the making,
Or someone's heart with grief is aching,
That's where the church comes in.
Where there's more of singing and less of sighing,
Where there's more of giving and less of buying,
And the strong to help the weak are trying,
That's where the church comes in.

—From the Bulletin of the
New Brighton, (Pa.) Church.

THE RESPONSIBILITY OF THE PUBLIC SCHOOLS FOR MORAL EDUCATION.

By Roy C. Helfenstein, M. A., D. D.
Minister, People's Church, Dover Del.

(*Conclusion.*)

If moral training is not given in the public schools, thousands of boys and girls will be thrust out upon society without any moral training whatsoever, because their home life is absolutely void of moral influence, and the children in such homes are usually not given the opportunity to receive the small amount of moral training the church is in a position to give. I say "small amount of moral training the church is in a position to give," because the church through the Sunday School has the children such a small fraction of the child's time. The public school is the only agency in society that is in a position to give the moral training which future citizens should have, because many homes absolutely fail to give any moral training to the children, often the training received in such homes being actually anti-moral, —the children actually being commended for doing anything they want to do, regardless of how wrong it may be, if they can "get by" with it. It seems unbelievable but it is nevertheless true that some of the children with whom your own boys and girls have to associate, are actually taught to do the very things you admonish your children not to do. There are children whose parents teach them both by example and by precept to steal, to lie, to cheat, and to evade the laws. The story of the boy who was asked how old he was illustrates the point. He replied that he was four years old when he rode on the train—five years old at home—and six years old at school.

The public school can best combat this anti-moral influence of some homes by an adequate program of moral education. The public school is in a better position to give this moral training than is the church, because it has the boys and girls under its direction five hours a day and five days a week, as compared with the one hour, one day, a week that the Sunday school has the boys and girls who are under its direction. Moreover, the public school has all the boys and girls of a community because of the laws for compulsory attendance, whereas the Sunday school only has perhaps half of them, if even that many, when they feel like attending or when their parents are disposed to have them attend.

Hence society is rightly demanding that the public school accept its responsibility for moral education. With a large percentage of the children receiving no moral training in the home, with some actually receiving anti-moral training at home, and with more than half the children receiving no moral training from the church, the moral training that the others receive in the home and the church is constantly militated against by the constant contact with playmates and classmates whose moral training is lacking. "A little leaven can leaven a big lump of dough. And a little devil can devil a big crowd of boys." But if the public school would accept their responsibility for moral education, all the children of public school age would receive the benefit of such training, and the homes that are giving moral training, and the churches likewise would thereby be assisted in their task. Moral education in the public schools would not be a substitute for moral training by the home and the church, but instead would be a greatly needed and a most encouraging supplement to that training.

We all recognize that there has always been a certain emphasis laid upon moral training in our public schools, in some schools more than in others, just as a generation ago certain emphasis was laid upon music in the schools when no specialist in music was employed to teach music or promote the music program of the school; each teacher being responsible for "helping lead the singing." The same was true in those days with physical education, manual training, domestic science, etc. The value of these subjects was then recognized, but not considered of sufficient importance to employ a teacher specially trained and specially qualified to direct the work. But every standard school today has a special teacher at the head of each of these departments. Just so the time is near at hand when every standard school will also have "A Department of Moral Education" with a specially trained and specially qualified teacher to direct the program of moral guidance from the first grade on up through the High School. A number of the leading public school systems of the nation have already accepted their responsibility for moral education, and have already adopted courses on moral guidance for every grade in the school.

This question of moral education cannot be dealt with adequately by the indirect method, which consists of possible moral deductions made by the pupil, and occasional moral applications made by the teacher on the lessons of the day. We all recognize that every teacher in the public school has a definite opportunity to give moral guidance to the boys and girls in this indirect manner. But with a specialist at the head of the department of moral education in the school, every teacher on the faculty will thus be able to cooperate and render even more valuable service in the moral guidance of his or her students, and thus be of incalculable assistance to the head of the department of moral education in promoting the entire program of Moral Training in the school.

A definitely prescribed course of study in moral guidance or "The Conduct of Life" is needed in our public schools to deal sympathetically and scientifically in a direct manner with the problems of the boys and girls in the different age groups. Life situations which have moral implications can then be presented for the children to pass judgment upon and decide what responses moral honor would require in such situations.

We all recognize that every course of study has certain possibilities for moral deductions and moral emphasis, and that every course of study in the public school curriculum may therefore make a certain contribution to this task of moral education, provided the teacher of the particular subject is so inclined. But what if the teacher is not so inclined? That is the weakness of our provision in the past for moral guidance in our schools. What if the teacher is not interested? Some courses naturally contribute more definitely than others in developing honesty, some in developing courtesy, some in developing altruism, some in developing cooperation, and so on. But the responsibility of the public school cannot be met by the moral training given merely as a sort of a by-product from the various subjects of the curricula. Moral education is of too great importance to be placed secondary to any other consideration of the school. Moreover, moral education is needed to integrate all the other courses of study into the life equation of personality.

Moral education should be promoted in the public schools by both the direct and by the indirect methods. To that end, in addition to each teacher being interested in giving his course with whatever moral values may be indirectly deduced, there should be both a man and a woman specialist in "Moral Education" in every public school that is able to have specialists for teaching music, physical education, manual training, etc.

Someone asks the question, "Do you think the public schools should include religion in its program of moral education?" Absolutely not! In saying this I do not in the least minimize the importance of religious education, or make it subordinate to moral education. I believe that religious education is of supreme concern. No education can be more important. But I recognize that moral education is possible apart from religion. And I believe that religionists are wrong in contending that moral education and religious education of necessity *must* go together. I, too, believe that they *should* go together, and that the highest moral development is only possible when motivated by religious impulses and when encouraged by religious contacts. But I also realize that beautiful moral character may be developed apart from religious training. And it is tragical that we of the church should fail to encourage moral training anywhere and everywhere possible just because we are unable to link religious training along with it.

The separation of Church and State make it absolutely necessary that the church alone can be responsible for religious education. But the public school as a state institution is responsible for giving moral education to its future citizens. The public school is not supposed to deal with religious education. Moral guidance is large enough responsibility for the public schools to assume in addition to its responsibility of intellectual guidance.

Someone else asks the question, "Do you think that the question of sex should be included by the public school in its program of moral education?" My answer is that no program of moral education would be complete that left out the important subject of sex. The reason some people have developed a false modesty about so sacred a subject as sex is that they have assumed that ignorance or misinformation on the subject was a virtue. But the subject of sex requires a teacher who is specially trained and specially qualified so as to lift the subject out of the muck and mire and even filth where ignorance has dragged it.

Because of the significant part that sex plays in human life, no course in moral education is adequate that does not take this factor of life fully into account. One wonders why the subject of sex has been tabooed by many intelligent parents and by many intelligent teachers as if it were something vile when it is the most sacred phase of human life. People who prefer to let boys and girls secure their information about sex from promiscuous and chance suggestions and intimations are not playing fair with the child nor with the future. The child is being educated in sex either the right way or the wrong way all the time. It is the business of the public school to see to it that this sex education shall be the right kind, —pure, noble, and helpful in order to counteract the wrong impressions of sex that children get from newspapers, magazines, billboards, motion pictures, and from their mis-informed and misguided playmates. Wholesome and sane sex education in the public school is absolutely essential to counteract in the child's life the vulgar, distorted, unwholesome and often even vicious conceptions of sex the child receives from the street and wayside contacts.

The moral education needed on the subject of sex is of the most vital importance to boys and girls of public school age, and can only be given by specialists in moral guidance. Authorities on child life declare that by the time the child is only seven to nine years of age it is receiving impressions about sex. It is impossible to over-emphasize the importance of having those early sex

(Continued on page 7.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SINCE 1870.

We are indebted to Mrs. T. W. Chandler, Virgilina, Va., for a perfectly preserved copy of the Minutes of the Christian Conferences for 1870—Ministerial Directory, Addresses, and other valuable matter. This record of more than fifty pages brings us much information out of the past that we of the present, who are interested in the church, may well profit by. Rev. W. B. Wellons, D. D., of sainted memory, was the editor of the booklet and it was published by the Christian Board of Publications, Suffolk, Va. We could fill up two or three pages of The Sun with items of absorbing interest that engaged the consideration of our brethren nearly three-quarters of a century ago in their Annual Conferences. We find one Conference, for instance, pledging to raise during the year $203.00 to place in school at once, "and kept there until their education is complete, Brothers Wm. W. Staley and Peter T. Klapp. They possess good minds, unblemished characters and talents capable of extended cultivation."

How well, indeed, this Conference prophesied especially in this particular under the Committee of Education, whose chairman was J. N. Manning.

Foregoing for the present the consideration of many other items of interest contained in this booklet, there is one particular item that makes us wonder if our Conferences have really progressed or defaulted. I find in these Minutes, published along with the Minutes of the churches of our White constituency, the Minutes of the North Carolina Colored Conference. These Minutes show that the North Carolina Colored Conference met in Raleigh October 20-22, 1870, and that Rev. H. B. Hayes, of the North Carolina and Virginia Conference, (White) acted as secretary. This Colored Conference had in 1870 twenty-two churches with sixteen ministers, "and is in a thriving condition." The following record is made prefacing the work which had developed in Eastern Virginia among our colored constituency in large proportion:

"Rev. Justin Copeland, a colored preacher, whose post-office address is Suffolk, Va., has charge of three or four churches in Nansemond and Isle of Wight counties. Lewis Darden and Tabitha Briggs have also been licensed to preach."

That which is of significance in this matter is this question: Why is it that we are not printing and getting in form the Minutes of the various Conferences of our colored fellowship? And why is it we are not, as a body, as a Convention and as Conferences, cultivating this fellowship and acquainting ourselves with the work that our Negro churches are doing and their Conferences are achieving? The Mission Secretary happens to know personally not a few good and faithful ministers and lay-workers in our Negro churches, but are we, as a church, acquainting ourselves with their work and seeking to develop their work along with our own, and thus unite our efforts among the White and Negro churches and conferences to build up and extend the kingdom of our Lord? Is it not time that our Conferences were either returning to our custom of 1870 or, at least, seeking to carry on the splendid work that our fore-fathers were doing in this particular line. Our Negro constituency at present is without a common center around which to rally their interest and their loyalty. They once had a paper, but suspended publication some years ago. They had a college for the education of their ministers and leaders at Franklinton, N. C., which is now closed up, but which is ready to be opened when funds and leadership and fellowship are secured. They, too, are wishing to move forward and extend the kingdom of our Lord and to unite their efforts and merge their interests with the rest of us, and with our larger Congregational fellowship merger. And, as we happen to know, many of them are only asking the way in which to go and method by which they may be brought into the larger fellowship and be more efficient in the name and for the sake of our Lord and Saviour.

J. O. A.

CHRISTIAN UNION.

If any reader of The Christian Sun is in doubt about the attitude of our Christian Churches Christian Union, the following will be of interest. We are giving from the Christian Annual of 1870 a corporate statement of our position on Christian Union:

"The following preamble and resolutions adopted by the General Convention of the Christian Church at its last session held in May, 1870, at Suffolk, Va., gives the position occupied by the Christians on the question of Christian Union:

"Whereas, the members of the General Convention of the Christian Church are profoundly impressed with the belief that harmony in the Church of Christ is essentially necessary to the true interests of our holy religion; therefore,

1. Resolved, That we appeal to all true Christians of every denomination, to aid us in the great work of promoting that 'unity of the Spirit in the bond of peace' which should prevail among the members of the body of which our Lord Jesus Christ Himself is the Head.

2. Resolved, That while we freely concede the inalienable right of every man to exercise private judgment and liberty of conscience in matters of religion, yet we recognize the necessity which demands that certain fundamental doctrines should be believed and acknowledged by every one seeking admission into the visible church.

3. Resolved, That, in our opinion, there is a sufficient community of feeling and belief among evangelical denominations to form a basis of union, without binding the consciences of men in those matters which are but of secondary importance and are not essential to the constitution of the church instituted by our Lord and established through the instrumentality of his apostles and ministers.

4. Resolved, That we call upon every true friend of our holy faith, everywhere, to come out openly in favor of Evangelical Christian Union —the only safeguard of Protestant Christianity, and the only means of promoting that spiritual unanimity and perfect peace which are the crowning glory of the Gospel."

The following comment is made on the above on the page following that on which the Resolutions were printed and, we presume is of later origin:

"The position taken by Christians on the subject of Christian Union is drawing towards them several other denominations, and affiliation with others, to some extent, will probably be the result. The preamble and resolutions to the Convention at Suffolk, by Rev. C. A. Apple, and which were fully discussed and unanimously adopted, as an expression of the feelings and sentiments of the body on this subject, have been extensively read and commented upon by the religious press of the country, and in the present state of feeling in the country in reference to the union of the followers of Christ, have met with much favor.

J. O. A.

CROWDED CHURCHES.

We write not of the golden days of the past when people went to church in throngs because they had nowhere else to go, nor of the age to come when every knee shall bow, but of the days in which we live. Within a week we have seen crowded churches. We could easily gather an anthology of woe and print the laments of those who grieve because of the failure in church attendance on the part of many but today we want to report another series of facts. Just as one swallow does not make a spring so two happy experiences of an editor do not constitute a survey of the state of the church, but as one swallow shows that spring is a possibility, so several visits to crowded churches do bear evidence that in some places under some conditions some people do go to church in crowds that tax the capacity of their places of worship.

While attending a ball game in Pittsburgh, one of the ministers in the party remarked that it would be a great thing if people would go to church in such crowds. Looking at the acres of empty seats, we replied that according to the size of the stadium, it seemed to us that the ball game had pulled a crowd which in our churches we would hardly regard a good prayer-meeting attendance. This was on Monday afternoon. On Tuesday night we saw more people in a church than we had seen at the ball game.

The high hour of worship in which we saw such a tremendous audience was in the new East Liberty Presbyterian Church. This building was dedicated only a week previous to our visit. We were told that it cost more than four million dollars. Everything that architectural genius could do, when given a commission unhampered by any consideration of economy, had been done to make a church of beauty, convenience and completeness for service. The stones carry symbols of the gospel of Christ and the light that sifts through the windows is broken by illustrations of the truth of God.

The auditorium seats seventeen hundred and the system for amplifying sound makes it possible for more than five thousand to hear a service conducted in the chancel. Science has done its perfect work in ventilation, lighting and amplification. The service which we attended was called a recital. There was noble music by the organists and choirs but the music was religious and the selections were those rendered by many choirs. The address, the responsive readings and the pastoral prayer were without sensation and in the form to which we are accustomed in well organized programs of worship. It was a religious service without any attempt at any kind of a stunt. The nave, transept and galleries were crowded with a congregation which began to fill the house forty minutes before the hour announced.

This church is said to be the last word in church architecture for Protestantism. It looks extravagant to us but when we see the buildings which the Mellons have erected in Pittsburgh for commercial and educational purposes we are rather glad that when a church was built as a memorial to saintly mothers and the glory of God, religion was not discounted by limitation of funds. This temple erected to the most high God is the finest that the thought and wealth of our times can produce. Thither the crowds went up on the blessed night when we visited the matchless sanctuary.

From the metropolis of Western Pennsylvania we went in the same week to a dear little town of the tidewaters of the Chesapeake to take part in a memorial service in old Wesley Chapel at Rock Hall, Maryland. On Saturday night we passed the motion picture hall and it is our guess that it will not seat as many people as can be comfortably taken care of in Wesley Chapel. We saw this church crowded three times on Sunday and we were told that the special services with a lot of visiting preachers did not give the church the high count of the year. This is an edifice built of brick in the year 1851 and stands beside the road in a grove of giant oaks. A social hall adjoins, in which the primary and junior departments of the Sunday school have their class rooms. The building is in good taste. The special service which called us across the bay was made interesting by a reopening after the decoration of the walls and the purchase of a new carpet. A memorial tablet was unveiled to call attention to the five Methodist Protestant ministers who rest in the lovely cemetery surrounding the church. Two of these ministers are in unmarked graves beneath the present church building. This is a fine old church, active, aggressive, conservative, loved by its members who seem to love each other, and they all unite in loving the pastor who is a friend of man and master in leadership. It is very much like thousands of village churches in America. It is different from many by the crowds who worship there.

We have seen crowded churches this week. How do they get that way? Surely this editor has no receipe and painful recollections of vacant pews during thirty years in the pastorate make him reticent. The crowds of these two churches seemed to come because the churches had made great adventures. The churches tried to go ahead and the people went with them. The members of the church have got in the habit of going to the church and the community follows and there are crowds. The churches offer a program of worship which feeds the souls of men, a fellowship that makes the heart warm, a pleasantness of approach which makes worshippers welcome and a service which makes men feel that it is worthwhile to be in the church.

The drawing of crowds to a church lies within the power of the church. There is no cheap and easy way to get and hold crowds by tricks or sensation. The method is by courage, initiative, sacrifice, fellowship and a sense of God in worship. The pull of a church on a community lies in the personal attitudes of the members and ministers of the church.

If any critic should say that this editorial lacks the spiritual note we beg him to remember that we cannot say everything we think in a page and that today we are writing of one definite thing, and that is the efforts that men can and should make to lead men to the church. We believe that God is in every church and in every service of worship, but the way men act toward us when we go to church has a lot to do with making us want to go back to that church. The kind of a church that men erect to the glory of God has a lot to do with our sense of the reality of God when we go in the church. We think that the Bible has a clear suggestion that the spiritual experience and power in a service is the result of a crowd rather than the means of getting a crowd. God expects us to do what we can to lure men to the church so that he may do for them what we cannot do. God was no more in the crowded churches we have seen in the last week than in other churches where worship has sometimes been an effort. We ought to try to make worship easy. It was when all were with one accord in one place that they were filled with the Holy Spirit. The crowd came before the charism. We testify that with the multitude in worship we felt with new intensity the presence of God.—*Editorial in the Methodist Protestant-Recorder.*

THE TEMPTATION OF CHRIST.

By E. E. SEWELL, *in Gospel Advocate.*

What would have been wrong in turning stones into bread? Jesus was hungry from his long fast, and may have been too weak to reach some place where he could find food. It would have been (for him) a simple matter to use his divine power and provide himself with food, and then go on about his work, stronger in body and more fully confirmed in his conviction that he was the Messiah. But there was more in it than just that. Since he was human as well as divine, if he had yielded to this temptation, he would later have yielded to another one: to turn stones into gold and silver. He would have wanted some of the "good things of life" such as a good house, good clothes, good food, and, in terms of today, a car, a radio, leisure for study and travel, etc. What would have been wrong in his using his power to provide such things for himself and his followers?

Aside from any question of doing actual wrong to obtain these things, would he not have been doing just what most of us human beings, even Christians, are doing?

But there was more than this in the temptation. In Nazareth and other parts of the land of that day, Jesus must have seen much hardship and suffering because of poverty. It must have been a temptation to him to use his divine power to relieve this suffering. It would have given him the keenest of pleasure to "visit the fatherless and widows in their affliction," give food, clothing, and shelter to the needy, pay off mortgages, "liquidate frozen assets," remove toiling, and relieve poverty-stricken farmers. He could thus have made many hearts glad, and would have himself been of all men most popular. Surely there would have been nothing wrong in this.

It is not a question of right and wrong so much as a question of what is good on the one hand and what is better and best on the other. What course in life would have given Jesus himself the greatest happiness as a human being on earth and been the best example of unfailing happiness? Would it be a selfish life of ease and comfort, or a life of self-denial and unselfish service in behalf of others?

Jesus was not deceived. He saw in man a need far greater and more important than the need of relief in material things. Had not God already given to men material blessings in abundance, not only to the good, but to the unthankful and evil also? There has always been plenty for all, if men only had a generous spirit of sharing with others instead of a disposition to appropriate everything possible for themselves. Man's greatest need was, and is, a change of heart. Consider that Gadarene demoniac, who lived among the tombs. All the wealth of the world would mean nothing to one in that condition. Only one thing could give him happiness, and that was what Jesus did for him when he restored him to his right mind.

Men are not demoniacs, it is true; but when their minds are filled with such evil spirits as ignorance, superstition, fear, and dread—terrors known and unknown—they are as incapable of straight thinking and right living as the Gadarene demoniac. Before men can get any real happiness out of life, all these evil tenants must be cast out and their place filled with a knowledge of God as a Father, with consciousness of sins forgiven and duty done. When such a change takes place in the heart, then a corresponding change takes place in the way of living, for "out of the heart are the issues of life."

I ask nothing better for my children than that they may not be merely mominal "church members," but that the example and teachings of Jesus may fill their hearts and direct their lives.

It was this state of mind that Jesus proposed to give to man. What a stupendous undertaking that was! How many of us have succeeded in changing the hearts of even one person? Many utterly fail to change the hearts of prodigal sons or daughters, though they have striven earnestly with prayers and tears. Yet, Jesus proposed to change, and has changed, the hearts of millions since the day he was "lifted up" to "draw all men unto" himself.

Since the days of Plato, if not before, men have dreamed of an ideal commonwealth, in which there would be no rich nor poor, no backbreaking toil for many, while a few enjoyed ease and comfort; but rather a time when righteousness, justice, peace, and plenty would prevail. This golden era is supposed to come by some ideal form of government. But thoughtful and experienced observers have long given it up as a vain dream, knowing that such a state of things can never be realized while human nature remains unchanged. That change is not expected by any one. Such plans are concerned wholly with outward surroundings and God is left out altogether.

In their view of the millennium, future-kingdom advocates depict about such a golden era, with the addition of Jewish and Christian elements. They understand that God will set up his kingdom throughout the world, all in a moment of time. But Jesus made no promise of a golden age to be achieved by man without God's help, nor of a kingdom to be established everywhere by God without man's cooperation. If he had pictured the eternal glories of a future earthly king-

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

Nineteen hundred and five years ago the Spirit manifested His power and presence in the prayer meeting at Jerusalem. The disciples of Jesus had lived through fifty days of trying experiences. They had witnessed the betrayal, trial and crucifixion of their Lord. One of the twelve had gone the way of a suicide. The others were disappointed, discouraged and distressed. Back to their fishing boats they went to find some means of subsistence and relief. During the forty days leading up to the ascension their faith had been recovered by personal contacts with their risen Lord. They were comforted by His words, and convinced of His resurrection.

But the ascension from Olivet took the Lord away from their sight. He promised to return. But the date of His second coming was not designated. Before His ascension he commanded the disciples to "tarry in the city of Jerusalem until ye be endued with power from on high." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria and unto the uttermost parts of the earth." (Acts 1:8.) That was a great promise, followed by a great challenge. These disciples had no unusual human ability. Three years of training under the great Teacher had given them a new insight into the meaning of life. Good seed had been sown in fertile soil. There is abundant life in the word of Jesus Christ.

"Tarry"—wait on God—and wait for God. Prayer is the vital element in the secret of spiritual power. Ten days of prayer by men who believed in Jesus opened the windows of heaven and brought a flood-tide of power. The city of Jerusalem felt relieved after the crucifixion. The people who sought the death of Jesus rejoiced in the accomplishment of their dastardly purpose. During the ten days of the prayer meeting a strange uneasiness kept many people awake at night. Groups had gathered to discuss their experiences and purposes. And when the Spirit came upon the disciples, in such visible power, a vast congregation gathered to witness the event and to hear the sermon of Peter. Many explanations have been offered as to the size of the congregation. There were three thousand converts and additions to the church on that day. It would be unreasonable to suppose that all the people who heard Peter were converted. It is perfectly natural to blieve that many others heard the sermon. Why were so many pople in one place? Why such a large congregation to hear the sermon about a crucified Lord?

The answer to these questions will suggest the explanation of other great revivals—united, prevailing prayer. Such a prayer meeting will touch the people of any community. Effective preaching depends upon effectual, fervent prayer. Too much emphasis should not be attached to the sermon. The prayers of the preacher and the congregation are more important than the testimony. The disciples became witnesses—after the prayer meeting. Many vacant churches in the country places and in crowded cities can be filled by prayer and spiritual consecration. Spirit-filled Christians have power more effective and more attractive than the temptations of the world. The church must learn how to pray and be willing to pray, before the promise of power is verified in a great experience of spiritual victory.

The present day task of the church is no greater in proportion than the commission Jesus gave the disciples before His ascension. They obeyed His command, followed His instructions, and verified His promise. The unlimited resources of Divine power are available to all who will meet the spiritual requirements of the Holy Spirit and the word of God. A local church may not have an opportunity for numerical growth and power. That is possible in our day and generation.

I. W. Johnson.

PLEASANT J. CARLTON.

The Christian Church and all of her institutions are called upon to chronicle the death of Pleasant J. Carlton of Richmond, Virginia. In the death of Bro. Carlton the entire denomination loses one of its most valuable members. Bro. Carlton was interested in every enterprise of his church. The Christian Sun and Elon College were regarded by him as the more important. On different occasions he would say to the writer, "We must have the College. If we are to amount to anything as a Church we must have a trained leadership." Country churches are demanding trained ministers. The only way to train them is to keep the College going. Then we need the church paper to keep the whole church informed as to what is going on. If we have these two agencies in full operation, other interests of the Church will of necessity advance. He was a generous supporter of all the enterprises of the Church but centered his efforts around the College and his church paper.

It would be difficult to tabulate his benefactions to the College and his real worth could never be estimated.

The records show that he was an important factor in the rebuilding of the College after the destructive fire January 18, 1923. He, together with his sister, Mrs. Nannie Carlton Parrott and his brothers, Luther E. Carlton and Herbert A. Carlton gave the Carlton Library Building to the College including the most modern furnishings and stacks for the books that could possibly be obtained. The Library Building now contains about twenty-three thousand volumes and is a model institution within itself for a small college.

In this gift alone the benefactors memorialized their names and the name of the famous Carlton family so long as Christian education endures. In the College Catalogue on page forty-three this interesting and significant note is found: "The Carlton Fund.—The family of the late J. W. Carlton, of Richmond, Va., consisting of Messrs. P. J. Carlton, H. A. Carlton and Luther Carlton, and Mrs. T. S. Parrott, have given the College for its permanent funds, certain R. F. and P. Railway stocks valued at $50,000, to found a Professorship in Christian Literature and Methods in memory of Mrs. J. W. Carlton."

In addition to his share in these generous and most helpful gifts, Mr. Carlton was a most liberal supporter of the College in its current demands. On different occasions he gave substantial sums to save the college from embarrassment. He was a member of the Board of Trustees at his death and for many years he gave of his time and counsel for the advancement of the College. He was a man with rare gifts of sociability, of friendship, of keen insight into business, of sound principles, of good judgment, of large sympathies and of overcoming faith. Surely there is no one left among us to take his place. This would be impossible, but may God raise up others with like gifts and inclinations who will fling themselves, what they have and are, into the battle for Christian education and righteousness that the Kingdom of God may continue to come through the Church.

Elon College, in recognizing its severe loss, expresses to Mrs. Carlton, his devoted wife, his brothers, his sister and all relatives its unfailing sympathy in this time of loss and sorrow.

L. E. Smith.

AN IDEAL AND A NECESSITY.

Viewed by a National Safety Council Official.

Beyond question, total abstinence from alcoholic beverages is a proper ideal for American youth. It is something to strive for, and, unfortunately, active striving would seem to be necessary at the present time when drinking is so notoriously fashionable.

But total abstinence is no theoretical ideal for the automobile driver. It is a practical necessity. The abrupt rise of motor vehicle fatalities in 1934 to a total of 36,000 deaths may not be entirely attributable to the repeal of our prohibition laws, but that the increased use of liquor on the part of drivers played an important part in this rise, there is no doubt. Thus abstinence for the driver is no ideal to be striven for, but a life-and-death necessity to be insisted on—and the insistence needs the hard hand of the police to back it up.

Why is it so dangerous to drink a quantity of liquor which is generally considered moderate? Why is he morally bound to abstain from whiskey, gin and beer? Why do we strive to educate all people that drink is harmful (which it undeniably is); but demand that drivers not touch a drop?

The general reason is not hard to find. It is that the driver is in a position to kill and maim. His car is a potential weapon, as deadly as a machine gun, if misused. It can kill him; it can kill the people riding with him; and it can kill and cripple, defenseless men, women and children who use our streets and highways, either as motorists or as pedestrians.

Specifically the reason for requiring abstinence on the part of drivers is that ethyl alcohol is a depressant. Even in the smallest quantity, it is always a narcotic drug and never the stimulant it is commonly thought to be. True, doctors sometimes prescribe brandy or whiskey to make a sluggish heart beat faster—and this is one of the very few therapeutic uses of the drug—but the alcohol does not stimulate the heart as coffee does, for example. It merely depresses or hinders the nerve which leads from the brain to the heart and controls the heart action.

Alcohol in a man has a peculiar and interesting action. While it makes him feel smarter, quicker, more capable, and braver than normally he is, at the same time it makes him less capable of thought and action than ever. Nearly everyone has heard a drunken man boast that he can "lick anyone in the crowd" when, as a matter of fact, he can scarcely stand upright and is utterly unable to control his hands sufficiently to light a cigar.

His mental controls are out of commission. The seat of his judgment is askew. Normally he may be courteous to all people; under the influence of drink he may insult women. The combination of these circumstances is what makes the drinking driver such a menace. For while his judgment is impaired, so is his physical and mental efficiency. He really believes that he has better control than ever of his automobile and is more capable of extricating himself from a tight place and he is, therefore, more willing to take a chance. As a matter of fact, his arms, his hands, his feet, his eyes, all are under par.

An interesting series of psychological studies has been completed by two Danish experimenters in Copenhagen. They tested the effects of small quantities of liquor on those functions which are used most in driving. There is no man or woman, no driver, passenger or pedestrian, who is not vitally concerned with the findings of these scientists.

I have mentioned the incontrovertible fact that automobile accidents have increased since repeal. There are three outstanding causes of this. The first is the increase of travel by automobile in 1934 over 1933, and, of course, this has augmented the natural exposure to accidents. The second is the increase in the power and speed of low-priced cars, which means that the proportion of cars with a high destructive power is greater than ever. The third is that alcoholic liquor has become very cheap and easily available to everybody. Our highways are lined with bars!

I have given these causes for the automobile increase in tragedies in the order of their importance as I believe this order to be. But I must admit that it is entirely possible that liquor under the belt of the motorist may actually be the outstanding cause of the disastrous and sudden jump which automobile death took last year.

While our ultimate ideal, therefore, may be universal abstinence, we must insist *now* that no man shall drive a car after he has been drinking.

—*Curtiss Billings in Allied Youth.*

RESPONSIBILITY OF PUBLIC SCHOOLS.

(Continued from page 3.)

impressions interpreted to the child by a specialist in moral guidance, to preserve in the child "A wholesome adolescence, an intelligent and sympathetic guidance by a teacher of noble character, specially trained in this field of education, might mean more to the whole education and life of the students than any other part of their public school training.

Every teacher cannot handle this important subject any more than can every teacher train the students in music even though they may know something about music and appreciate its value. Every school should have a specialist to teach music, physical education, domestic science, etc. But I submit that as important as knowledge of music and these other subjects is to the life of boys and girls, knowledge about self and "The Conduct of Life" is vastly more important. We would not risk that boys and girls secure their knowledge and appreciation of music or of the sciences or of the languages and the rest merely from the indirections of contacts with teachers who had a casual knowledge of these subjects. But we give them every advantage by securing teachers who are specially trained and specially qualified to teach these subjects. Whereas we have expected the most important subject of all "The Conduct of Life" to be cared for by anybody and nobody. But parents and teachers are recognizing more and more the inconsistency and weakness of our present educational system which considers moral education as a by-product of general education instead of recognizing moral education as a specific responsibility of the school to be treated by both the direct and indirect method.

There are those who say that the times are changing so fast that the moral standards of today may be relegated to the junk pile of "a forgotten past," tomorrow. But they fail to take into account the fact that the great moral values of life never change. Conventionalities may change. But conventionalities are not always moralities. The great moral values of life never change. Human life could not endure without them.

Take, for instance, personal honor, modesty, honesty, reliability, dependableness, justice, efficiency, kindness, purity of thought, clean living, social mindedness, cooperation, altruism, the higher loyalties, etc., etc. These will never change in their importance and significance to human life. And children need to have that moral training which will enable them not only to know what is right and what is wrong, but also to discriminate between the lesser and greater values, and which will make the immoralities of life absolutely repulsive to them.

Parents, who would be alarmed if aware of arrested development in the life of their child, have reason to be far more alarmed if there is evidence of arrested moral development in the life of their child. And the public school should dedicate itself to the proposition that every effort shall be put forth to the end that there shall not be an arrested moral development in the life of any child that comes under its supervision.

"As youth grow wiser, they ought also to know better."

For the sake of society and for the sake of youth themselves, the public schools of the nation should accept their full responsibility for moral education. We should all be tremendously concerned about this responsibility of the public schools because the main business of all adults is to serve the rising generation. Will Allan Drumgoole has forcefully expressed the attitude of every worthy parent and of every worthy adult toward childhood and youth in his poem entitled "Bridge Builders":

"An old man going a lone highway
Came at the evening cold and gray,
To a chasm, vast and deep and wide,
Through which was flowing a sullen tide.

"The old man crossed in the twilight dim,
The sullen stream held no fear for him.
But he turned when safe on the other side,
And built a bridge to span the tide.

"Old man, said a fellow pilgrim near,
You are wasting strength in building here.
Your journey will end with the ending day,
You never again will pass this way,
You've crossed the chasm deep and wide
Why build a bridge at eventide?

"The builder lifted his old grey head,
Good friend, in the path I have come, he said,
There followeth after me today,
A fair-haired youth who must pass this way.
This chasm which has been naught to me,
To that fair-haired youth may a pit-fall be.
He too must cross in the twilight dim,
Good friend, I am building the bridge for him."

The child comes into an adult world. Adults are responsible for every inequity, every injustice, every inhumanity and every moral illusion in society.

Adults have bequeathed to childhood and youth "the sorry mess" of confusion in every realm of life, largely because this moral education program was denied the generations past. Now by an adequate provision for moral education in our public schools, we may help build the bridge over which the present generation of childhood and youth may pass from the present moral and social disorder to the New Social Order for which we have all hoped and labored, and *prayed.*

Without the giver the gift is bare.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīles;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

MISSIONARY OFFERING.

WEEK ENDING JUNE 8, 1935.

Sunday Schools.

Woods Chapel, New Market, Va..	$ 1.00	
First Christian, Greensboro, N. C.	15.12	
Turner's Chapel, Sanford, N. C..	1.00	
Monticello, Brown Summit, N. C.	1.11	
Winchester, Va.	5.06	
Newport, Shenandoah, Va.	1.55	
Union, Dendron, Va.	3.00	
Hank's Chapel, Pittsboro, N. C..	4.00	
Rocky Ford, Fancy Gap, Va.	2.30	
Elk Spur, Fancy Gap, Va.	1.25	
Zion, Sanford, N. C.	1.37	
Holy Neck, Holland, Va.	5.51	
Sanford, N. C.	1.00	
Newport News, Va.	9.47	
Holland, Va.	5.65	
		58.39

Individuals and Churches.

Big Oak, Eagle Springs, N. C. ..	6.14	
Hanks Chapel, Pittsboro, N. C. .	12.50	
Timber Ridge, Hooks Mill, W. Va.	8.00	
Pleasant Union, Lillington, N. C.	200.00	
		237.64

Total for week ending June 8, 1935	$ 296.03
Previously acknowledged	12,051.50
Total since Sept. 1, 1934	$12,347.53

J. O. Atkinson, *Secy.*

FATHER AND FOUNDER OF MISSIONS.

[Writing in *The Christian Evangelist* (Disciples), Dr. W. G. Johnston names both the father and then the founder of Christian Missions.]

Abraham has been called "the Father of Missions." He did receive a command from God to go out from his father's house, from Ur of the Chaldees, to a land that God would show him; he also received the promise that "in thee shall all the families of the earth be blessed." He obeyed the command, and sought "the city that hath foundations whose builder and maker is God." He became missionary to the world and his influence is an ever lengthening shadow.

We do not expect to find in the Old Testament the same emphasis on world-wide missions that we find in the New, for the reason that a vast preparation was necessary before it was possible to make spiritual conquest of the world. Nevertheless missionary conquest is implicit in the whole of the writings of the old dispensation. The Books of the Bible have been represented as the story of God's search for man, while the sacred books of other religions describe man's search for God. God was indeed the first missionary, searching for Adam after his fall, and bringing hope to the guilty pair with a promise of triumph over their enemy. It is not strange that Isaiah, the great Messianic, should have visions of the nations seeking the God of the Hebrews. He could see them coming as doves to their windows. But it is in the Book of Jonah that we have the greatest missionary story of the Old Testament. The episode of the whale comes to mind when we think on Jonah; but that is not the greatest thing in the book: the fact of his being a missionary to a heathen nation, and the fact of this nation's repentance are the true marvels of the Jonah story.

Immanuel Kant, considered by some to be the world's greatest thinker, never traveled more than 65 or 70 miles from the place of his birth. It is doubtful whether Jesus was ever beyond the confines of Palestine, a small country, in shape and size about like our state of New Hampshire; and yet he came to make one nation out of the various bloods of the earth, to establish one kingdom, the kingdom of God, in the world. He was the greatest religious leader of all time. He was the missionary spirit incarnate. His disciples could not be obedient to him and not be missionaries, for he said to them: "Go into all the world, and preach the gospel to every creature."

CHRIST'S COMPELLING COMMISSION.

Let us get the mission of the Great Commission clearly in mind. Was it "to overrun the world with armies and beat it into submission with the sword? To set up a world-empire of earthly power and splendor?" There is but one answer to these foolish questions; an emphatic negative: No; but to "make by the gospel as preached by the Christians, disciples of all the nations." The Great Commission contains three great fundamentals; namely, the invitation of mercy, the welcome of grace, the promise of fellowship. It is obvious that Jesus would have his church understand that world-wide evangelism is the passion, purpose, plan, program for the church. The famous missionary, Dr. Samuel M. Zwemer, has given the following suggestive classification: "City missions—Jerusalem; district missions—Judea; missions to aliens—Samaria; foreign missions—the uttermost part of the earth." Because the Lord Jesus Christ has all authority, he has the right to send his disciples wherever he will, even into every corner of the earth, persuading men to become disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, and teaching them those things which Christ had spoken. "Ye shall be witnesses unto me"—world-wide witnesses. Jerusalem, Judea, Samaria, uttermost—see the circle ever widening reaches into the frontiers of earth and time. The very soul of our religion is missionary. It would cease to exist if it ceased to be missionary. Softly! "The missionary enterprise is not the afterthought of the Church," remarks Henry Van Dyke: "It is Christ's forethought."—*Exchange.*

A CHURCH OF SEVEN THOUSAND MEMBERS.

By Una Jean Minto.

At Bailundo is probably the largest church organization in the world under Congregational leadership. One can scarcely call it a Congregational church for its members do not know that term. They call themselves *Vakuekongelo lia Yesu Kristie* "Those of the Church of Jesus Christ" or more simply just *Vakuayesu* "Those of Jesus."

This church was founded by Dr. Wesley M. Stover in 1885 when he baptized fourteen young people, the first Christians of the Ovimbundu tribe. The Church grew steadily but slowly in numbers. New converts were put into classes for instruction in Christian principles and conduct, and baptism given only after years of testing.

So it was not until the middle of the last decade that Bailundo church members numbered more than 1000. Since then the growth has been phenomenal, almost unbelievable. In 1934 nearly one thousand were baptized, making a little under 7000 communicants.

Its Pastors.

It is a statesmanlike task to direct or control the working of so great an organization and it demands unfailing wisdom, tact, and understanding. Abraham Ngulu, the revered veteran pastor, was one of the Charter members. He has been a preacher all his life, and was the first Ovimbundu to be given ordination in the year before the Jubilee of 1930.

Four years later the growth of the church demanded a second pastor, and a younger man, Horacio Arao, was chosen and ordained. He is a graduate of Currie Institute, Dondi, and in his many years as church secretary has had a fine apprenticeship in the understanding of both outstation work and church methods. The two missionaries with the African pastors are Rev. Daniel A. Hastings and Rev. Richard S. Webb.

Both pastors have homes at the Mission Station which is after all only a little village itself. But the native Christians speak of it as the Ombala, the Capital, for here live their leaders and the missionaries. Here, too, are the schoolhouses and the dormitories for boys and girls of the boarding schools, and here is their beautiful new church built entirely by native Christians under the direction of Dr. Hastings.—*Missionary Herald.*

HOW BAD IS JAPAN?

By Darley Downs.

There *are* some things that can be said about her that are perfectly true and are pretty bad. Upton Close says the most of them—besides some that aren't true.

No one can feel more bitterly against Japanese militarism than the missionary, who sees what it does to the fine young men he meets in school and Bible class.

But the West sometimes fails to remember that *she* taught Japan modern warfare; and that Japan alone among Oriental nations stands as an acknowledged world power because she showed the world that she could fight.

Can you wonder that the Japanese, seeing their potentially far stronger neighbors overrun and treated with insolent contempt, or at best indulgent condescension, by western nations, look upon their army and navy with gratitude and respect.

When we are asked, "What sort of people are the Japanese, anyway? Do you trust them? Do you feel safe there?" we answer, "They are kindly, friendly, generous, honest, marvelously polite, and possessed of a very noble culture. We do trust them, and we feel safer here than we would in Chicago."

The fact that American and European parents, the past twenty-five years, have let their children from five to eighteen years of age go across the great city of Tokio to the American School, all alone, is a pretty good evidence of the essential decency of the plain people there.

The almost innumerable instances of recovery of lost articles have convinced westerners in Japan that the average Japanese is honest. There are no gangsters, no bank holdups, no kidnapings for ransom in Japan. We know that the human material in Japan is good—just as good as anywhere else on earth.

At the same time, we know the evils in Japan: prostitution; bad industrial conditions; terrible economic, moral, and physical waste through the liquor traffic! suppression of freedom of thought; militarism.—*Missionary Herald.*

"Prejudice is a recluse, living behind the closed doors of the heart."

DOWNWARD MOMENTUM.

For four years there has been a fairly consistent downward movement in the giving of the churches for their state, national and world-wide work. We had hopes that 1935 would show an upward swing in that curve. Instead there is revealed a further loss of 18.34 per cent in the giving of the first four months of the year. It is true that the same months in 1934 showed a gain over 1933, so that the loss for 1935 over 1933 is but 9.45 per cent. It should also be remembered that receipts for the first third of the year constitute approximately but 15 per cent of the giving for the year, so that too much weight should not be attached to the earlier reports.

The significant thing is to note that when a thing starts downhill it requires effort to stop it. If the thing is something we do not care about, we let it go. If, on the other hand, it is something in which we are greatly concerned, we strain every nerve to stop it. We believe our churches are concerned about our missionary work—certainly so, when they realize the significance of that work and the emergency upon which it has come. May not the chosen representatives of the churches count upon those churches not only to check the downward movement but to lift the level of giving to the salvation of the work?

Charles E. Burton.
Gen. Secy .of the Commission on Missions.

LAYING UP TREASURES.

A thing of great value is not easily received. A real treasure, either material or spiritual, is not easily acquired. Gold and silver and precious stones must be searched for diligently and dug by hard labor deep down under the surface of the earth. The wilderness is converted into valuable farms only through much toil. The same thing is true of spiritual blessings. We must labor in the vineyard of the Master. The apostle John in his revelation saw a great throng in white robes and the elder spoke to him, saying, "What are these things which are arrayed in white robes? and whence came they?" And John said, "Sir, thou knowest." And the elder said, "They are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." They had not obtained those white robes easily, but through great tribulation. No doubt the greater part of them had given their lives in this world to the idolatrous executioners rather than deny the name of Christ. A robe like those saints were wearing is of far greater value than the treasures of this world. Those were robes of righteousness, incorruptible and undefiled. Such robes can only be acquired through "patience continuance in well doing." If you set your affections on things above, you will concentrate time and attention to laying up treasures in heaven; but if you set your affections on the earth, you will concentrate time and attention to acquiring worldly treasures. The worldly treasures are corruptible—they last for but a little time; but the heavenly treasures are incorruptible and eternal. To lay up much treasures in this world requires so much time and effort that it is very difficult for a man at the same time to prepare for himself a robe of righteousness and lay up treasures in heaven. The Saviour said: "The kingdom of heaven is like unto a merchant man, seeking goodly pearls:' who, when he had found one pearl of great price, went and sold *all that he had,* and bought it." The incorruptible inheritance of eternal life is that one pearl of great price; and as the merchant in the parable sold all that he had, even so must we make our duty to God preeminent and seek "first the kingdom of God, and his righteousness."—*F. E. Exum in Exchange*

A Story for the Children

PATRICIA SOLVES THE PROBLEM.

An auto gave three warning toots as it sped past a group of school girls. Patricia and her friends were so deep in a discussion that they did not even notice that they were crossing a busy street. The new girl, who had just entered school was the subject of their conversation.

"She doesn't seem to want to make friends," said Mary Ann. "I asked her if she was going my way and said that I would walk with her, but she only smiled and shook her head, and turned the corner as if she were in a hurry."

"I had about the same experience," said Katherine.

"Perhaps she is an heiress and feels superior to the rest of us," suggested Estelle, who had blond curls and always wore lovely clothes.

The girls all laughed at this absurd idea, then Margaret asked, "Have you noticed that she never recites in class? Miss Bradley never calls on her for anything."

"Maybe she is dumb," suggested Ruth. "You know, a deaf-mute."

"Oh, no, she isn't,' answered Patricia. "I walked along behind her when she was walking with her brother the other day and she was talking all right, just like any of us."

"It seems funny, though, that she never talks to anyone," said Eleanor. "Why does not some one go and call on her? Do any of you know where she lives?"

No one did, so the mystery about Marie La Fleur, the new pupil, was not solved that day.

Patricia thought quite a bit about Marie La Fleur and wished that she might have an opportunity to make her acquaintance, but Marie always seemed in a hurry after school and slipped away by herself before anyone could speak to her.

But one afternoon the wished-for opportunity came. Patricia was coming home from the grocery store about five o'clock when she saw Marie La Fleur hurrying toward her. And of all things! Marie was crying—and she was carrying something close to her. What could it be? Why, it was a little kitten.

Patricia hurried toward her. "What is the trouble?" she asked. "Can't I help you?" Marie silently shook her head and wished back the tears.

"I live right here," said Patricia. "Please do come in a minute," and she put her arm about Marie and led her up to the porch swing. Marie stroked the kitten a minute to gain control of herself, then she said, "the—the boys were t-t-teasing the kitten."

"Is it your kitten?" asked Patricia sympathetically.

"No, b-b-but they—were t-t-tormenting it and it was so little. I interfered and they m-m mimicked me. I st-st-stutter when I do-don't know people very w-well."

"The mean things!" said Patricia. "Some boys are nice—gentlemanly, you know—but the majority of them at that age are rude. What a darling kitten! Don't you hope you can keep it?" And the two girls were soon visiting like old friends. And as Marie became acquainted with Patricia she did not stutter at all, as Patricia had told the girls.

Marie did not stay long, for she said that her mother would be wondering what was keeping her but she promised to call for Patricia on her way to school the next morning.

That evening Patricia went around to see a few of her best friends. She told them about Marie and the kitten and said that Marie was sensitive about stuttering before people and probably that was why Miss Bradley never called on her to recite in class. She suggested to the girls that they all welcome her quietly into their group but make no special effort to talk with her for awhile. Patricia was very sure that after Marie became acquainted with them all she would talk quite naturally.

"But what can we do about the boys?" asked Ruth. "They will just delight in mimicking her now that they have found out that she stutters."

"We shall have to put our heads together and plan some way to appeal to those boys," said Patricia thoughtfully. "There must be some way to reach their hearts and get their cooperation. They do not mean to be unkind. They are just thoughtless."

"Well," said Ruth, "you know the old saying, 'The way to a boy's heart is through his stomach.' "

"Good idea," said Patricia. "Let's plan a feed and tell them there is a string tied to it. The string will be that they must behave like gentlemen if they come to our party. We need not mention that in the invitation, but if we tell Tom Leslie and he can tell the rest of them. He was one of those who mimicked Marie when she asked for the kitten."

And so it turned out. They consulted Miss Bradley and she agreed to make it a class picnic supper and it was to be held in Patricia's back yard on Friday afternoon. Everybody took hold of the plan with enthusiasm.

The boys all came, and so did Marie with the kitten. When the games were played no one was more popular than Marie. She became so interested that she forgot to stutter, and if she did slip occasionally, the boys were all too gentlemanly to notice it. Every one helped set the table by spreading large tablecloths on the grass and setting out appetizing dishes of home-made baked beans and brown bread and vegetable salads. The girls cut the cakes that they had brought, and when it came time, the boys served the ice cream that was their part to provide.

It was a great success, that picnic supper under the trees in Patricia's back yard. Everyone who was there said to Patricia when they met, "Didn't we have a grand time last night, Patricia? I really think it was the nicest party that I ever attended."—*Carrie Belle Boyden in Zion's Herald.*

"To be of greater service, Lord,
A closer student of Thy word;
To help to bear a brother's load;
And cheer him on the heavenly road,
To tell the lost of Jesus' love,
And how to reach the home above;
To trust in God whate'er befall,
Be ready at the Master's call
For any task that he may give;
And thus through all the year to live
For Him who gave Himself for me,
And taught me that my life should be
A life unselfish, not self-willed,
But with the Holy Spirit filled."

Protestant religion is evangelical or nothing. It may be liberal or orthodox in its formal definitions, but it has no meaning except as it brings men face to face with God as revealed in Jesus Christ, with all that that momentous confrontation implies for the conscience and the will. There can be no place for preaching, at all events, in a church which does not believe that Christ's religion is indeed a gospel: good news of the nature and the will of God, good news of the way to attain communion with God and to find liberation from sin and fear.—*Ernest H. Jeffs.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

AMONG THE MOUNTAINS.

God has made the mountains for the joy of the human eye. Those who live in the lowlands need to steal away occasionally and climb up among the mountains where they can get a longer view, purer air, and a renewal of faith. The Skyline Drive in the new National Park on the top of the Blue Ridge Mountains of Virginia is as beautiful a drive as can be found in this section of the country. For forty miles this new highway winds about on top of the picturesque Blue Ridge. To the west lies the Page Valley and beyond is the Massanutten Mountain Range. To the east are the declining hills which lead eventually to the sea. Here among nature's beauties the Federal Government has placed a beautiful highway so the travelers can enjoy the mountain breeze and scenery.

Some of those who live among the mountains and Valley of Virginia gathered last week in Antioch Christian Church for their annual Sunday School and Christian Endeavor Convention. It was the joy of this writer to be present with them one day and to share in their program.

The theme was "The Far Better Way," and those present seemed to be dilligently seeking the better way for church work. Among the visiting speakers were Rev. and Mrs. W. T. Scott of Winston-Salem, the editor of this page and his secretary, Miss Edna Fulcher. A newcomer to the conference who made a real contribution was Rev. Ivan R. Smith.

The officers for the ensuing year are as follows: President, Roy A. Larrick, Winchester, Virginia; Vice-President, Roy H. Andes, R. F. D. 4, Harrisonburg, Virginia; Secretary, R. O. Rothgeb, Luray, Virginia; Treasurer, Walton E. Brill, Hooks Mill, West Virginia; Secretary Organized Classes, Kenneth B. Hook, 1002 Amherst Street, Winchester, Virginia; Secretary Home Department, Miss Amy Louderback, R. F. D. 1, Shenandoah, Virginia; Secretary Cradle Roll, Miss Anna Lou Showalter, R. F. D. 4, Harrisonburg, Virginia; Secretary Teacher Training, Mrs. R. C. Myers, R. F. D. 1, Broadway, Virginia; Secretary Missions, Miss Thelma Morris, Dyke, Virginia; Secretary Christian Endeavor, Miss Minnie Dofflemyre, R. F. D. 2, Elkton, Virginia.

FINANCING RELIGIOUS EDUCATION.

Religious training is the surest of all guarantees against crime. It does more than any other one thing to develop society. It is far cheaper to educate children in the realm of religion than it is to search out and condemn criminals. But it too often happens that we spend very stintingly on religious education while larger items go for pleasure and other unimportant things.

The Board of Christian Education of the Southern Convention undertakes to aid churches in training leaders and inspiring young people to do the work of religious education. The Board conducts training schools like the one to be held at Elon, June 25th-30th and like those conducted in Suffolk, Norfolk, and other places. It furnishes reading material for superintendents, and teachers, and young people. It guides the Youth Fellowships. In every way possible it carries on the work of religious education.

The Board is financed quite largely by the Sunday School and Christian Endeavor Conventions. For the past few years nearly all of the money received has come from these Conventions. This makes it very important for the Sunday Schools and Christian Endeavor societies to send to the Conventions the amounts of money which are asked. I sincerely hope that every school and society will do its best to send in all of the dues and something extra, if possible. This will be a great help in carrying forward the work which the churches are undertaking through the Board of Christian Education.

NOBILITY.

In doing, each day that goes by,
  Some little good—not in dreaming
Of great things to do by and by;
  For whatever men say in their blindness,
And spite of the fancies of youth,
  There's nothing so kingly as kindness,
And nothing so royal as truth.

We get back our mete as we measure—
  We cannot do wrong and feel right,
Nor can we give pain and gain pleasure,
  For justice avenges each slight.
The air for the wing of the sparrow,
The bush for the robin and wren,
But always the path that is narrow
  And straight, for the children of men.

'Tis not in the pages of story
  The heart of its ills to beguile,
Though he who makes courtship to glory
  Gives all that he hath for her smile.
For when from her heights he has won her,
  Alas! It is only to prove
That nothing's so sacred as honor,
  And nothing so loyal as love!

We cannot make bargains for blesses,
  Nor catch them like fishes in nets;
And sometimes the things our life misses
  Helps more than the things which it gets.
For good lieth not in pursuing,
  Nor gaining of great nor of small,
But just in the doing, and doing
  As we would be done by, is all.

Through envy, through malice, through hating,
  Against the world, early and late,
No jot of courage abating—
  Our part is to work and to wait.
And slight is the sting of his trouble
  Whose winnings are less than his worth;
For he who is honest is noble,
  Whatever his fortunes or birth.

—*Alice Cary.*

STEWARDSHIP MOTTOES.

1. Stewardship puts the Golden Rule in business in place of the Rule of Gold.

2. Not how much of my money shall I give to God, but how much of God's money shall I keep for myself.

3. Give not from the top of your purse, but from the bottom of your heart.

4. When a man gets rich, either God gets a partner or the man loses his soul.

5. Jesus teaches that the average man's attitude to the Kingdom of God is revealed by his attitude to his property.

6. The Kingdom of God can never be established by raising money; but it can never be extended without raising money.

7. Each new generation makes some transforming discovery out of God's Book. What is "Stewardship" but God's Word for this generation?

8. Unconsecrated wealth of Christians is the greatest hindrance to the Church's progress.

—*Adopted by United Stewardship Council.*
(In S. S. Herald.)

CULTIVATING AN EYE FOR GOODNESS.

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 23, 1935.

Hymns: "Rejoice Ye Pure in Heart"; "Open My Eyes that I May See"; "'In the Hour of Trial"; "Let the Beauty of Jesus Be Seen in Me."

Scripture: I John 2:15-17.; Matt. 6:22, 23.

Daily Bible Readings:

June 17.—Renewing the mind. Rom. 12:2.
June 18.—Seek the best. Phil. 4:8.
June 19.—Look to Jesus. Heb. 12:1, 2.
June 20.—Choose the right path. Matt. 7:13, 14.
June 21.—Walk in the Spirit. Gal. 5:16, 17, 22, 23.
June 22.—Grow in grace. II Peter 3:18.

Prayer: That we may train ourselves to look for the fine and beautiful things in others, and that we may help them by recognizing their fine qualities.

Poem: "You May Count That Day":

If you set down at set of sun
And count the acts that you have done,
  And, counting, find
One self-denying deed, one word
That eased the heart of him who heard—
  One glance most kind,
That fell like sunshine where it went—
Then you may count that day well spent.

But if, through all the livelong day,
You've cheered no heart, by yea or nay—
  If, through it all
You've nothing done that you can trace
That brought the sunshine to one face—
  No act most small
That helped some soul and nothing cost—
Then count that day as worse than lost.

—*George Eliot.*

A class of little settlement girls besought Mrs. George Herbert Palmer, one insufferable summer morning, to tell them how to be happy. "I'll give you three rules," she said, "and you must keep them every day for a week. First, commit something good to memory each day. Three or four words will do, just a pretty bit of poem, or a Bible verse. Do you understand?" A girl jumped up. "I know; you want us to learn something we'd be glad to remember if we went blind." Mrs. Palmer was relieved; these children understood. She gave the three rules—memorize something good each day, see something beautiful each day, do something helpful each day. When the children reported at the end of the week, not a single day had any of them lost. But hard put to it to obey her? Indeed they had been. One girl, kept for twenty-four hours within squalid home-walls by a rain, had nevertheless seen two beautiful things—a sparrow taking a bath in the gutter, and a gleam of sunlight on a baby's hair.

Discussion: Helps for the leader will be found in the August, 1934, issue of "The Christian Herald"—Stanley High's comment in "This Month's World" and in the article "Lee of Oregon" in this same issue. "An Old Game" in the volume of "Half Told Tales" by Henry Van Dyke; and a story "Acres of Diamonds" by Russell Conwell.

"There is so much good in the worst of us,
And so much bad in the best of us,
That it hardly behooves any of us
To talk about the rest of us."

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

CHRISTIAN STEWARDSHIP.

Lesson XI—June 16, 1935.

Golden Text: *"It is required in stewards that a man be found faithful."*—I Corinthians 4:2.

Lesson: Deut. 8:11-20; Malachi 3:7-12; Matthew 25:14-30; I Cor. 16:2; II Cor. 8:1-9:15.

The basic principle of stewardship is that one holds something in trust, for which he must give an account. Christian stewardship rests on the basic principle that all we have and are belongs to God, and that we are to develop and use it for Him, and that we are to give an account of our stewardship to Him. Man possesses; he does not own. The earth is the Lord's and the fullness thereof, the world and they that dwell therein. The silver and the gold are His, and the cattle upon a thousand hills. It is the Lord God who giveth thee power to get wealth. Ye are not your own; ye are bought with a price. These are some of the typical expressions of the idea of stewardship in the Scriptures.

Lest Thou Forget the Lord Thy God.

Hard times have their dangers. The depression has meant broken-up homes, stunted bodies due to under-nourishment. lack of education, lack of cultural advantages and mental breakdowns, the breakdown of self-respect, and many other unwholesome things which might be mentioned. But good times have their dangers too. Prosperity is perilous. Moses knew that. In spite of the hardships of the wanderings in the wilderness the children of Israel had done rather well. Above all else they had come to a sense of dependence upon Jehovah, and they had developed a sturdy religious life.

But Moses saw the peril of their potential prosperity. He was afraid—and his fear was well-grounded—that when they got into the promised land, when they piled up material things, when they prospered, they would become proud, and they would forget God. And that would be a tragedy. In his farewell address, therefore, he warned them to beware, lest they forget, and lest through their forgetfulness, they should lose something more precious than property. America in the prosperous days of 1929 seemed to have forgotten that they needed God. Her heart was lifted up. In spite of her prosperity of material things there was a poverty of spiritual things, and she has been humbled in her false pride.

Power to Get Wealth.

"For it is He (Jehovah) that giveth thee power to get wealth." Self-made men, self-made riches—there is no such thing. Our gifts and capacities are God-given. What we accomplish is made possible by Him. We are stewards for Him.

Robbing God.

Malachi bluntly told the people of his day that they were robbing God. And he was specific—he said they were robbing him because they were not paying the tithes. He said something else: he said a curse had come upon their land because they had not been good stewards; and he dared them to take God at His word in the matter.

There is a great deal to be said about the tithe. But the facts are against those who do not believe in the tithe, and who do not practice tithing. The thing has been tried too long, and it has demonstrated its validity under too many tests, to be lightly swept aside on the grounds that it is Old Testament legislation. It may not be the final word on the subject, but it is the place to begin. And if the members of the church would obey the Scriptural teachings on tithing, the financial and large measure the spiritual problems of the church would be solved.

As One Sows.

Paul says that natural law works in the spiritual world even as spiritual laws work in the natural world. If a man sows in a niggardly way, he need not expect to reap an abundant harvest. If he sows bountifully, he has a right to expect that he shall reap bountifully. All other things being equal, the man who sows a bushel of wheat has no right to expect as much as the man who sows ten bushels of wheat.

Now of course Paul does not mean that one's gifts are to be measured in terms simply of quantity. Indeed one who gives a dollar may be giving far more in proportion than the one who gives ten dollars. We are to give as God prospers us, each according to our several ability. But the principles hold true, that he who gives sparingly shall reap sparingly. The nation, and even the world is paying tribute to Jane Addams. She sowed not sparingly and grudgingly, but generously and bountifully, and in her life as well as in her death she reaped bountifully.

Having Always All Sufficiency in All Things.

Giving must be done in the right spirit if it is to be acceptable to God. Not grudgingly or of necessity, says Paul, God loves a cheerful—the word in Greek really means "hilarious" giver.

And Paul says that when men honor God with their substance, He will provide for them a sufficiency in all things. He is able to make all grace to abound unto them, so that they may abound unto every good work.

It is not true, of course, to say that those who are on relief are sinners worse than the rest of us. So inextricably are we caught up in the web of life that economic depression may make many innocent people suffer. But it is undoubtedly true that there are many who have fallen on hard times because they did not honor God with their substance. Not that He is vindictive, but that it is the operation of inexorable spiritual laws.

There is nothing that presents more of an acid test to the followers of Christ than the matter of stewardship. This is true, of course, of the stewardship of money. But it is true also of the larger stewardship, the stewardship of time, of gifts, of influence, of life itself. It is required of a steward that he be faithful.

LIVING OR DEAD.

Sometimes I wonder if we are like the fig tree Jesus saw as he went to the temple on the Monday in April before he was crucified on Friday. The tree was supposed to bear figs, but it didn't. It appeared to be living, but it was dead. Monday it looked green, but Tuesday it was wilted. The only difference was the leaves. Why have green leaves on a dead tree? It does not deceive the Master. Young people may well study this parable, and then think of the fruits of their own lives. Are we really doing the Christian things, or are we just talking about doing them?—*Free Will Baptist.*

What does the church stand for? It stands to offer men Christ; to tell men that way of life is possible by which they become sons of God; that life can be victoriously lived; that Christ offers a re-informed personality, an inward serenity, an infectious gaiety, an outgoing love which would invite the whole world not into a system of belief primarily but into an experience which spells the mastery of the art of living.

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"IRRESISTIBLE FAITH."

"If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."—Matt. 17:20.

Stanley Brown-Serman in his recent book: "What Did Jesus Think," has the following to say: "The reason, perhaps, why we do not make the most of life's resources, why we do not call upon them for all the succor, all the contentment, all the power, they could give, is either because we are entirely out of touch with God—like a cataract dried and bare since something has dammed the upper channel—or because our faith in Him is so imperfect as to be ineffectual—like a chord of music from which the dominant notes are lacking. Faith is the attitude of mind—rather, of the whole personality—by which a man enters into a living effective touch with God. It is not as so many think, as passive state, but ardently dynamic It is faith which makes God's power available to man: and men may share this faith with Jesus, and so enter into His power."

Prayer—Dear Heavenly Father, manifest Thy kingdom to us every day, and help Thou our faith that we may penetrate beyond the material and always be conscious of a touch with Thee.—*Amen.*

TUESDAY.

"LIFE'S SUGAR BOWL."

"Saul and Jonathan were sweet in their lives." II Sam. 1:23.

Listening over the radio the other morning to the broadcast of the Country Church in Hollywood, the idea of using more sweet in our lives was brought vividly to our thinking. And that idea was this: Back in the early days when we were children, when sugar was scarce and ten cents a pound, at the table one morning the father of the family took just a half spoon of sugar and sprinkled it on the strawberries which had been served the little boy. The boy grabbed the sugar dish and dumped it all in his saucer of berries, and said, "You can't keep me from being sweet."

However much that was a breach of discipline it would mean much if applied spiritually. Use the sugar bowl of life and pour out sweetness on everything as you go along. When we get to heaven, we are going to wish we had used the sugar bowl more along our pathway.

Prayer—O Lord, Rock of Ages, let us hide in Thee. In all our attitudes toward things and people, may we be sweet because Jesus was. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

"ALL HONOR TO GOD."

"For thine is the kingdom, and the power, and the glory forever, Amen."

Still quoting from "What Did Jesus Think," quote: "There is war because some of the rulers of the world are selfish: there is poverty and unemployment because some of the organized forces among us are greedy: there is sorrow because some are unfaithful: there is bitterness because some are uncharitable. And so through every verse of the dirge of civilization. But it need not be . . . . Miracles could happen to us. We stand at the close of our day and look forward, far into the future. And we see men and women just like ourselves, living in our world. But the miracle has happened. Their faces are smiling, their bodies are sound, their lives are peaceful and serene. It is because everywhere and always, men have heard the voice of God, and have found that it is more blessed to obey it than to disregard it. It will never be unless, and until, we admit our own inadequacy, and learn to hold out humbly our hands to that God who searches for us more eagerly and more untiringly than we ever search for Him. In Him, at the end as at the beginning, lies the kingdom, the power and the glory."

Prayer—(Say the Lord's Prayer.)

THURSDAY.

"GODLY LIVING."

"Know ye not that ye are the temple of God." —I Cor. 3:16.

The same author as above is quoted again. "The kingdom of God with all its miracles, is only even for us in this apparently mad twentieth century, just below the horizon, if we would universally accept its one condition—obedience to the will of God. If we could picture the world as it would be with the condition fulfilled, with God's sanctity the measure of every life, there would be among us very little of what we would call evil. As to physical ills, a prominent doctor has declared in public that, excluding epidemic and surgical cases, nine-tenths of the ailments he was called upon to attend were either caused by, or seriously aggravated by, the mind of the patient. Were those minds attuned to the peace and serenity of God? As to the surgical cases, how many were caused by undue haste, by recklessness, by indifference—none of which are compatible with the will of God? If we ordered our eating, our drinking, our resting, our periods of work and play with due regard to a balanced life, how little disease would be left among us! Even death itself—no one would want to abolish death. But death would be, if we all learned to obey the will of God, not a tortured, premature rending of soul and body, but a gradual slipping away in peace and loveliness—as it is, even now, for some of the very aged and the very beautiful."

Prayer—Dear Father, all Thy works in this world speak of Thee. Reveal unto us their directive purpose for our lives and make us well soul, body and spirit.—*Amen.*

FRIDAY.

"CONSCIOUS OF ETERNAL VALUES."

"Day unto day sheweth speech and night unto night showeth knowledge. There is no speech nor language where their voice is not heard."—Psalm 19:2, 3.

Still quoting from "What Did Jesus Think." "To make His children conscious of eternal values the Father surrounds them with lasting evidences of what is beautiful, and true, and good. All they need to do is to look through nature, through the wonders of the physical universe, through the lives of saints and martyrs and heroes, through the outward and visible sign of an inward and invisible spiritual grace, into the Father's face.

"Jesus saw the beauty of God in the lillies of the field, the truth of God in the seed cast by the sower, the love of God in the helplessness of a flock of sparrows, the dignity of God in transfigured lives of Peter and John. . . . Each one of these speak of God in ineffable grandeur, or, by denial, suggests God's immeasurable care. It was in this majesty that Jesus approached God. And this is exactly the same as the approach of an understanding earthly child to the father who is the head of the household. These new books, this rare picture, this carefully planned vacation, this gathering of friends—what do they really mean but the thoughtful provision of one who wishes, through their influence, to be remembered as a helpful and far-seeing benefactor?"

Prayer—Dear Father, Author and Giver of every good and perfect gift, we come to Thee as our heavenly Father for that succour which we need today to make us whole and happy. We commit ourselves to Thee. Be with us and make us Thine.—*Amen.*

SATURDAY.

"ANSWERS THAT ANSWER."

"In thy faithfulness answer me, and in thy righteousness."—Ps. 143:1-6.

Most of us would ask God to answer our prayers in His compassion, His forgiveness, and His love; but David more wisely asks for an answer in accordance with God's faithfulness and righteousness.

An answer to a prayer that did not square with God's fidelity and with His right and true laws would not aid us in the least. We would not, if we were wise, petition for anything that was not approved by a faithful and righteous God.

We must not be like some children, who expect to get things by teasing for them. We must go to our Father in the knowledge that He knows best. He likes to talk over our desires with us, and, if it is for the best, He will grant them.

Prayer—Answer us in Thy faithfulness, O Thou faithful God! Answer us in Thy righteousness, O Thou the One righteous! And we shall praise Thee forever.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"GALLOWS FOR HAMANS."

"So they hanged Haman on the gallows that he had prepared for Mordecai."—Esther 7:1-10.

Haman, the wicked plotter, stands forever as an example of those who prepare pits for others and fall into them themselves, who brew poison for others and drink it themselves, who build gallows for others and themselves are hanged thereon.

It is never anything but a suicidal policy to make evil ready for another. Even the thought of it in our hearts, even the desire for it, is suicidal. The only safety is to build for others not gallows but homes of delight and protection. The only assurance against Haman's fate is Mordecai's innocence and brotherly kindness.

What Haman but trusts in his power and skill? He can hang any beggarly Mordecai fifty cubits high. But he forgets that God is on the side of Mordecai, and God is even greater than the king.

Prayer—Cleanse our hearts, O loving Christ, of all hateful feelings.—*Amen.*

AMOS R. WELLS.

INTERRELATION OF FOREIGN AND HOME MISSIONS.

Home missions and foreign missions are the two ends of the same stream, its fountain and its sea. We cannot stop one without drying up the other also. Stop the fountain and the sea will ultimately become a dry bed; evaporate the sea and the fountains will dry up. Home missions are needed to keep the church at home alive and to help it grow. Cutting off foreign mission interest and activity is a sure way of killing home missions. Foreign missions bring returns a thousand fold at home by sending streams back upon the churches to revitalize them and fill them with more abundant life.—*Missionary Review of the World.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

A GREAT NATION.

By JOHN G. TRUITT.

"I will make of thee a great nation."—Gen. 12:2.

It was a great promise, and greatly fulfilled. One of the greatest stories that adorns human history is that of the call of Abraham out of Ur of the Chaldees, and the tremendous results. "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee; and I will make of thee a great nation, and I will bless thee and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blest." A big order. A great promise. And great was the result! And the story is not finished even unto this day. How God blesses those who hear and heed His call! And how generous are His blessings, multiplying until they bless all the families of the earth! If you are heroic you are not heroic alone. The good man is a benefactor far beyond his realization.

"I will make thee a great nation," said God. How? That is the query of this message. What is it that makes a great nation? We wish to feel that ours is a truly great nation, and it is. It must be greater. You and I must help make it greater? How is a nation made great? How did God fulfill His promise to Abraham? For you will perhaps agree with me that God did make the descendants of Abraham a great nation. Nearly forty centuries have stamped their approval on the keeping of the promise. And today without a government, without armies, or navies, without president, congress, or parliament, without lands, territories, or boundaries that nation still persists as compact and well defined as any on earth. You will as quickly speak of them as you will the English, French, German, or American,—the Jews, they are a people, indeed! What has caused them to ride like some favored ship across the storms of civilization, through the seas of national persecutions and imprisonments, and international hate and scorn? Every time they mount the waves we may hear ringing across the centuries the divine promise, "I will make of thee a great nation, and I will bless thee, and make thy name great"

They had a great sense of God! Not great armies, nor great navies, but great ideas make great nations. For the first time there came into national thinking: "Hear, O Israel, the Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind and with all thy strength." Their sense of God, Creator, Preserver, and Ruler of the Universe was sublime! And they were His, and He was theirs. They believed they came from this one and only God; they believed He would control their destinies; and thus they did march with the glow of the infinite upon their brow.

Other nations in the course of that ancient civilization had their difficulties assigning certain tasks to certain gods, and certain privileges to certain others, but not so Israel. Upon whom might they depend? Israel answered: God! To whom were they accountable? Israel answered: God! From whom did they come? Israel answered: God! To whom did they go? Israel answered: God! From whom had they their laws? Israel answered: God! Who could forgive their sins? Israel answered God! And who could fight their battles for them? Israel answered: God!

They walked with God, talked with Him, entertained His angels, looked on His glory, ascribed their victories to Him, and their failures to their own disobedience of Him. Their prophecies were from Him, their psalms in praise of Him, and they were His chosen emissaries! They gave the world the Old Testament which contains the Ten Commandments, the New Testament, and the Christ; and for good measure, added John, and Peter, and Paul and all the Apostles. Let me repeat they gave the world Jesus! Such the record of the nation which had a great sense of God.

They had a great sense of the sanctuary! It was God's House in a sense and measure not found in other faiths. From the first open altars of Abraham to the temple built by David's son it was the House of God. Abraham's grandson found it in the fields as he rested from a weary journey; Moses received the pattern for its building from God on Mt. Sinai. And that is not all the world has to thank Moses for receiving from God on Mt. Sinai. The tabernacle was the meeting-place between them and God. It was the center of their national life. About this they built their worship. To it they came to God. In it they preserved their covenant with God,—a covenant which made God their king! There is an idea for you in itself. God as King of kings, Lord of lords.

In their House of God, cleansing of soul could be perfected, consecration of life could be done, and intercession for others might be made, so that the house of God became a house of prayer for all nations. In it they worshipped God, and their strength was renewed like the eagles. In it the people were taught about God, and the living of a good life. So important was this that synagogues grew in every section as a supplement to the temple in order that little children, and those who could not go to the temple, might still be taught concerning the one true God. To them the sanctuary was of supreme importance.

Certain persons coming to Jesus in behalf of a centurion whose servant was sick pleaded the worthiness of the centurion with these words: "He loveth our nation and hath built us a synagogue." His true appreciation was expressed in the very fundamental thing which he had thoughtfully done. To them patriotism concerned itself with the religious welfare of the nation.

They had a great sense of the value of the individual! This appreciation culminated in Christ. He gave this idea its final full standing among those who worshipped the one God. For instance see what Peter says. Peter was at times almost narrow in his views. He learned slowly, but surely. In no place is what in our science of government we call democracy so well expressed as Peter, a disciple of Christ, has expressed it. Mind you, he is addressing himself "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia," and yet he says, "Ye are a chosen generation, a royal priesthood!" Take the two words, "royal," and "priest" and look carefully at their meaning, and you can ask for nothing more democratic than that. Every man a prince, every man in direct touch with God. Every man equal in the sight of God. And not only equal but princely besides. And every man able to prevail with God in the hitherto conceived functions of the priest. The functions of a priest were: sacrifice, intercession, and benediction. The "strangers" (or pilgrims, or nobodys, or whoever) throughout the nations of the earth might, being the royalty of the infinite God, have the perfect

(Continued on page 14.)

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The orphanage farmer boys have had quite a busy time for the last ten days trying to get in a crop. The continuous rains and extremely cool weather up to the first of June has hindered very much in our spring work. We planted our corn the first of May and the wire-worms killed so much of it that we did not replant it, but just planted it over.

Farm life is interesting because it is out of one job into another and it keeps one busy planning how to get through one in time to catch the next job. It is like planting vegetables so when one patch of beans or cabbage gives out to have another one coming in so we can always be supplied with vegetables for the children.

Good food with plenty of vegetables and regular habits generally keep children in good health. The Orphanage family has been richly blessed with good health for more than a year. We are indeed grateful that the good Lord has been so good to us.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JUNE 13, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Burlington	$ 27.84	
Durham	14.74	
First, Greensboro	9.24	
Third Avenue, Danville	8.97	
Mt. Bethel	1.83	
		62.62
Western North Carolina Conference:		
Biscoe	1.16	
Pleasant Cross	2.00	
Pleasant Hill	3.67	
Spoon's Chapel	2.00	
Smithwood	1.11	
First Christian, High Point	5.00	
		14.94
Eastern North Carolina Conference:		
Pleasant Union	5.75	
Sanford	1.00	
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Union S. S.	3.00	
Cary	1.17	
Turner's Chapel	1.00	
Oak Level	1.00	
		22.97
Eastern Virginia Conference:		
Newport News	13.87	
Liberty Spring	7.00	
Old Zion	6.00	
Rosemont	15.54	
		42.41
Valley Va. Central Conference:		
Winchester	5.15	
Wood's Chapel	1.00	
Timber Ridge	1.98	
		8.12
Special Offerings.		
Thelma Hines, Supt. of children	20.00	
F. O. Young People's Class, Ga.	8.05	
Luther Wagoner, Rent	5.00	
Mrs. Dalton, supt. of children	12.50	
Mr. W. P. Perry, supt. of Billy	10.00	
		55.55
Total for week		$ 206.61
Brought forward		5,943.34
Grand Total		$ 6,149.95

THE SUN'S PULPIT.

(Continued from page 13.)

liberty to "worship God according to the dictates of their own consciences."

The parallel is plain; may it never be dimmed! The founders of America believed in God. They believed in the holy sanctuary. They believed in democracy. These are ideas greater than armaments, as lasting as the eternal hills. Forty centuries finds them fresh and bright, and full of the elements that make a people great. Forget God, or worship, or fellowmen and a place in the land of Forgotten Nations awaits us; but remember God, and worship Him in His sanctuary, and the full value of our fellowman and we too shall hear God say, "I will make of thee a great nation."

For the few cases where "one man's food is another man's poison," there are a hundred instances—especially in automobile days—where one man's drink is another man's destruction.

I never see a man go wrong in any direction, but what I stop and check up on myself.—*Dr. John Gunn.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Jesus is an example of one who looked for the good and loved people for the good which he found in them, although many things which they did met not his approval. Wherever there was beauty, he found it.

Is it natural to look for the good or the evil? What happens to us when we see only the bad in people? What happens to the person in whom we see no good? John Dillinger tried to forget his first offensive act and become one of the respected young men of his community, but because many people saw only the wrong, he found no place in the best life of that community.

Some children seem awkward with no ability or talent, but the confidence and love of parents make them into useful citizens of their country.

Remember, you have to cultivate an eye for goodness. Look only for the good in the person and you will soon forget to look for the bad.

E. L. F.

The cannon fodder is becoming articulate.—*Alanson B. Houghton.*

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, ᵃO God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
ᵃ Gen. 15. 1. ᵇ Ps. 56. 1. & 57. 1. ² or, *all*

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8 ¶ ²ᵇJĕ-hôi′-ă-chin *was* years old when he began t

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THE TEMPTATION OF CHRIST.

(Continued from page 5)

dom as these advocates do, he would have made men dissatisfied with conditions under which they were and are living, and would, if possible, set their hearts more firmly on earthly possessions and surroundings. If he had set forth such earthly things as desirable, he would have encouraged the delusion so widely cherished that happiness depends upon outward conditions, and would have at the same time, fostered the illusion that happier days await in some far-away clime or some far-off future.

The man that claims that the main purpose of Jesus was to set in order such an earthly kingdom, and that repentance is merely a condition, or incidental, misses the very fundamentals of Christ's teaching. So likewise does the one of us who pictures the future kingdom of God, whether on earth or in heaven, as a *place* that will make everybody happy merely because of its delightful surroundings.

Jesus said not one word about the outward aspects of the coming kingdom. On the contrary, he directed his efforts wholly toward creating in man a clean heart and renewing within him a right spirit. He tried to pull men's hearts away from external possessions and conditions long enough to get them to see that happiness comes from the spirit of man, his state of mind, chiefly, not from outside things. "A man's life consisteth not in the abundance of the things which he possesseth." "It is the spirit that giveth life; the flesh profiteth nothing." "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

Milton represents Satan as saying: "Myself am hell." Wherever he went was hell, because he carried it within him—in his heart. Even heaven itself would be hell to such as he, even more so than anywhere else. He would be as happy as a gambler at a prayer meeting. Just so the one who gets to heaven will be the one who carries it with him—in his heart.

Therefore, Jesus gave his whole attention towards changing the hearts of men, knowing that a changed way of living would follow.

Outward conditions, of course, do have their effect on man's happiness. No one denies that. The lesson is to put first things first, to seek "first the kingdom of God, and his righteousness," and all needed material blessings "shall be added unto you."

LIVING FOR OTHERS.

Leland Stanford lost his only child. Though he was United States Senator from California, he said to himself: "I have nothing to live for. I have no children." He put a million dollars into a private home, but it was not a home to him. One night he had a dream. In this dream his son appeared to him and said, "Father, never say again that you have nothing to live for . . . live for humanity, live for other people's children." There soon arose at Palo Alto the Leland Stanford Junior University at a cost of $20,000,000. He and Mrs. Stanford became the devoted servants of the poor, the orphan, and the suffering, and left all their property to go on doing good to the rising generations.

HORACE GREELEY'S ADVICE.

Horace Greeley once received a letter from a woman stating that her church was in distressing financial straits. They had tried every device they could think of—fairs, strawberry festivals, oyster suppers, a donkey party, turkey banquets, Japanese weddings, poverty sociables, mock marriages, grab bags, box sociables and necktie sociables. 'Would Mr. Greeley be so kind as to suggest some new device to keep the struggling church from disbanding." The editor replied: "Try religion."—*The Presbyterian Record.*

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OBITUARIES

GRIFFIN.

Quinton Griffin was born January 1, 1918, and died May 29, 1935. He was 17 years, 4 months and 28 days old.

It was my great joy to have him enrolled as a member of our church during his sickness. When he was so weak he could not talk, his eyes would look upward and his lips would move as he thus talked with Jesus. Every time I would visit him we would have a season of prayer together.

He leaves a devoted father and mother, six brothers and sisters and a large number of other relatives and friends by the score to mourn his going.

The funeral was held at the Lanett Christian Church in the midst of a large assembly of neighbors and friends. May God especially comfort the heartbroken father and mother, one of whom has been constantly with him throughout the entire time of his affliction. They will miss him as none else will, but God will fill the vacuum with His own presence, so soon.

May you hold to the Unseen Hand.

G. D. HUNT.

SHAW.

We, the members of the Sunday School of Concord Christian Church, wish to pay tribute to the memory of Sister Anna H. Shaw, who died January 21, 1935.

Her going has brought us deep sorrow.

Therefore be it resolved that:

1. We know that our heavenly Father doeth all things according to His love and mercy. Even though we cannot understand, we bow in submission to His will.

2. We hold in loving remembrance her service and her meek and quiet personality.

3. We extend our heartfelt sympathy to her companion and relatives and commend them to God whose grace is sufficient for them.

4. A copy of these resolutions be given to her companion, a copy be sent to The Christian Sun for publication and a copy be spread upon the Sunday School secretary's book.

Respectfully submitted,
MRS. JOHN P. UNDERWOOD,
MISS EMMA TERRELL,
MRS. ETHEL TATE,
Committee.

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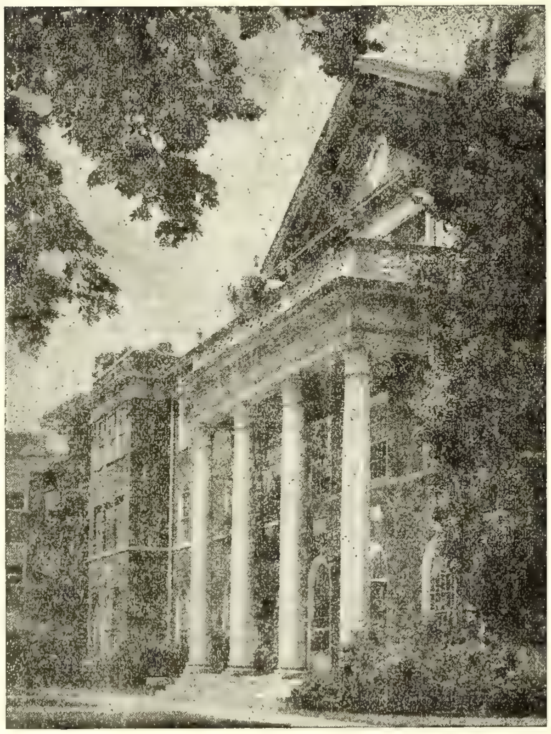

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JUNE 20, 1935. NUMBER 25.

•• THE SUN'S OBSERVATORY ••

Platinum.—

World consumption of platinum last year was approximately 200,000 troy ounces, compared with 175,000 in the preceding year. Due to the devaluation of the gold content of the dollar and the corresponding increase in the cost of gold, the prices of the two metals are now about the same. This possibly accounts for the increased use of platinum.

Grade Crossings and Automobiles.—

Grade crossing accidents during 1934 numbered 3,332, and resulted in 281 fatalities. A report of the Interstate Commerce Commission reveals that fact that in 1,287 of these accidents, the automobile drivers ran into the sides of trains. A contemporary notes that "a great many automobile operators fail to realize that where the railroad tracks lead the train must follow."

Pure Nickel.—

There are twenty-eight countries which use pure nickel for monetary purposes. Ethiopia is the twenty-eighth country to coin pure nickel, having recently put into circulation 10,000,000 "25-roul pieces" and 5,000,000 "alati." Strange as it may seem, the United States is not one of the twenty-eight countries referred to above, as our "nickel," or five-cent piece is only one-fourth nickel and is seventy-five per cent copper.

Farm Population Reaches All-Time High.—

According to statistics of the Bureau of Agriculture Economics, the American farm population reached a new peak on January 1, 1934. The total number of persons living on farms at that date was 32,779,000, or an increase of 270,000 persons over the preceding year. This increase was not attributed to any marked "Back-to-the-farm movement," but was due rather to the surplus of farm births over farm deaths. Indeed, the migration was from the farm rather than toward it, for the total migrations to the farm during the previous year was said to be 783,000, while the persons moving from the farm to the city numbered 994,000. Thus the net migration to the city was 211,000. This loss was taken up by a surplus of 481,000 farm births over farm deaths, giving the net increase as noted above.

A Fertile Garden of Eden.—

"The startling frequency with which modern science has corroborated the descriptions and narrations of the Bible," says *Methodist Protestant-Recorder*, "bids fair to have its most epochal sequence in the restoration of the Garden of Eden to its fertility. Again will be seen there 'every tree that is pleasant to the sight and good for food'; again it will be the veritable paradise of Adam and Eve. Modern irrigation, similar in many respects to that of the ancients, will accomplish this transformation. Today this traditional site is an arid waste, with only an occasional oasis. But the Iraq Government has made definite plans to dam the Tigris at Kut and thus to divert sufficient water from that great river, by means of a canal, to keep well supplied the Shatt-el-Gharaff, which is perhaps the very stream, now a dry one, that once watered the Garden."

"Carolina, One Up."—

Under the above caption, an editorial in the Richmond *News Leader* has this to say: "North Carolina's experiment in the consolidation of three institutions of higher learning into one great university will be watched by Virginia taxpayers with interest and envy. The merger . . . is going into effect this year. The University of North Carolina, Chapel Hill, the North Carolina College of Agriculture and Engineering, Raleigh, and the North Carolina College for Women, in Greensboro, will function as a single unit. . . . It resembles a grouping that repeatedly has been suggested in Virginia. It will save overhead. . . . it will make for better graduate work, it will retain all of the good features of regional educational service." The editorial continues that the reasons Virginia has not done the same thing may be first, that she was not forced to by a large deficit, but the main reason may be "laid at the door of a political leadership that has not had the ingenuity or the desire to add such a move to its modernization program." Virginia has today, not one engineering school, but three, and there are four State teachers' schools, so it seems that she even more than her sister State, has grounds for consolidations.

Tax Rates Now Before Congress.—

Below are given some of the specific taxes which expire on June 30th. Under the schedule passed this week by the House and sent on to the Senate, they will be extended two years: First class postage—3 cents instead of 2 cents, estimated to yield $75 millions; Gasoline—1 cent a gallon, producing revenue amounting to $170 millions; lubricating oil—a tax of 4 cents a gallon, producing $28 millions, and tires and tubes, taxed at 2 1/4 and 4 cents a pound, respectively, $27 millions more. Auto trucks carry a tax of 2 per cent, as do accessories, while other automobile and motorcycles must pay 7 per cent, all giving an estimated tax income of between $47 and $48 millions. Toilet preparations, with either 5 or 10 per cent tax are looked to for $12 millions. Furs selling for more than $75 are taxed 10 per cent, with an estimated revenue for the government of $2,500,000; while jewelry, with the same rate of tax should produce nearly three-fourths as much. Radios and phonographs, with a 5 per cent levy, will produce $3,700,000, and mechanical refrigerators, also taxed 5 per cent, will bring in $6,800,000. Sporting goods, firearms and cameras must pay 10 per cent, and are expected to produce more than $7 millions in revenue. Matches are looked to for that much more; while chewing gum must account for $600,000. Other items include taxes on telephone and telegraph messages, said to be estimated at over $20 millions; electrical energy tax of 3 per cent of bill, amounting to $33 millions, and transfer taxes on bonds and conveyances of property, estimated to yield nearly $15 millions. Admission taxes on tickets sellfor 41 cents or more should bring in a return of $14 millions on a 10 per cent tax.

The Work Relief Program.—

Approximately two months have passed since Congress passed the bill authorizing the spending of $4,000,000,000 on work relief. At that time there was a conservative minority that opposed the bill, believing that the legislative branch of the Government was turning over entirely too much authority to one man. The majority seemed to think, however that the President could do a better job than the 531 members of the House and Senate. Now David Lawrence tells us that even the plans of Mr. Rosevelt have turned out to be impractical and must be abandoned. "The amazing thing," he says, "is that it took two months to divide $4,000,000,000 by 3,500,000"—the number of men to whom it was planned to give employment—and "to find out that the expenditure per man could not possibly exceed an average of about $1,140 each." Of course there were one or two hard-headed business men present at the very first meeting, "when all the theories in the New Deal were gathered together with their fantastic plans and projects . . . . but then hard-headed business men are . . . a species to be used for purposes of political condemnation and not for cooperation." In addition to the very impracticableness of some of the Administration's projects, it should be noted that the President has certainly been handicapped by the insistence upon the part of organized labor that "prevailing" wage rates be maintained on all projects. And it seems that political influence, which it was claimed would be avoided by delegating the spending job to the President, has become a major factor in the placing of projects. Whether justly or unjustly, Mr. Roosevelt is being accused of using this vast fund as a whip to force through Congress legislation that he wants passed. One thing is certain, that with the exception of a few projects, amounting to less than 5 per cent of the total he has left the $4,000,000,000 unallocated.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Suffolk's pastor says: "We have fourteen persons signed up for the Elon Training School, June 24th-30th." How many are going from your church?

Rev. M. T. Sorrell, pastor of our Danville Church, writing under date of June 3rd, says: "You may state through the CHRISTIAN SUN that we will broadcast our Wednesday evening services from 7:30 to 8:30, beginning June 5th, the broadcast to continue indefinitely over Station WBTM.

Our American Board sends this information: "The Cent-a-Meal boxes have been distributed to more than 50,000 individuals, but many are yet unused. This is the moment for each family to start the plan afresh." The interest in the plan of the Cent-a-Meal box is increasing, as many families are finding this a real source of not only of reveuue for a divine cause, but of gratitude to the Giver of every good.

Mrs. J. C. Ellis, writing under date, June 14, from Portsmouth, Va., sends this encouraging item: "Our church has recently had the pleasure of a ten days' revival service, with Rev. Lee Fisher of Portland, Ind., as the evangelist and singer, and we feel that much good was the result. The work at Portsmouth is progressing nicely under Mr. Whitten's pastorate, and we are much encouraged for the future."

The State Christian Endeavor Union of North Carolina was in session at Elon College three days the past week. Rev. F. C. Lester, of Norfolk, Va., and Rev. J. H. Lightbourne, D. D., of Burlington, were among the speakers on the program from our churches, and there were distinguished speakers from other churches in the state. The sessions were well attended and reports are that it was quite an inspirational and successful meeting.

Dr. W. H. Denison, Stewardship Secretary, C. P. A. Building, Dayton, Ohio, has issued a very valuable and suggestive pamphlet of eight pages entitled "Financing the Local Church." The pamphlet is issued by The Commission on Christian Stewardship and can be had by addressing The Commission, 287 Fourth Avenue, New York City, or C. P. A. Bldg., Dayton, Ohio, at 5c the copy; 50c per dozen. The pamphlet gives very succinctly and suggestively the set-up of the financial plans and procedure of the local church and is worth the attention and consideration of all our pastors.

In First Christian Church Bulletin, Portsmouth, June 9th, Rev. Robert A. Whitten, the pastor, has the following under the title, "My Church":—"My church is a medium of expression through which I may bear testimony to the world of what great things God has done for my soul. My loyalty to my church speaks louder to the world than my uttered words in its behalf. My contribution, God's portion, of my income is more persuasive for winning souls than recited creeds, for without our gifts to support the work, we would have no church. My presence in the pew is a greater argument for Christ than my defense of words. My church is what I have helped it to become. My prayer is that through Christ, it may yet be what Christ and I desire it to be."

The following from the *Methodist Protestant-Recorder* (Baltimore), will be of gratifying interest to the many friends he made while a student at Elon College: "Lon B. Exell, for the last three years head of the Department of Education at Westminster College, has been appointed dean, the appointment to take effect in September. Mr. Exell, a native of North Carolina, holds the B. A. and M. A. degrees from Elon College, and the M. A. degree from the University of Texas. He is now a candidate for the degree of Doctor of Education. Having worked for several years in public and private high schools, and having served as a member of the faculty of Mercer University, Texas Wesleyan College, and the University of Texas, Mr. Exell brings to his new position ripe experience, sound scholarship, and a great enthusiasm for education."

To the editor's way of thinking, THE CHRISTIAN SUN has not carried a more thrilling story in many months than it carries this week under the title on another page, "The Story of a Century," by Miss D. P. Cushing. Not all of the real heroes died a thousand or more years ago. For down-right courage, unfaltering fortitude, reckless daring, commend me, please, to the six heroes and six heroines of whom Miss Cushing writes. By the way, we wonder if any CHRISTIAN SUN reader can give us the names of any living descendants of the Revs. Daniel Lindley and Alexander E. Wilson of North Carolina, or of Mrs. Lindley and Mrs. Wilson of Virginia. Heroes and heroines like these do not spring up and pass out in a day, and the iron of their blood must still be imperishable in the veins of their descendants. Turn to page 5, read Miss Cushing's story and learn who these Lindley's and Wilson were and are.

MAKING JESUS KNOWN.

By CARDEN A. HILLMAN.

The first Christmas message was the first missionary message. It was good tidings of great joy. It was good news. Men heard it and were astonished. From among those who heard, the wise men came to Jerusalem to worship him. The wise have worshipped him from that day to this. So long as there is a man to make Jesus known to men, just so long will the wise come from the east and the west and the north and the south and worship him. In so doing their treasures shall be opened, and they shall present unto him gifts—themselves, together with their gold.

The shepherds received the "good news" first. They were the only ones prepared to receive it, because they were the only ones ready to tell it to others. To them it was too good to keep. A Saviour had been born, and they made it known abroad. Too good to keep? Yes. But to keep it they must tell it. They told it two thousand years ago, and we receive it today. To keep it we must tell it, tell it abroad. "Go, make disciples of all nations."

Jesus is the supreme need of the world. He must be made known to men the world round. Who will make him known? Men live in darkness; Jesus is the Light of the World. Countless thousands die for the want of bread; Jesus is the Bread of Life. Perhaps as never before men are uncertain as to the way; Jesus is the Way. Our loved ones die and are buried; we ourselves must die and go back to dust. Jesus is the Resurrection and the Life.

The Church has said she would make him known. To her belongs the Great Commission, but not to her alone. Every Christian shares with her the honor of carrying the good tidings. It is an honor to be able to open the hearts of men and leave there a Saviour. But it is more than an honor; it is a God-given privilege, the highest privilege given to man. Today we know Jesus because the Church made him known abroad, because someone, having seen him through the eye of experience, carried the good news to someone else, and that one to another, and on and on until we heard the news and felt the thrill. The greatest sight since the angelic host sang together, saying, "Glory to God in the highest, and on earth peace, good will toward men," and the shepherd boys went abroad making Jesus known, is the Church on the march, proclaiming the good news, "Unto you is born this day in the city of David, a Saviour, which is Christ the Lord," preaching "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." To make Jesus known to all men the Church has adopted the plan used by our Lord and which he put in the form of a command, "Go, teach, preach, heal."

A new day has dawned in the field of education. Today the Church has a unified program of Christian education. And never before in the history of the Church has she had such a great army of consecrated and qualified teachers who make it their business to teach Jesus. A trained leadership is rapidly being developed, thanks to our schools and colleges. Leadership training is the salvation of the local church situation. Using the words of Bishop E. D. Mouzon, "We have done well; we are now in a position to do better."

He who preaches must preach the Word. "The Word became flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father, full of grace and truth" (John 1:14). "John bare witness of him." The shepherds, in making Jesus known abroad, bare witness of him. They preached with authority. Our authority to preach is a heart experience of God and Jesus as One who saves his people from their sins. Someone has said: "One cannot preach unless his secret life is a sermon." Dean Tillett often said to the theological students who came under his tutelage: "Your congregation will place a plus or minus sign by every sermon you preach. It will be strengthened or weakened by what they think and know of your life." The time has come and now is, when he who preashes should preach with authority or refrain from preaching. The modern pulpit needs the great preacher whose message is that of the Christ flowing through him as a stream of living water. Men of the pulpit, our business is to make Jesus known to men, that he may save his people from their sins.

The ministry of healing has been used to great advantage in making Jesus known abroad. The skilled surgeon has cut his way into the hearts of pagan men and nations, and thus Jesus has been made known abroad. Go and do thou likewise. "The broken body is an open door through which Jesus may be carried." What an opportunity! What a challenge? If the whole Church, with its vast resources, would hasten to accept the challenge, glorious results would follow. The "greater works" of which Jesus spoke would astonish men as did the miracles in the days of our Lord. God's Kingdom cannot come in all its beauty and power to a sick man or nation. That no man or nation be deprived of God's kingdom in all its fulness, let us go forth in the name of him who said, "Go, heal."

Every Christian must have a part in making Jesus known abroad. If we would make him known, we must open our treasures and present unto him gifts—ourselves, our gold, and our all. With every gift will go the good news, "Unto you is born . . . a Saviour, which is Christ, the Lord."—*Nashville Christian Advocate.*

THE PRIVILEGES OF A MINISTER.

By Clarence A. Vincent, D. D.

Article II—Par Value.

A minister, when he enters a field, is received as a trustworthy man. The church thinks so, or the call to the pastorate would never have been made. The community thinks so, and asks him to do many things that they would not ask if they doubted his character. A teacher is received with the same confidence. No member of any other profession has at first a like confidence. This is a tremendous asset, as one commences work among strangers. It gives his message power. His influence as a citizen in public affairs is accepted at once. Leaders in true or fad reforms seek at once the influence of his name and his active cooperation. Agents who sell insurance, books and many other things from door to door, try to get the use of his name.

Lost Confidence.

This confidence is to be sacredly guarded. It is a thing that can be easily lost. Self-will, uncontrolled temper, the running of bills, living beyond one's income, trifling relationships with women, attacking the evils of a community before he has learned the facts and before he has proven that his statements have back of them facts that have been learned through careful observation, are ruinous to his influence, and should be. It means a short pastorate and a limited harvest. Not the reception a church and community gives the pastor when he comes but the one they give him when he goes, indicates his success.

Growing Confidence.

On the other hand a minister of character, of courage, of gentleness and of tact, who loves his people and unselfishly and sympathetically and lives for them and for the whole community, strengthens the confidence they gave him at the beginning, awakens in many a love for him and opens may doors of usefuless through which he enters farther into the constructive life of a church and community.

An Illustration.

There have been many such ministers, in stately cathedrals and churches and in simple meeting-houses, in cities and villages and at country cross-roads. In my boyhood I had such a pastor as awkward as Lincoln and with a mind and love like the Emancipator, receiving a salary of $300 a year and a parsonage, pastor of a church of less than fifty members, yet out from that little flock went young men and women into the ministry, into the schools as teachers, to practice medicine, founders of families, able business men, who were loyal to Jesus Christ and tried to live as unselfishly as did the Master and the pastor of their youth. I shall never forget the overwhelming emotion that stirred me as I saw in a Chautauqua assembly which I was addressing on the "Message of Lincoln to this generation," this minister, now old, who had come many miles to hear the lad of his earlier congregation. Falteringly, I said, "I see before me the Minister who for years did a work of strength and unselfishness on a salary of $300 a year and to whom I owe more than to any one else except my parents." The audience applauded and would not be satisfied until the aged man arose. Countless numbers of ministers and their wives have carried on in difficult fields, in the sweetness of a loving and sacrificial spirit, and many in Heaven and on earth are grateful that they shared the shaping influences of such lives and the ministry they gave.

People mostly get the preaching they deserve and expect.—*Dr. W. B. Selbie.*

CHURCH COUNCIL APPEALS TO CLERGY TO SAFEGUARD MARRIAGES.

The Federal Council of of the Churches of Christ in America today issued the results of a study made by its Committee on Marriage and the Home on methods of safeguarding the marriage relationship against careless and ill-suited marriages and hasty divorces. The statement, as issued by Dr. Samuel McCrea Cavert, General Secretary of the Federal Council, after official approval by the Executive Committee, declares that the standards of procedure on the part of many of the clergy in dealing with marriages are too lax, and that it is the duty of the minister who unites people in marriage to give instructions on the subject. The fact that a couple can go to a clergyman who has never seen them before and can be married and gone in a few minutes, never to be seen by him again, is cited as an indication of a lack of deep regard for the sacredness of marriage.

The results of a questionnaire sent out by the Committee to clergymen who have taken a special interest in problems of family life reveals that relatively few are giving serious attention to premarital counselling. One minister replied: "Of two hundred and eighty-five couples whom I have married, I know the whereabouts of only eleven, and I am in touch with one." Another minister said: "One doesn't know of the weddings usually until they arrive at the door."

A movement among ministers for holding premarital interviews with couples who come to them for marriage is reported as making rapid headway. An inquiry into the instruction given on this subject in theological seminaries discloses that in at least thirty-three of the leading theological institutions students are definitely advised to conduct pre-marital interviews in connection with the marriages which they perform.

The danger of hasty and unwise marriages is illustrated by reference to the record of Los Angeles County, California, where an interval of three days is required between the application and the final granting of the marriage license. Of twenty thousand couples applying for marriage licenses in this county in a single year, twelve hundred, or six per cent of the total, changed their minds during the three-day interval. The Committee concludes from this evidence that a considerable percentage of couples who appear before ministers for marriage could be discovered, in the course of a serious interview, to be acting hastily and unwisely and should be advised to wait for further light before taking an ill-considered step.

Among the subjects on which the Committee insists that the minister should be informed are the degree of acquaintance and compatibility of temperament of the persons in question, their religious backgrounds and the attitudes of their families toward the marriage. Ministers are further urged to ascertain whether prospective mates understand the nature of permanent love, whether they are in sympathy with the distinctive aims of Christian marriage, the responsibility of parenthood, the protection of the health of mothers and welfare of the whole family.

Well-planned courses of training for marriage and home-making, from childhood up, are urged as an integral part of the program of religious education in the home and the church.

Important sections of the report dealing with the minister's responsibility are as follows:

"The preventative emphasis which is characteristic of our time may be as usefully applied to marital failure and unhappiness as to other problems. While great progress has been made in preventing epidemics, accidents, fires and floods, little public or professional attention has been devoted to the prevention of a most serious evil, namely, the disintegration of families. Ministers have been more given to approaching the question of marriage with generalizations and with sermons against divorce than to the preparation of young people for successful adjustment.

"While the chief responsibility for the ultimate success of marriages must rest mainly with those who enter into them, the pastor is bound by the nature of his position as a man of God to treat each marriage as a matter of the utmost importance. He can hardly claim to have done this unless he interviews his couples carefully and wisely. As a civil official, temporarily, acting with the power of the state, the minister brings the couple into a union which is legally binding, but it is much more in accord with the genus of his function as a religious leader that he should help them enter into a marriage that is spiritually vital.

"There is little value in blaming the individual pastor who is merely following an unfortunate tradition and is often a victim of unfavorable circumstances for which he is not entirely responsible. But when we think of the ministry as a group, the conclusion is inescapable that most Protestant ministers in America are lending themselves to a careless type of marriage procedure."

The report advises ministers to encourage prospective husbands and wives to have a medical examination. The Committee says:

"Even in the great majority of cases in which a medical examination would reveal no obstacle to marriage, a competent medical adviser can give the couple such valuable help that it is to be desired that physicians should give more attention to pre-marital counselling and that a medical examination should become a regular part of the preparation of young people for marriage."

On the remarriage of divorced people the report says:

"We are not here raising the question as to whether ministers should marry people who are divorced. Some refuse to marry all such persons. In any case, the minister is concerned both to help the people who come to him and to maintain Christian standards of marriage. If he feels justified in performing the ceremony, he will have a special concern for helping the person who has *made* one failure in marriage to understand the destructive factors which wrecked his or her first marriage, and to avoid these things in the second. Some divorced persons will already have developed insight into the causes of their first failure, but others will be under the illusion that all they needed was a change of partners, when, in fact, the reason for the failure was partly in themselves."

The significance of religious training in preventing divorce is summarized as follows:

It is of no slight importance that families in which the members are faithful to their religious duties show a much smaller, in fact, almost negligible percentage of divorces. Homes whose domestic ties are bound together in God are more secure than are homes established on secular motives. Young people respond to the highest in thoughts of the home which they are to establish, or may be led so to respond. Their love for each other stirs up the best in them and makes them sensitive to the spiritual appeal. If the minister presents the help of religion to their venture with the earnest wish to build up the life of the two whom he is to unite he will not only help to safeguard the marriage but will also be building the true household of God on earth."

Skyscrapers always start from a little hole in the ground.—*Roger W. Babson.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

AN URGENT APPEAL TO PASTORS.

Elon Summer School of Leadership Training is to be held June 24-30, 1935, Elon College, N. C. On account of this the dean of the school, Rev. F. C. Lester, sends the following:

> Dear Brother:
>
> Sunday after Sunday you preach and point people upward. It is a great work, and you are the leader of your church.
>
> Do you sometimes almost weep because you have so few leaders, and because you can do so little yourself? Most of us do.
>
> Your Church is trying to take the tears away by making you a better leader, and by training some of your people. The Elon Summer School of Leadership Training is planned just for that purpose. Look at the courses and see how much they can help you and your church.
>
> The course under Mr. Hardcastle and the conferences with Dr. Dana and Dr. Lightbourne will put new reading in your book that may sometimes seem to be blank. Your Sunday school superintendent, teachers, missionary leaders, and young people will find much to help them.
>
> Several ministers have asked the Board of Christian Education to put in just such courses as we have this year, which means there will be representatives from Virginia to Florida. Your leaders have done their very best to plan a good school.
>
> *Did you ever plan an especially helpful service* and then find that those who needed it most *were not present?* I have, but I do not like the feeling, and I hope that it will not be true of the School at Elon.
>
> *Please, Sir,* can we depend on you to come and bring some of your leaders and young people? I am begging you to come and bring others because I believe it will be worth far more than it will cast. The school needs you. And we believe that each pastor needs the school. If you had decided not to come, please think it over again. Why not lead your people to their college, and to training for Christian service? *Please?*
>
> Just think of what it can mean to your church to have trained and enthusiastic leaders. You are their leader. They will follow you. I believe some of them will follow you to Elon, and to trained leadership. And I sincerely hope so. It will take work and sacrifice. But that is a minister's highest joy.

Meet us at Elon June 24th, and remain for the closing Communion June 30th, at noon.

J. O. A.

THAT IS NOT CHRISTIANITY.

Hear Dr. Austen Kennedy DeBlois for a paragraph, for he is saying a word that is worth hearing:

"It is often said that 'the only true way to serve God is to serve man—that is Christianity.' But that is not Christianity, though it has seemingly become the creed of many churches, as it is the ground-work of much of our modern humanism. The first command is to 'love the Lord thy God with all thy heart and mind and soul and strength' and fellowship with Christ can alone teach us how. It is at this very point much of our weakness lies. We have substituted all manner of things for the one thing."

Atheists, communists, humanists, all, join many church members in declaring that "to serve man" is the highest and all-sufficient aim of life. They simply rule God out of the situation.

If service to man is Christianity, then Soviet Russia is about the best specimen we have for Christianity. And all of us know Soviet Russia is declaring and teaching that there is no God.

Hear Dr. DeBlois in another brief paragraph, for he is saying something that is worth hearing in our day:

"I would not for one moment minimize the value of religious exercises, nor of social service and helpful philanthropies undertaken by the church. But all this is secondary. The first thing is a living faith in Jesus Christ, begetting heavenly communion, and joyous obedience to His will. This truth cannot be too constantly presented and reiterated, nor can it be too strongly emphasized. The church has plenty of religion but too little faith. The age is materialistic. Too many of us are practical agnostics."

Many in the church feel and say that if they help human beings in need of help around about them, they have fulfilled the demands upon them as church members and Christians. It is true, Christ opened the eyes of the blind, unstopped the ears of the deaf and helped to give physical relief to the poor, but all of this was secondary to the main purpose of begetting in His hearers and those whom He helped a living faith in Himself, a conquering faith in God. On this account, Jesus climaxed his message to John: "The poor have the gospel preached to them." And on this account, He climaxed all His commands and teachings, as well as His death and resurrection, with the one command to the church: "Go, preach my gospel to all peoples."

J. O .A.

CHRIST IN THE NEW AGE.

We are hearing much about the new age, this new time, a new church, a new religion and such like. President DeBlois, of the Eastern Theological Seminary, Philadelphia, and editor of *The Christian Review,* has recently given to the world what we regard as a most timely volume on "Evangelism in the New Age." He writes as a man with authority and far-reaching insight, as well as broad scholarship, and, in the heart of his book, declares:

"In all of its periods of spiritual power and influence the church has embraced with joy the elemental fact of Christ's deity. There has been no new revelation; Christ is the Alpha and Omega. There is no need for a new revelation; there is urgent need, however for a new emphasis on the old revelation. Churches which deny, or which fail to set forth, the Deity of Jesus Christ are not genuine Christian churches. The tap-root is cut. They have become societies for social and ethical culture. Every true church, in the life and faith of its membership, is animated by Christ's divine authority. 'Other foundation can no man lay, than that is laid, which is Jesus Christ.' What ails the church? Wherein lies its great lack? It lacks the full and final voice of spiritual authority, throbbing in its tones and uttering the divine message through the lives of its members to the life of the world. It fails to hear and to interpret that voice. So its actions, methods, work, are too often blind and confusing. It is the sense of Christ's Holy Presence that we need. It was that vital, primal faith in Him that was so constant and effective in the early church."

If the church has lost its power, it is because it is seeking the power of the world or becoming like the world instead of converting the world to its Holy Power through the presence and personality of the Founder and Maker of the Church.

J. O. A.

MISSIONS AND THE MONEY.

It is most likely that one ancient falsehood will never, never die. It seems to thrive on being false. It is the old, old falsehood that it takes "half the dollar to get the other half over," which means that for every dollar collected for Foreign Missions half of it is spent before it arrives on the field for service. That the opposite is true, and that a dollar actually increases and does more for righteousness and is handled with more economy and security than any dollar otherwise invested, makes little difference with the evil-minded ones who perpetuate this falsehood from the lower world. Look at this statement recently issued by the Commission on Missions:

"Last year the local constituencies served by the missions of the American Board, (including government grants) paid fifty per cent more in terms of American dollars than the total gifts of our churches to foreign missions.

"The percentage of self-support increases steadily. Missions have proved their case in meeting practical and vital needs in mission fields.

"Our major emphasis is ever to reach the souls of men through the Gospel of Christ which alone can supply the power for the transformation of the individual and the reformation of society.

"Work which produces such results deserves the support of all our churches and individual friends."

J. O. A.

Never believe anything about anybody unless you know it is true.—*Dr. Henry Van Dyke.*

Evil fruit may be grafted on a good tree but it doesn't change its quality. It is still evil.

THE STORY OF A CENTURY.

By Miss D. P. Cushing, *News Editor.*

[Editorial Note:—If Christian Sun readers are looking for a thrill that comes from adventure, daring, romance, we advise them to read the following which sounds more like friction than facts.—J. O. A.]

One hundred years ago six American young men with their brides sailed out of Boston Harbor for Africa where they enacted a story of pioneer fortitude and drama unequaled even in the annals of the covered wagon when settlers braved the unknown and dangerous wilderness of the West. From June 15th to July 1st at Adams, Natal, South Africa, the American Zulu Missions, founded by the American Board of Commissioners for Foreign Missions in 1835, celebrates its Centenary.

Among the guest speakers will be Dr. Fred Field Goodsell of Boston, Executive Vice-President of the American Board; His Excellency, the Governor-General of South Africa, Lord Clarendon; Honorable J. H. Hofmeyer, Minister of the Interior and Education; the Bishop of Natal, and Paramount Chief Mshiyeni.

From New England and the South came the six founders of this work in Africa which was to be carried on for 11 years before the first Zulu became a Christian, but which today has 30,000 church members, giving annually over $60,000 to churches and schools and wholly supporting its own trained native pastors. These founders were: Aldin Grout and Mrs. Grout from Massachusetts; Newton Adams, M. D., from New York and Mrs. Adams from Ohio; Rev. George Champion from Connecticut and Mrs. Champion from Massachusetts; Rev. Daniel Lindley and Rev. Alexander E. Wilson, both of North Carolina; Mrs Lindley and Mrs. Wilson, both of Virginia; Rev. Henry I. Venable from Kentucky and Mrs. Venable from Indiana.

Although the South Africa Mission Centenary is being celebrated in June, because this is the most convenient time, the first missionaries actually reached that country in February, 1835, after a three-months' voyage by sailing vessel, living principally on salt meats and cod fish, a journey which today takes hardly six weeks.

They entered a land where two African chiefs, Tshaka and Dingaan, known in history as "the Neros of South Africa," were spreading death and bloody terror over the country. Everywhere as they traveled they saw skulls and skeletons where men, women and children had been murdered, cattle confiscated, kraals burned to the ground. Mothers saw their babies rammed onto the cattle kraal posts. Each soldier was armed with a short man-killing spear and a tall stiff cowhide shield. When Tshaka's mother died, he ordered 1,000 Zulu mothers put to death in her honor. An entire regiment was forced to leap to its death from a cliff. Into this scene went these young Americans with the message of the Cross.

Today the American Board Mission schools alone have 10,000 children and young people enrolled. Amanzimtoti Institute at Adams, Natal, known as "the Hampton of South Africa," has 300 students and its graduates are in demand as agricultural supervisors and teachers. There are now over 10,000 Pathfinders and Wayfarers in South Africa, (corresponding to Scouts in America) thanks to the missionaries who started this movement there.

Three of this original group missionaries, Messrs. Grout, Adams, and Champion, determined to visit the kraal of the bloody chiefs at whatever the risk. Strangely, the chiefs looked with favor upon the young men from "Pesyeya" or "beyond," and permitted them to locate. Later, however, when they saw the people flocking to the mission, jealousy seized them and because of this attitude, fraught with danger, and because of war which broke out between the Dutch Boers and the Moselakatsis, the missionaries had to flee by night across flooded rivers.

Fear—stark, deadly, unreasoning fear—held, and still holds in its awful grasp the pagan peoples of Africa. Fear of the witch doctor with his inflated goat bladders bobbing from his head, his cow's tail wand, his divining apparatus made of the ankle bones of a sheep; fear of the "Imikovu," messengers of evil made from corpses shrunk up and brought to life by the witch doctors; fear of "O Tikoloshe" who lives in ponds and drags people down to their death; fear of hundreds of awful spirits and creatures who lie in wait for you by day and by night.

Old people, too weak to work, were carried to the edge of the bush and left to die of starvation or to be devoured by wild beasts. Twins were killed—starved, smothered or perhaps buried alive. All sickness or death, was, and still is, to them the results of black magic and someone's ill will. Babies cutting their first teeth in an upper jaw are likely to find their days numbered. Kilts for the women and aprons for the men made of cowhide comprised the costume of the people and these garments were never washed but only scraped with stones and rubbed with more grease every few years.

Not for fear of the people but because wild animals abounded, the missionaries in those early days always carried guns and they slept with them by their side in temporary wigwams built of tall grass while hyenas howled close by. They were the first white men the native people had ever seen. Native huts were caverns with soot hanging in black stalactites from the roof. Cockroaches dropped casually to the dirt floor. Snakes, hens, lizards, and stray dogs shared the dwelling.

To the delicate American white woman brought to her first jungle home in a great Dutch wagon drawn by 16 oxen, the first nights were times of terror. Living in houses thatched with mud in the chinks to keep out reptiles, she awoke many times to hear wild animals at her very front door. A glance into the night revealed along the edge of the bush green eyes gleaming in the blackness, some high, some low, for snakes infested the region. Rising, the young wife would frantically push trays against the small windows in terror lest these preying wild things break through and kill her baby.

Today the Christian Zulu lives in his neat little home, with his garden, his one wife and his children brought up in Godliness and cleanliness. Quite likely his wife, possibly an Inanda Seminary girl, will show you her sewing machine and serve you tea in dainty cups on spotless linen. There is no fear in her gaze, for she knows evil spirits cannlot touch her.

One of the immediate and seemingly insurmountable difficulties which these pioneers met was the language with its fearsome medley of clicks and snaps utterly unintelligible to these lads versed in Hebrew, Greek, Latin, and plain Yankee. By the "point" and repeat" system they evolved a vocabulary and even named the three "Clicks," the dental, palatal and lateral! Before they finished their work they gave the Zulus a million pages of printed matter.

To the Congregational church of the United States belongs the honor of contributing, through its missionaries, the Bible in Zulu. Recently Dr. James D. Taylor of the American Board in Johannesburg completed a revision of this first Bible comparing it with the Hebrew, Greek, English and Zulu. Today no young missionary takes up permanent work without a year of language study.

From the lips of a veteran missionary from this same section now celebrating, with lovely choirs, well planned programs, reaching thousands by means of loud speakers, barbeques and fellowship, its Centenary, comes a single example of her own experiences begun in 1893 at Umzumbe, South Africa, where her parents before had worked.

"I had no medical training but I could not watch little babies dying around me and do nothing to help them," writes Mrs. Amy B. Cowles, who is now living in Alhambra, California, and whose daughter, Miss Ruth Cowles, is a nurse in Johannesburg. "Our doctors at Durban gave me medicine and I set to work. In Zululand it is the age-old custom to feed newborn babies with solids—sweet potatoes mashed with water, put through a dirty grass strainer, or beer or curdled milk, poured down tiny throats. As a result 500 out of every 1000 die and in the slums of Johannesburg, 800 out of every 1000. Mothers came flying to me with their babies. On arrival they would untie the goat skins that held the baby to their back and proceed to feed it from a gourd coated with stale food and swarming with flies."

One day a mother carrying a small boy of two years came. He lay limp and almost lifeless in her arms and lifted an agonized face to Mrs. Cowles. "Oh, Nkosikazi, (Lady Chief) help me. I no longer know what it is to sleep. My little boy is so sick. Ten of our doctors have tried to cure him and here he is, like this."

Mrs. Cowles examined the child. His feet were swollen, bloody gashes covered him from head to foot. His scalp had been opened and the skull scraped. "What is the matter with the child?" she asked the distracted mother. "Animals—animals—and see the doctors have been cutting him to let out the evil spirits," was the reply. "What did you do when the doctors were cutting him?" asked Mrs. Cowles. "I ran and ran," cried the mother putting her hands over her ears.

"That Zulu mother trying not to hear the crys of her baby as the men held him down and gashed him, that mother who kept 'running and running' is to me a picture of darkest Africa," concludes Mrs. Cowles.

Today in American Board hospitals at Durban and Johannesburg there are more than 10,000 patients with native nurses being trained; in addition there are dispensaries, clinics and small hospitals at seven other points. Recently a plan to train African young men under government supervision was adopted by the South African Government along the very lines which have been urged for years by Dr. James B. McCord, medical missionary under the American Board and head of the Durban American Zulu Hospital.

The Zulu Christians are not forgetting their pagan brothers and sisters at this celebration and they have arranged for a feast, dear to the native heart, when four oxen will be killed and 50 camp fires burn under native pots. If these untutored guests go away with something more than full stomachs the Zulu Christians will be happy.

THE LEARNED DOCTOR FROM BOSTON.

An Indian journalist met Dr. Fred Field Goodsell in Madura, South India, and sent word to a Boston newspaper of how church members in the "suburbs" came 40 or 50 miles beneath the hot sun to meet "the learned doctor", garland him, sing to him and shake his hand. The American Board, Dr. Goodsell told them, is not a building or a city, or a river, or a clock or a bank, but "a spirit of fellowship with all the peoples in all the countries of the world."

CONTRIBUTIONS

SUFFOLK LETTER.

The Church is sick. The cause of this sickness is obscure, but many religious experts are subjecting the patient to rigid examination and careful diagnosis. A perfect Church is the dream of spiritual idealists. Through the nineteen centuries of the Christian era the Church has suffered at the hands of both friends and enemies. Friends have expected too much of imperfect leaders, and enemies have been too insistent upon emphasizing the non-essentials and exaggerating the mistakes and errors of the mixed multitude. In the midst of all this confusion the promise of Jesus has strengthened the faith and encouraged the hopes of believers, for He said: "the gates of hell shall not prevail against it."

This sickness is not unto death. Great distress may be occasioned by any illness, but health is often restored by proper treatment. Danger signals flash along the highway of life to give warning to those who pass by. Sickness is a danger signal. The good physician seeks to cure the sickness; and, in turn, advises the patient how to prevent and avoid illness. One of the important factors in treating a patient is the mental attitude. Good doctors and nurses cultivate an atmosphere of cheerfulness and hope. Preachers and laymen have much to learn, in this respect, in seeking to help the church to recover health and spiritual power. Many church meetings are little more than a committee of consulting diagnosticians. Did you ever hear this: "the trouble with the church is ——." A book of "church diseases" would be as large as a physician's reference on General Practice.

The people who are looking for a church funeral and burial will be disappointed. The church is *undernourished.* The critics are not busy providing a generous, wall-balanced, supply of food. Many of the friends of the church have overlooked the importance of daily bread. Think of how little the church lives on! Less than fifty per cent of its members give any money to its support. A large per cent of the members do not attend the Sunday school, and absent themselves from the regular services of the church. Ministers are expected to keep abreast of the times, be well educated, dress well, give liberally, take an active part in all the community affairs, pay their debts, save money, provide for their families, be cheerful, faithful and full of hope. The church does not receive the prompt financial support of all the members, and the critics wonder why it is so slow in paying its bills and expenses. It is made of individuals. The church is composed of persons. When individual members do not feed the church it is financially undernourished. Money affects the spiritual life and power of the church. That is why Jesus said so much about money in His teaching. When church people rob God and neglect to give to the church, they lose their spiritual power.

The church is suffering from a lack of divinely directed spiritual activity. There are certain kinds and forms of activity in the church to indicate that it is not dead. But there is not enough individual effort. Every church member, who can read, should, in time, have a Bible well worn by constant use. The knees should be frequently used in prayer. Then it would help if more people could find time to attend their church business meetings; and manage their affairs every Sunday so as to be in their places for every service in their church. No wonder the church cannot move onward and forward with a greater program, when the members cannot find time or money to give to its activity and service.

The whole trouble lies in individual attitude and conduct. There is the problem and there will be found the solution. When the people get right with God and the church, they will discover the church is much alive. A real revival of personal religion is the need. Pray for that blessing to come quickly and with great power.

I. W. Johnson.

NOW IS THE TIME.

Everyone comes to the place sooner or later when an immediate decision is required. Delay in making that decision may result in serious consequences. Practically every young person is facing such a time today, not tomorrow nor the next day, but today. Now is the time, young man or young woman, for you to think seriously and to consider carefully your future.

Will you launch out into the tomorrow before making an adequate appraisal of your own abilities and the demands that will be made upon you, hoping and trusting to luck that you will arrive, or will you take the time to discover the talents that you possess, to ascertain for what you were meant in life, to evaluate the demands that will be made upon you and then put forth every effort to prepare yourself for possible future eventualities? For the past ten years it has been popular for young people to go to college. Ambitious young people, with or without funds, have, as a rule, found the way to secure for themselves the advantages of college life. Ambitious young people are still finding for themselves such advantages. Young man and young woman, the majority of your colleagues in life and the majority of those with whom you will deal will be college bred. Your chances for success will be greatly accentuated if your preparation for life is equal to theirs.

There are certain requirements for college entrance. Twenty-five years ago an ambition and a determination to enetr college about met the requirements. The real test came after entering. Educational standards and college requirements have changed. If you are to enter college, you must have to your credit, the successful completion of high school requirements. With fifteen earned units from an accredited high school, you can enter any college in North Carolina without an entrance test.

If you are a high school graduate, then you may count yourself fortunate. Hundreds and thousands of your generation have longed for such opportunities as you have had and they are coveting the achievements that you have obtained. Opportunities for training and development have been denied them. Considering the advantages and the disadvantages that have arbitrarily been accorded free individuals in this complex society of ours, it would seem that the world has been both selective and cruel in its dealings with men and women. Some have been favored richly; others have been denied harshly. I do not believe in fatalism, nor do I believe in the "survival of the fittest," but I am a great believer in the gospel of determination and in the spirit of stick-to-it-tiveness. Few things will stand in the way of an intrepid determination founded on the principle of eternal righteousness.

The apostle Paul, on one occasion, said: "I can do all things through Him who strengtheneth me." This saying was true then: it is true now. In Him and by His strength any and all may conquer. If a young man or young woman has caught a vision of the future with its requirements and has been fired with a passion to fulfill that vision and meet its requirements, nothing can hinder. Neither perversity nor apparent lack of interest hinder, but the decision must be made. Now is the time. Now is the time to make that decision.

Young men and young women by the thousands throughout this country have completed their high school courses. The next step in their preparation for life is college. There is a gap between high schol and college. To cross this gap is a bit hazardous, but it may be crossed, even by those without money, but can never be successfully crossed by those without ambition and without decision. There are scores of colleges throughout the country that have been built to accommodate high school graduates who are ambitious and who have the courage to decide. Their campuses are waiting for you, young man or young woman, and their gates are open to you. Others are deciding. Now is the time. Now is the time for you to make your decision.

You should chose your college somewhat on the same lines as you choose your friends. You want a college with character, with an atmosphere, with high ideals, with an inclusive curriculum, with a faculty prepared to interpret and impart the subjects of that curriculum and with Christian ideals that will be a force in building your own character for the requirements of an unusual day of an unusual age.

Elon College, the college of the Christian Church in the South, is an institution of higher learning, fully accredited and entirely capable of meeting your demands. Give it a trial. It will satisfy you. Now is the time for you to decide. Scores of others have already decided. At this writing, our definite decisions for next year's student body more than double the decisions we had a year ago.

If you are undecided and would like to consider Elon College for your training, write for the desired information.

L. E. Smith.

S. S. & C. E. CONVENTION, VALLEY OF VIRGINIA.

Mrs. Scott and I were privileged to attend the Sunday School and Christian Endeavor Convention of the Virginia Valley Conference, June 6th and 7th. The Convention was held with Antioch Church, near Harrisonburg, Rev. M. L. Weekley, D. D., pastor. Antioch was organized in 1833 and the strength and future possibilities of this grand old Church could easily be seen.

The Convention theme was "The Better Way," and the meeting was ably presided over by the president, Mr. Roy A. Larrick, prominent layman of the Winchester Church. The program included the vital interests of our Sunday Schools and Christian Endeavor Societies as parts of the program of our Church.

Among the highlights of the convention were the meditation talks given by Rev. Ivan R. Smith, the progressive pastor of our Winchester and Timber Ridge Churches.

The writer represented Dr. J. O. Atkinson, Mission Secretary, and on Thursday morning spoke on "Missions—A Charge to Keep I Have," and, in the absence of Rev. F. C. Lester, he spoke Thursday night on "The Church as Teacher of Religion." Following the report on Missions by Miss Thelma Morris, Mrs. Scott addressed the convention, using for her subject, "Our Field and Its Challenge." Mrs. Scott also met with the Women's Board of the Conference and assisted in planning for the coming meeting in July.

Professor Kenneth B. Hook delivered the annual address, his subject being, "The Abundant Life"; the Orphanage's message was presented through Mrs. A. W. Andes; Reports were heard from the various Sunday School Departmental Secretaries: Home Department, Mrs. H. W. Seabright; Cradle Roll, Mrs. J. Walter Stearn; Teacher Training, by a member of the Convention, and Mr. Clarence Phillips gave a helpful and suggestive address on "Worship in the Sunday School." Miss Minnie Dofflemyre reported on Christian Endeavor work.

Rev. F. C. Lester, who was unable to be present on Thursday, was present Friday and delivered two very instructive and challenging addresses on "The Better Way in Work," and "The Far Better Way in Worship."

The sessions were well attended and the active interest in Sunday School and Christian Endeavor work reveal promise of much substantial growth in strength of the Valley Churches. The Antioch Church very bountifully cared for the needs of the outer man, and the deep spiritual note sounded throughout the sessions brought challenge to the souls of those attending. It is needless for me to say that Rev. A. W. Andes was present, for he is always on hand for the meetings of the Valley Conference. Perhaps there is no man in the Southern Convention who deserves more praise than Brother Andes. For nearly thirty years he has faithfully given of himself to the service of his Lord among his own home-folks of the Valley Conference. Rev. and Mrs. Andes were our gracious hosts during our stay in the Valley. We appreciate very deeply the privilege of attending the Convention sessions.

WM. T. SCOTT.

APPRECIATING YOUR CHURCH PAPER.

There are more ways than one to show your appreciation and also to help your church paper and the good cause which the paper represents. The Nashville *Christian Advocate* tells how it may be done quite effectively:

"Do you appreciate your church paper? What is it you like in this issue? Suppose you talk about it at prayer meeting, Sunday school, the young people's meeting, or missionary society. Suppose the preacher should speak of some of the good thoughts he received while reading his paper. It may be difficult to talk about religion to one's fellows. Well, talk about what you read in the church paper. Pass the paper on either by telling what you have read or by lending the paper to one who is not a subscriber. If all our readers would show such appreciation of the church paper, pastors everywhere would be beseiged with persons desiring them to send in their subscriptions. That is true and a sure method, because it has been tried. Suppose you try it!"

J. O. A.

CARY REVIVAL.

Revival services were held at Cary Christian Church beginning June the third and extending through the week. Rev. H. E. Crutchfield assisted the pastor. Deep and inspiring sermons were preached by Brother Crutchfield, and the services were attended earnestly and faithfully by large numbers. The church members exemplified increased interest, and there were several new additions to the church.

H. C. HILLIARD.

A Story for the Children

NO SHOES.

Mildred was sitting on the floor with one shoe in her hand, the other on the floor. Grandma looked up and spied a tear trickle down Mildred's cheek. She spoke:

"Mildred! What's wrong; what's worrying you so much that you shed tears?"

"Why, grandma, I can't go to Sunday school tomorrow!"

"Well, why is that! I see no reason why you shouldn't!"

"'Cause," she said, sobbing, "my shoe has an ugly scratch across the toe and I just cannot wear it to Sunday school looking like that!"

"Why Mildred! tut, tut, why be so snobbish? When I was a little girl like you I went to Sunday school barefooted. Put your pride in your pocket and forget about a little innocent scratch; your shoe can't help it, neither can you. You are going to Sunday school just the same."

"Now, Grandma, did you honest to goodness go to Sunday school barefoot, do you expect me to believe that?"

Mildred jumped up forgetting about the shoe, for grandma was always chuck full of stories.

"Tell me about it, grandma."

"About what, child?"

Grandma had a knowing smile just the same.

"Why, about your shoes, and why you did not wear your shoes."

"Well, the reason's plain: I didn't have any to wear."

"Why, grandma! Didn't have any to wear? Why didn't your daddy get you some? My daddy does me!"

"We were pioneers."

"Pioneers? What's that?"

"Don't interrupt me so much. I'll lose my train of thought."

Mildred scowled and went back to her shoes, grumbling.

"Well, grandma, if you can't talk so I can understand—you may just not tell it. I'm not going to Sunday school barefoot, I know that!"

She began fiddling with her shoes again. She rubbed and rubbed at the offending scratch, glancing out of one corner of her eye to see how grandma was taking it. Grandma feigned unconcernedness but inside was shaking with laughter. Mildred spied the convulsions and up she jumped like a cyclone, and snapped out, "Grandma, if that story is so funny. I want to hear it!"

Grandma straightened up like there was something very important.

"Well, well; is that so, little Miss Importance? What was I saying?"

"You were talking about a pioneer. Whatever that is.".

"Oh, yes! and shoes. You wanted to know what a pioneer was. Well, my father and family, were pioneers."

"Yes. but what did pioneers look like, monkeys, or bears, or —"

"Oh, no, no, just people like your daddy and mother; only they were folks that had moved to a new country and were hard up. Sometimes we had shoes and sometimes we didn't. I remember one time I had a good calico dress; and sometimes I had to wash it on Saturdays so I could go to Sunday school next day. And again, sometimes my dress was all in rags and I couldn't go. My father was a farmer, we didn't live in a city like you do."

(Continued on page 14.)

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz´a-rĕth, he came and dwelt in Că-pēr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīleș;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

ONE MISSIONARY SPEAKS FOR ALL.

"At times I feel like a soldier attempting to hold a long trench single-handed, running back and forth, trying always to be at the point of greatest need or danger. It is difficult for one person to look or act like a company. He will not deceive himself or anyone else into thinking he is doing all that a full company could. As a strictly defensive measure, this may work for a while, but when the times comes to go over the top—well, then the game's up!

Right now the church ought to be going over the top with every man and all the equipment she can command. Unfortunately, the American Board trenches are lightly manned by tired survivors. Casualties have been heavy the last few years, and there have been practically no replacements for a decade. Also the supply trains have been coming through very lightly loaded. Pardon a martial figure, but it illustrates the predicament in which we find ourselves these days.

"It seems to me this is a startling situation fraught with the gravest danger. How long is it to continue? Are there to be any new recruits? Must we on the field hang on as long as we can, dropping away one by one as sickness and death claim us? Or are the Congregational-Christian churches of America going to rise to the challenge and insist that new blood be injected into the old body, and that new life meet the wonderful challenge of the new day?"

So writes a secretary of our American Board.

J. O. ATKINSON, *Mission Secretary.*

MISSIONARY OFFERING.

WEEK ENDING JUNE 15, 1935.

Sunday Schools.

Henderson, N. C. ....$	3.16	
Auburn, Raleigh, N. C.	2.68	
Ingram, Va.	5.00	
Big Oak, Biscoe, N. C.	1.37	
Spring Hill, Waverly, Va.	2.78	
Ramseur, N. C.	2.75	
Amelia, Clayton, N. C.	.50	
Union Grove, Asheboro, N. C. ...	.83	
Palmyra, Edinburg, Va.	.95	
New Hope, Harrisonburg, Va. ...	5.20	
New Lebanon, Elberon, Va.	6.30	
Leaksville, Luray, Va.	2.85	
First Church, Richmond, Va.	5.13	
		39.50

Individuals and Churches.

Pleasant Hill, Benson, N. C.	3.81	
Mt. Pleasant, Vass, N. C.	3.93	
Monticello, Brown Summit, N. C.	5.00	
Salem Chapel, Walnut Grove, N. C.	10.00	
Mt. Auburn, Manson, N. C.	3.30	
Wentworth, Raleigh, N. C.	7.65	
Berea, Driver, Va.	11.25	
Dendron, Va.	9.05	
Henderson, N. C.	5.95	
Belew Creek, N. C.	1.51	
Newport, Harrisonburg, Va.	10.95	
Concord, Harrisonburg, Va.	4.08	
Dry Run, Harrisonburg, Va.	6.00	
Palmyra, Harrisonburg, Va.	2.60	
Joppa, Harrisonburg, Va.	2.25	
Leaksville, Harrisonburg, Va. ...	17.45	
Bethel, Harrisonburg, Va.	3.60	
St. Peters, Harrisonburg, Va. ...	1.59	
Mt. Olivet (R), Harrisonburg, Va.	1.50	
Antioch, Harrisonburg, Va.	27.45	
		138.92

Specials.

Amelia Missionary Society, Clayton, N. C.	1.50	
S. S. & C. E. Convention, Valley Virginia Conference	8.70	
		10.20

Cent-A-Meal Box.

Old Zion, Norfolk, Va.	38.13

Coin Card.

Girls' Class, Liberty (Vance) S. S., Henderson, N. C.	1.00

Total for the week ending June 15 .....$	227.75
Previously acknowledged	12,347.53
Total since Sept. 1, 1934	$12,575.28

J. O. ATKINSON, *Secretary.*

THE REAL HOPE OF INDIA.

Dr. Fred Field Goodsell, Executive Vice-President of the Board, has completed his tour of study of the changing conditions in India, and is now traveling through the Board stations in Africa. This is the first extended trip Dr. Goodsell has made, to study the politics, methods and results on the fields, since he became the Board's leader.

In two months, he visited the principal stations in India and had the good fortune to visit with Mahatma Gandhi for three hours in a missionary's home, discussing the far-reaching program for various improvements based on the scientific development of village industries. "Rural reconstruction, with Gandhi as well as with our missionaries, is one of the great enthusiasms of the present generation." Dr. Goodsell also shared in Madras, the sessions of the joint committee on Church Union in South India, with a group of forty persons representing the Anglican Church, the Wesleyan Methodist Church, American Presbyterians, and Congregationalists. Several days were spent considering the next steps in this remarkable movement toward church union.

"Naturally my most immediate concern has been to see and to understand the work and setting of our American Board undertakings in India and Ceylon. I have some very happy impressions to treasure. We talk about cooperation in Christian enterprises. Our missionaries are the most cooperative group I have seen, east or west. They stress not cooperation as an end in itself, but cooperation as a mighty means which can put our great Cause forward. For instance: in the training of ministers and other Christian workers, India fairly hums with the cooperative spirit. At Bangalore, the United Theological College is jointly sponsored by five missions—Scotch, Wesleyan, Dutch Reformed, British Congregationalist and the American Board. Other missions seem about to join this group. As the cooperative spirit reaches higher levels, anything that even resembles rivalry or competition is eliminated.

"This leads me to speak of the task we face in India. Our aim has been and must continue to be to do our part in the building of a strong and vital Indian Christian movement at the heart of which is the Christian community and the Christian Church. I do not see how any earnest Western Christian man or woman could spend a fortnight in India in contact with her sheer, overwhelming human need without realizing that our task in India is far from accomplished. If we were called by the Haystack men a century ago to share Christ with India, a thousand voices call us today to press on with the unfinished task. That we shall go on in fullest fellowship and cooperation with Indian Christians is to be taken for granted. They must increasingly assume responsibility, but how earnestly they plead for our continued partnership at its best.

"I am coming to feel that flexibility is one of the outstanding Christian virtues. It assumes that we have deep and abiding Christian convictions, 'purposely ribbed and edged with steel,' but it requires that we note the changes that are coming over the world so rapidly and that we resourcefully suit the deed to the need today. * * * For instance, in one district in India, the government authorities gratefully acknowledge that their best teachers come from our higher schools. Ninety per cent of all women teachers and 30 per cent of all men teachers among 3,000,000 people are from our institutions. This is strategic Christian service. * * * Rural reconstruction units, village guides or counsellors, health centers, and friendship centers, volunteer Christian service, higher standards for Christian catechists, pastors, teachers and preachers, more suitable Christian literature in the vernaculars—these and other terms suggest most fascinating, because realistic, progressive lines of Christian service in India today."

Dr. Goodsell leaves India "with a wistful eagerness to stay longer. How proud I am of our American Board missions in India. How deeply I long to see the entire Fellowship of Those Who Care and of Those Who Might Care understand more clearly and support more sacrificially the efforts of our missionaries and of the Indian Christian churches—the real hope of India."

A DEDICATION SERVICE FOR CENT-A-MEAL BOXES.

As Prepared by Clifford W. Hilliker and Used at the Church at Sherburne, N. Y.

After the Cent-a-Meal box had been placed on the communion table, the congregation joined in the following service:

To my Father in Heaven,
I dedicate this my gift.
To Jesus Christ, my Saviour,
I dedicate this my gift.
To the strengthening and advancing of Christ's Kingdom in this Empire State,
I dedicate this my gift.
To the strengthening and advancing of Christ's Kingdom in this my native or adopted country,
I dedicate this my gift.
To the strengthening and advancing of Christ's Kingdom throughout His entire vineyard which is the world,
I dedicate this my gift.
To the envisaging of that larger field of service of which my church here in Sherburne is a part,
I dedicate this my gift.
To the bringing in of the light at eventide into the lives of the veterans of the Cross,
I dedicate this my gift.
To this outward manifestation of my love for Thee which may be seen by those about me and thus cause them to glorify their Father which is in heaven and on earth,
I dedicate this my gift.
To the sacred memory of all those who have or are giving of their lives for the promotion of Thy Kingdom, O God, at home or abroad,
I dedicate this my gift.
To the cleansing and purifying of my own life by the further indwelling of Thy spirit,
I dedicate this my gift.

—*Missionary Herald.*

FIVE CHURCHES UNITE IN A NATIONAL NON-COMPETITIVE PACT.

The "National Comity Agreement" of the Baptist, Congregational-Christian, Methodist Episcopal, Presbyterian and Reformed boards will bring to an end on October 1st a hundred years of competitive missionary expenditures in America between these denominations. The agreement was signed in New York (Friday, May 17, 1935) by secretaries of the respective boards. The board of a sixth denomination, the Disciples of Christ, has voted to participate in the agreement, and a seventh, the Evangelical Synod, is expected to do so.

The Agreement was reached after a series of conferences over a period of two years under the chairmanship of the Rev. Dr. Ernest M. Halliday, general secretary of the Congregational and Christian Church Extension Boards and since January president of the Home Missions Council which represents twenty-three denominations.

Under the Agreement situations which are apparently competitive and cannot be solved locally will be brought for adjudication to inter-denominational comity committees in the respective states.

Left to right, seated—Rev. Dr. Frank A. Smith, secretary of missions, American Baptist Home Mission Society, New York, N. Y. Rev. Dr. Ernest M. Halliday, general secretary, Church Extension Boards, Congregational and Christian Churches, New York, N.. Y., and president of the Home Missions Council. Rev. Dr. Charles E. Schaeffer, general secretary, Board of Home Missions, Reformed Church in U. S.

Left to right, standing—Rev. Dr. Hermann E. Morse, administrative secretary, Board of National Missions, Presbyterian Church in U. S. A. Rev. Dr. William R. King, executive secretary, Mome Missions Council, New York, N. Y. Rev. Dr. Mark A. Dawber, superintendent of rural work, Board of Home Missions and Church Extension, Methodist Episcopal Church, Philadelphia, Pa.

The denominations represented in the Agreement carry on more than fifty-five per cent of the Protestant mission work in this country.

"Protestantism in the United States," according to Dr. Halliday, "has entered upon a new era with the major missionary need shifted from the establishment of new churches to the strengthening of the existing church work in under-privileged neighborhoods and communities. 'Home' or national missions were begun in order that the churches might keep up with the great westward expansion in our country. The expansion represented a great migration—the greatest the world has ever seen. Denominations today can only discharge their duty to this country which is as much in need of vital religion as ever in its history by adapting themselves to the new epoch. The conditions call for increased cooperation which will eliminate competitive expenditures, which will allocate responsibility for missionary needs and which will unite the denominations in common tasks such as, for instance, the recently established interdenominational bureau of architecture of the Home Missions Council."

BEWER EDDY SAYS:

Modern China—

Has the best government which she has known since the founding of the Republic in 1911.

Forty thousand miles of new roads have been built in the last five years.

Broad avenues have been cut through the poverty-ridden sections of many of her cities.

"Clean-up campaigns" have improved the sanitation of a host of towns and villages.

The railroads, telegraphs and mails grow daily more efficient.

Increasing education is lifting the moral tone of the people.

The "New Life Movement" is stimulating many reforms, such as the attack on the opium trade which has taken place in many provinces.

But—

Although numbering only one in a thousand of the population, the Christian group has supplied an astonishing proportion of the leadership of the country.

Fifty-one per cent of the college graduates listed in China's "Who's Who" are the product of Christian schools and colleges.

The American Board high schools for boys and girls in Peiping last year took first place in the government examinations for that area.

In addition to introducing modern medicine to millions our mission hospitals have shared largely in the launching of public health campaigns.

The Gospel of Christ has been presented by our missionaries in such practical terms as to inspire the movement toward Rural Reconstruction and to awaken opposition to political corruption.

Last year the local constituencies served by the missions of the American Board (including government grants), *paid*—for treatments in our hospitals, for tuitions in schools and colleges, and for the support of churches and social institutions —*fifty per cent more* in terms of American dollars than the total gifts of our churches to foreign missions.

The percentage of self-support increases steadily. Missions have proved their case in meeting practical and vital needs in mission fields.

Our major emphasis is ever to reach the souls of men through the Gospel of Christ which alone can supply the power for the transformation of the individual and the reformation of society.

Work which produces such results deserves the support of all of our churches and individual friends.

THE CHURCH IN BAILUNDO.

Walking miles, and planning days ahead for the food they will carry, Christians of the Bailundo church in West Central Africa, probably the largest church organization in the world under Congregational leadership, gather for a regional communion service. Often grass huts are built to accommodate the visitors. The pastors are busy in the hours before the actual ceremonies because joining the church there is no incidental hit or miss affair. Every candidate must be recommended by his local teacher and then questioned. "Evidence of Christian *practice* as well as knowledge of Christian doctrine is essential to satisfy the native elders," points out Miss Una Jean Minto. "A single visit to the witch doctor or some underhand dealings in business or attendance at a beer drink in a heathen village—all are sufficient to disqualify an aspirant from membership in the church. And if he persisted they would remove his name from the list. Such actions are regarded as positive evidence of insincerity in the applicant's purpose to follow the Jesus Way."

A LESSON FROM RUSSIA!

It is said that one-third of the world's illiterates are in India and that of the 350 millions in that land, only about 25 million can read and write (a ratio of about 1 to 14.) It would take some 920 years at the present rate to make India as literate as Japan, Dr. Laubach maintains. When the Communists took over the government in Russia they found 66 per cent of the people unable to read and write. So they put literacy into their five year plan because if folks can't read how can you teach them about Communism? "We Christians," points out Dr. Laubach, "have the greatest news in the world in the Gospel story and we cannot rest satisfied until all people everywhere have daily access to that saving news. Illiteracy cuts straight across the path of our objective for if men cannot read their Bible they must be fed by others—or else starve." Christian leaders in India, therefore, are intensely interested in Dr. Laubach's literacy work.

MT. SILINDA GOES IN FOR ROYALTY.

There is an African Chief entering Mt. Silinda school, East Africa, this year—the first in the school's history, so far as Mrs. Mabel Larkins Hack can discover. It is not easy to be a Christian Chief in the midst of paganism. With Chief Zamchiya came four others. What had inspired these young men to seek higher education? The answer was found in Harry Dhliwayo, a Mt. Silinda boy who, although he had not been able to finish school was doing a fine piece of work teaching in the little village from which Zamchiya came. Long live the Christian Chief and the teacher who taught him.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

OFF TO ELON.

Lest we should be late, some of us start to Elon the day this article comes from press. Of course the North Carolina and Virginia Sunday School and Christian Endeavor Convention may use some of our time Thursday and Friday and a marriage may give us a thrill on Sunday, but the four of us who leave from here next Thursday are eager for the Elon Summer School of Leadership Training to open. Present prospects are that six or more will go from my little church in Norfolk.

Some have been before and are eager to meet old friends. Others will go for the first time and will make new friends. Courses of study call to all who want to work for the Master. Hours of worship indoors and out promise a new vision and hope. Youth looks to leaders for guidance, and leaders look to youth for courage. Each will be a blessing to the other.

Ministers mingle with young people and get new hope. Teachers learn their art and share it with others. Both yound and old dream, plan, and hope in a finer way because they share at Elon.

Monday, June 24th to Sunday, June 30th, will be a wonderful week for those who are at Elon for the Leadership Training School. Life will never be so drab and dreary afterwards. Hope will come to life in the hearts of many. It is my sincere wish that all who read this may be with us at Elon. Come with us and do us good.

If you play an instrument that can be handled easily, bring it with you. Violins, banjos, cornets, etc., will find a welcome and a service. If you have a good stunt—songs, games, charade, anything interesting, sparkling, full of fun—bring it with you. Don't forget your Bible, notebook, pencil, bed sheets, pillow, if you want one, and toilet articles. Be sure to bring a cheering smile and a willingness to cooperate in an attempt to develop a Christian community. Come with eagerness to learn the "better way" in Christian living and serving.

Great days lie ahead of us. The world is waiting for our message and service. Elon bids us welcome to halls of learning and days of happiness. We're off to Elon. Meet us there next Monday without fail.

TO MY FATHER.

He called me his little woman—
It made me so proud and glad.
My ideals of men and marriage
Came from my Mother and Dad.

I had a daily allowance—
No woman should beg for pay.
He always expected the truth—
That's why I'm honest today.

My greatest regret was always
That his death left me bereft,
My priceless heritage has been
Living the ideals he left.

Even in my childhood fancy
I dreamed the future I'd have—
True love, home and children—with a
Husband as fine as my Dad.

—*Sally Harbaugh.*

YOUR NAME.

You got it from your Father. 'Twas the best he had to give.
And right gladly he bestowed it—it is yours the while you live.
You may lose the watch he gave you and another you may claim,
But remember when you're tempted, to be careful of his name.

It was fair the day you got it, and a worthy name to wear.
When he took it from his Father, there was no dishonor there;
Through the years he proudly wore it, to his Father he was true.
And that name was clear and spotless when he passed it on to you.

Oh, there's much that he has given you that he values not at all.
He has watched you break your playthings in the days when you were small.
And you've lost the knife he gave you, and you've scattered many a game,
But you'll never hurt your father if you're careful of his name.

It is yours to wear forever, yours to wear the while you live,
Yours, perhaps, some distant morning to another boy give;
And you'll smile as did your father smile above that baby there,
If a clean name and a good name you are giving him to wear.

—*Author Unknown.*

BE THE BEST OF WHATEVER YOU ARE.

We all dream of great deeds and high positions, away from the pettiness and humdrum of ordinary life. Yet success is not occupying a lofty place or doing conspicuous work; it is being the best that is in you. Rattling around in too big a job is much worse than filling a small one to overflowing. Dream, aspire by all means; but do not ruin the life you must lead by dreaming pipe-dreams of the one you would like to lead. Make the most of what you have and are. Perhaps your trivial, immediate task is your one sure way of proving your mettle. Do the thing that is near at hand, and great things will come to your hand to be done.

If you can't be a pine on the top of the hill
Be a scrub in the valley—but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.

If you can't be a bush, be a bit of grass,
And some highway some happier make;
If you can't be a muskie then just be a bass,
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,
There's something for all of us here.
There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway then just be a trail,
If you can't be the sun be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are!

—*Douglas Malloch.*
(From "It Can Be Done.")

HUNGRY FOLKS.

Some folks hunger for a friend,
For friends make life worth while;
And other hearts are hungry
For just a pleasant smile.
Kind words and deeds have wondrous power
To save a soul from sin;
To drive the threatening clouds away
And let the sunshine in.

Folks are hungry all the time—
They're hungering for love,
Like the Master brought to earth
From the home above.
Let us follow in His steps
By doing loving deeds;
For sympathy and kindness
Are all this old world needs.

—*Raymond A. Harlan.*

DUTY.

So nigh is grandeur to our dust,
So near is God to man,
When duty whispers low, thou must,
The youth replies, "I can."

—*Ralph Waldo Emerson.*

A CORRECTION.

Page ten of last week's CHRISTIAN SUN carried the poem "Nobility" by Alice Cary. The first line "True worth is in being, not seeming,—" was omitted through error. We take this opportunity of correcting this mistake.—Editor.

WHAT MAKES A NATION GREAT?

CHRISTIAN ENDEAVOR TOPIC FOR JUNE 30, 1935.

Scripture: Prov. 14:34; Psalm 33:12-22.

Daily Bible Readings:

June 24.—Unity among the people. Ps. 133:1.
June 25.—Injustice punished. Amos 5:11, 12.
June 26.—Peace. Ps. 122:7.
June 27.—Upright rulers. I Sam. 12:1-5.
June 28.—Dependence on God. Ps. 33:12.
June 29.—The nation God wants. Isa. 60:17-21.

Hymns: "My Country 'Tis of Thee"; "America the Beautiful"; "All Hail the Power of Jesus' Name"; "Fling Out the Banner"; "God of Our Fathers"; "Ain't Gonna Study War No More" (Negro Spiritual); etc.

Discussion—

Select four or five of your young people to conduct a panel discussion. Have an adult counselor or you might use one of the young people to keep the discussion going. The group will sit around a table and carry on the conversation. After the panel discussion, have the entire society enter into the discussion.

Helps may be found in *Christian Herald*: "Europe's Youth on the March," Dr. Poling's report on Germany in the November, 1934 issue: "Vain Glory," a listing of new books showing how nationalism and vanity makes wars in the January, 1935 issue: "The Wagon Train Moves On," February, 1935, for "the new politics."

Topics for July.

July 7.—Why Is Profanity Harmful? Ex. 20:7; Matt. 26:69-75. (Consecration Meeting.)

July 14.—The Widening Influence of Jesus. Matt. 28:19, 20; Mark 16:20.

July 21.—Keeping One's Word. Matt. 5:33-37; Prov. 19:5.

July 28.—How Selfishness Reacts Upon Us. Gen. 27:1-3; 18-29; 32:9-11.

E. L. F.

Sunday School Lesson

By Rev. H. S. Hardcastle.

CHRISTIAN MISSIONS.

Lesson XII—June 23, 1935.

Golden Text: *"Go ye into all the world and preach the gospel to the whole creation."*—Mark 16:15.

Lesson: Genesis 12:1-3; Isaiah 45:22; 49:6; Jonah 3:1-10; Matthew 28:19, 20; Acts 1: 6-8; 13:1-12; 16:6-10; 26:12-20.

It is not enough to say that Christianity has the missionary spirit. Christianity is the missionary spirit. Unless Christianity is missionary it is not really Christian. The spirit of missions is the essence of Christianity. And by missions we mean the program and the process of sharing the gospel with others, with all others throughout the world. Those who say that they do not believe in missions really do not understand what they are saying, that is if they are true Christians. Robert E. Speer once said, "If Christianity is not true we ought to give it up; if it is true, we ought to give it away." He might have added, "If we do not give it away, we cannot keep it." For that is the heart of the matter—we can get and keep it only as we give it.

The Bible and Missions.

The Bible is a missionary Book. One does not have to be a fanatic to see that. From first to last there runs through it the dominant theme of missions, the sharing of the good news with others. The sections in today's lesson illustrate that. In the story taken from Genesis, "all the families of the earth are to be blessed in Abraham." Indeed God promises to bless him in order that, or perhaps on condition that he be a blessing to others. This is certainly true of the inimitable story of Jonah. The book of Jonah is one of the most missionary-minded and -spirited books in all literature. It emphasizes both the challenge of high privilege, and the penalty for rejected responsibility in missionary matters. The passage from Isaiah also emphasizes the fact that there is one God, and that the Jews who know the one true God are under obligation to share that knowledge and their experience with the ends of the earth. Time and space would fail to enumerate the countless references to and implications of missions in the Bible.

Jesus and Missions.

Jesus was missionary. The passion of His ministry was to share His knowledge and His experience of God with others. When on one occasion his followers would keep Him in one place He insisted that He must go "into the other cities, for thereto had He been sent." Some of the sternest rebukes were to those who refused to live up to the high privileges of sharing the gospel with others.

Jesus *commanded* His followers to be missionary. When He said "Go ye into all the world and make disciples of all nations" it was not a wistful hope or a pious request; it was an unequivocal command. And that command came after Jesus had asserted that "all power (or authority) in heaven and in earth had been given unto Him." It was a risen, regnant Lord who commanded His disciples to go. That command was based on Jesus' knowledge that all the world needed His gospel, and His confidence that He was able to meet all the needs of all the world. And He promised His presence to those who in obedience to His command undertook to do His bidding.

The Apostles and Missions.

The apostles believed in missions. They did not know what it was all about at first. Indeed, they asked Jesus if He was going to restore the kingdom to Israel—if He was going to establish an earthly kingdom. But with characteristic patience He led them into the larger truth, and they caught in some measure at least the glow of His missionary fervor. When the Holy Spirit came at Pentecost, they shared the good news with others, beginning first at Jerusalem, and then widening the circle to include Judea, Samaria, and finally going into the whole world of their day. The early church was a missionary church. It is significant that it was a missionary church that expressed its contagion largely from person to person. The early missionary movement was a layman's movement, and it functioned largely in a personal way.

The Early Church and Missions.

The early Church was missionary. It is significant that what we call foreign missions originated in a church which was composed of Jews and Gentiles on an equal footing. It was in a church of this wider fellowship that the missionary enterprise developed in a larger way.

Several things are noteworthy in connection with this missionary movement, in addition to the fact already alluded to. In the first place the movement was born in prayer and under the direct inspiration of the Holy Spirit. Missions is God-begotten. Again this Antioch Church gave its best to the missionary cause. Paul and Barnabus, the outstanding leaders not only of the local church, but men of influential place in the larger fellowship. The Church might well have argued that it would be suicidal to give their best leaders to this "foolish business of trying to convert the heathen," but in obedience to the command of the Holy Spirit they set apart Paul and Barnabas. It was well they did. God had trained Paul for this particular work. Paul was the one man in the entire church, and in the Roman world who could do what needed to be done. The missionary cause demands and deserves the best, both from those who go and from those of us who remain at home. God have mercy on those of us who remain here, that we usually give to missions the left-overs and the second-bests. Another thing to be noted that then as now missions had obstacles to overcome and adversaries to subdue. Elymas, the sorccerer, was not the last embodiment of the spirit of selfishness and sin which seeks to thwart the efforts of Christ's followers to share the good news with others. Alas, too, missions have suffered much, not simply at the hands of its enemies, but still more at the hands of those who ought to be its friends.

The Present-Day World and Missions.

There was never a time when the world and the peoples of the world needed the gospel more than they need it now. Christ is the only ultimate hope of the world. He has the only ultimate answer to the world.

The conclusion summed up in the report of the men and women who wrote Rethinking Missions, states the matter plainly: "To ask whether missions in essence should any longer go on is like asking whether good-will should continue to express itself." Today, as always, the aim of Christian missions is, namely, "To seek with people of other lands a true knowledge and love of God, expressing in life and word what we have learned through Jesus Christ, and endeavoring to give effect to his spirit in the life of the world"—this aim must be the primary responsibility and task of the Church of Jesus Christ.

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"ON THE SUBJECT OF PRAYER."

"Pray to thy father which is in secret; and thy father which seeth in secret shall reward thee openly."—Matt. 6:6.

Prayer to God is what association and converse are in friendship. Therein lies its supreme necessity—in fact, it is inevitable, for, as set forth by Stanley Brown Serman, "where we are in touch with a personality whom we can neither see nor hear nor feel, and yet a personality which is linked, in some inscrutable way, with the deepest and most responsive fibres of our being, it is natural that we should make the fullest use of the only means of communication placed within our power.

"Prayer, in our approach to God, has to take the place of the handshake of friendship, the glance of understanding, the word of sympathy and comfort. Therefore prayer has to be very compelling, very comprehensive, 'the exercise of the whole man.' " If this be true it is no surprise that Jesus spoke so often of it. The greatest surprise is that men and women do not feel the need of it. We wonder where their faith is. If they did believe it seems that they would crave that communion with God which prayer, in some form or another, alone makes possible.

Prayer—O Lord, teach us to pray according to our faith, and if we haven't the faith, teach us to pray for it until we shall have a faith that lifts our cravings to Thee. This we ask for Jesus' sake.—*Amen.*

TUESDAY.

"WHY WORRY."

"The Lord shall fight for you and ye shall hold your peace."—Ex. 14:14.

As the cowering band of Israel stood hearing the chariot wheels of the Egyptians behind them, their hearts sank within them, and when they turned to their leaders for guidance, they received a message which is our text today.

Moses was bidden to go forward on faith, and was divinely assured that his problems would be solved for him.

It is hard for us weak human beings to keep from worrying when things go wrong. He who trusts God most and lives closest to Him worries least. Such have learned that God can be trusted and that whatever happens will be for the best. So long as we are in the circle of God, that is true.

Prayer—Dear Father, to do thy will, we know, is as important to our well-being as praying. We pray thee to instruct us in thy will, make us conscious of thy spirit, show us thy work, and send us out to do it. May we never falter in our will to do this. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

"THE RECIPROCITY OF PPAYER."

(Taken from "What Did Jesus Think?")

"Give and it shall be given to you."—Luke 6:38.

Jesus began prayer, as he began everything else, with God. As he said, "Hallowed be thy name, thy kingdom come," he was filled with the thought of the splendour of God, the holiness and might of God. And as we follow Him along the Galilean highways teaching and blessing the people He pointed out that this holiness and might was expressed in countless mercies, in the beauties of nature, in the kindnesses of life, in the forgiving spirit of God and man, in the tenderness and brotherliness of mankind to one another.

As Jesus began prayer with God, He also began prayer with giving. In this He was the expression of God, for in any relationship there must be two factors, the giving and the taking. We feeble creatures know that in our cravings for one another we must give as well as ask. Vital fellowship with God must offer as well as ask. It is by this kind of reciprocal fellowship that we rise to His heights.

Prayer—Dear Father of us all, we can never give enough to compensate for what we receive. We humbly confess our inadequacy and we rededicate ourselves to Thee in love and gratitude. —*Amen.*

THURSDAY.

"IRRESISTIBLE FAITH."

"Though he slay me yet will I trust him."—Job 13:15.

"There is no unbelief!
Whoever plants seed beneath the sod,
And waits to see it push away the clod,
He trusteth in God..

Whoever says when clouds are in the sky—
'Be patient heart, light breaketh bye-and-bye,'
Trusts the Most High.

Whoever sees, 'neath winter's field of snow,
The silent harvest of the future grow,
God's power must know.

Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief!
And day by day, and night, unconsciously
The heart lives by that faith the lips deny—
God knoweth the why."

—*Lytton.*

FRIDAY.

"HOW CAN I KNOW."

"God hath given to us eternal life."—I John 5:11.

Knowledge of anything comes by interest in that thing, and the lack of knowledge in anything is death in that thing.

By the same token we may know God. Knowledge of Him is in proportion to the interest we take in Him. This is substantized by the Scriptures: "If any man shall do his will, he shall know the doctrine." "When ye have lifted up the Son of Man, then shall ye know that I am he." "Love one another. By this shall all men know that ye are my disciples." "This is eternal life that they may know Thee." "Know ye not of yourselves that Jesus Christ is in you."

If knowing Christ is faith in Him, is doing His will, is lifting Him up in my life, is loving folks, is confessing Him, is living right, then by actual reasoning I know God, and if knowing God is having eternal life, I know that I have eternal life, so long as I do not become reprobate. . . .

Surely our knowledge of Him and eternal life is as Paul said "seeing in a glass darkly," but we have the promise which he reminds us of, that one day "we shall know as we are known."

Prayer—Our Father, we seek to let Thee in our house and our lives this day. Come in and make Thy abode here, dwell with us and make Thy temple here. This we ask for Jesus sake.—*Amen.*

SATURDAY.

"TOPPLING TO A FALL."

"Wherefore Let him that thinketh he standeth take heed lest he fall."—I Cor. 10:1-13.

Paul's "wherefore" looks back upon the long line of falls from grace in the history of chosen people: since the fathers fell—Moses and the rest of them—who were the Jews of Paul's time, even though they were Christians, that they should regard themselves as exempt from the same peril?

Yes, and who are we, since the same sad history has continued down to our day?—standing, and then tumbling down, and rising up only to fall once more? If the past has any lesson for us it is this, that we are liable to error, prone to sin.

So we need to keep on the watch. We must take zealous heed. We must be on our guard day and night. An enemy is attacking us, one that never sleeps, one that has no mercy, one of almost endless resource.

Prayer—But Thou art our Resource against him, infinite Saviour. Thou wilt hold us up, lest we fall. Thou will bring us into Thy presence with exceeding joy.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"YOUR RESTING-PLACE."

"Arise ye, and depart; for this is not your resting-place."—Micah 2:6-11.

You shall be known by your resting-place. If you have chosen this world to abide in, to lay down and take your rest in, you are as one who goes to sleep in the trough of a wave or on the top of a mast. The place on which you rest is not itself at rest. It will disappear as the mist before the morning sun.

Micah knew where the permanent resting-place is. He had set his heart on what endures. His home was in the heavens. No storm could tear it down, for it was above all storms. He urged all his people to leave their temporary abode for this substantial resting-place.

Why do men so persistently regard spiritual things as fleeting and vague? Why do they not see that all the pillars of the universe rest upon them as their firm foundation?

Prayer—May our hearts rest upon reality, O God. May we withdraw our souls from all their unworthy resting-places, that they may rest in Thee alone.—*Amen.*

AMOS R. WELLS.

A PRAYER.

Almighty God, our Heavenly Father, guide, we beseech Thee, the Nations of the world into the way of justice and truth, and establish among them that peace which is the fruit of righteousness that they may become the Kingdom of our Lord and Saviour Jesus Christ.—*Amen.*

Be patterns, be examples in all countries, places, islands, nations, wherever you come; that your carriage and life may preach among all sorts of people, and to them. Then you will come to walk cheerfully over the world, answering that of God in every one; whereby in them ye may be a blessing, and make the witness of God in them to bless you: then to the Lord God you shall be a sweet saviour, and a blessing.

—*George Fox.*

THE CHRISTIAN SUN'S PULPIT

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THE MYSTERY OF LIFE.

J. DELMAN KUYKENDALL, D. D.

"And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."—Gen. 2:7.

Life is a mystery that seems to become more incomprehensible the more we learn of it. The word of life formerly was applied to plants and animals, with the assumption that activity is a symbol of a more fully developed life. We now are learning that the whole universe is alive. The solid, apparently unchangeable rocks are composed of atoms, infinitely small, within which is the tumultous activity of electrons and protons. Cosmic rays shoot through vast spaces at incredible speed. The whole universe is vital with a life principle. Nothing ever dies. Some power seems responsible for the constant motion, the constant change that is life.

Here on this little pin point that we call earth there is something more specific and intimate than the cosmic life principle. Life that expresses itself in plants, in animals, in man, brings a constantly deepening mystery as we try to discover the relationship of this life with the larger life of the universe. The life of man, in particular—what is it? Why it is? Where is it pointed? What are its real needs, and what are the resources for supplying those needs?

According to the philosophy of the Navajo Indians man is but a part of the landscape, of no more importance than any other animal that the Great Spirit has placed there. He feels himself an actor in a drama that has been written for him and which he does not pretend to understand. The white man considers himself the ultimate achievement of the Creator, lord of all other creatures, and placed here to arrange the natural resources for his own needs or according to his own designs. The Indian accepts pain and death as part of living. The white man seeks to correct the inadequacies of life.

In a way, both the Indian and the white man are right. Man may never create life or discover its real origin, but it is becoming clear that it is universal, and every specific expression of it is but part of the life principle. Man, therefore, is as the Indian believes, an actor in a drama that has been written for him and that he may never understand. On the other hand, the white man, we must believe, is right. While an integral part of the universal life, man is the supreme accomplishment of that life, so far as we can know. He was put on earth for a purpose, and included in that purpose is the obligation to arrange the landscape, to make use of the raw materials of living in such a way as to insure himself a richer, pleasanter, more powerful existence, and to use his understanding, so far as he can, toward a solution of life's mystery. That mystery intrudes at three points in the span of man's life.

It has to do, first, with origins. The mechanistic explanation of life is understandable up to a certain point. Yet, if we admit all the postulates as to the mechanical organization of everything that bears any of the aspects of reality, including even thought, there remains a hiatus between our comprehension and our apprehension of the life of man. We seem to apprehend something that we cannot comprehend within any of the recognized laws of mechanics. The life of man goes out beyond any other manifestation of life.

Perhaps no better explanation can be found than the tradition recorded in Genesis, that God made man out of the ordinary physical elements and breathed into him the breath of life, and man became a living soul. This lifts man to the supreme place in the creative plan, and justifies the assumption that man should use all the varied resources available to him to bring to himself a more abundant life.

The second mystery is the contemporary objective of life. It must mean something more than mere mechanical existence. Human consciousness makes life a thing for gladness or despair, and often it seems to be weighted with despair. Yet, men cling to life when it seems to be nothing more than a monotonous process of feeding the physical. If life means nothing more than this it is a mystery. If it means not only keeping the body in order, but expanding the reaches of the mind and extending the antennae of the soul, something of the mystery disappears. There is some reason for struggling to maintain the present physical existence. There is a real contemporary objective. Even pain and suffering have their place if they become the means by which expansion of the mind and soul may be achieved.

Even the rich and abundant life for a little span of years here, however, leaves still the third mystery. What is the ultimate project of life? It is difficult to believe that the breath of life that God breathed into man so that he became a living soul is the only thing in the universe that is destined to die. Everything else seems to live eternally. Life is the fundamental fact of the whole universe, and it seems reasonable to assume that the life of man must have an ultimate project beyond the span of our years here.

The ultimate project probably always will remain a mystery, and it is as well that it should. It is enough to believe that the God who breathed that breath of life into man and made him a soul will breathe that living soul back into a satisfactory relationship with the universal and eternal life. There seems ample reason for the faith that there is an opportunity for abundant living here on earth, and that there are spiritual resources amply provided by which man may equip himself for the ultimate project, for final entry into the eternal and infinite life. Life is a mystery, a congeries of mysteries, but in the shadows of that mystery there are assurances enough to make life vastly worth while, and to compensate for the struggles and despairs of our days, for man is a living soul.

Heavenly Father, we thank Thee through Jesus Christ, our Lord, for that eternal crown which thou hast promised to those who endeavor to win it. Help us to strive with unceasing perseverance after that crown. We know that our earthly life would have been in vain, if we should fail to attain to our heavenly vocation. But we live in a world full of temptations, and our vision is dimmed and distracted by the visible world and its alluring pleasures. We are sinners, and therefore ask Thy forgiveness through the redeeming blood Saviour. Help us to gain the power to lead a Christian life, clean, truthful and faithful, so that after the trials of this life we may enter the blessed life in Thy presence.—*Amen.*

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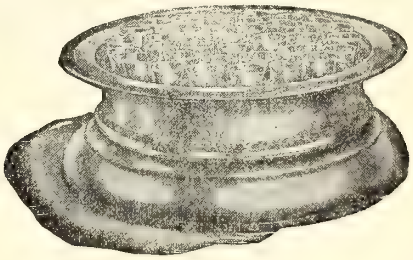

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

June 13, 1935.

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Sincerely yours,

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We have so much faith in you we bought one unit for the main building and made a nice payment on it with Octagon soap coupons. We feel sure that by the time the next payment is due we will have coupons to meet it.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JUNE 20, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Happy Home	$ 3.00	
Ingram	6.00	
Lebanon	.81	
New Lebanon	6.40	
		16.21
Western N. C. Conference:		
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Auburn	3.30	
Plymouth	4.25	
		18.36
Eastern Virginia Conference:		
Wakefield	1.69	
Cypress Chapel	5.20	
Berea, Nansemond	5.00	
First Richmond for May	4.67	
First Richmond for June	4.66	
Barrett's	1.48	
		22.70
Valley Virginia Central Conference:		
Palmyra	1.45	
Mt. Lebanon	1.00	
Concord for May and June	2.05	
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Bethany		1.00
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Alamance County, support of children	225.00	
A friend	10.00	
		235.00
Total for the week	$	307.99
Previously acknowledged		6,149.95
Grand total	$	6,457.94

NO SHOES.

(Continued from page 7.)

"Oh! and did you have dogs and horses, and—and—"

"To be sure we did! and pigs and cows and sheep and lots of things. We had little pet pigs and pet lambs that would follow us everywhere. I called my pet lamb Belle and sister named hers Katy; and when they were grown to be big, fat sheep my father made mutton out of them; we felt so bad we cried."

"Now, what is mutton that it made you cry, something that scared you?"

"Why, child, does not your daddy ever buy sheep meat?"

"He buys leg o'lamb, I know he does 'cause I went to the barber shop with him when he bought it."

"Oh!" And grandma just roared. "Meat at a barber shop."

"Well, it was some place where he got meat." And Mildred began to cry. "There, there, child, that's all right; you did go to the barber shop with daddy, but the meat market is where you get meat. And mutton is sheep meat—so you see

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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Specimen of Type

9 Behold, "O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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Specimen of Type

8 ¶ Jĕ-hoi'-ā-chin *was* years old when he began t

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14 Like sheep they are laid in grave; death shall feed on th

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he killed our pets for meat; that's why we cried."

"Oh, for goodness sake—such a daddy; I'd a cried too!"

"Yes, I think you would. We had so much fun with our pets and loved them so dearly it was hard to give them up. But you know, dear, we had to have meat. But another hard thing was when mother killed our pet chicken and cooked it. I wouldn't eat any of it I felt so bad. Of course it wouldn't stay out of the house and she wouldn't stand that."

"Didnt' you shut the screens?"

"We didn't have any. Didn't know what screens were. That was pioneer days. Well, to go on with my story: Some Sundays when our parents were gone we would—"

"Wait, wait! Grandma, what kind of a car did your daddy drive? A Ford?"

"Car! There was no such animal! We never heard of such a thing. They hadn't ever been made yet. We had to ride in a big lumber wagon that jolted so hard it made your stomach ache."

"No, no! Not my stomach, I wasn't there, it was yours!"

"Yes, very true, but I meant: So to speak."

But, grandma! How could it jolt on the pavement?"

"Oh, you bother me so much! We didn't have any pavement."

"Well, I guess you didn't have anything, at least what you ought to have."

"I'll tell you, when it rained it was mud, mud, and some hills were clay and almost—yes they were—as sticky as dough; and sometimes we stuck on the clay hills and had to have four horses to pull us out."

"Hurrah! I wish I had been there!"

"You'd a-wished you weren't if you had been. But, as I was saying, we roamed the woods all day and had loads of fun; we found May apples, wild plums, grapes, crabapples, cherries, all kinds of berries, and made grape-vine swings and hunted birds' nests and took their pretty little eggs—some blue, green, white, and all speckled—so pretty we took them home and strung them on strings for ornaments."

"Why, grandma, I'm shocked! Didn't you belong to the Audubon society, not to kill birds or take their nests or eggs?"

"You ought to be thankful, Mildred. We had not been trained as you have, we didn't know any better. You are living in a wonderful day. We had no societies for good as you have. We had no telephones, no radio, no electric lights, no sewing machines, and oh, so many, many things too numerous to mention. But, Mildred, we were happy and enjoyed life as much as you do I reckon—but look here, it's time for a little girl to go to bed so she can go to Sunday school, shoes or no shoes."

"But, grandma, aren't you sorry you took the little bird's eggs?"

"Yes, dear, I'm sorry—sorry for so many things done in ignorance. Now off to bed."

And, off she went. As she reached the door of her room, she looked back and called:

"Grandma! I'm going to be a pioneer some day."—*Anna V. Bertch in Religious Telescope.*

SPECIAL NOTICE.

Mount Carmel will have a Home Coming Day the fifth Sunday in June. Services will be held at 11:00 A. M. and 3:00 P. M. Lunch will be served. All former members are hereby cordially invited to be present. All present members are urged to attend these services.

ELISHA BRADSHAW, *Pastor.*

Walters, Va.

"Straight from the rubbish heap I come,
  I never wash my feet;
At every single chance I get,
  I walk on all you eat."
This is the impish little housefly speaking.

—*Exchange.*

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Specimen of Type in This Bible

AND Bĕn-hă'dăd the king of Sўr'ĭ-ă gathered all his host together: and *there were* thirty and two kings with him, and horses.

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Specimen of Gem Black Faced Type

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm—

Size of Bible 4½x6½ inches

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OBITUARIES

BRADSHAW.

J. Eddie Bradshaw was born June 13, 1877 and died May 10, 1935. Aged 57 years, 10 months and 27 days.

On Dec. 28, 1898, he married Miss Essie Lea Johnson, and to this union was born 13 children.

He is survived by his widow, four sons, four daughters, nine grandchildren, one brother, three sisters and his step-father.

The funeral services were conducted by the writer, his Pastor, from Antioch Church of which he had been a member since young manhood, assisted by three other pastors, on Sunday, May 12th, in the presence of a great gathering.

May God comfort those who mourn.

C. E. GERRINGER.

MILES.

Mrs. Sallie Miles was born January 15, 1870 and died June 3, 1935. She was the mother of six children. She leaves to mourn her departure her husband, son, four daughters, fifteen grandchildren, her mother who is now 84 years of age, four brothers and one sister.

She joined the church at New Hope when 13 years old and remained steadfast in the faith until her death. Rev. J. D. Elder received her into the church and baptized her.

She was a fine Christian woman, one who endured much hardship and sacrifice in her life. She bore her burdens and affliction with fortitude and patience. Her life was one complete sacrifice for the comfort of others. She was so quiet and kind; so noble and true, the home and friends will miss her, but bye and bye you can meet her.

Mother, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
As it floats among the trees.
Dearest mother, thou hast left us,
Here thy loss we deeply feel,
But 'tis God Who has bereft us
He can all our sorrows heal.

The funeral was conducted by Revs. C. W. Carter and G. L. Shadix at New Hope church on June 5th.

After many years of faithful waiting her form sweetly rests near the place where she gave her life to Christ.

May the Lord comfort the bereaved.

G. D. HUNT.

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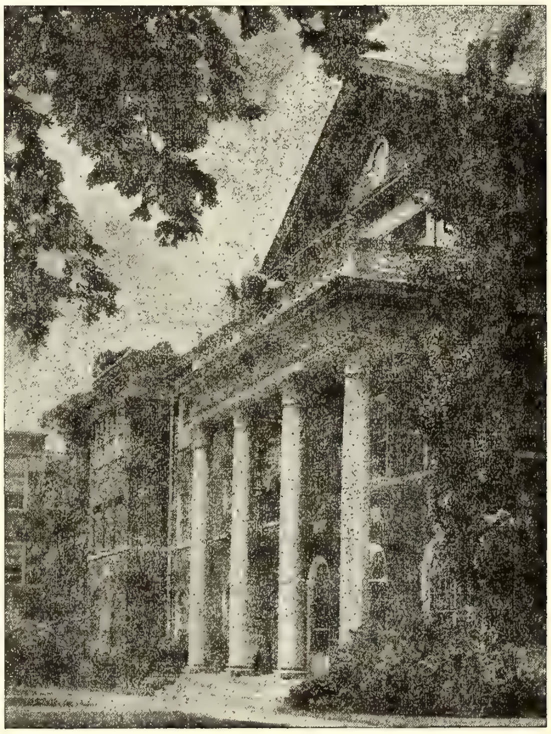

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JUNE 27, 1935. NUMBER 26.

•• THE SUN'S OBSERVATORY ••

Christian Endeavor To Meet.—

The Thirty-fifth International Christian Endeavor Convention will meet in the City of Philadelphia next week. The opening session will be on the evening of Tuesday, July 2nd, and the convention will continue through the following Sunday. It is expected that not less than 20,000 will be in attendance, representing practically every civilized country. The key-note address will be delivered on the opening night by the president, Dr. Daniel A. Poling, and there are numerous other speakers of national and international note on the week's program.

Church Membership Gains in 1934.—

There has been a steady rise in church membership in the United States since 1926. Rev. Geo. L. Kieffer, statistician of the National Lutheran Council, writing in the July issue of *The Christian Herald,* gives figures that indicate a very definite trend toward the church. These figures show that the percentage of the total population reporting themselves as allied with the church had risen from 46.6 per cent in 1926, to 49.07 per cent in 1934. At the later date there were 207 religious bodies in the United States, with a total adult membership of 62,035,688. Of this number 60,630,990 were members of one of the fifty larger bodies, while the other 157 organizations had a combined membership of only 1,404,698. During the past year the gains in the fifty larger bodies total 1,248,165, while the other bodies reported a loss of 25,101, giving a net gain in church membership for 1934 of 1,223,064.

States Turn to Sales Taxes.—

In April, 1932, only Mississippi, North Carolina and West Virginia had retail or general sales taxes. At this time there are twenty-four states, or just one-half, which are utilizing sales taxes as a means of raising revenue. These taxes are divided into four general groups, which are given below, with the names of the states which have enacted them. General sales tax: Arizona, North Carolina, Washington. Gross Receipts taxes: Mississippi and New Mexico. Gross Income taxes: Indiana, South Dakota and West Virginia. Retail Sales taxes. Arkansas, California, Colorado, Idaho, Illinois, Iowa, Kentucky, Maryland, Michigan, Missouri, North Dakota, Ohio, Oklahoma, Utah, Washington, West Virginia and Wyoming. After July 1st, New Jersey and South Dakota will be included in this group as well. It will be noted that West Virginia and South Dakota are included in two of these groups. Most of these taxes have been adopted as temporary or emergency measures. Many states are making a determined effort to balance their budgets by these temporary measures and by cutting down so far as possible on their budgets in an effort to finally reduce the tax burden on their citizens. On the other hand the Federal deficit continues to mount, without heed to future consequences.

Ministers and the Union Label.—

No chance is being missed, however remote it may be, to bring this country under the domination of so-called Labor Unions. This time it is through the church. We are told that "a campaign is being undertaken by the 'Ministers' Union of America' to get churches to support the Union Label. An appeal is being sent to over 1,300 ministers in Greater New York, urging, that as a first step in this direction, they have their own printing done in union shops and demand that the union label be put on all such printing." It is stated that the campaign is to be extended elsewhere as rapidly as possible. Information is not given as to the composition of the "Ministers' Union of America." Whatever it may be, it is likely that its action, should it spread further than the city of its origin, will receive scant support from thinking ministers of any denomination. The church is certainly concerned with the physical welfare of all mankind, but its place is not in playing politics of the kind which the above calls for.

How Will Relief Money Be Spent?—

Up to the present time very little of the $4-billion relief fund has been allocated, but if we are to believe reports from Washington, then "after July 1st the money will begin to pour out." Temporarily, at least, Harry L. Hopkins, "who fostered the Civil Works (leaf-raking) program last year," has ousted Secretary Ickes, the PWA administrator, having been announced as the big spender by Mr. Roosevelt. Mr. Ickes, however, has indicated that he does not intend to remain ousted. The fight is on, and the question arises as to how the money will be spent. We quote: "In its essence, this fight over the manner of spending lies between the Hopkins theory of shoveling the billions out for any kind of work, and the Ickes plan of allocating the construction funds so as to stimulate private industry and thus take care of many of the unemployed with private payrolls. In the Hopkins plan the government must undertake to take care of all the 3,500,000 employables who are estimated to be idle. This will be done by made work, with a minimum of materials bought, and intended only to keep idle hands busy. Ickes would undertake major highways, bridges and other types of work which not only employ direct labor, but would put many others to work indirectly within factories making the materials. Under this latter scheme, the government would gradually withdraw, while under the leaf-raking program the unemployed would still be unemployed after the billions are gone." On the other hand this same writer reminds us that, "Probably not even Mr. Hopkins, and certainly not Jim Farley, would deny that the money is more useful politically when handed out direct to voters."

President Insists on "Share Wealth" Tax.—

The President has a "tax-the-rich" program of his very own, and he is insisting upon its immediate enactment. At a conference between the President and several of his key-men in Congress the first of the week, it was decided to attach this program to the now pending $500,000,000 nuisance tax measure, which was noted on this page last week. In regard to the program itself, there is a certain indefiniteness. Paul Mallon, Washington columnist, says that Mr. Roosevelt wisely neglected to mention any rates in his wealth-sharing inheritance taxes, and that this makes it difficult to form an idea of what is to be expected from them. The program proposes (1) to enact additional "inheritance, succession and legacy" taxes; (2) imposition of higher income rates on income above $1,000,000; and (3) graduated taxes on earnings of corporations, substituting for the present 13¾ per cent tax, one varying from 10¾ per cent for the smaller corporation to 16¾ per cent on the net incomes of larger corporations. Turning to Mr. Mallon's analysis, we find that in 1933, the latest figures available, there were only 46 persons in the United States with incomes of more than $1,000,000. The combined incomes of these persons was $81,000,000, upon which they actually paid a tax of $26,000,000. If the government had confiscated the entire amount, it would have amounted to only about 45 cents additional per capita for the country. The estate taxes paid to the Federal Government during the same year amounted to $28,000,000 on estates valued at ten times that sum. If the government had seized the entire sum, it would have received only a quarter-billion more than it did, and would have eliminated a source of future revenue. In regard to the change in corporation taxes, "If you take a million-dollar corporation income as the dividing line between big and little business and apply Mr. Roosevelt's formula, you will get $37,000,000 more revenue each year above the line and $27,000,000 less below it. Certainly the entire confiscation would not meet the approval either of Father Coughlin or Huey Long, not to say of Mr. Roosevelt, and without confiscation the results of the suggested changes would be negligible. One must be forced to agree that "the President's idea is likely to capture more votes than money." One political economist has figured it out that "each single letter in each word of the tax message will bring 100 votes to Roosevelt," which is possibly the ultimate aim of the message.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. and Mrs. M. J. W. White, missionaries on furlough from the Philippine Islands, are spending their summer, to the delight of their many friends and acquaintances, here at Elon College. Dr. White is doing considerable deputation work, showing interesting slides and giving much information about the work among the Filipinos. He is considering an offer from the Home Boards to take up medical work in connection with the Rider Hospital in Porto Rico at the close of this furlough period. He is a skilled surgeon and physician and did a splendid piece of constructive work among the Filipinos, one of the hospitals over which he presided now being self-supporting and in charge of natives.

We congratulate Rev. Jesse H. Dollar, pastor, United Church, LaGrange, Ga., in issuing an attractive and readable paper for the people of his congregation and their friends. The *United Voice* is now in its fourth volume and is filled with valuable information for his people. In the June number, under the caption, "Pastoral Letter," Brother Dollar says to his people: "Dear Friend: Your pastor, like a shepherd, is interested in every individual in the church and community, their success in material and spiritual things is of vital interest to him. It is the desire of his heart to call in the homes of each one frequently, but time very often does not permit. This church magazine gives an opportunity for him to speak a message of love, good cheer and encouragement. Not only is there a common interest between the pastor and his people, but there is a bond of love and affection that binds the church together into a common union. As a result they share each other's joys and sorrows; when one member suffers, all other members suffer; when one rejoices, all rejoice. It is a source of great joy to see this spirit manifest among our group of people. Paul in his letter to the Thessalonians thanks God for their faith in, and their love toward, each other. How do we account for this common interest? Paul in writing to the Corinthians: 'For by one spirit we were all baptized into one body.' Each life is under the control or influence of one spirit. Just to the extent that we yield our hearts to this influence do we have that fellowship with each other and that interest in each other's welfare. If that be our experience, envy, jealousy and like characteristics have no place in our lives. That spirit satisfies a longing in our hearts. Even Jesus, in the garden when the burden of the sins of the whole world were resting on his shoulders, longed for the fellowship and sympathy of his disciples. One of the aims of your pastor is to increase this spirit of fellowship in the church and community."

JOINT AMERICAN BOARD AND MID-WEST REGIONAL MEETING.

GRAND RAPIDS, MICH., OCT. 22-24, 1935.

One of the greater feasts of our fellowship will be held at Grand Rapids, Mich., Oct. 22-24th, when the regular Mid-West Regional Meeting will be combined with the annual meeting of the American Board. Recalling the great occasion of the joint meeting of the Mid-West and the Home Boards in Oak Park in 1932, the forthcoming occasion at Grand Rapids may well be expected to attain highest levels of attendance, inspiration and fellowship. Outstanding missionaries such as Ray Phillips of South Africa, Frank Laubach of the Philippines, George Shepherd of China and Isabelle MacCausland of Japan, are expected, in addition to others who will serve in group meetings. Home Board interests will be represented by Dr. M. Russell Boynton, of Chicago, who will speak on "The New Home Missions" and, it is hoped, by Hon. John Collier, Commissioner of Indian Affairs, Washington, D. C., who has been invited to speak on "The New Deal for the American Indian."

Wednesday afternoon will be wholly devoted to "Social Action," with a panel discussion by six prominent laymen and including a challenging summary by Prof. A. E. Holt of Chicago. Nationals from the foreign field will be present also. And the report of Dr. F. F. Goodsell, coming directly from his world tour, will be awaited with great expectancy. Among the special features will be the American Board seminars on the various countries under the direction of the Field Committees of the Missions to these countries.

There will also be interesting between-session activities, dealing with methods for leaders and including moving pictures from the mission fields. It is hoped that Dr. Ivan Lee Holt can speak the final evening on "Missions and the Church in the World," following his world tour as President of the Federal Council of Churches. On the day before these sessions open there will be meetings of the Mid-West women state presidents and of the Mid-West Regional Committee, and also a retreat of the missionaries and secretaries of the American Board. And there will be simultaneous pre-session seminars Tuesday morning for men and women separately when inspirational leadership will be given by such leaders as Mr. Donald Adams, Mr. Harold Belcher, Miss Ruth Seabury and others. Rev. T. K. Vogler of Duluth will serve as chaplain. There will be fellowship dinners for adults and young people separately. The successfully tried plan of forum periods for questions after addresses will again be used. A special effort will be made to secure the attendance of laymen.

CHRIST ANSWERS A CRITIC.

By REV. E. S. FOOKS, *D. D. in M. P.-Recorder.*

There are a good many people in this world that are born critics. They always array themselves on the opposite side; they take great delight in setting intellectual traps for the thinker or the student. They hurl confusing thoughts at public speakers—not because they care a rap about the answer, but because they like to embarrass them publicly. When they go to a political convention or to a church—they bristle all over with question marks and come away without a kind word for anybody. They will argue just as long and just as earnestly over a comma as over a creed, over a molehill as over a mountain, over a flaw as over a fundamental.

One of these smart Alecks undertook to floor Jesus Christ one day. A lot of people had been trying to entangle and confuse Him, and had got hurt by the operation. This ecclesiastical pettifogger was standing by, and after all the others had been silenced, he tipped them a knowing wink, as if to say, "Watch me discount this Galilean rabbi," never doubting but what he would win their applause as a sharp cross questioner, so this little manikin lawyer, hunting for cheap notoriety, brought out his great gun and bombarded Christ with this question: "What is the great commandment of the law?" If Christ had replied the first or the fourth, or the seventh, or any one of the ten—this little infinitesimal lawyer had a poser right on the end of his tongue, as an argument to complete his victory. But he had found his match at last, and Christ simply swung round where he could fire a whole broadside at once and said, "The first and the last, the greatest and the smallest, the inside and the outside, the meat and the kernel, commandment is love to God and love to man." All the law and the prophets hang on one word—L-O-V-E, and the little sharpshooting Scribe disappears in the picture.

Every now and then some little bantam hair-splitter rushes into print about the virgin birth, or the Bible as a miracle, or the bodily resurrection of the dead *ad infinitum!* Love is the whole law. It is not a question of sect, color or creed. We do not need to know the mind of God. "Secret things belong to God, but the revealed belong to us and to our children." What has love got to do with any of these things?

Love never discusses the difference between tweedle-dee and tweedle-dum. Love never harps on non-essentials. Love serves with Jacob fourteen years and counts it only a few days. Love denies itself of every comfort and indignantly repudiates the charge that sacrifices are hard. It has been the biggest asset in our great country during the long depression. When fortunes have fled, unemployment widespread, homes have been kept intact, families held together, high hope has not died on the altar of our hearts. Drummond wrote his immortal epic on "The Supreme Gift." Paul in his summation said: "Love never faileth," and every Bible student in the world knows that love is the greatest attribute of God, and the most powerful and compelling force practiced by mankind. In this day of numerous codes, let us adopt this one of Jesus of Nazareth—L-O-V-E—and win this old world over to our Christ!

BE A SOUL WINNER.

Cast your eyes upon the world
And see if you God's Word unfurled
To some lost benighted soul,
Think!

Jesus died on the cruel tree
To save sinners and make them free,
To them He says "Come unto Me."
Win a Soul!

The Holy Spirit bids you 'rise,
And open wide your dormant eyes
For "he that winneth souls is wise."
Win one!

If you salvation are now enpoying
And would have a crown of rejoicing
When you the praises of God are voicing,
Win a soul!

During eternity's endless day
When sin and sorrow pass away
If you have won a soul you'll say,
This is the crowning day!

—*Ruth Hamill.*

DRIFTWOOD.

"Seeking the door that opens to your heart,
I stand outside—repentant and alone . . .
Defiant winds have torn my robes apart,
The bread I long have carried turned to stone.
So many roads . . . so many paths that wind—
The darkness came . . . I almost lost the way.
And now beside your bolted door I find
A silence that is sinister and gray.

"The years were piled like jetsam on a beach—
All purified by retribution's tears . . .
Lying upon the shore within my reach,
And I have gathered them . . . the empty years
Beside your ample hearts when day is done—
Oh, let us burn them slowly . . . one by one."

THE PRIVILIGES OF A MINISTER.

By CLARENCE A. VINCENT, D. D.

ARTICLE III—TIME.

A minister's entire time is devoted to the welfare of others. Even in the "serving of tables" he does it with a conviction that it strengthens the church in its spiritual and social ministries. Much which he is compelled to do which others should do seems like a waste of time and energy, still in the doing of it he trusts that it has a bearing on human welfare. A doctor's time is consumed in ministering to patients, a teacher's in making his teaching effective and a minister's in direct or indirect service to others. This makes the satisfactions of life rich and constant. Even the anxieties of such work do not wear one out. The two healthiest occupations in life are the Ministry and Teaching. There is something in an unselfish life that ministers to health and longevity. Love in the innermost self makes the physical part of man able to withstand many a dangerous germ, and drives away worry and gives peace of mind. In his study, in the planning of the work of the church and in the varied tasks of a pastorate the minister has in mind the welfare of the people.

If the minister has the ability to write for the press or to express in poetical forms the thoughts and feelings of his own mind and heart, he has the opportunities by conserving his time to quicken and comfort a wider congregation than that which listens to him every Sunday. Dr. Josiah Strong wrote the burning appeals of "Our Country" in the taxing work of his pastorate at Sandusky. Dr. Jefferson sent out in the strenuous pastorate in New York the books that gave courage and cheer to many. Dr. George Gordon in the responsibilities of Boston and Harvard shared with the world the deep soundings of truth which he had made. One never knows what a world wide healing an article or poem may cause. A poem in the *Christian Endeavor World* ten years ago still comes through the press from different countries as a "poem to be remembered," or through a personal letter speaking of courage received.

Longfellow appreciated this ministry of the printed page:

"I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.
I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song.
Long, long afterward, in an oak,
I found the arrow still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

THE RETURN OF PENTECOST.

We have just passed Whit Sunday—the anniversary of Pentecost, and noticed the singular absence of reference to the day in current religious papers and in the reports of pastors getting ready for Conference. The Department of Evangelism of the Federal Council of Churches in America issued a call for activity during the great fifty days between Easter and Pentecost but so far as we can see there was a very small observance of the season as compared with the universal celebration and use of the pre-Easter dates. The failure to make the most of the Pentecost anniversary deserves at least a few comments.

The importance of Pentecost in the early church is well known. The fact of Easter did not challenge the world until the disciples began to preach the resurrection in the power of the Holy Ghost. Then was the church born, then was the word of God multiplied, then began the ingatherings which have never ceased. Why do we think so little of the date that means so much in the history of the church? Certainly it is not because we know not its place in the Scriptures. Obviously it is not because the leadership of the church has not confessed that the supreme need of our church is the enduement of the Holy Ghost which inspired the church at its beginning. The acknowledgement is to be found in the statement of every discerning prophet and apostle of our time.

The calendar has much to do with the failure to emphasize this anniversary. Memorial Day is observed and Children's Day is held in most churches about this time. Pentecost is a changing date following Easter and frequently falls on the Sunday that seems to be occupied with other things. The summer holidays begin with Memorial Day in many places and the week-end exodus begins. Children's Day and commencements make demands that are imperative, though to the discerning they seem less important. It is hard for religion to overcome the calendar and triumph over a rising thermometer.

The failure to observe the date need not be a final loss for Pentecost was a day that did not end in itself but began things that continued in the early church. The peculiar phenomena of that day were not repeated. When the disciples were filled with the Holy Spirit at other times there were other accompaniments. That which followed Pentecost really builded the church and not the ecstasy of Pentecost itself.

The activities of the church which perpetuated Pentecost were listed in the notable sermon by Dr. Covert to the General Assembly of the Presbyterian Church of the U. S. A. in its recent session. The sermon has had wide quotation. Following Pentecost there were singing, sharing, healing, praying and preaching, all bearing fruit in the saving of men and the building of the church. These things made the early church what is was. They are the ordinary activities of the present day church. The trouble is that they are so very ordinary in our days. Only the filling of the Holy Ghost can make them extraordinary now as it did then. We need the plodding, pushing of the program of the church but we need something to raise it above the hard plugging of common-place toil. It will be only that unless we are aflame with the holy fire.

The anniversary of the Pentecost has come and gone scarcely noticed by so many of us. We are engaged in the work of the church which will be growing harder and less fruitful as the summer days come. It is possible to analyze the labors of the Apostolic church and see many parallels in our own technique. The principles and practices are very much the same. The thing we need is the power that was in that early church. It would be a good thing for all of us to return to the upper room and to tarry until we receive power from on high, for without the Pentecost unction we will be lacking in the joy and fruitfulness which will enable us to meet victoriously the task and the conflict that we face in the days that are ahead.

Come, Holy Spirit, heavenly Dove,
With all thy quickening powers,
Kindle a flame of sacred love
In these cold hearts of ours.

In vain we tune our formal songs,
In vain we strive to rise;
Hosannas languish on our tongues,
And our devotion dies.

What then remains? Courage, and patience, and simplicity, and kindness, and, last of all, ideas remain; and these are the things to lay hold of and to live with. —*A. C. Benson.*

EASTERN VIRGINIA S. S. AND C. E. CONVENTION.

THEME: *"The Better Way."*

The Eastern Virginia Sunday School and Christian Endeavor Convention will be held with the First Congregational-Christian Church of Newport News, Va., on Tuesday, July 23, 1935, beginning at 10:00 A. M.

Morning Session.

10:00—Call to Order—Rev. J. E. McCauley, President
Song Service—Rev. J. F. Morgan
10:10—Devotionals—Rev. R. L. House
10:20—Report of Executive Secretary —Rev. R. E. Brittle
10:30—President's Message —Rev. J. E. McCauley.
11:00—Treasurer's Report—J. W. Folk
11:05—Appointment of Special Committees
11:10—Adjourn for Group Discussion
  (a) Beginners—Mrs. W. P. Williams
  (b) Primary and Jr.—(to be supplied.)
  (c) Intermediates—Mrs. J. F. Morgan
  (d) Senior and Young People —Rev. J .C. Faw
  (e) Adult and Home Department —Dr. E. W. Jones
12:10—Return to Auditorium
  (a) Song Service—Rev. J. F. Morgan
  (b) Address—Rev. F. C. Lester
12:30—Adjourn for Lunch

Afternoon Session.

2:00—Call to Order—Rev. J. E. McCauley
  (a) Song Service—Rev. J. F. Morgan
  (b) Devotional
2:10—Address—Rev. J. C. Faw
2:40—Adjourn for Group Discussion
  (a) Leadership Training, Literature—Education—Rev. H. S. Hardcastle
  (b) Missions—(to be supplied)
  (c) Christian Endeavor —Mr. W. B. Williams
3:15—Reassemble
  (a) Song Service—Rev. J. F. Morgan
  (b) Address—Rev. J. G. Truitt. D. D.
3:35—Business Session
  (a) Election of officers
  (b) Report of various committees
  (c) Miscellaneous business
4:15—Adjournment
Fellowship Period
Supper

Evening Session.

7:00—Vespers led by local Christian Endeavors
7:30—Convention called to order by President
Music by local choir
8:00—Address—Dr. C. Sylvester Green
Adjournment

In the secret place of my heart there is a little gate which, if I open and enter, I am in the presence of God. Anywhere, at any time, alone or in a crowded street, in the turning of a thought, I am where God is, rejoicing. When I open the gate of prayer, all life has meaning and music; I know without asking; my hunger is fed and fevered thirst is quenched. The fret and hurry of life are lost in a great quiet; time has melted into eternity. My sorrows flee away like shadows in the dawn, and I see the everlasting hills whence cometh my help. Big things seem small and small things become great; the near is far and the far near. My fellow men are with me in a new intimacy of fellowship, not one forgotten, and those whom I have lost are strangely close and dear when God is near.

—*Joseph Fort Newton.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

A STATE-WIDE MOVE FOR SOBRIETY.

At the Summer Institute at Duke University last week, we are advised that more than one hundred representatives of the various churches and women organizations of the State approved a plan for teaching temperance and the baleful effects of alcohol in the homes, schools and churches of North Carolina. The politicians and wet advocates have claimed that the churches had gone into politics when they advocated prohibition and declared over and over again that the church should not be in politics but should teach temperance and sobriety. Very good. Now let's see how many wets, and those who advocate saloons and all the rest, will join with the churches and the women organizations, and the rest of us, in trying to promote genuine temperance by teaching the same.

The plan worked out by the committee and adopted at the Institute at Duke University and unanimously approved by the group gathered there is as follows:

> *The North Carolina Christian Union for Temperance Purpose.*
>
> The purpose of this Christian Union for Temperance in North Carolina is to foster sobriety by teaching temperance in the home, the school and the church. The ministers and all other Christian leaders of each community are expected to take the lead in this effort to guide the people in the ways of temperance and sobriety.
>
> *Organization.*
>
> 1. There shall be a central committee composed of representatives from the several religious and educational organizations of the state, whose chief work will be to encourage the ministers and all other Christian leaders of each county in the state to organize for carrying out the purpose of this union.
>
> 2. The Central Union shall have a president, a vice president, a secretary, and a treasurer. These officers, with five additional members, shall constitute the executive committee. We nominate for officers of the Central Union:
>
> For President—M. T. Plyler, Greensboro and Durham.
>
> Vice President—Dr. Trela Collins, Durham.
>
> Secretary—Mrs. Josephine R. Davis, Guilford College.
>
> Treasurer—to be appointed by executive committee.
>
> 3. The county unions shall be composed in the same way and organized after the same fashion as the Central Union. This makes for simplicity of organization and magnifies the functions of the county union in this effort for temperance and sobriety. We recommend that each county be asked to raise ten dollars or more and forward to the treasurer at Greensboro for the purpose of organizing the counties of the state, and carrying on the work of this organization.
>
> *Methods of Procedure.*
>
> Inevitably the pulpit and the school room will be of first importance in this educational effort to show forth the hurt of alcohol, but by no means all. The temperance pledge and the many organizations of the women in their churches and schools and club life can be made wonderfully effective. The methods of procedure will vary in the different sections of the state. These will appear as the work develops.
>
> The executive committee of this union is instructed to find what is the present status of temperance education in the public schools of North Carolina and then inform the public, especially the county unions of this organization.

Surely the time has arrived when temperance should be taught, as drunkenness is on the increase and drunken drivers are the agents and instruments of death on our highways.

It is, therefore, hoped that county organizations will be formed through the State to foster temperance education and to encourage a teaching of temperance, a thing that no one can deny is needed in our day.

J. O. A.

THE CONVENTION AT BETHEL.

It was not the editor's privilege to attend the S. S. & C. E. Convention of the North Carolina and Virginia Conference at Bethel, Caswell County, N. C., the past week, but reports are a most excellent two day session. Practically all the Sunday Schools and Societies of the Convention were represented and the Convention was largely attended. There were general regrets that Bro. W. B. Truitt, who has been the very efficient and capable president the past several years, declined further to serve in that capacity. Officers named for the coming year are:

Rev. W. T. Scott, of Winston-Salem was chosed president and W. T. Dunn, of Lynchburg, Va., was elected first vice president. Other officers for the ensuing year are C. E. Newman of Virgilina, Va., second vice president; Miss Evelyn Stewart, of Greensboro, recording secretary, and Miss Florence Smith of Greensboro, assistant recording secretary. Secretaries of departments are: Mrs. Robert Simpson of Summerfield, Children's; Miss Avis Dunn, of Ingram, Va., Young People's; S. D. Scott of Greensboro, Adult; W. B. Truitt of Greensboro, Administration; Rev. B. J. Earp of Greensboro, Christian Endeavor.

An address, "The Sunday School and Christian Endeavor as a Part of the Church," by Rev. G. C. Crutchfield, pastor of the Bethlehem Christian Church, featured the morning's program.

During the business session reports of the institutions and interests of the church, including missions Elon College, the Orphanage and the Board of Christian Education were submitted by Miss Jessie Sharpe, Prof. A. L. Hook, C. D. Johnston and Rev. F. C. Lester, all of whom are departmental secretaries.

J. O. A.

FADS AND FAKIRS.

It would be to laugh at the fads, fakes and fakirs for which we Americans so readily fall but for the millions of money taken from the unthinking and often the very needy. The latest and one of the most ridiculous now, of course, was the chain letter fad that called for a dime or a dollar. The editor of the Greensboro *Christian Advocate* thinks of it in these words:

> People not a few thought all they had to do was to keep up the chain and everybody who put a dime into a letter would take out sixteen hundred dollars. Think of it. A dime was going to hatch out sixteen thousand dimes simply by writing letters. How such people escape the lunatic asylum is more than we can figure out.

No, Brother Advocate, it was not lunacy, but the gambling instinct that made the unthinking fall for this fake, an instinct more prevalent than we like to think about. It just takes some fake or fad like this to challenge the instinct and give it a chance to express itself.

By the way, the Western Union Telegraph Company is to be called upon in the courts to pay for its part in being used by those who yielded to the fad. A few very industrious ones, who fell for the fad were unwilling to use the mails and so gave their messages over the Western Union Telegraph lines. Since they did not get results and win the money they were expecting, they now figure out that they should have had some over $3,000,000 for the telegrams they sent and, accordingly, they have entered suit against the company, so the daily press tells us, to recover to the extent of more than $3,000,000. At that ratio, we wonder how many millions the fadists would like to have out of the United States Government who carried their chain letters that failed to bring replies.

Possibly the idea of trying to get something for nothing is as old as the human race, and there is much to be done yet to teach the race that when one gets something for nothing another gets nothing for something.

J. O. A.

A CHURCH ON THE WAY TO DISSOLUTION.

Do our ministers know that a local church, "conscious only of its own desperate needs," is on its way to dissolution? The editor of the *Christian-Evangelist* (Disciples of Christ) says that ministers, "our ministers," know that fact. And, declares the *Evangelist*, "our church members know that. It is implicit in the very basis of Christianity." We sometimes wonder if some of our ministers and church members really know this fact, and yet it is a fact. Notice it when you will; when a church feels its own needs to be the most desperate and on that account becomes "ingrown," it will soon be seeking another pastor or will begin to talk about getting help from the outside and gradually discover that it is, as the *Evangelist* declares, on the way to dissolution. We quote from the editorial in the *Evangelist*:

> We know of the difficulties with which local churches are faced in their efforts to maintain even themselves. We know of the building debts, of the ministers receiving too little remuneration even to maintain themselves at a decent subsistence standard of living. We know of church members—loyal, interested, active in their support in former years—who themselves have lost business or jobs or income. Every day letters come into our office telling of these things. Every day we meet ministers who tell stories of tragic want.
>
> But it is vital to a church to give support generously to the world-wide enterprises of its communion, if it wishes to save its own soul. A church ingrown and essentially selfish, conscious only of its own desperate needs, is a church on the way to dissolution. Our ministers know that. Our church members know that. It is implicit in the very basis of Christianity. Local church financial troubles aside—and we would be the last to minimize them—our congregations and our people must still give to their world missionary and educational enterprises as broadly and generously as humanly possible.

Many pastors learn too late, both for their own welfare and the welfare of the church, that Philip Brooks' advice to the pastor of a church in desperate need was not only logical but wise and the way to safety and progress. When the pastor of a rural church appealed to Bishop Brooks for advice as to what he should do to get his church out of debt and pay its pastor a living salary, it is reported that Brooks replied: "Go home and preach missions, foreign missions, to your church until that church becomes missionary in spirit and then it will pay its debts and its pastor." This advice is worth considering in the light of facts and failures.

J. O. A.

THOSE PRECIOUS MOMENTS.

By Stanley Cummings *in Advance.*

The passage in Romans 12:16, *Mind not high things*, Dr. Moffatt translates, "Instead of being ambitious, associate with humble folk." We may associate the thought with humble experiences as well as humble folk.

A letter appeared recently in the correspondence column of one of the daily papers, over the signature of a New York man. The editor entitled it, "Those Precious Moments":

> If you look back over an old diary and read: "Lunch with Brown, 1:30," "W. L. Conference, 3:00," "Dinner and bridge with Smiths, 8:00," what picture do you get of that day or that year?
>
> Read entries such as these, taken from the diary of a person who understood the value of life, and you realize that each year has its great days and each day its significance:
>
> "Today I passed outside ——— station, an old woman selling violets. She had the face of a very old and very wise Madonna, and the fragrance of her wet violets hung before her like incense. I shall not forget."
>
> "This evening I read Francis Thompson's *Hound of Heaven.* If I had done nothing else all the year, this would have made it a great year."
>
> "In X—— street a child, small and grubby, looked up at me and smiled. Her eyes were as blue and as innocent as the speedwell blossom."
>
> A diary kept in this manner is a real possession. It embalms and preserves those precious moments, occurring every day, but so soon overwhelmed and forgotten in the press of daily life, that make one's life so very much worth living.

The fragrant incense of wet violets; Francis Thompson's *Hound of Heaven*, under the soft light of a shaded lamp, before the open fire; a little child's smiling eyes, blue as the speedwell blossom—those precious moments.

Our eyes are too often slanted in the wrong direction in our search for the things that make life worth living. It is so easy to measure the value of experience in terms of great and extraordinary occurrences. How vividly I recall my first trip to New York as a boy—the *Richard Peck* night-boat, which one boarded in New Haven in the evening and from which one emerged the following morning among the bewildering sights of the city; the old Madison Square, at that time little more than a glorified village green; the Hippodrome; and all the rest. And then there was that memorable evening, not so long ago, when I drove to a nearby town and heard for the first and only time in my life the great Polish pianist, Paderewski. The little Schubert number which came as his final encore was a never-to-be-forgotten experience.

Obviously, such incidents do enrich one's life. They furnish material upon which the memory can dwell fondly, through all the aftertime. They will be registered as red-letter days in the calendar of our lives. But such events as these are by their nature unusual and rare.

Not that they are to be treated disparagingly. We can thank God that we have had so many of them. All of us "have owed to them in hours of weariness sensations sweet," as Wordsworth says. But if these alone made life worth living, our life journey would have to be regarded as consisting of a few oases in an extended desert.

The writer of the above letter uses the term "great days," "a great year." But he makes it clear in his final paragraph that "every day" contains elements of possible greatness. Every day brings its precious moments, if only we have the insight to recognize them. Perhaps we need not go so far as to keep a diary, to embalm and preserve them, but we can at least learn to extract from commonplace and ordinary experiences a quality that makes the heart tingle with the zest of joyous living. Instead of measuring the calendar of our lives by sensational events, "we should count time by heart throbs," and these may be inspired by apparently unimportant and trifling happenings.

Why should we be so unconscious of the glories of the commonplace? No doubt it is to be regarded as a species of blindness. We have developed a sensitivity to certain aspects of our environment, but they are not always the most significant aspects.

The spring blew trumpets of color;
Her green sang in my brain—
I heard a blind man groping
"Tap-tap" with his cane;

I pitied him in his blindness;
But can I boast, "I see"?
Perhaps there walks a spirit
Close by, who pities me—

A spirit who hears me tapping
The five-sensed cane of mind
Amid such unguessed glories—
That I am worse than blind.

The stern teacher, misfortune, will sometimes secure the desired results, when all else fails. There are invalids, confined to their beds or at most to their rooms, who never have a chance to visit noted objects or partake in great community events, who nevertheless see more, hear more, sense more than you or I can ever hope to see or hear or sense, cursed as we are with an indifference to the higher values of life. That great public misfortune—or shall we call it a public fortune?—which has now lengthened out into nearly six years, has taught countless thousands to find undreamed-of possibilities in things which had formerly been scoffed at as altogether too tame and uninteresting to men and women bent upon discovering bigger and better thrills. If this be the price which must be paid for the discovery of life's real values, who shall say that the price is too great?

Without keeping an extended diary, why not select a single day, and faithfully record its precious moments? Let the record begin with the sensation in the early morning, when upon arising you look out of doors upon a scene of extraordinary peace and beauty, at this season when "heaven tries the earth if it be in tune, and over it softly her warm ear lays." Then set down that feeling at breakfast time, when you open a letter in your morning mail and your eye falls upon a beloved signature at the bottom of the page, the effect of which is to create a gracious communication of spirits across the miles.

Do not fail to record that apparently trivial incident in the later morning, when you walked down the street, and a friend, passing in his car, lifted his hand a moment from the wheel, with such a cheerful greeting and with a smile of such obvious sincerity that all the rest of the way down the street you walked with a lighter step and with a feeling of being more completely *en rapport* with the world. Note down the thrill which came to you at evening time from a certain paragraph or perhaps a single line of felicitously chosen words on the page that you were reading, or that indescribable feeling that came as you heard those majestic chords in the opening bars of the first movement of the first symphony of Brahms—chords that roll on like peals of thunder, melting into one another and soaring heavenward until they cause your body to writhe with ecstatic bliss.

Last of all, set down in words—if you can—that feeling when you passed upstairs at bedtime and into the children's room, when you were conscious of a peculiar tightening of the throat as you watched how the light from the hall streamed in across the peaceful features of a sleeping child, his little head thrown across his arm.

It is things like these that make life a thing of beauty and a joy forever. Why must we have "the restless will that hurries to and fro, seeking for some great thing to do or secret thing to know"? *Every* day has its precious moments. Every common day can be for us as a string of pearls—the fragrant incense of wet violets; Francis Thompson's *Hound of Heaven*, under the soft light of a shaded lamp, before the open fire; a little child's smiling eyes, blue as the speedwell blossom.

The spiritual kingdom can be realized only as there is harmony of effort on the part of every member and mutual support to a common end. Opposition and conflict is frustration. "All the law is fulfilled in love." Science is tearing away shred by shred the covering that has hidden from us a material creation bound into one by unvarying obedience to universal law. Our reason, working with precision, discovers to us a parallel but superior spiritual realm wherein the achieving of the final "good" depends on similar obedience to similarly universal law. "One law, one God, one element, and one far-off, divine event toward which the whole creation moves" is soundly and profoundly rational. It paraphrases accurately Christ's key teaching.—*The Expositor.*

CONTRIBUTIONS

SUFFOLK LETTER.

Lightning bugs shine in the darkness. The sun obscures their light by day; the moon and stars dim their flickering light. The darker the night the brighter the light of the lightning bug. It is a mystery why nature did not provide the bug with a head-light. But such is not the plan of nature. The light may be for protection rather than a guide for the bug. It may serve to give other bugs warning of the presence of the bug, and thereby prevent other bugs from collision in the air.

The lightning bug is more interesting in the dark than in the sun. Its brightest light would not be discernible in the light of the sun. The only hope of attracting attention depends upon outer darkness. During the bright day this poor little bug hides under the rubbish or in the grass quietly waiting for the darkness, to fly out over the fields and through the gardens with their little flashes of light. It seeks the darkness of the night for going forth on its little round of activity.

It may be that man may learn some lessons from the little lightning bug. Jesus said : "Men love darkness rather than light because their deeds are evil." And again the Master said: "I must work the works of Him that sent me while it is day, for the night cometh when no man can work." For man the day has been appointed as a time for work; the night a time for rest. People who are seeking to live a normal life devote themselves with zeal and high purpose to useful work while it is day. They try to live and work in the light of the day. They do not undertake to live, physically, mentally or spiritually, by their own little light. Unlike the lightning bug they go forth in the light of the day to make life worth living for themselves and others. They try to let their light shine; but it is a light borrowed from the Sun of Righteousness, and they are safe for others to follow. They are not dangerous to themselves or others.

But there are many people on the earth who are learning their lessons and planning their lives somewhat like the lightning bug. They prefer the darkness. In the presence of a shining light they are obscured. They work under cover. The night—and the darkness—has a charm for them. In a lightning bug convention they shine with others of their kind. They defy the sun and dislike the moon and the stars. Landscapes and gardens, fields and forest have no charm for them except as a place for secret conclave and private consultation. The later the hour and the darker the night, the better for them. They love darkness; they hate the light.

When the twilight falls and the shadows come; when the sun goes down and the stars shine forth; then in the quiet of home, in the evening hours, there is opportunity for study, reading, meditation, family fellowship and personal development. But how often books and music and family fellowship are cast aside and the family is scattered here and there until the midnight hour, or the early morning hours. And alas! the return to home and family brings no new hopes, and higher ideals, and richer culture and finer character. For, too often the sleep is disturbed by dreams wrought out of hideous thoughts and heart-breaking experiences.

"Ye are the light of the world.—Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." (Matt. 5:14-16.) Men and women should shine with the light of God in their eyes. But shine that men may see their good works. Shining has little value, in human life, unless it is a revelation of good works. Shine where you are and do good works, that men may glorify God in your reflected light.

I. W. Johnson.

INGRAM CHURCH BUILDS EDUCATIONAL PLANT.

Ingram Christian Church, Ingram Virginia, was organized November 3, 1891, by Reverend P. T. Clapp. There were eight charter members, the majority of whom are still living and active in the church. Revs. P. T. Clapp, J. W. Patton, W. T. Walters, J. W. Holt, S. B. Clapp, W. S. Long, R. F. Brown, C. E. Newman, John G. Truitt, J. E. McCauley, W. B. Terrell, T. Fred Wright, and M. T. Sorrell have all served as pastors of Ingram church.

Rev. H. E. Crutchfield is the present pastor. Brother Crutchfield has served most acceptable since 1932. The church has grown in membership and prestige until it is now one of the most efficient and influential churches in the North Carolina and Virginia Christian Conference. It has within its membership some of the most substantial members of the community and of our church. The progressive leadership of the church, including the pastor, Rev. H. E. Crutchfield, have manifested unusual insight into the needs of the community and have provided to meet these needs most acceptably in the building of a new educational plant and the complete remodeling of the church building.

The new addition consists of six individual class rooms, an assembly room, modern heating equipment and a kitchen where banquets may be prepared for service in the assembly room. Ingram Church, together with the new addition, constitutes a real community center and affords facilities for the most modern educational program in connection with a church and Sunday School organization.

The heating plant is modern in the strictest sense. Ingram Church will have what no other church that I know of now has. It will have air conditioned heat. It will be warm in winter and cool in summer. Fans will not be necessary. I congratulate the pastor and congregation on providing this comfort. I fancy that on these extremely warm days that there will be many attracted to Ingram Church because of its comfort. Coming for bodily comfort, I am sure they will find spiritual benefit and religious consolation.

Our forefathers had an idea that true religion bust be evidenced by discomfort, unpleasantness, and even torture. The test of one's piety was to be able to wear a hair shirt next to the body without complaining, or even stilt one's self on a stone pillar for weeks and months in a standing posture, exposed to the weather, with the least possible nourishment. Thank God this conception of religion has been dissipated. Religion is designed to relieve individuals of discomfort and torture, and to add to their pleasure and happiness. Of course if to endure persecution is necessary to demonstrate faith, then no one who is a Christian would evade such persecution, but would trust in God for strength to endure.

I congratulate Ingram Church, its pastor and its congregation, on seeking to make their place of worship inviting and comfortable.

The corner stone for the new building was laid Saturday afternoon, June 15th, at 3 o'clock, by Vernon Masonic Lodge No. 181, of Ingram, Virginia, Mr. Baxter Wilson, Worshipful Master. The ceremony was impressive. The address was delivered by the reverend Dr. Riley, pastor of the First Baptist Church of South Boston, Va. There was a large attendance of members and friends of the church on this occasion.

In addition to the class and assembly rooms, the new addition provides for choir loft and pastor's study. Mr. and Mrs. L. E. Carlton will install a memorial window commemorating the faith, the hope, and consecration of their parents. When this work is completed Ingram congregation will have a most complete and comfortable place, both for Christian education and divine worship.

L. E. Smith.

AN EDITORIAL FACT.

Dr. W. W. T. Duncan, pastor of the Lakewood Methodist Church, Ohio, wields a trenchant pen and in his little weekly church paper often comments on what is going on in the world. Recently he printed a paragraph which deserves wider circulation. He writes under the above heading:

> "It is astonishing that intelligent writers on the subject of automobile accidents persist in disregarding liquor as a vital factor in the problem. President Roosevelt did this when he addressed a letter to all the Governors of the nation, stating his very grave concern over the situation yet making no mention of liquor.
>
> "Now a writer in *Harper's* does the same thing. The data he presents are most informing and evidences careful study. He shows that the accidents are not due to defective mechanism as was the case formerly. It is the driver at the wheel. His equipment is better. He himself seems to be worse.
>
> "Does it not occur to anyone that alcohol ('good,' legally permitted alcohol) shortens the vision, makes the hand unsteady, depletes the brain action and *yet at the same time* intensifies the impression that one is even more competent than he was before? Superiority complex and inferiority competence are simultaneously produced in those who drink."

E. A. King.

"I worked for men," my Lord will say
When we meet at the end of the King's Highway.
"I walked with the beggar along the road,
I kissed the bondsman stung by the goad,
I bore my half of the porter's load.
    And what did you?" my Lord will say,
    "As you traveled along the King's Highway?"

"I showed men God," my Lord will say,
"As I travedel along the King's Highway.
I eased the sister's troubled mind;
I helped the blighted to be resigned;
I showed the sky to the souls grown blind.
    And what did you?" my Lord will say,
    When we meet at the end of the King's Highway.

Just as Thou wilt is just what I would will;
Give me but this, the heart to be content,
And, if my wish is thwarted, to lie still,
Waiting till puzzle and till pain are spent,
And the sweet thing made plain which the Lord
    meant. —*Susan Coolidge.*

A Story for the Children

PEARLS.

Suppose that a great many people, looking at a beautiful string of pearls, admire them without thinking of the strange and wonderful transformation that has come about in their history on their journey from the bottom of the sea to be the adornment of some lovely woman in a luxurious mansion. The best pearls are found in a very large species of oyster shell, the shells being as large as an ordinary sized dinner-plate. They are found in the waters of nearly all tropical seas, but most of the pearls that are in the market come from the gulfs of Mexico and California and the waters around the islands of the Pacific, and along the northern coast of Ceylon and Australia.

Men used to dive for these pearl shells just as boys go in swimming, and of course could stay down only a little while; but diving-suits have been invented by the aid of which the diver is able to stay under water a long time. These diving-suits are made of waterproof material, the coat, vest, trousers, and stockings all being in one. The only inlets are the wide collar and the wristlets. The diver puts on a double set of heavy flannels to absorb the perspiration for it is a very warm business. Then he puts his feet in at the collar, and by the aid of his helper works his way into the dress. The rubber wristlets are made very small and he has to soap his hands to make them go through, as a boy does his instep sometimes to put on a tight boot. Then the boots are buckled on. They would not do very well for bicycle shoes, as they are leaden-soled and weigh thirty-two pounds. Then there is a corselet or shoulder-piece screwed tightly to the collar of the dress. Back and chest weights are suspended from the shoulders, weighing eighty or more pounds. There is a life-line and air-pipe attached and a helmet screwed on to the collar. Then the diver is ready to go down to the bottom of the sea. The depth at which they usually find these shells varies from sixty to one hundred and eight feet, though at the latter depth a man can only stay down ten minutes. Where the water is more shallow he is able to stay about two hours on the sea bottom.

Pearl-diving is very hard work, for the diver sometimes walks twenty miles on the bed of the sea in search of shells. Two hundred pairs of shells is counted a good day's work, though sometimes a diver has been known to gather one thousand shells in a single day. Not all the shells have pearls in them. Sometimes a diver will open a ton of shells without finding a single pearl, and then again, in one day's work, he may find pearls that are worth a fortune.

The most famous pearl discovered in recent years was on the coast of Australia, and is known as the Southern Cross. It consists of a cluster of nine pearls in the shape of a cross, and is almost as perfect as if made by a jeweler. This strange piece of natural jewelry was picked up at low water by a very poor man, who, when he opened the shell and saw the pearls in the shape of a crucifix, was greatly frightened and was very superstitious. He buried it for a while in the ground, and afterward dug it up and sold it for a very small sum. It has since been sold for over $50,000.

The pearls do not seem to grow naturally in these mother-of-pearl oyster shells, but owe their existence to some foreign substance, such as a little particle of sand or something of that kind, getting into the shell. This probably wounds and hurts the delicate body of the mollusk, and the offending substance becomes covered over with the same secretion with which the pearl oyster lines the interior of its home. Thus one of the most beautiful gems in the world is produced by a little creature struggling against the hardships and trials which beset its existence.

This ought to teach us the lesson that trial and temptation and hard experience may help us to develop beautiful pearls of patience and goodness in our own character, if instead of idly fretting at the things that annoy us we set to work to get whatever of good or beauty there is out of them.

When Jesus was on earth in one of His sermons He compared the kingdom of heaven to a merchant seeking goodly pearls: "Who, when he had found one pearl of great price, went and sold all that he had and bought it." Whatever earthly pearls we may succeed in obtaining, they will all seem as nothing to us at last compared to the precious pearl of our Saviour's forgiveness and love.

—*Banks in Free Will Baptist.*

In the darkest hour through which a human soul can pass, whatever else is doubtful, this at least is certain. If there be no God and no future state, yet even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than to be a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he, who, when all is drear and cheerless within and without, when his teachers terrify him, and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because *his* night shall pass into clear, bright day.—*F. W. Robertson.*

PRAY ABOUT IT!

PHILLIPPIANS 4:6.

Many times I hear a saint
When to him I made complaint
Say—"you need not fear or faint—
Pray about it!

And that counsel, that refrain
Ever rings in hearts and brain.
Now—I, rather than complain—
Pray about it!

Nothing is too small to bring
Even to our Lord and King.
We may tell Him everything—
Pray about it!

So I pass this word to you.
If you listen, and are true,
He will guide you what to do,
Pray about it!

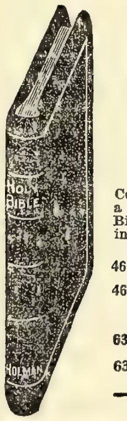
Are you lone and need a friend?
God can just the right one send—
One on whom you can depend.
Pray about it!

Is the testing time severe?
Are you full of doubt and fear?
Faint not, trust Him now and here.
Pray about it!

Supplicate at His behest;
With thanksgiving make request:
He will give to you the best!
Pray about it!

—*The (London) Christian.*

I have never known a sincere man who did not have an overwhelming sense of failure, whose achievements, even though great, did not appear insignificant in comparison to his ideals.—*Dr. Richard Eddy Sykes.*



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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz´a-rĕth, he came and dwelt in Că-pēr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
a Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīleş;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

HOW A PASTOR HANDLED SUCCESSFULLY THE CENT-A-MEAL BOX.

The following should be of interest and quite suggestive to pastors who are interested in raising their Conference apportionments for Missions:

"My Dear Dr. Atkinson:

"The following facts might be interesting to you as to how we work the Cent-a-Meal Box in our church:

"For the sake of convenience, we divided the church membership into seven groups and appointed a captain over each group. The captains represented the various departments in the church and the school work. We even had one child as captain of one of the groups. We ordered the boxes on open account. Put one in each family of the church and Sunday School membership. These boxes were distributed within a day or two, asking that each family begin contributing at a given time. They were kept in the homes for eight weeks. Then we asked that at the last meal an extra dime be placed into the box to pay for the same. At the end of eight weeks we had a special service at which time each captain was asked to have the members of his family with their box present at the special service. More than 75 per cent of the families of the church responded to that request. We then visited the homes where the boxes had not been returned and asked for them. Only two returned the boxes with nothing in them, four returned them with less than a dollar but the majority complied with the request of putting in a penny a meal in the box.

"We especially stressed the importance of a special prayer service with the deposit of a penny at each meal. The pastor reminded the people from the pulpit of the expectation and urged them to live up to the proposed plan of regular contributions and prayer for the cause. The result of this was that we got more from the membership as a whole than had ever been given to Missions.

"We used the Cent-a-Meal Boxes for the college period too, but did not have as good success as we did for missions. Probably sickness and the time at which the campaigning was on had something to do with this."

We can furnish these Cent-a-Meal boxes for 10c each and they are a real ornament for any dining table, as well as a constant invitation for the family to express real gratitude for their daily food.

We note that over 50,000 of these boxes have, up to this time, been taken by the people of our united fellowship. All of our pastors using them, who have reported to us, find the boxes very helpful.

J. O. Atkinson,
Mission Secretary.

MISSIONARY OFFERINGS.

WEEK ENDING JUNE 22, 1935.

Sunday Schools.

Lebanon, Semora, N. C. ....$	.46	
Cary, N. C.	.86	
Dry Run, Seven Fountains, Va. ..	2.22	
Union, Virgilina, Va.	2.00	
Rosemont, Norfolk, Va.	16.39	
Liberty (Vance), Henderson, N. C.	5.47	
Oak Level, Youngsville, N. C. ..	1.00	
Pleasant Cross, Asheboro, N. C. .	2.00	
Berea (Naus.), Driver, Va.	3.00	
High Point, N. C.	4.00	
Hines Chapel, McLeansville, N. C.	3.00	
New Elam, New Hill, N. C.	3.39	
Burlington, N. C.	36.76	
Haw River, N. C.	10.77	
Durham, N. C.	8.61	
Biscoe, N. C.	1.56	
Wake Chapel, Fuquay Springs, N. C.	4.40	
Franklin, Va.	6.21	
Pleasant Hill, Liberty, N. C. ...	6.65	
		118.75

Individuals and Churches.

Pleasant Grove, News Ferry, Va..	25.00	
Berea (Norfolk), Hickory, Va. ..	2.50	
Mt. Hermon, Garner, N. C.	2.50	
Mrs. J. M. Roberts, Windsor, Va. (Windsor Church)	2.00	
Happy Home, Ruffin, N. C.	3.32	
New Elam, New Hill, N. C.	3.00	
Third Avenue, Danville, Va. ...	25.00	
Happy Home, Ruffin, N. C.	19.00	
		82.32

Specials.

Ladies' Aid & Missionary Society, Long's Chapel Church, Mebane, N. C.	5.00	
Bertie Johnson Class, Liberty Spr. S. S., Suffolk, Va.	3.00	
Third Avenue, Danville, Va. ...	300.00	
Pleasant Hill C. E. Society, Liberty, N. C.	1.35	
		309.35

Cent-a-Meal Box.

United Church, Raleigh, N. C. ..		2.25

Total for the week ending June 22, 1935.$	512.67
Previously acknowledged	12,575.28
Total since Sept. 1, 1934	$13,087.95

J. O. Atkinson, *Secy.*

THE GOSPEL ON NEW WHEELS.

On June 11th a unique broadcast of song, prayer, and address went out over station WMBI, Chicago. The entire Moody Bible Institute personnel—faculty, students, business staff and the workers, with many visiting friends—gathered in the court before the historic Original Building for the dedication of four new auto busses, which are to carry students to every section of the city for open-air meetings during the summer and autumn months.

In his brief address President Will H. Houghton made reference to numerous events and meetings enacted in the open air indicated in the Bible, and stressed the needs of the troubled world in this critical hour. He said, "We are dedicating these busses today to a militant Christianity. Communism and atheism are on the street corner By the grace of God we are going to the corners with the gospel message."

Since the days of its founder, D. L. Moody, the Institute has made the wide Chicago area the clinic for practice following the soul-winning lessons of the classroom. Horse-drawn vehicles were superseded by motor busses, the last four serving for nine years. The bodies of these, reconstructed and decorated, are now mounted on new and powerful Ford V-8 chassis, and painted with Institute colors, maroon trimmed with white.

Nearly half the cost of the present equipment came as special gifts from those who sense the value of the open-air work. The coming summer will mean, under God's blessing, the hearing of the gospel by thousands who never enter church doors, the scattering of much gospel literature, and the conversion of scores of the unsaved.

GIPSY SMITH.

Gipsy Smith preached and sang from a Gipsy caravan in Epping Forest, May 11th, under an ancient hornbeam on the very spot where he was born 75 years ago. Ten thousand people gathered to hear him and to applaud the tributes of his friends. He was converted in his boyhood, when he could not read or write. But his mind awoke with his heart and he soon mastered the Bible and the dictionary, and has since spoken to millions of hearers the world over, and won thousands to Christ. Campbell Morgan couples his name with Dwight Moody's as "one of the world's greatest evangelists." President Younger of the Methodist Church, sent the Gipsy a letter of greeting, in which he said:

> "You have been through all the years a faithful servant of our Lord Jesus Christ. Gifted by nature and equipped by grace, you have placed at the disposal of the world-wide church your powers and time for the conversion of men.
>
> "I want to assure you as president that Methodists everywhere hold you in the most affectionate gratitude in a special way. . . . Every Methodist in spirit will gather with you in the Epping Forest. . . .
>
> "May God richly bless the meeting. On my own behalf, I have always listened to you with joy and always gone home with a deeper faith and a richer spiritual experience."

And the gracious and cultured Dr. F. L. Wiseman told the people that "wherever the gospel is preached as Gipsy Smith preached it the crowds still come." Rodney Smith is now seventy-five years old.—*Christian Advocate.*

BROTHERS IN THE SKIN.

The man who sells Brooklyn Bridge to the naive visitor—if there ever was such a transaction—and the old native near Mt. Silinda, East Africa, who went about among the terrified people telling them that a great calamity would befall unless they bought from him medicine to ward off the evil spirits, are not only brothers under the skin but in the skin. The African crook had a sure gamble for he knew that there was to be an eclipse of the sun. Victimized by both black men and white the native has little chance unless the freedom of education and the Christian faith brings light into darkness where fear of the unknown makes him an easy prey for unscrupulous people.

THE BUSIEST PLACE IN CHINA.

It is in this Kiangsi Province where Mr. Shepherd has been working and where Rev. Hugh Hubbard is carrying on during his absence that marvelous progress is being made. Over 10,000 li of motor roads have been built in two years; a fleet of six motor buses start off each morning with the same precision you expect from Park Square, Boston; the third largest air drome in the world, able to house 600 planes, is being built at Nanchang; 952 cooperatives with 300,000 members have been organized;—*and* five million men and boys between 18 and 40 are being given military training.

THE RENAISSANCE IS HERE.

It has begun and it is a wonderful thing. It means sanity, joy, power and soul refreshment for multitudes. It is God's own way, for it is the renewing of the mind. It is religious education for adults that grips the life of the church today. Something we thought stopped when we left the Sunday school we now see can be fresher, more vitalizing and life saving than ever.

It does not mean resurrecting old ideas and restoring old prejudices. It really means going in quest of the modern, the fresh and up to date.

We now know that minds can go on learning till the body wears out and the time for departure is at hand. This covers all fields of learning, so why not apply it to the areas of religious education for adults?

Religion offers thoughts which we can digest and keep, allowing them to become strength to the soul and inspiration to the spirit.

This year, more than ever, churches have called men and women together, offered them courses in the study of the Bible, the meaning and use of prayer, the history of the church, the modern conceptions of Christianity and their application to present-day problems.

Prepared teachers can be found when colleges and universities are near, and educated men and women everywhere will take pains to prepare themselves to teach such classes if the churches and communities are remote from schools of learning and do not have such teachers and professors in their midst.

Open minds can receive new truth and active personalities can discuss the worth and work of such truth in modern life. The dullest drabness of the church is dumbness, and from this we can be saved by the spread of religious education for adults.

Mere money-making is satiety; continual entertainment is boredom; mass thinking is the opportunity of the dictator; shallow drafts keep us always in the roll of surface waves.

We need to think. We need to have something worth while about which to think.

Great numbers of adults in our churches everywhere listening to fresh presentations of vital truth, reacting in the self-respect of individual thinking, creating religious fellowships of inspired souls and renewed minds, is the surest method for lasting recovery and creative living.

Every midweek service in the land can change from droning humdrums of reiterated routines to classes of active interest upon as many and varied subjects as the people choose and there can be found teachers to teach. All can gather at a dinner if that is most convenient, a brief devotional and song service can unify and uplift the souls, then the gathering can break up into classes of study and discussion with the general feeling that the minds of Christians and church members are alert and the souls of all are keeping strong, by continual taking of food for body, mind and soul.—*Allan A. Stockdale in Exchange.*

CHURCH MEMBERSHIP.

Church membership is often treated lightly and yet it involves a sacred obligation. When we identify ourselves with the church we offer a testimony, we assume a responsibility and we achieve a distinction. We declare our allegiance to Jesus Christ and express our purpose to follow Him. We acknowledge our willingness to work for His kingdom and for the advancement of the common life of humanity. We join a glorious company of men and women who stand for the best in human life and we become a part of the noblest institution that civilization has ever known.

Church membership does not place an inhibition on wholesome and positive living, nor does it demand slavish allegiance to prescribed theological formulations. It calls for loyalty to our deepest insights, a fidelity to the best that we know.

No one should join the church for personal advantage, for social distinction or through a desire to conform to conventional standards of respectability. Rather we should take this step because we wish to witness for Christ and share in the coming of His kingdom.

Do not think primarily of what the church will do for you—although it will bring you only blessing—but consider what service you may render in its behalf. Bring the church the best your life contains. Give your time, your energy and your means to its support. Let your prayers rise continually in its behalf. Show a wholesome liberality of spirit, a respect for the church's traditions and a purpose to bring honor to its name.

Let *your* church membership be a forthright expression of faith, a real adventure, a true achievement of the soul!—*Alfred G. Walton in Advance.*

AS WILLIAM ALLEN WHITE SEES THE LIQUOR SITUATION.

"It is officially announced by the United States government that the consumption of regular legalized liquor is far below the expectations of the government and the legalized booze makers.

"One of two things is true: Either the bootleggers are getting the business, or prohibition has broken America of the liquor habit.

"If you take the first alternative, why not go back to prohibition and outlaw the whole business, if it cannot be legally controlled? We have the same number of racketeers; same amount of disrespect for the law that prohibition revealed. We are a lawless people, anyway.

"Take the second alternative. If outlawing liquor for a dozen years or so broke the American booze habit—even though it had all the evils the enemies of prohibition assigned to prohibition—it was doing some good. Why not go back to it?

"Write your own ticket. The destination is the same."

Undoubtedly much more liquor is being consumed by the American people and the bootleggers are profiting accordingly.—*Advance.*

OUR WET FRIENDS.

If it did not border on the tragic, the position taken by our wet friends and neighbors, since their defeat at the polls on May 15th, would be laughable.

The wets controlled the lower house of the recent legislature. Their leaders in that august body of statesmen drew the bill governing the election. They fixed the date of the election. They jockied the bill through the upper house. This date fell on a day when our Baptist pastors and lay leaders were due in Memphis, Tenn., to take part in the annual meeting of the Southern Baptist Convention. They put at the head of their organization two of their most astute and popular leaders. They had a strong war-chest; money was plentiful. They controlled the great dailies of the state and a large section of the ruralist press. The outlook was most auspicious.

For years they had done their best to nullify the prohibition law. They had looked forward to an appeal to the "dear people." They had done their utmost to destroy the influence of the preachers. They had sought to drive the church out of the political arena. A popular federal administration, pledged to repeal, had given them renewed hope and courage. They believed the economic conditions of the state challenged action and assured success. But they were defeated.

Naturally they are sore. In the terminology of the street, "they cannot take it." The wets boast of being good sports. They boast, too, of being good politicians. How the mighty have fallen! May we not say to them: Take your defeat with a smile. Get under the burden of lawlessness, ignorance, poverty and prejudice in this state and lift, like Ajax, until every fetter that binds a great people is broken. Drive out the bootlegger, the racketeer and the gambler. Make it difficult for these evils to exist. Take your defeat like men and help the prohibitionists crush the evils in the state against which you have vociferously inveighed.—*Christian Index* (Baptist) *Atlanta.*

YOU AND I.

By Carl M. Kilmer.

If you and I but knew the power
That underlies each fragrant flower;
Or sensed the working of the will
That bids the winds be wild or still;
Could we but know the infinite mind
That lies the universe behind—
'Twould not be hard for you and I
To know that God is in the sky.

If you and I could scale the crest
Where safely lies the eagle's nest,
Or unknown depths of ocean plumb,
And view its wonders one by one;
Could we but solve the mystery
Of sprouting seed and waving tree,
And hidden life in bud unfurled—
We'd know that God is in the world.

If you and I but knew the need
Of joy that springs from kindly deed:
If you and I would understand
The need of willing, helping hands;
Would we but ease another's grief,
To aching hearts bring sweet relief,
We'd clasp the joy that love imparts,
And know that God is in our hearts.

Though you and I may never find
The secret of the power or mind,
Or solve the age-old mystery
Of swelling bud and restless sea—
Yet faith can answer all we ask,
And hope can lighten every task,
And love can joy and sorrow share,
To tell us God is everywhere.

Disciples of Jesus are ready to follow their Master anywhere, but they often hesitate to believe that this way will lead them into adversity. They strive to emulate His love for mankind and to live a life of self-denial and sacrifice, but when troubles come their way then they consider that something has gone wrong with the divine control of the world. We know, however, that Jesus during His days on earth suffered more acutely than others, and even in this way we must follow Jesus and we must suffer more adversity than those who are not His followers. Jesus warned His disciples of this when He foretold them that the world would hate them as it hated Him. Such troubles are not a cause for depression but rather for joy in that we are counted worthy to suffer for the Lamb, and St. Paul tells us that if we suffer for Jesus' sake we shall also reign with Him.—*Canadian Churchman.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

TOURING SUMMER CONFERENCES.

It has been (and still is) the pleasure and profit of the writer to tour the Summer Conferences and Training Schools under our denominational leadership in the Southeast. This modern development of our Christian Youth Movement is one of the most significant and valuable phases of church life and promises well for the future of our churches. In these Summer Conferences the young people not only enjoy the pleasures of a summer outing, and the fellowship with others in their states or groups of states, but also to study to prepare for better service in their churches and to face the problems involved in making this a more Christ-like world. We were impressed with the fine groups of young people, their high-mindedness, their zest, and their earnestness.

Of the nine such conferences held in the Southeast this season, four have been held and have been visited by the writer, and as this is written the Elon Leadership Training School is about to begin and the delegates are being registered. It will be too early to report Elon, but we can say that all things are in readiness and Dean Lester is to be congratulated upon the fine program and the strong body of leaders and teachers. It looks as though there would be a registration of about 150. This conference will include not only delegates from the Christian Churches of the Southern Convention, for whom the Elon Conference has been a regular event for some years, but will also include delegates from the Congregational group of churches in the Carolinas, Georgia and Florida. In the past these churches have sent delegates to Blue Ridge. All are looking forward to a happy united fellowship on the beautiful campus of Elon College. Now for more detailed report of the conferences so far visited.

DeLeon Springs, Florida.

The tenth Florida Young People's Conference was held at DeLeon Springs, a beautiful resort near Deland. The tenth birthday was celebrated with a party, a cake with ten candles and a presentation to Mr. C. A. Hoyt, who originated the conferences and has devoutly each year served as general manager, being chairman of the State Conference Committee on Young People's Work. In this he has had the fine help of Miss Pattie Lee Coghill.

This year 83 young people registered and there were 15 faculty and staff members—98 in all. The program and personnel of this conference has been previously given and will not be repeated. The courses of study offered were similar to other conferences. Some new features were introduced such as the Interest Groups which were held in the afternoons. Each one was given a badge in the form of a "hobby horse" with the hobby he chose lettered on it. The groups were: Nature Appreciation, Music, Photography, Good Manners, and Dramatics. Each of these made some contribution to the interest of the conference. For instance, the Nature Appreciation group brought in some non-venomous snakes and were taught how to handle them. The Dramatic Group gave a beautiful and original pageant written by Miss Martha Race, the leader of the group. This was part of the beautiful services and events on the closing evening, which also included an outdoor Communion Service.

The "trails" were also a new feature. There was a "Book Trail" and a "Peace Trail." There was also a "peace plebescite" which showed the group decidedly on the side of world peace and strongly against war. We haven't the figures on the vote.

This Conference specialized in student participation, beside the usual student council. The students conducted the program for the chapel services, offered the blessings at the tables, and assisted at the communion and other services. Miss Coghill declares this to be the best of the ten Florida Conferences. She reports that one of the most vital events was the talk by Mrs. Mary Bethune, head of the Bethune-Cookman Institute in Daytona Beach and receiver of the medal given by the Society for the Advancement of the Colored People, the second woman to receive the award for service to her race.

St. Simon's Island.

This conference is held for the young people of the four churches in the rural parishes in Southeastern Georgia of which Rev. Alan Jones is pastor. Mr. and Mrs. Jones are responsible for this fine conference which is held at Camp Marion. This year it was held in two sections of a week each and a total of about 80 were in attendance. Mr. and Mrs. Jones were assisted by Rev. Milo J. Sweet, and Dr. M. J. W. White and by four of the Students' Summer Service workers: Jennie Belle Abernathy, Sarah Virginia Hook, Joy Grigsby, all of Elon College and by Eben Chapman of Union Seminary. The young people bring their own provisions and cook them and do all the camp work. Joy Grigsby as dietitian and head cook does a good piece of work. Most of the young people arrive and depart in turpentine trucks. They have a fine time and the work in the classes is of value. Dr. White's lectures on the Philippines was of special interest.

Grand View, Tenn.

This conference takes the place of Blue Ridge for the young people of Kentucky, Tennessee, Alabama and West Florida. It is held in the old building of the former Grand View Institute. Here also the young people bring provisions and do all their own work. This conference is under the direction of Dr. F. P. Ensminger and Miss Marguerite Davidson, and Rev. Alfred W. Hurst was dean. There were 115 enrolled and it was interesting to discern that these traveled a total of 26,385 miles to get there, an average of 240 miles apiece one way. This conference had a fine faculty, strong courses of study, a fine group of young people and the meeting was in a beautiful place though the old buildings are in bad condition, having been unused for so long. The young people visited the interesting government "Homesteads" at Crossville.

King's Mountain.

At Lincoln Academy the colored churches of the Southeast have held a conference for several days. It was an interesting experience to make a short visit to this conference. It is not only a young people's conference but there are also pastors from all over the area. There were about 150 in attendance, among them a large delegation from Texas. The quality of the membership of the conference, the ability of the leaders and the fine spirit of the whole group impressed this writer .

This was the last of the conferences visited until the one at Elon which will be reported next week. Later on will tell the story of other conferences which will be held. The writer hopes to visit the one at Piedmont College. Others will be held at Wadley, Ala., and in Southeast Ala., known as the Sealacon Conference.

Florida Youth Fellowship.

The Florida Youth Fellowship was organized at the DeLeon Springs Conference and the following officers were elected and installed in a beautiful service on the closing night of the conference: President, Earles Ward of Winter Park; Vice Presidents, Jean Cross of St. Petersburg, Dick Forester of North Miami, and Harold Herbst of Sanford; Secretary, Emily Carleton of Winter Park and Treasurer, Elizabeth Newton of Jupiter.

E. C. G.

WHY IS PROFANITY HARMFUL?

CHRISTIAN ENDEAVOR TOPIC FOR JULY 7, 1935.

(Consecration Meeting.)

Bible Readings:

July 1.—Denotes lack of control. Prov. 16:32.
July 2.—Violates God's Word. Lev. 19:12.
July 3.—Cursing father or mother. Lev. 20:9.
July 4.—Effect on the user. I Tim. 6:20, 21.
July 5.—Accompanies anger. Mark 14:71.
July 6.—A prayer for deliverance. Ps. 19:14.

Scripture: Ex. 20:7; Matt. 5:34-37; Matt. 26:69-75.

Some young people have said that profanity harms the soul, that it is not ladylike. Does the use of profanity show the lack of respect for language, for one's self, for others, and for God?

Hearing a man use God's name irreverently, a lady asked if he knew God well. She said that God was a very good friend of hers and whenever his name was mentioned she became interested. He didn't seem to understand about what she was talking, but after an explanation about the matter, he stopped using God's name, and the conversation continued intelligently. Often people use God's name without realizing it.

Where do we find profanity used? In the newspapers? in what kind of books? in our places of business? Where do we find it used?

Have your people investigate and make short reports.

E. L. F.

HAND AND VOICE.

A hand is reaching out across the world;
It is the hand of Christ, outstretched to men
Of every race and tribe and clan. He pleads
For brotherhood, for justice and for love. "When
Will you heed my words? My heart still bleeds;
Not from the spear-thrust in my side,
It bleeds for all the world of those for whom I
died."

A voice is ringing out across the world;
It is the voice of Christ, clear-ringing still
To all the nations and to every land. His word
Entreats all men to brothers be; his will
Obey. "Oh, have you never heard
Of me and of the Father's will?
Have you forgotten what took place on Calvary's
Hill?"

Thus may his praying friends who circle
All the earth today clasp firm this hand
Of Christ and hear his calling voice, until a band
Of brothers knit in ties of love shall know
That Jesus shows us still the pathway we should
go.

—*Scott C. Siegle.*

Sunday School Lesson

By REV. H. S. HARDCASTLE.

LIBERTY UNDER LAW.

(Temperance Lesson.)

LESSON XIII—JUNE 30, 1935.

GOLDEN TEXT: *"It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth."*—Romans 14:21.

LESSON TEXT: Romans 14:13-21; I Cor. 8:9-13.

It cannot be too often repeated that liberty does not mean the right to do as one pleases, but the power to do as one ought. No man is free who does as he pleases unless he pleases to do right. And a man never finds true liberty in defiance of law but in obedience to law. Liberty is not license. Many a man boasts of his freedom when as a matter of fact he is an abject slave. On the other hand many who seem to be in bondage, or at least whose lives seem to be restricted, are enjoying true liberty. If Christ sets a man free, as Paul says, "then is he free indeed." But freedom in Christ is to be had only by obedience to Christ.

Judge Not.

How easy it is to sit in judgment upon others. And how commonly it is done. And how dangerous, as well as how unfair it is. Jesus said that we were not to judge others, lest in the very act of judging others we might condemn ourselves. The writer in remembering what he might have been and might have done but for the grace of God, finds it increasingly difficult to judge, in the sense of condemning others. This does not mean that he condones everything that everybody does. It means that there are so many forces that enter into a man's life, and there are so many factors that enter into his deeds, forces and factors that are so often unknown to others, that he does not feel competent to pass final judgment on others. Much of our judgment of others is like unto an immature judge on a bench, passing a verdict on the basis of incomplete and insufficient evidence.

Stumbling Blocks.

"But judge this, rather, that no man put a stumbling block in his brother's way or an occasion of falling." The phrase is suggestive. What would you think of a man who placed an obstacle in the way of a blind man, or tripped up an unsuspecting person, perhaps a child, or a sick man? Well, there are people who do just that thing. One of the worst features of sin is the fact that it has power to make us tempt our fellowman. Alas for all of us who cause others to stumble. One of the most damning charges against the liquor traffic is that fact that it puts a stumbling block in the paths of multitudes of men and women, young men and maidens. So far as the writer is personally concerned he will give no sanction to the liquor traffic, if only on those grounds. Those who favored repeal, and those who are using every opportunity to fasten the legalized liquor traffic on our nation, are guilty of a great sin.

Him for Whom Christ Died.

The awfulness of sin is to be seen in what it does to human personality. "For whom Christ died"—that is a tremendously significant and sobering phrase. Jesus put the supreme emphasis and the supreme value on personality. Let every man see to it that his actions and his influence are such that they will not degrade the personality of others, those for whom Christ died. And that means all, for Christ died for all. There are those who would be most careful in applying the doctrine of the sacredness of personality to a white man who would laugh at the idea that the personality of a negro—niggers as they say—was sacred. "For whom Christ died"—let man beware.

The Kingdom of God.

How often that phrase, or its equivalent was on the lips of Jesus! He did not refer, of course, to what we so often call heaven. He was referring about that social order in which the will of God was done on earth, even as it is done in Heaven. The kingdom was both present, and future.

But it is not a material kingdom. It is not based on force. It is not concerned primarily with things, although material things do have a place in the coming of the kingdom. The kingdom of God is *righteousness*—it is the holy and just reign of God in the hearts of men and in the life of the world, it is the expression of right attitudes and right actions of men toward each other; and *peace*—the kingdom is not to come by large armies and by huge navies, it is not to come by war, it is characterized by peace, by peace between God and man, and between men and men; and *joy in the Holy Spirit*—the kingdom has a note of joy running through it, it does not take true happiness from life, it makes happiness a permanent quality of life. But it is spiritual happiness, not sensual pleasure. Joy in the Holy Spirit, the joy which Jesus said the world could not give and could not take away.

The Things Which Make for Peace.

"Let us follow after the things that make for peace," said Paul. How many of the things we say and the things we do, and the attitudes we hold, tend to create friction, to cause misunderstanding, to stimulate fighting. And this is true of nations as well as of individuals. Blessed are the peacemakers, said Jesus, for they shall be called the children of God. What a difference it would make in our homes and in our communities, and in the world, if we followed after, if we sought eagerly, the things that make for peace, that create good will, that develop the spirit of brotherhood.

Our Brother's Brother.

We may not be our brother's keeper, but we are our brother's brother. The law of love demands that we do all we can to help our brother to walk in the way of righteousness.

Liberty A Curse.

"Lest this liberty of yours become a stumbling block." It is one thing to have liberty. It is quite another thing to know how to use one's liberty. One wonders for instance, if many modern women who have been freed from so many household burdens know how to use their freedom. And what about the larger liberties of young people today? And what about leisure time which is liberty from work? In many cases liberty which ought to be a blessing, has become a curse, not only to the possessor of liberty, but to others. Let every man take heed how he use such liberty as he has.

MT. CARMEL HOME COMING.

Home Coming Day will be held at Mt. Carmel Church, Walters, Va., on June 30th, the services beginning at 11:00 A. M.

Following a special musical selection by Rev. and Mrs. C. E. Gerringer, the morning sermon will be delivered by Dr. W. M. Jay. The welcome address will be given by Miss Myrtle Johnson.

The afternoon service will begin at 3:00 P. M., with greetings by Rev. J. Sidney Cobb. The history of the church will be discussed by Dr. I. W. Johnson. Special music for this service will be furnished by the Quartette from Franklin Christian Church.

ELISHA BRADSHAW, *Pastor.*

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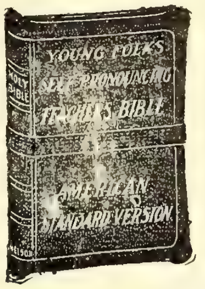

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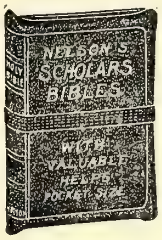

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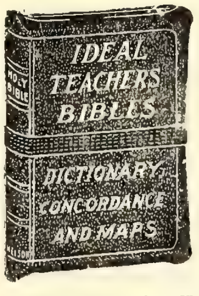

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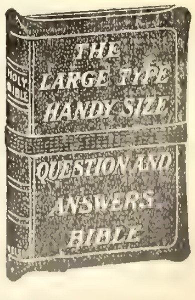

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1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

MONDAY.

"The Shadow."

"If a man keep my saying, he shall never see death."—John 8:51.

"Shapeless and grim
A shadow dim
O'erhung the ways
And darkened all my days.
And all who saw
With bated breath,
Said 'It is Death.'
And I, in weakness,
Slipping toward the night,
In sore afright
Looked up. And lo—
No spectre grim,
But just a dim,
Sweet face,
A sweet, high mother-face,
Alight with tenderness and grace,
'Thou art no Death,' I cried—
For life's supremest fantasy
Had never thus envisaged Death to me—
'Thou art not Death, the End.'

"In accents winning,
Came the answer back—'Friend,
There is no death!
I am the beginning,
Not the End.'"

—*John Oxenham.*

TUESDAY.

"The Great Solution."

"I am the Almighty God; walk before me and be thou perfect."—Gen. 17:1.

Bishop Burns has said recently that the present depression is one of the best periods, for we know what to do with the times. The building of the kingdom of God and the periods of greatest growth of the church have not been during periods of prosperity or extreme poverty, but periods of bewilderment of confusion such as at the present. In our present times, many have asked whether civilization and Christianity will survive. We have been engaged with things fundamentally material—social, economic, and industrial, he says, and the result has been a spiritual desert. All the social panaceas have failed to bring an answer. The world will never be saved en masse. Prosperity and peace are not by the multitude.

We can't change the world till we change folks. It is not good times nor bad times, he says but folks. The value of the church is not creed, nor doctrine. The development must be by personal belief in God and obedience to Him, and then the social and the spiritual results will come. He says that the church must become aware of the surcease religious movement that is going on outside of the church. This movement is observed in the movements within the Chambers of Commerce, colleges and industry. The thing that is happening is that the people on the streets are undergoing a spiritual renaissance. They are hungering for something which they cannot grasp, and among them are folks who would give their future if they could be sure that they could know God.

The reason for all this, he says, is that we have been studying childhood instead of John and Mary and as a result we are suffering from increased juvenile delinquency and juvenile courts; we have been regimenting religious, educational and social theories in mass movements and reaping abstractions and confusions. Humanity is longing for the bread of life for their own souls and for surety and confidence is spiritual values.

The call of today is the same as it was in Jeremiah's time: "Stand ye in the way and ask for the old path," and that path is to recognize God as the Almighty and walk before Him in obedience to Him."

Prayer—Dear Lord Almighty, we who are now before Thee pray for the power to be thy obedient children. In His name we ask it.—*Amen.*

WEDNESDAY.

"With All Your Heart."

"Ye shall seek me and find me, when ye shall search for me with all your heart."—Jer. 29:13.

Do you know what that means? Dr. Trumbull tells us a story of a soldier who had been long in the southern prisons, calling at his home after the war. He says he met him first while in prison at the Charleston jail, and again they were together in jail in Columbia. Three years had passed and here he was, and he says, "I asked him of his later prison experiences." "I don't remember much about it, chaplain," said he, "only that I wanted bread. How hungry I was! I used to think of home, but then I grew so hungry I couldn't think of home any more. For a long time I wanted to escape, but I grew so hungry I didn't care for that even; I only wanted bread, bread, bread."

Dr. Trumbull says that that is longing for bread "with all the heart"—with one supreme overmastering desire. Home, friends, liberty and life, lost sight of, unthought of, in the ceaseless craving for food! Can we hunger for God that way? "Blessed are they who (thus) hunger and thirst after righteousness (after the bread of life) for they shall be filled."

Prayer—Our dear Heavenly Father: Help us to put our hands on our hearts and get after our sins, those things that keep us from God, and say to Thee, "There Lord Jesus, there it is. I will die before I will commit again. I turn from it and to Thee now and forever. Come Lord Jesus and so bless us.—*Amen.*

THURSDAY.

"Spiritual Quickening."

"Whoso eateth my flesh and drinketh my blood, hath eternal life."—John 6:54.

This scripture is a warning against the belief that truth,—what we have heard and learned,—will satisfy the soul. There was a time in primitive conception of tribal worship when the worshippers were supposed to feed upon their God, as we are told, or some animal representing him. The ancient custom of the living sacrifice of animals was a part of the idea. In partaking of this God they would become like him.

Our Lord abolishes that custom. His flesh with grace is to be sufficient for all mankind. He identifies His body with bread and his blood with wine, and forever afterwards these emblems are to be the token of partaking of His flesh and becoming like Him.

Spiritually speaking, every follower must realize the meaning of the life of service and the death of sacrifice with all its atoning values, and it is service and sacrifice that are the notes of His own life, and the taking of the bread and wine symbolize the conveying of Divine life to our own.

Prayer—O Lord, our Father and our God, make Thyself present on our thoughts and in our living. As food quickens and makes strong the functions of the body, give us Thy quickening spirit and make eternal heaven in our hearts. This we ask for Jesus' sake.—*Amen.*

FRIDAY.

"Independence."

"In the sweat of thy face shalt thou eat bread till thou return to the ground."—Gen. 3:19.

God gave man an abode and an occupation, and that occupation was to keep and dress the world and make it a paradise. In this paradise he was to find occupation for his mind, body and spirit and in these realms take life seriously enough to have a destiny and work for it. This destiny must be worked out by each soul by his own earning power, and leaches must be failures. Only to him who thus works out his own salvation is God exhibited as Creator, Sustainer and Supreme Governor of the world.

Man is shut up to a life of toil and his future happiness depends upon his earning it, and the promise is that he shall not be disappointed. How many of humanity's troubles are due to trying to get life without earning it, to our thoughtlessness, to our recklessness and to indifference to God's way!

Prayer—Dear Heavenly Father: O Almighty, clothe us with Thy goodness, that we may be among those who eat of the tree of life because we have been obedient to Thy word and Thy universe. This we ask for Jesus' sake.—*Amen.*

SATURDAY.

"Accepting God."

"Bless Jehovah, His substance, and accept the work of His hands."—Deut. 33:7-11.

This sentence, from Moses' blessing of the Levites, seems indeed strange at first; for who are we that we should not accept Jehovah? Must we not accept Him, anyway? To whom else can we turn but to our Creator?

But there are a vast company that do not accept Him. Either through indifference, or ignorance, or selfishness, or worldliness, they are without God. They live in a dead universe. Nothing is behind them and nothing before them. Their God is their poor, empty selves.

How happy are those that accept Jehovah, His substantial Being! To them the universe has taken on a blessed Personality. Wisdom is behind them and Hope before them, and Love is all about them.

Prayer—We rejoice, O God, that Thou hast given us the power of rejecting Thee or accepting Thee; for now we can be Thine forever.—*Amen.*

Amos R. Wells.

SUNDAY.

"The Peril of Praise."

"And immediately an angel of the Lord smote him, because he gave not God the glory."—Acts 12:17-24.

It is a dangerous day when people say of our speech, as they said of Herod's, "The voice of a god, and not of a man." Flattery is easily swallowed, and it is poison.

Our God is a jealous God, and it is for our good that He is. It is well that He holds us to a just opinion of ourselves, for pride has a terrible fall. Humility is the basal virtue. All progress rests upon teachableness.

Prayer—Send Thy angel, O God, to smite our vain-glory, before it smites us to the dust. And as there are so many ways to be proud, may we walk humbly in all our ways.—*Amen.*

Amos R. Wells.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor*.

GIVING JOY TO CHILDREN.

By John G. Truitt, D. D.

"Whosoever shall receive one of such children receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me."—Mark 10:37.

Giving joy to children is one of the things that makes Christmas such a time of universal happiness. Giving joy is joy-giving, and should be an all year round business. Giving joy to children is a very happy business, indeed. If one wishes to be remembered throughout the months, and years of a long lifetime let him give joy to little folks along the way. He will store up treasures in the heaven of their hearts which neither time nor tears can erase. I see them still standing out in my memory. Those adults who gave the little boy that I used to be happiness. And if I may speak a word today to carry you in pleasant memory in scores of little folks hearts until the years grow old I shall be happy.

Jesus received the children. And He taught us to receive them. And He tells us an advantage that comes from receiving the children that we may often overlook. He says that they who receive children receive Him. And He then tells us that they who receive Him, receive God who sent Him. *He is saying that through the heart of a little child we may walk into the throne-room of God!* One of life's greatest questions is: How may I receive God? How may I have Him? How may I know, fellowship, and commune with God? You will find an answer in the text of the morning: "Whosoever shall receive one of such children, receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me."

That day when Jesus entered the house in Capernaum He had a very important matter to discuss with the men who were to carry forward that which He began to do and teach. It was a very important matter. He had heard them disputing along the way about who should be greatest among them. There was no more perilous proposition than that. That dispute has wrecked many a man and measure since that day. Jesus must set that right with His followers at once. So the conference which he would have now that He was "in the house" and ready would be a most important one. "Go away, children, the Master is busy" is not what he said to the little folks in that house.

And by which I do not mean that there are not times when children themselves may be much happier and the business at hand the better attained to if they ran along. But I am calling your attention to a consideration of the Children by Jesus which is unusually beautiful.

What did Jesus do? "He sat down, and called the twelve." Was there ever a much more important meeting in the light of history, and all that followed, than that? What did He say? "If any man desire to be first, the same shall be last of all and servant of all." One man takes up his time with leading great armies of great men; Jesus takes up part of His time loving the little children of Palestine. Was there ever such heroism and growth of the church shown as that which followed about the time the little folk of Jesus' day marched forward with the picture of the Master in their minds?

The disciples would never forget that hour. They perhaps sat about that circle afraid of what the Master might say to them. Even when Jesus asked them what they had been disputing about they held their peace, for they were quite conscious of their error. But instead of upbraiding them for their selfishness, "he took a child, and set him in the midst of them; and when he had taken him in his arms he said unto them: Whosoever shall receive one of such children receiveth me; and whosoever receiveth me, receiveth not me, but him that sent me."

So at the council table of Jesus sat the children. They were never overlooked. Their innocence. Their need. Their future. Their teachableness all attracted the attention of the Great Teacher. He blessed them, and loved them. He was one man who loved little children, who also loved great sinners. Today we hear the expression, "Oh! I am so fond of little children, but I simply have no patience with that impetuous father of theirs." Not Jesus that! Jesus had in that house in Capernaum one of the world's most impetuous men,—of him he made the first apostle of all time! He had plenty of patience with Peter! Thank God for that. He had patience with the children, and with the childish, so there is room in his heart for all.

And there will be room in the heart of his saints for the little ones. They will not forget the lesson in Capernaum taught. They will still place the child in the midst of their hearts, of their homes, and of their hopes.

"They are idols of hearts and of households;
They are angels of God in disguise;
His sunlight still sleeps in their tresses,
His glory still gleams in their eyes;
Those truants from home and from heaven
They have made me more manly and mild;
And I know now how Jesus could have likened
The Kingdom of Heaven to a child."

Two of the greatest departments of this church's school are the Cradle Roll, and the Beginners' departments. And the hope of a home is not the guest room, as beautiful and necessary as that is, but the hope of the home is the nursery. The hope of the church is its children. And by the children I mean here all those this side of adulthood. A few years ago it was a favorite pastime of many reformers to tell how the church had neglected the children. Well, I am thankful to say that I have never known personally any such church. Forty years ago I was a little child in a little one-room country church. But notice, I say I was *in the church.* And so were there dozens of others. And there was no place in all that countryside that the children loved more than that church. That church had a heart and mind for the children, and so have the churches I have known personally ever since that day.

This church seeks to give joy to its children. It spares nothing to make them happy. It seeks to teach them the true secret of happiness. All of us are not teachers in the Children's Division of our Sunday School, but we all have a part in providing for their churchly needs. And there is even a larger place we may fill than that, namely, our attitude toward the children in our homes, in our schools, on our streets, everywhere. We can love the children. Not a thoughtless sentimentality that ruins the child for lack of direction, faith, encouragement, understanding, and discipline; but a love which seeks to give children immediate joy, and at the same time everlasting happiness.

And there are returns. God has seen to that. For whosoever receives the children receives God. Many a young man has been rather too free and thoughtless until he has felt his own child in his arms, and then life has taken on a fuller meaning, and a greater joy. And yet we do not have to be a parent to love and serve little children. Jesus was not a parent, and yet all that

(Continued on page 14.)

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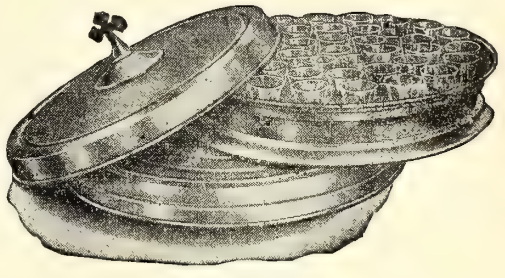

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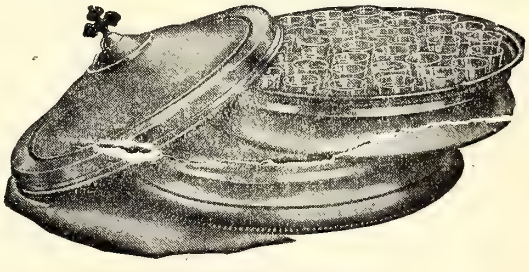

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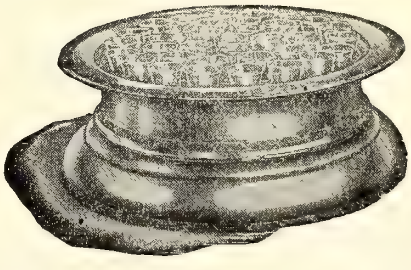

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THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

It always brings a lot of joy to us to receive letters from the boys and girls who have gone out of this institution; but we received one last week that brought unusual joy and delight.

Nineteen years ago two little twin boys came to make their home with the Christian orphanage family (fine little fellows). When they grew to young manhood, Lawrence accepted work in the city of Durham and Clarence joined the Navy. Of course, being in the Navy for several years has given him an opportunity to see quite a lot of the world. Clarence, not having an opportunity to visit us, has been faithful to write from time time and keep us informed as to his health, etc. We had missed his letters for several months and had wondered why such a prolonged silence. Last week we received a letter stating he had a very serious major operation in April and was still in the Navy Hospital in the Philippine Islands..

I could not help but shed a tear to think he had been so ill and so far from home in a strange land far away from his home folks and those who loved him most.

No familiar face from home to cheer him with a friendly smile and a happy greeting that generally makes one feel better whether one's condition is improved or not. I know I have had that experience.

The orphanage has never had a child go out that ever loved it more or was more interested in it than Clarence is. In closing his splendid letter he said: "I am enclosing my check for $25.00 for the orphanage and wish I could make it more but hope this will help you some." If Clarence Fields ever accumulates a fortune, the orphanage will share in it. He loves his old home and is always happy to come back. He is the boy that took twenty pigs and produced the orphanage 10,500 pounds of meat one year and won a watch for a prize. He always makes inquiries about the hogs, farm, and dairy in his letters, showing that his interest still abides, though far away.

Chas. D. Johnston, *Supt.*

REPORT FOR JUNE 27, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conferences:		
Howard's Chaped ....$	1.00	
Monticello	1.71	
Bethlehem for May	4.02	
Bethlehem for June	4.10	
Haw River	17.55	
Hines Chapel	6.00	
Pleasant Ridge	2.00	
		36.38
Western N. C. Conference:		
Spoons Chapel	2.00	
Flint Hill	.23	
		2.23
Eastern N. C. Conference:		
Mt. Hermon	4.00	
Henderson	5.44	
Youngsville	2.00	
New Elam	3.26	
Popes Chapel	1.00	
Zion	.81	
		16.51
Eastern Virginia Conference:		
First Christian, Portsmouth	6.57	
Holland	7.15	
Union S. S.	2.38	
Franklin	9.68	
Holy Neck	5.45	
		31.23
Valley Va. Central Conference:		
Leaksville	2.95	
Newport	1.32	
Dry Run	2.46	
Whistlers Chapel	1.13	
		7.06

Special Offerings.

A friend	1.00	
Mrs. Dalton, support of children .	12.50	
Mrs. Hayes support of Landon..	24.00	
A. J. Morgan, support of childden	25.00	
C. M. Fields, one of our boys in the Philippine Islands	25.00	
M. B. Smith, Jr., support of Whitten children	50.00	
		137.50
Total for the week ....$		231.71
Previously acknowledged		6,457.94
Grand total ....$		6,689.65

THE SUN'S PULPIT.

(Continued from page 13.)

is best in loving little folks is epitomized in Him. I am reminded of Helen Welshimer's poem:

"I'll not send little girls to school,
Blue ribbons on their hair;
I'll not warn little boys to watch
For fear their pants will tear.

"I'll never fill a cookie jar
With spicy, fragrant things
And know a whispered secret,
Or a round, red mouth that clings.

"Or hum a snatch of lullabies
When heads begin to nod,
And figure how to buy new shoes,—
I wanted to though, God!"

Do flowers sweeten your day, and music sway your spirit? In a far larger and more lasting way let the children sweeten your soul. Many a hard heart has been made soft, and a cold heart warm by the friendship of a little child.

"Perhaps there are tenderer, sweeter things
Somewhere in the sun-bright land;
But I thank the Lord for His blessings,
And the clasp of a little hand."

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Type in Junior's Bible
2 Take the sum of all the of the children of Is′ra-el, years old and upward, thro
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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin
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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*
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8 ¶ [21]Jĕ-hôi′-ă-chĭn *was* years old when he began t
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MARRIAGES

LISKEY—HERRING.

Mr. Freeman H. Liskey and Miss Ida B. Herring came to my home on April 27, 1935, and, in the presence of a few friends, were quietly united in marriage. Both are from Harrisonburg, though the groom originally came from the neighborhood of our New Hope Church.

A. W. ANDES.

SPITLER—KENNEY.

On May 12, 1935, I stopped, by invitation, at the home of Scott Kenney, near Mt. Jackson, Va., and united in marriage his daughter, Easter V. Kenney and Russell S. Spitler. They will reside at the bride's home where the bride keeps house for her father since the death of Mrs. Kenney.

A. W. ANDES.

WARREN—MONTGOMERY.

On Saturday, June 1, 1935, Mr. Paul Warren of the Salem Chapel Community and Miss Alma Isabel Montgomery of near Winston-Salem were quietly united in marriage by the writer, in the presence of a few friends. They have the good wishes of their friends as they launch out upon a united life.

D. M. SPENCE.

WALKER—STRADER.

The wedding of Mr. William Alvin Walker and Miss Thyra Strader was solemnized Saturday, June 15th, at 11 o'clock at the home of the bride's grandmother, Mrs. T. J. Preston, at Walkertown, with the writer officiating.

The bride was attired in a white ensemble and wore a shoulder corsage of gardenias and sweet peas.

The bride is employed in the office of P. H. Hanes Knitting Company in Winston-Salem. The groom is connected with the post-office in Walkertown.

Immediately after the ceremony, the couple left for a motor trip through the Shenandoah Valley of Virginia. After their return they will make their home in Walkertown.

Their many friends wish for them success and happiness.

D. M. SPENCE.

OBITUARIES

REID.

George William Reid, son of Henry and Haily Reid was born July 23, 1867, passed to his reward June 6, 1935.

While a young man he was married to Miss Mary Zimmerman, and to this union were born six children, the following of whom survive: Mrs. R. M. Smith, Mrs. C. P. McGee, Mrs. L. C. Head, H. F. and J. S. Reid, four grandchildren, three brothers, S. H., J. E., and J. S. Reid.

His first wife passed away about nine years ago. About three years ago he was married to Miss Lula Boyles, who passed away December 22, 1934.

The funeral services were conducted at Salem Chapel Christian Church, in Forsyth County, June 7, 1935, by the writer assisted by Rev. Mr. Hutchinson of Walnut Cove, N. C.

May the peace of God be with the bereaved.

D. M. SPENCE.

CREWS.

Reuben Shelton Crews was born near Walnut Cove, N. C., May 24, 1855, and departed this life June 3, 1935, aged 80 years and 11 days. For the past year he had been in declining health and seriously ill the last two weeks.

Brother Crews lived in or near the Salem Chapel community his entire life and was favorably known. He served for a number of years as postmaster and also as Justice of the Peace.

He was a member of the Salem Chapel Christian Church.

He is survived by his widow, two sons O. H. and J. E. Crews and one brother, T. H. Crews.

The funeral services were conducted at Salem Chapel Christian Church June 5th by the writer assisted by Rev. Joe Crews.

May God comfort the bereaved.

D. M. SPENCE.

MIDDLETON.

Mrs. Nancy Elizabeth Wilson Middleton, wife of Andrew J. Middleton, Stokesdale, N. C., was born March 22, 1857, and passed to her reward June 5, 1935, aged 78 years, 2 months and 13 days.

She is survived by her husband, eight children, fifty grandchildren, seven great-grandchildren and two brothers.

She had been a Christian since the age of 16 years and a faithful and affectionate wife and mother.

The funeral services were conducted at New Hope Christian Church, in Rockingham County, June 6, 1935, by the writer assisted by Rev. C. B. Way and Rev. Mr. Preston of Stokesdale.

May the Lord comfort the bereaved.

D. M. SPENCE.

BYNAKER.

Mary Catherine Bynaker was born July 4, 1865, and died June 7, 1935, aged 69 years, 11 months, and 3 days. Surviving are two sons and two daughters. Sister Bynaker was a member of Wood's Chapel Christian Church, having united with the church there about four years ago. Funeral services were held at Wood's Chapel June 8, 1935.

A. W. ANDES.

SHIFLETT.

Mrs. Carrie Estelle Shiflett was born February 8, 1873, and died May 14, 1935 at the age of 62 years, 3 months and 6 days. She united with the old East Liberty Christian Church a number of years ago. For about seven years prior to her death she was a suffering invalid, and unable to get to church anywhere. She is survived by her husband, one daughter, and three grandchildren.

Funeral services were held May 16th, 1935, at Leak's Chapel, a Dunkard church near her home in Page County, Va.

A. W. ANDES.

JOHNSON.

Cassibinaca Johnson was born February, 1859, and died at his home in Norfolk, Va., May 30, 1935, after a long illness at the age of 76 years, 3 months and 14 days.

In May, 1876, he was united in marriage to Miss Martha Hingerty and to this union were born ten children; 5 boys and 5 girls.

Early in life he united with Antioch Church and remained there to the end and at his request his body was brought back to his home church for the funeral

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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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services on Sunday, June 2nd, and the interment was made in the cemetery.

He is survived by his widow, four children, Mrs. Nannie Bowden, Isle of wight, Va., Mr. G. T. Johnson, Norfolk, Va., Mr. Madison D. Johnson, Norfolk, Va., and Mrs. Betson Smitson, Norfolk, Va., twelve grandchildren, three brothers and one sister.

Another good man has gone from us and may God comfort the hearts that are sad because of it.

C. E. GERRINGER.

WALTERS.

Jacob Casper Walters was born July 24, 1872 and died May 25, 1935. His age was 62 years and 10 months. He is survived by his widow, two sons, three daughters, and sixteen grandchildren. Brother Walters was a member of Newport Christian Church, and was held in high esteem.

Funeral services were held at St. Paul's Lutheran church near Newport, May 27, 1935.

A. W. ANDES.

RAWLES.

Mrs. Mary Dixon Rawles died at her late home, Holland, Va., June 14, 1935, aged seventy-one years.

The funeral services were conducted at Holland Christian Church by the writer assisted by Drs. W. M. Jay and J. G. Truitt. Interment was in Cedar Hill cemetery, Suffolk.

Mrs. Rawles was the daughter of the late Dixon H. and Mary Eliza Sumner Holland and wife of Julius T. Rawles. Besides her husband, she is survived by seven sons, Isaac Linwood, Portsmouth, Emmett H., Henry A., and Richard H., Suffolk, Earnest L., Julius D., and Sumner Rawles, Holland; and one daughter, Mrs. J. Thomas Jones, Holland; one brother, Jethro S. Holland, and one sister, Mrs. Rosa Council, Portsmouth, and eleven grandchildren. Mrs. Rawles had been a member of Holy Neck Christian Church for about sixty years and her life was radiant with the virtues of the Christian religion.

She was simple in her faith, humble in spirit, loyal in her devotion to her church and pleasant to work with. As a wife and mother, as well as a friend and neighbor, her life was a great achievement and merits the highest honors. Surely her children shall rise up and call her blessed.

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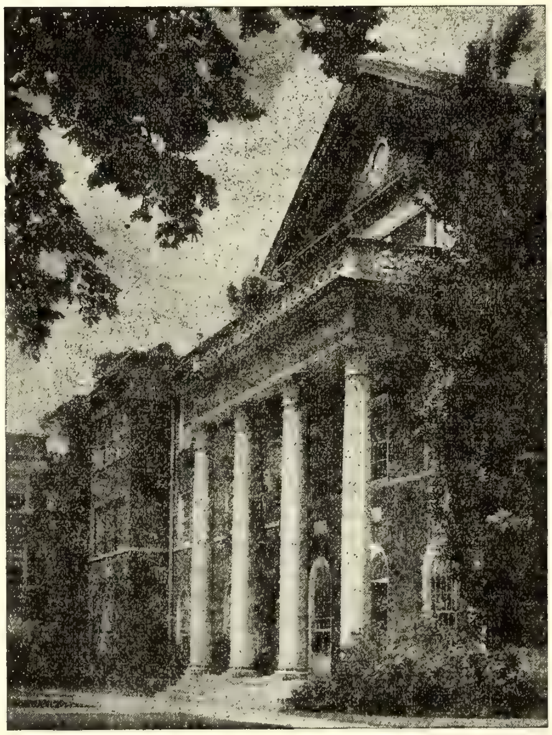

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VOLUME LXXXVII. RICHMOND. VA., THURSDAY, JULY 4, 1935. NUMBER 27.

•• THE SUN'S OBSERVATORY ••

The "Security" Act's Cost.—

It is estimated that in 1937 the Federal Social Security Act will cost Virginia employers and tax payers not less than $6,000,000. By 1939, it will have mounted to $9,000,000. We do not have statistics for the entire country, but if Virginia is an average State then the total tax to the nation will be around $500,000,000 and will, in the last analysis come out of the pockets of the thrifty employee to be applied for the benefit of those less thrifty. When they have had time to consider such legislation, will the employees and small business men of the country submit to it without protest?

House Refuses Utility Death Sentence.—

The House of Representatives, on Monday of this week, refused to concur by a vote of 216 to 146 with the Senate Bill providing the elimination of utility holding companies. On Tuesday, by a still larger majority, the House passed its own bill which is much more favorable toward holding companies. This does not mean future security for all such companies, but the House provision, if it prevails in the conference between the two legislative bodies, will prohibit anihilation of these companies regardless of the service they are performing. President Roosevelt has thus lost the first round in his elimination fight.

The Champion Amender.—

Senator Norris, of Nebraska, who is just about a champion as an amender of Constitutions, is now out with a proposal to prohibit the Supreme Court from holding an act of Congress unconstitutional except by a two-thirds vote, and then only when the test has been made within six months after the act takes effect. Perhaps only Senator Norris knows why the Supreme Court, composed of distinguished lawyers, should be banned from acting by majority rule, when a President of the United States can be elected by one electoral vote, or the Senate can pass or kill the most vital piece of legislation with the Vice President casting the deciding vote.—*Exchange.*

Virginia's Oyster Industry.—

Pollution of tidal waters has become a menace to Virginia's oyster industry. Continuation of such pollution will mean its anihilation, according to statements recently made by J. J. Baecher, president of the Izaak Walton League of America. Says Mr. Baecher: "The abundant life of Virginia's tidal waters constitutes the second industry of the Old Dominion." But he adds that the "pollution of the waters which flow into Hampton Roads . . . menaces the entire shellfish industry of the Chesapeake area." Figures given show that the production of oysters in the waters of the Commonwealth amounted to as much as 47,861,000 pounds in 1880, and by 1904 had increased to 53,286,000 pounds, but in 1933 the poundage dropped to 13,468,000, or just twenty-five per cent of the 1904 figure. Even at this reduced figure, the shellfish industry represents a capitalization of approximately $22,500,000, and immediate action is necessary to save this.

America's New Frontiers.—

Half a century ago, Carroll D. Wright, Federal Commissioner of Labor, thought he saw what many people would have us believe today—the end of expansion. He said, in 1886, during the depression of that time: "It is true that new processes of manufacture will undoubtedly continue, and this will act as an ameliorating influence, but it will not leave room for a marked extension, such as has been witnessed during the last 50 years or afford a remunerative employment of the vast amount of capital which has been created. . . there may be room for further intensive, but not extensive, development of industry in the present era of civilization." At that time Mr. Wright thought he was certain that America's frontiers were closed, but think of the expansions of the last 50 years. Will those who talk today of the end of progress seem as comical twenty-five or fifty years from now? It is foolish to talk of the end of America's expansion when even at this time we are only in the experimental stage of air conditioning, flying, steel housing and a thousand other developments upon which industry is eternally working.—*Exchange.*

Ex-Senator Reed Lashes Proposed Wealth Tax.—

"It is inconceivable," declared the fiery Missouri Democrat, "that any honest man, in his right mind, would propose by force, to despoil a citizen of the property he has honestly acquired." In Russia, such an idea might be entertained, thinks he, but not elsewhere, and the 73-year-old veteran politician believes "that there is enough common honesty and common sense among the American people to repudiate the doctrine and repudiate its authors." He argues that aside from the moral issue, the economic effects are bound to be disastrous and will in the end bring suffering upon the small investor and the laboring classes. The ex-Senator calls attention to the fact that many of the larger corporations which the proposed taxes would hit hardest have their bonds and stocks distributed among innumerable stockholders and hondholders. Although such "share-the-wealth" schemes attracted numerous followers when presented by others, they assume serious proportions when proposed by the head of the National Government. Regardless of whether they are just so much ballyhoo for future vote-getting or whether they are seriously presented, they are illogical and ill-advised.

Tax Exempt Bonds and Prosperity.—

No one will deny that staggering debts are a major factor in the causing of periods of depression. The individual who becomes hopelessly indebted to other individuals ceases being an asset and becomes a liability to the community in which he lives. Ultimately he becomes a bankrupt. What is true of individuals is true of nations. Certainly one of the causes of the depression through which we are now passing is the debt of our country. Yet there is little attempt to reduce our indebtedness, but rather the present Administration seems willing to go to any lengths in its spending orgy. Borrowing by the government, will itself retard recovery, as the amounts borrowed are just so much taken from the capital that should be used in private enterprises, to say nothing of the ultimate increase in taxes that it must bring. Harry Flood Byrd, Junior Senator from Virginia, in a recent release to the press tells of the staggering borrowings, by Federal, State and local governments, and shows how this borrowing is made easy by the tax-exemption clauses which such bonds contain. We quote: "The amount of tax exempt bonds has now reached the great total of $90,000,000,000. This provides a refuge for those who invest in such bonds and thus escape the payment of taxes which must be paid by those engaged in productive business enterprises. This total is being constantly increased by new issues of federal, state, county and municipal bonds. The Federal Government alone is now spending $13,000 every minute of the twenty-four hours of each day including Sundays. $7,000 each minute is being added to the Federal public debt by the issuance of Federal tax exempt bonds. I have always believed in an equilization of the tax burden by taxing all classes of property on a fair basis. I have introduced legislation to make possible the taxation of all future issues of federal, state, county and municipal bonds, and providing also that the state can tax federal bonds. Any reform of our taxation systems on a basis of ability to pay must provide for the taxation of the bonds which are now exempt." Mr. Byrd has shown himself to be progressive, but has never advocated spending more than could be raised by just and equitable taxes, nor did he, while Governor of Virginia, lend his sanction to bond issues that might place burdens on future generations. He concludes his statement: "Very frankly, one of my objectives in this legislation is to discourage the future issuance of federal, state and local bonds. I still believe in the pay-as-you-go plan. I do not favor giving a refuge to the rich to avoid taxation by the issuance of tax exempt securities. Issuance of such securities imposes a great burden on the people."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Today is our nation's birthday. Long may it be a land lighted with freedom's holy light. May the God of love and might guide her in the year that is to come.

Rev. A. L. Granger is assisting Dr. C. H. Rowland, pastor, First Church, Greensboro, Dr. Rowland preaching at the 11:00 o'clock service, and Brother Granger at the 8:00 P. M. services each Sunday. Mr. Granger preached for the Asheboro Street Friends at 11:00 o'clock, Sunday morning, June 30th.

A good friend, writing for her church, says: "Our cent-a-meal box was such a joy to each one who had them and we are refilling ours." That is fine. The boxes are of polished pine and substantial and can be used over a long period of time and refilled, as there is a covered spring to the box which enables them to be emptied without disfiguration.

Our Orphanage Superintendent, Bro. C. D. Johnston, tells in his column in THE SUN this week about the loss the Orphanage sustained by fire on the morning of June 27th. Bro. Johnston has our sympathy, as we are sure he will have that of the entire church. No man labors with a deeper sense of responsibility and greater zeal for the cause to which he is giving his life than does Supt. Johnston.

Dr. H. Shelton Smith, Duke University, Durham, N. C., was the preacher at Elon College, closing the School of Leadership Training, Sunday, June 30th, 11:00 A. M. Dr. Smith very appropriately chose for his able discourse an exhortation to his audience to say "O" Father. It was a very appropriate service, culminating as it did with the observance of the Holy Communion under the direction of President L. E. Smith.

THE SUN's editor was glad to meet Rev. Ivan Smith, pastor of our Winchester and Timber Ridge churches last week. Brother Smith was a member of the faculty in the Leadership Trainin-School at Elon, and it was his first visit to our College. We trust it will not be his last, as he made many new friends who will be delighted to have him come this way again. Brother Smith is deeply interested in his present pastorate and is of opinion that no pastor has better people with whom to work than those of Winchester and Timber Ridge.

"Oldham's Grove, Moore County, North Carolina, Thursday, September 29th, 1870. According to appointment, the Deep River Christian Conference met at this place today in its sixth annual session. The President of last session, Elder A. S. Nelson, took the chair and called the Conference to order." So read the Minutes opening the sixth annual session of the former Deep River, now the Western North Carolina, Conference, according to the annual of the year 1870. One wonders what has become of Oldham's Grove Christian Church? Did it disappear altogether? Has it a successor? If so, what is the present name of the church? Among other churches listed in the Conference at this session, we note "Acorn Ridge, A. S. Nelson and M. L. Hurley, pastors; Cool Spring, J. S. Lawrence and S. L. Craven, pastors; Salem, W. M. Craven and J. A. Scott, pastors." One wonders if these churches passed out of existence or have been succeeded by churches of a different name?

Dr. E. C. Gillette, president, and Rev. F. C. Lester, dean, with their assistants and corps of teachers, have our heartiest congratulations. Their and our School of Leadership Training held at Elon College, June 24th-30th, inclusive, was even a far greater success in attendance, enthusiasm and results than the most sanguine had anticipated. It was certainly good to see nearly two hundred of our fine, young people, and some of our good pastors and interested laymen, going to class or lecture rooms, to vesper services and the worship periods, as they enjoyed fine fellowship together and class-room work work for the days they were here. There were many interesting features, and all who had to do with the institute feel highly gratified at the attendance and the real constructive work done. Dean Lester tells in detail, as others will in later issues of THE SUN, of the good work done. It was most gratifying that several of our leading pastors came with groups of young people from their churches and remained through the week. It was an event such as to give faith to believe that a school of even larger scope and more far-reaching plans and consequences can he held next year.

What can increasing years, even up to seventy-five or more, do with a man like our ever youthful and venerable friend, Dr. A. D. Woodworth, who, after serving as a most faithful missionary in Japan for a period of forty years, is now living on the retired list at his home in Merom, Ind. Brother Woodworth in a personal gleam wishes us to remember the doctor of old who prescribed a maul for the sick king, saying: "The virtue of the maul lies in the handle and does not come out until your majesty pounds with it until he sweats." And then, after telling how he can now handle the maul, adds this delight: "Recently, when the Wabash (The Big Muddy) was in flood about five feet deep over some bottom land, I saw two old hens marooned on a fence two hundred yards from shore. No one else was near to help, so I waded out and brought them in on a log. It was great sport. The birds belonged to two widows, a mother and daughter. I am passing delightful days at Merom, but I think I should like it better if I were on the go most of the time. Churches of different denominations in the vicinity occasionally give me calls for service." Many of our church could hear Brother Woodworth from rich experience in Japan for nearly half a century and hear him with profit.

Visitors at the North Carolina and Virginia Sunday School and Christian Endeavor Convention at Bethel were much impressed with the reports from a number of Sunday schools that had been compelled recently to enlarge their quarters or erect new buildings. Danville, Va., Rev. M. T. Sorrell, pastor, reported that although it had added a number of rooms only a few months ago, the present plant was already proving inadequate and it seemed as if other rooms would have to be added at an early date or present rooms enlarged. Then Reidsville, N. C., Rev. J. L. Neese, pastor, reported that its present quarters were over-run and considerable additions had to be made to supply the increase in Sunday school attendance and enrollment. Ingram, Va., Rev. H. E. Crutchfield, pastor, reported very extensive and modern equipment and additions to accommodate the increased enrollment and attendance. Happy Home, Rev. W. M. Stevens, pastor, finds its building wholly inadequate to meet the increasing enrollment and contemplates an entirely new plant with five or more Sunday school rooms added. While no newly organized schools reported to the Convention, it was quite noticeable and very gratifying that so many churches in the Convention were having to add to their present equipment, a sign of healthful growth.

OAK LEVEL CHRISTIAN CHURCH.

The Memorial-Home Coming and Community Day of this good old church was held the first Sunday in June. The community was hungry for a day of fellowship, hence they decided for an all-day meeting. Sunday school at ten o'clock, preaching at eleven, dinner and varied program at two, consisting of splendid hymns, short talks by local members and visitors.

There were many out of community visitors, and relatives and friends had come in to comingle in faith, friendship and the hospitality of the community. It was a day of real fellowship. Many expressions of love for and loyalty to the Church were heard. There were many expressions of love and sympathy exchanged by relatives and friends who had not seen each other for a long while. Such occasions soften our lives and deepen human ties and touch our souls with the Divine.

A happy day was spent in community fellowship. All graves had flowers placed upon them. Serious thoughts and honest examinations filled many minds and hearts during these services. That is not in vain which sweetens human life. I believe there are many of strong faith and loyal hearts in this good old country church. The service was by the writer and pastor.

JAS. L. FOSTER.

THE BETTER WAY.

Two men once walked side by side, behind the Christ who trod
A hillside path to Calvary, to suffering, and to God.
One man walked but with the crowd, followed where it led;
The other saw an humble cross far ahead,
With the crowd one soon returned, weary from the day,
But in the darkness one remained to watch and pray.

We also walk a hillside path, a path that Christ has trod,
A path of life that leads us up to suffering and to God.
Do we but follow like that crowd, follow where it led;
Or do we glimpse an humble cross far ahead?
And when the darkness in our lives covers up the day,
Will we go downward with the crowd, or seek the better way?

DORA BYRONS.

The church of Christ is unique.

No baby can be born into it.

No proclamation of king, dictator, or president can command admission.

No act of Congress or executive order secures recognition.

The wealth of a Ford, a Mellon or a Rockefeller cannot purchase membership in it.

Its doors swing open only to the one, be he rich or poor, learned or ignorant, black or white, who has faith in Jesus Christ as the Son of God, who is willing to confess that faith in Christ before men, who sincerely repents of his sins and is buried with his Lord in baptism.—*Chaplain C. S. Vail.*

THE PRIVILIGES OF A MINISTER.

By Clarence A. Vincent, D. D.

Article IV.

Requirements.

One of the most widely known American novelists was invited to address a Sunday school class of men. He began his talk with the statement that no person before the age of eighteen or twenty should read the Bible or study it. He emphasized this at some length and that, not until a person is old enough to judge for himself, should he be instructed in the Scriptures.

He answered his own statement in telling that his mother required him to memorize passages from Shakespeare before he could understand them, but, when he was old enough to read and to understand the writings of the great bard, he began to appreciate the value of what his mother had required him to store up in memory.

When he had finished, the vice-president of one of the great auto manufacturies thanked him for his time given to the group of men, and added that he knew just how the speaker felt about the value of the Shakespearian passages he had been compelled to learn. He, himself, had been required by his dear mother in Scotland to learn many passages from the Scriptures and also several poems from the writings of "Bobby" Burns. He did not enjoy the task but that increasingly since then he appreciated what he had learned and that the Biblical passages were among the richest assets in his life.

The pastor of the church was asked to say something. He, too, thanked the novelist for coming and said, "I am sure that Mr. ——— will be glad to know that for the last twenty years the greatest group of pedagogical and ethical experts have been preparing the Sunday school lessons to meet the needs and understanding of all ages of youth and maturity." The novelist expressed his surprise and confessed that he had never heard of this fact.

My object in this illustration is to emphasize the fact that if a minister did not know more about novel writing, medicine, law, business and many other occupations in which his parishoners are engaged than the novelist did about the methods of the Sunday schools of our country, he could not hold his position as pastor and teacher longer than a year or two

A minister does not have to be an expert in many lines but he must know enough in many fields to keep him from making mistakes in his statements and illustrations. The writer, when he left Yale Divinity School, had an appreciated friendship with Professor George P. Fisher, and he determined to know enough about the period of Reformation so that he could speak in the presence of authorities of that period with exactness, so that a man like Professor Fisher would say, "His statements are true." He spent several months on that period and this led him to the work of the Wesleys and Whitfield, William Carey and the Pilgrim Fathers, and the Booklet, "Acts of Modern Apostles" was published. Then for a year or more, he studied the history of the United States and the book "Providence in America" resulted. During the years following he studied several fields such as Economics, Music and Musicians, Painters, Astronomy, Geology, Biology and other topics. He would secure the latest text-book in these different fields and thus in a comparatively brief period, he could keep abreast of the latest information. He has always felt his limitations in these fields but he has been able to hold the respect of those in his congregation who are specialists. Dr. Richard S. Stores pursued this same method and with his capacious talents made him a noted leader for many years in Brooklyn. A minister's field is the Scriptures and their application to the needs of individuals and society. Here he *must* be an expert and can be with continued study and observation.

THE PARABLE OF THE VINE.

Of all the beautiful and expressive parables of Jesus, the last one is most precious. Let us give it a close examination.

Jesus says that He is represented by the vine, His Father by the husbandmen and we are the branches. These branches are supposed to produce fruit of the same nature as the vine. Where do we find the place of the Holy Spirit?

The vine is alive by reason of its sap, which is food and life. By capillary attraction this food is drawn from its source, through the roots and vine to every branch. Every human being hungers and thirsts for that which will satisfy his life. Our lives can be satisfied only as we produce fruit after the nature of Jesus Christ.

The life of the vine, or sap, represents the Holy Spirit which must flew through us if we are to bear fruit.

Jesus frequently refers to the Holy Spirit as the Water of Life or the Bread of Life. In Jesus' talk with the woman of Samaria, He assures her that He would give her the water that would be satisfying and would become a well of water springing up unto eternal life. Jesus in His evening talk with Nicodemus said he must be born from above, born of the Spirit as well as born of the flesh. That Spirit is the Holy Spirit. In that birth one becomes a child of God and joint heirs with Jesus Christ. Not an adopted child but a child by birth, as Peter tells us, "made partaker of the divine nature."

In John's vision he saw a river of water of life flowing out of the throne of God and the Lamb, in the midst of it and on either side of the river was the tree of Life. Thus the river of life, the Holy Spirit, flows from God through Jesus Christ into every man born of the spirit, to make him fruitful.

Paul tells us in Galatians what the fruits are: love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Again we are told, "By their fruits shall ye know them."

Is it strange that in our day the all-wise Father has found it necessary to severely prune the branches of His vine? Myron Tyler.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the Western North Carolina Conference will be held with Pleasant Hill Church, near Liberty, N. C., on Tuesday, July 9th.

Morning Session.

10:00—Call to Order and Invocation.
10:20—President's Statement.
10:30—Roll Call and Repartmental Reports.
11:15—Our College and My Interest In It —Rev. Lanson Granger, Jr.
11:40—Our Board of Christian Education —Rev. F. C. Lester
12:10—Devotions—Rev. M. A. Pollard.
12:30—Adjourn for Dinner.

Afternoon Session.

1:45—Call to Order and Invocation.
1:50—Song Service.
2:00—An Appreciation of the Elon Orphanage —Miss Dorothy Miller
2:15—Our Youth Fellowship —Mr. Herman Truitt.
2:30—The Present Situation of the Sunday School in the Rural Church —Rev. G. C. Crutchfield
3:00—Business and Departmental Reports.
3:45—Address—Rev. F. C. Lester.

The officers of the Convention will be as follows: President, James H. Lightbourne; Secretary, Miss Lillie Horne; Song Leader, Mr. M. Z. Rhodes.

SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR CONVENTION.

The Sunday School and Christian Endeavor Convention of the Eastern North Carolina Congregational-Christian Conference will meet at Liberty (Vance) Christian Church on Tuesday and Wednesday, July 16-17, 1935. The program is as follows:

Tuesday Morning.

10:00—Call to Order—by the President.
Song Service—led by Mr. Geo. M. McCullers.
Devotionals—Rev. E. M. Carter.
Address of Welcome—Mr. R. C. Osborn.
Response—Mr. W. A. Newman.
10:30—Roll Call: Recognition of Ministers and Visitors.
11:00—President's Address—"Blazing Trails."
11:25—Business and Appointment of Committees.
11:35—Address—"The Task of the Church" —Dr. L. E. Smith.
12:10—Adjourn for lunch.

Tuesday Afternoon.

1:45—Song Service.
Devotionals—Rev. J. A. Denton.
2:10—Address on Worship and Demonstration of a Worship Program —Mrs. Stanley C. Harrell.
2:40—Address on Teaching—Rev. E. M. Carter
3:15—Discussion.
3:20—Address on Administration Rev. Stanley C. Harrell.
3:45—Discussion.
3:50—What New Things Are You Doing in Your S. S.? (One-minute volunteer talks.)
4:00—"Our Young People's Work"— Rev. F. C. Lester.
4:30—Business and announcement of Entertainment Committee.

Tuesday Night.

8:00—Song Service.
Devotionals—Rev. H. C. Hilliard.
8:15—A Demonstration of an Ideal Christian Endeavor Program Mrs. M. B. Newman, Presiding.
8:45—"The Place of Christian Endeavor in the Church—Rev. Luther R. Medlin.
9:15—Musical Program—led by Mr. Geo. M. McCullers.
9:45—Adjournment.

Wednesday Morning.

9:30—Song Service.
Devotionals—Rev. Alonzo Grissom.
9:55—Address—"Teaching Missions in the Sunday School—Miss Ruth Johnston.
10:15—"Missions"—Dr. J. O. Atkinson.
10:35—Address: "Leadership Training" —Rev. F. C. Lester.
11:00—Orphanage Program—Sponsored by Mr. C. D. Johnston, Supt.
11:25—Business.
Reports of Committees.
Election of Officers.
Awarding of Banner.
12:00—Adjournment.

S. E. Madren, *President.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NAOMI.

What a pity, not to say tragedy, it will be if any of our Sunday school teachers shall on Sunday, July 14th, see and teach only a lovely romance or a delightful friendship in the lesson for that day. The Book of Ruth is, as so many writers have said, one of the most beautiful stories ever written. Even Voltaire, an infidel, said, "there is nothing in Homer or any other classic writer equal to the story of Ruth." And Prof. Moulton, who calls the book "a fascinating idyl," says that "the friendship of Ruth and Naomi is the classic instance of a friendship between two women," etc., but if this is all that one sees in the Book of Ruth, then the book was written and is read to poor purpose, indeed. In very truth the book is a missionary story or it is nothing. It reveals the startling fact, even to the Jews themselves, that there were those outside the church of that day who were worth saving and could be brought to a knowledge of the true God and owned and blessed by Him. In order that the writer might make this clear and emphatic, he chooses as the people to whom his missionary (Naomi) goes, the land of Moab, a people and land for whom the Jews as such had possibly more contempt, disdain and disrespect than any land and people on earth. If the reader or Sunday school teacher will go back and see whence came these Moabites, he will readily understand why the Jews held them in more Prejudice and disdain than we of the present hold any race or creed other than our own anywhere on the earth; and yet the writer carries a fascinating and winsome woman, a real, genuine missionary out into the land of this hated people and wins from that people a convert to her God, which convert becomes the ancestress of our Lord and Saviour, Jesus Christ. Bear in mind, reader and Sunday school teacher, that Ruth, whom Naomi won by devotion to the true God, came out of a heathen country, from a people despised of the Jews, and yet by being won to the God of Israel, to the God whom we worship and serve, became the grandmother of King David, Israel's greatest king, and thus the ancestress of our Lord.

If a romance or a friendship epic, even if it is as the poet Goethe declares it to be "the loveliest little epic which has come down to us"; I say even if it is this, its more appropriate name would be, "Naomi," one of the first and foremost foreign missionaries, a woman of adventure and romance who won a convert from heathenism and thus honored and glorified her Lord as few women of antiquity did. I say again if the Sunday school teacher cannot see in Naomi a genuine missionary and the Book of Ruth a missionary book, then such a teacher must be blind, indeed, and has not given much to the study of the Word of God in its truer and deeper aspects. Some one has said that it could be truthfully written, "The Book of Ruth; The Proceedings of an Ancient and Immortal Woman's Missionary Society." The Book of Ruth is a classic showing in beautiful form the spirit of missions and the very work that hundreds and thousands of our Women's Missionary Societies are doing today.

If the Book of Ruth is not a truly genuine missionary book, then will some writer tell us why twice over again in the closing verses of the book it is related that this Ruth, whom Naomi won from heathenism, came to be the ancestress of our Lord? The writer of this brief story did not want any reader to overlook that fact. And just as Ruth stands out as one of the world's greatest characters, so today some of the greatest and most pronounced Christians on earth in the living present are those who like Kagawa of Japan have been won from paganism by missionaries who like Naomi went into their land and lived such a life of devotion to God that those who witnessed that life became converts to the God who made it the more abundant life.

J. O. A.

MORE PRISONS IN PROSPECT.

Hon. Homer S. Cummings, United States Attorney-General, issues a statement that "if liquor law violations, prosecutions and convictions keep increasing at the present rate, the United States is going to need more prisons." We should say so from the facts which the Attorney-General himself cites. He says:

"In the last twelve months under repeal, Federal prison commitments for liquor law violations exceeded those for the last full year of prohibition by twenty-two percent and are increasing." For the fiscal year ending with June, the Attorney-General estimates that liquor law violation commitments to Federal prisons will total 4,314 as against 2,208 in the preceding twelve months, an increase of ninety-five percent.

These facts must be very difficult of digestion by those who advocated repeal and declared that prohibition was ruining the country and increasing drunkenness. A statement recently issued giving the figures shows that under "State Liquor Control" in our neighboring State of Virginia, the increase in arrests for drunkenness in some of the cities has increased the first year some eighty, some ninety percent, the average increase in the eight leading cities named being some over twenty percent, and that the bootlegger instead of being put out of business thrives as of old and is doing quite a thrifty business. This writer's earliest recollections, even as a boy before prohibition was once named among us, of the dangerous things that roamed the woods and the forests, to be feared by day or night, were bears and bootleggers. We are not hearing about many bears now, but the bootleggers seem to be still on the rampage, or seem to thrive on being talked about and sometimes killed.

J. O. A.

HER THEOLOGY WENT WRONG.

Mrs. Pearl Buck, herself a daughter, and also the wife, of a missionary to China, came back to America sometime ago, recently went to Reno, got a divorce from her husband and in a few minutes married "a rich publisher" from whom one of her friends had a few minutes previously gotten a divorce. The case of Mrs. Pearl Buck, now Mrs. Pearl Some-Body, is worth considering a moment. She is the lady who wrote the novel, "This Good Earth," the scenes and characters of which are all Chinese, and which book had such a run at the time and brought its author fame and fortune, and also brought her to the United States. But the trouble began previously. The Presbyterian Mission Board, which had sent Mr. and Mrs. Buck to China, was amazed to find this lady missionary with her theology all gone awry. Her magazine articles and many of her utterances show that she had really gone back on the plain teachings of Scripture as well as the teachings of the Christ whose Gospel she had been sent to China to preach. She became modernized too rapidly and went back on the good old faith of the fathers and those principles of faith, hope and love which perisheth not. First of all, Pearl Buck's theology went wrong. Her conception of God went wrong. Her preaching of the faith went wrong. Her Mission Board discovered the same and repudiated her teachings. Thus it occurred in this case, as in thousands of others, that Reno and the divorce were not just a happening, but came as a logical outcome of a faith she no longer held and the fundamental principles of righteousness which she had, with her theology, repudiated.

J. O. A.

ROBBER BECOMES EVANGELIST.

When Dr. Sherwood Eddy visited Amoy sixteen years ago, there was a man there with a price on his head; he had been leader of a robber band for ten years. During the first meeting he cut a hole in the mat shed roof, and through it watched and heard Dr. Eddy attack officials and others who were robbing the people. This man said to himself, "I am a robber. I am robbing China. I must stop!" He could not sign his name on the card as a convert, but secured a worker to sign for him. After Dr. Eddy left he joined the church and served as a volunteer preacher. Among other things, he resolved to win as many into the Christian life as he had killed, and began work for robbers and pirates right in the home district. More than 100 joined the church as a result. There were two villages whose residents had for generations followed robbery as a profession; he reached thirty of their leaders and the villagers have given up robbery for farming. This Christian worker cannot write yet, but he keeps a record by getting someone to write down their names. He then draws a rough picture of a tree with branches, on which he indicates the fruit he finds developing in their lives.

Traveling to Amoy to hear Dr. Eddy at his recent meetings he met two strangers on the launch and induced them both to become Christians.

—*Chinese Recorder.*

SCREAM, EAGLE, SCREAM.

If we could suggest a form of Fourth of July celebration for this year it would be in due and ancient form. We would have the Declaration of Independence read and secure the loudest and most extravagant orator obtainable to melt his collar in proclaiming the virtues and wealth of the United States of America in a grand and glorious way. We would risk pink lemonade and fireworks for an old-fashioned Fourth of July. We would like to hear the eagle scream.

We believe that there has been too much depressing talk during the depression. It has been the opportunity of "odd fish" who have profited from proclaiming "dangerous thoughts, feelings and fears" to the great mass who are facing economic difficulties. Many of the radical ranters have expressed truth that needs exposition and uncovered facts which needed revelation and the Nation has received benefit from the strictures. The apostle of despair may be a helpful man when the world is speeding in the primrose path or sleeping in a fool's paradise, but it is our conviction that we need a change of economic diet. We need a realism that will see the good as well as the evil. We need a statesmanship that would construct by emphasizing the helpful. The Nation needs a patriotism of appreciation. We hope that in the celebration of the coming Independence Day the croaking of the raven will be silenced by the eagle's scream.

If we were asked to make a Fourth of July speech, or to preach a sermon on the day nearest the anniversary of the signing of that great document in which the principles of our national life are expressed, we think we would again go to our geography and boast of the area of our land, the variety of its products, the beauty of its amber waves of grain and purple mountain majesties, of its populous cities and of its vast industries. We would speak of its free churches, its public schools with the opportunity of education for all, its libraries, galleries and parks which open the treasures of art and nature to the poorest citizen seeking culture and recreation, the long roads filled with automobiles and lined with homes and farms where the millions are living in comfort and security. For one day we would speak of the glory of our land, its peace and its prosperity, its freedom and its joy. No man can say everything on all sides of a question in one speech and surely if we had a chance we would fasten our attention on the high spots in our national scenes on the coming Fourth of July. This editor once had indigestion for a week and after trying reduced diet, hot water, assorted pills and bubbling antiacids, he became hungry and desperate and ate a dinner of ham and cabbage that would have been sufficient for a ditch-digger. The big meal did his indigestion good. It is our opinion that after all the tonics and bitters our physicians of the State have been prescribing that the Nation can stand a good heavy feed of optimism. We believe that a boast will be a boost in this day.

There is enough in the good old U. S. A. to exhaust our powers of boasting. We are not ashamed of our country, its history, its ideals, its achievements and the opportunities it offers men. We had rather live here than anywhere in the world. We would rather have our children live here than anywhere on earth. We love the land of our fathers and we want others to love it. We may criticize a lot of things in it but on its birthday, we want to speak well of it. Great and broad, hospitable and seeking happiness, with principles of government embodied in a constitution, the wisdom of which is manifested in every decision of the Supreme Court, and sufficiently progressive to take care of the well being of its citizens. It is a nation greater than any man or group and beyond the full comprehension of any critic and yet exists not for national grandeur but for the good of humanity. Let us learn the patriotism of appreciation and for once let the eagle scream. We address our beloved land in the faith of a poem, clipped from the scrapbook from whence cometh the best of our ideas:

Thou hast a spacious continent,
Dear homeland of the free
Great lakes and rivers, mountains, plains
Within thy borders be;
Vast oceans lie along thy coast,
Thou hast both land and sea—
The God of Nations through the years
Hath wrought great things for thee.

Brave pioneers from older lands
Have come across the sea
And helped thee found a nation here
Sacred to liberty.
The wisdom of the ages past
Hath guided thee aright
Pillar of cloud by day for thee
And pillar of fire by night.

America, America,
Torchbearer of the free,
Upon thine ample shield I read
Law, Order, Liberty.
All races here in friendship meet
And here united plan
On justice and good-will to build
The Commonwealth of Man.

—Editorial in M. P.-Recorder.

FATHER'S DAY.

The following prayers were read at Merom at the close of the Sunday school in celebration of Father's Day. The first prayer came over the radio from Cincinnati. Having ideal wishes from a father, it seemed like there ought to be a prayer from a boy, and Dr. Woodworth wrote the second being according to his ideal what a right-minded boy should pray for.

The father—Oh, God, make me a better parent. Teach me to understand my children, and to listen patiently to what they have to say, and to answer all their questions kindly. Keep me from interrupting them and talking back to them and contradicting them. Make me as courteous to them as I would have them be to me. Give me the courage to confess my sins against my children and to ask their forgiveness when I know I have done wrong.

May I not vainly hurt the feelings of my children. Forbid that I should laugh at their mistakes, or resort to shame and ridicule as punishment. Let me not tempt my children to lie and steal. So guide me hour by hour that I may demonstrate by all I say and do that honesty produces happiness. Reduce, I pray, the meanness in me. May I cease to nag; and when I am out of sorts help me to hold my tongue. Blind me to the little errors of my children and help me to see the good things they do. Give me a ready word of honest praise when they do right. Help me to grow up with my children, to treat them as those of their own age; but let me not exact of them the judgments and convictions of adults. Allow me not to rob them of the opportunities to wait on themselves, to think, to choose and make decisions. Forbid that I should ever punish them for my selfish satisfaction. May I grant them all their wishes that are reasonable and have the courage always to withhold a privilege which I know will do them harm. Make me so fair and just, so considerate and companionable that my children will have a genuine esteem for me. Fit me to be loved and imitated by my children.

With all thy gifts, great God, give me calm, self-control, and an understanding heart.—*Amen.*

* * *

The son—Lord show me how I may give to my parents the honor and reverence which are due to them. Help me to remember the self-sacrifice for me and the care which they bestowed on me when I was entirely helpless, how they fed me, clothed me and provided a home for me. Show me how to appreciate their love and how I may act in obedience to their wishes so as to cultivate in myself a love for what is good and beautiful and true. Help me to be clean in the habits of my body, clean in my speech and always considerate of those around me, and may I do nothing which will bring discredit or shame to my parents or to Thee.

Help me to remember that thou art my Heavenly Father, the Giver of all joy and blessings and that when I practice the teachings of thy Word, I shall give highest honor to Thee and to my earthly parents. So in honor to my earthly parents, help me to be the kind of boy Jesus was when He was a boy like me.

All things I ask for His sake.—*Amen.*

—Supplied by Rev. A. D. Woodworth, D. D. Merom, Ind.

JOHN WANAMAKER'S MOTHER.

"A woman that feareth the Lord, she shall be praised. (Golden Text.)

When he was advancing in years, and when he had time from the cares of the great store that he had built, and from his many public duties, John Wanamaker wrote of his mother: "My first love was my mother, and my first home was on her breast. My first bed was upon her bosom. Leaning little arms upon her knees, I learned my first prayers. A bright lamp she lit in my soul, that never dies down nor goes out, though the winds and waves of fourscore years have swept over me. Sitting in my mother's old armchair which she loved because her first-born son gave it to her forty years ago, I am writing this in the evening twilight. With the darkness falling I seem to lose myself in a flood of memories, and to feel that the arms of the chair have loosed themselves to become my very own mother's arms around me again, drawing me to her bosom, the happiest place on earth, just as she used to do in the days and nights long gone by. I feel the touch of her little hand on my brow, and I hear her voice as she smooths my hair and calls me her boy, her very own boy."—*From The Presbyterian.*

THE WAY OF PEACE.

There is a room where I must go
And close the door and humbly pray,
Where only God shall know
And where I find the highest way.

It is a tiny room—a small room
With conscience dwelling there.
A low way, slinks in dreary gloom
And conscience says, Beware!

It is a tiny room—a gracious place,
With gladness on its walls —
With a highway of peace and grace,
And its many calls.

If cobwebs of cynicism and despair
Fill this tiny room, I hope in vain
To find the highway of heaven's air,
And vainly flounder with my pain.

If that strange Man upon a cross
May guide me to the doing of a selfless deed.
That tiny room will take life's loss
And make heaven's highest creed.

J. EDWARD KIRBYE.

CONTRIBUTIONS

SUFFOLK LETTER.

Church membership is a link between earth and heaven. God loved the lost world and sent His Son to make redemption possible. The Son of God came in the likeness of man, suffered and died upon the cross, in His plan to establish a church. "I will build my church," He said, "and the gates of hell shall not prevail against it." The church is, therefore, an institution of Divine origin. Because of this unique characteristic, the portals of the church should be open to all who exercise saving faith in Jesus Christ.

Membership in the church should be regarded as a very sacred relation. It should not be entered into lightly or indiscreetly, but reverently, and in the fear of God. For the church on this earth is the human family of our heavenly Father. Many people unite with the church without a real religious experience or a high motive to become servants of the living God. They are the tares among the wheat. Earnest church leaders often advocate expulsion of all such members from the church membership. But who knows the tares from the wheat? The harvest will be the test of sincere church membership and saving faith.

The history of the church, both Protestant and Catholic, has many pages filled with the story of expelling members from its fellowship. It would be presumptuous to question the sincerity of those who have had a part in this method of church discipline. The Roman Catholic Church has impressed its members with the horror of excommunication. The pope or the priest is the personal representative of Jesus Christ. If the Church on earth excludes a person from its membership, heaven approves this act, in the opinion of the Roman Catholic head of the church. For this reason alone, if a church member is convinced on this point, it becomes an eternal tragedy to be expelled from the church. A good Catholic would hesitate to change or sever his relation with the church. And a good Protestant should have the same loyalty and determination to be true to the church of his choice.

Whenever the church considers the matter of expelling a member, it should carefully and prayerfully weigh all the possible results of such action. Does the offense justify expulsion? Is this the best and the only discipline to be administered? Are those who vote for expelling another without sin? Is a church member who daily commits sin, eligible to vote to expel another who has sinned? In the old days of the saloon a church passed a rule forbidding its members to engage in the sale of alcoholic liquors. A member of this church secured a license to operate a saloon. Two of the deacons went to visit him at his place of business to counsel about the matter. After the deacons bought drinks and braced themselves with a good stimulant, one said to the saloon keeper: "Well, brother, you know our church has a rule against the sale of liquor. You are a member and we have come to see you about your church membership and the saloon." What right did those deacons have to drink liquor in that bar and then suggest expelling this member if he remained in the business?

The church should have discipline. There are cases which demand expulsion. But such cases are rare if the leadership of the church is sincere and consistent in holding up a high standard of personal life and spiritual fellowship. A church is not a police court to "try" cases of spiritual delinquency; it is a school of fellowship, to teach and lead weak and brokenhearted people to a throne of grace and a saving Lord. The church is to blame in many cases when members backslide and become inactive. A church is a family, yes, and it should be a loving sympathetic family. All the members of a loving family will love the family circle and fellowship. The right kind of a home attracts members of the family. And the church can be attractive, it is attractive, when it has the spirit of the Master. Church membership, therefore, should be regarded by the individual and the church as a life membership in the family of God.

I. W. JOHNSON.

SUMMER MONTHS AT ELON.

As a rule the summer months are rather lifeless and uninteresting at Elon College. However, things are moving rapidly thus far this summer. A few weeks after commencement the North Carolina Christian Endeavor Association was in session here. There were from 150 to 200 in attendance. A very live group it was. They had a splendid program and the group seemed to enjoy their stay here.

A few days after they left, the Leadership Training School of the Southern Convention of the Congregational and Christian Churches under the auspices of the Board of Christian Education of the convention convened here. This is an annual school conducted by the board. Rev. F. C. Lester of Norfolk, Virginia, is the chairman. Much interest was added to the school this year owing to the fact that part of the Blue Ridge conference was transferred to Elon. This increased interest and attendance greatly.

The school is in session now. The enrollment has reached 188. They come from the states of Virginia, North Carolina, South Carolina, Tennessee, Georgia, Alabama and Florida. They have had a very strong faculty and a most successful school. The college is always glad to welcome these groups, particularly so since they are part of the church. They always bring a good program and a wholesome influence. Elon belongs to the church and is happy to render any service that she possibly can.

The entire college community was greatly shocked Thursday morning to learn that the orphanage barn was burned about five o'clock. This was a great tragedy. The entire building and contents were completely destroyed. Fortunately the dairy herd was not housed in the barn this particular night. Unfortunately the mules were. Four mules and one calf were burned. The fire had gained such headway when it was discovered that it was an impossibility either to check the fire or to save but very little of the contents of the barn.

Fortunately the milk house was preserved. The year's hay crop, which had just been harvested and housed, was destroyed.

Mr. Johnston and the Board of Trustees will have the sympathy and help of the entire church in rebuilding. The barn and contents were partially covered by insurance, but not enough to cover the loss. Any word of sympathy, contribution and help, I am sure will be appreciated.

L. E. SMITH.

ELON AND FRANKLINTON.

Franklinton Christian College has been closed for some time. It is not dead, but the stones of neglect will soon crush it if we stand by consenting, and the negroes of our Congregational-Christian fellowship of North Carolina and Virginia will be deprived of one of the institutions which has been in the vanguard of their program.

Franklinton College has a long and worthy history. "The spirit of Franklinton" still burns in the hearts of the colored people. The college is not handicapped and embarrassed by debt. It is centrally located and easilly accessible. The buildings, though not complete, are attractive and are a credit to our church. The property is adequate to provide for future expansion.

Now if those of other years had the courage to start the college from the bottom, with nothing to build on, where is our faith today? In spite of all difficulty we believe there is still good prospect for Elon. Why is there no prospect for Franklinton? All the foundations of a college are still there: the property, buildings, constituency, need and spirit.

Do we feel that Elon is indispensable? Franklinton is equally so. Would it be like losing our right arm for Elon to close? The loss of Franklinton is just as keen. Have we made sacrifices for Elon? So have the colored people for Franklinton!

Some may say that we have no responsibility for Franklinton. Livingstone felt responsible for Africa. Christ became responsible for the world. Now I believe in being missionary in North Carolina and Virginia as well as in the foreign fields. God forbid that while Franklinton lies stripped and half dead, we should play the part of the priest and pass by on the other side. Franklinton is our college, it is a part of our united work. Their loss is our loss.

Can we not do something for Franklinton? Can we not play the role of the Good Samaritan? The candles of hope burn low. Let us do something to redeem Franklinton College.

Perhaps there could be held a Franklinton Summer School of Leadership Training; a Pastors' Conference would be a great blessing to the negro ministers who have limited opportunities for training. These might pave the way to the re-opening of Franklinton. Is it not a good investment? The Congregational Church has been most unselfish in establishing and maintaining schools where they had no hope of developing a constituency. Now here is a constituency already developed; a college already founded. It this not an asset? Is this Cause not worth reconsidering? I love Elon. I also love Franklinton. And I hereby enter my protest against its continued neglect and register the hope that the sacrifices for Franklinton may not have been in vain.

ROBERT LEE HOUSE.

Newport News, Va.

Let your will be one with His will, and be glad to be disposed of by Him. He will order all things for you. What can cross your will, when it is one with His will, on which all creation hangs, round which all things revolve? Keep your hearts clear of evil thoughts; for as evil choices estrange the will from His will, so evil thoughts cloud the soul, and Him from us. Whatever sets us in opposition to Him makes our will on intolerable torment. So long as we will one thing and He another, we go on piercing ourselves through and through with a perpetual wound; and His will advances moving on in sanctity and majesty, crushing ours into the dust.

—Cardinal Manning.

A Story for the Children

PORK CHOPS.

Kate Matson Post.

Scrap loved pork chops. Why his family so seldom ate them was a mystery to him, and the amount of chicken and fish they did eat was appalling; for neither of these was he ever allowed to touch lest a bone become lodged in his throat.

Ridiculous, he thought. But nobody paid any attention to his ideas, or even appeared to understand them, though he barked them out lustily.

Of course, he was a member of the family, and as such should have been listened to.

For years he had performed his duties in the household as any self-respecting member should. He drove the cows to pasture and sent the pigs back into their yard when they sometimes managed to escape and get into the potato patch, he carried sticks of wood and acted as general protector to everybody on the farm.

He had been such a tiny ball of brown fur when he had first been given to the boys, that Scrap had seemed the only appropriate name to call him, and Scrap he had been ever since, though as time went on the name was not so descriptive as it had been at first.

He loved the boys dearly and was their constant companion, and they taught him tricks enough to have fitted him for any circus. All together, he led a very happy life, and if the rest of the family did not always understand him, he felt that it was not his fault. He understood them well enough. He knew that, when the boys started off right after breakfast with books under their arms, he was never expected to go further than the gate with them, and that, when they went off up the road with an ax, or perhaps a box of lunch, it was time for a grand frolic, and that by no chance whatever would he be left at home.

Oh, the delight of those tramps! The boys usually walked miles on those occasions, but Scrap easily ran three or four times as far, making little excursions around trees and bushes, chasing dozens of delightful odors, scratching up the soft wood mold in search of no one knew exactly what, and again flying (so lightly did his paws touch the ground) in pursuit of some incautious rabbit that had strayed from its burrow.

When these tramps were over and two very tired, hungry boys came back, an even more tired brindle dog followed them and could hardly wait to get to his comfortable napping-place behind the kitchen stove.

It was when they were coming back from one of these long tramps one brisk fall afternoon, that Mother opening the door spied the boys up the road. Scrap proudly trotted beside them with a long stick in his mouth.

"Take it to Mother," said Jay, as Scrap looked up for instructions.

Away he bounded, laying the stick at her feet.

Mother patted him and told him he was a good dog to bring her kindling wood for her grate fire, and then as the boys came nearer she called to them to hurry, since dinner was ready; for, you see, Scrap's family had lived in the city until the last few years and had clung to the city custom of having dinner in the late afternoon.

"We have some nice pork chops and baked potatoes, and sister has made us some soup, too," Mother added.

"That sounds pretty good to me," said Jay. "I am hungry enough to eat the barn door."

"So am I." echoed Will.

No one noticed that Scrap's ears went up and his tail gave an extra joyful wag at the mention of pork chops.

It took but a few minutes for the boys to wash their hands and make themselves sufficiently presentable to sit down at the table, and it was not long before six hungry people were doing full justice to Sister's good soup.

Father looked up suddenly and asked where Scrap was.

"Behind the kitchen stove," answered Sister.

"What did you do with the chops?" Father asked.

They're on the hearth," she answered.

"Aren't you afraid Scrap will get them? He is as hungry as the boys, and you know how he loves pork chops."

Right here I must explain that the stove in that kitchen was an old-fashioned, rather large affair, with no warming oven, but with a wide low hearth in front, where the food next to be served was often set to keep hot. The hearth was so low indeed, that is was only just about the level of Scrap's nose.

"No," said Sister, "he won't take them. You know, Daddy, you have yourself often boasted about Scrap's honesty. You know he has never stolen a thing since he was a little bit of a puppy. I am sure there is no virtue in being honest if things are put so far out of the way that one can't reach them."

"Very well," said her father, "but I'm not looking out for Scrap's virtues just now so much as I am for dinner."

By this time the most of the family had finished eating their soup, and Sister rose to take the dishes from the table, walking very softly toward the door. Once there, she beckoned to her father, who followed quickly and peeped in the kitchen door.

Scrap was no longer snoozing behind the kitchen stove as Sister had left him, but had gone to the other end of the long room, and was lying with his nose in the corner farthest away.

Triumphantly Sister returned to the dining room with the platter in her hands, and Mother carefully counted the chops and said, "Yes, that is exactly the number I cooked." It was perfectly certain that they had not been touched.

"Now, Daddy, what do you say to that?" asked Sister.

"Well," said Father, "I'll tell you just what I think. Scrap is a great deal wiser and better than some people. He not only did not yield to temptation, but he got as far out of the way of it as he could."

"Come here, Scrap. You certainly deserve a reward. Sit up like a gentleman," and Scrap straightened himself up at once on his hind legs, joyfully took the nicely browned chop Father gave him and carried it out to the old back porch, which was his usual dining room.—*Zion's Herald.*

BEAUTY.

Beauty is a hidden thing,
Not the morning chimes that ring,
Nor whispering rain against the wall,
And plaintive whippoor-wills that call;
Nor is it in the sunset glow,
Or poplar shadows on the snow.
It is not what I hear or see,
For beauty's hiding deep in me;
I only find it when I roll
The stone of self from off my soul,
And let the light of love make real,
That beauty I may hope to feel.

Dora Byron.

Pomona, Fla.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´i-lee of the Gĕn´tīles;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

THE MISSIONARY MESSAGE OF THE CROSS.

The word "cross" in the Scriptures never occurs in the plural. To Christ the cross meant one thing, and nothing less: His sacrifice of Himself to save others. That is what it must mean to every disciple—self-abnegation. To take up the cross and bear it after Christ is to undertake, like the Master, a life of self-crucifixion for the saving of others. It is to lose the self-life for His sake. It is to be willing to die, if need be, that others may live. When our Lord hung upon the cross His enemies tauntingly said: "He saved others: Himself He cannot save." No sneer ever hid a truth so sublime. In the Christian life, saving self and saving others are utterly incompatible; and the one great difficulty with the whole body of professed disciples is that most of them are trying to save themselves, and yet be saved. And so it comes to pass that thousands go to church, come to the Lord's Table, utter prayers and bear the name of Christ, yet live a life essentially worldly, and are engaged in no truly soul-saving work. They spend many times as much on self-indulgence as they give to feed the hungry, clothe the naked, or give the Living Bread to dying souls.

Consider what would be the result if every professed child of God could burn with Paul's passion for souls, could know the continual heart burden for the unsaved, that made it possible for him even to wish himself accursed that they might be saved.

That was cross-bearing. The Apostle Paul died daily; he was "crucified with Christ," he bore branded in his body the marks of the Lord Jesus. Could ten thousand of the millions of professed believers burn with such a Christ-like passion for souls, for one year, the Gospel would be carried round the globe within that year. Arguments and appeals are vain while you argue and appeal to the spiritually dead. Before the church can "convert the world," the members of the Church must be converted. The real difficulty is not in unsanctified purses, or unsanctified cradles, but in sanctified hearts.

A light that does not shine, a spring that does not flow, a germ that does not grow, is not more a contradiction than a life in Christ which does not bear witness to Christ. If there be a spring within, there will flow a stream without. If there is no witness, is there any experience? "He that believeth on me," as the Scripture hath said, "out of his innermost being shall flow rivers of living water." He who has no passion to convert, needs conversion. The saved man is not content to have unsaved men go unwarned, or the saving power of God to go unwitnessed.

It may well be doubted whether one who bears no part in testimony to Christ has any part in His salvation. Would that every one might feel the full force of this paradox of missions:

> "Christ alone can save this world,
> But Christ cannot save this world alone."

—*Arthur T. Pierson in Missionary Review of the World.*

MISSIONARY OFFERING.

WEEK ENDING JUNE 29, 1935.

Sunday Schools.		
Christian Temple, Norfolk, Va. .$	35.00	
Flint Hill, Biscoe, N. C.	.41	
Timber Ridge, High View, W. Va.	1.85	
Wakefield, Va.	1.88	
Monticello, Brown Summit, N. C.	1.43	
Turner's Chapel, Sanford, N. C. .	1.00	
Piney Plains, Raleigh, N. C.	3.00	
Ramseur, N. C.	3.25	
Whistler's Chapel, Mt. Jackson, Va.	.57	
Holy Neck, Holland, Va.	4.48	
Mayland, Broadway, Va.	1.00	
Auburn, Raleigh, N. C.	4.25	
First Christian, Greensboro, N. C.	17.06	
Lebanon, Semora, N. C.	1.29	
Shiloh, Kemp's Mill, N. S.	1.00	
		77.47
Individuals and Churches.		
Apple's Chapel, Burlington, N. C.	23.30	
Mt. Zion, Mebane, N. C.	2.20	
Elon College, N. C	65.68	
First Church, Greensboro, N. C. .	31.84	
Damascus, Chapel Hill, N. C. ...	3.70	
Christian Temple, Norfolk, Va. .	103.35	
Antioch, Elams, N. C.	6.27	
Mt. Bethel, Summerfield, N. C. ..	9.00	
Shiloh, Kemp's Mill, N. C.	6.48	
Christian Chapel, Corinth, N. C..	3.12	
Ingram, Va.	41.50	
Raleigh, N. C.	7.50	
		303.94
Specials.		
Women's Missionary Rallies, Raleigh, N. C.		35.71
Cent-a-Meal Box.		
United Church, Raleigh, N. C. ..		2.75
Total for week ending June 29, 1935 ..$		419.87
Previously acknowledged		13,087.95
Total since Sept. 1, 1934		$13,507.82

J. O. ATKINSON. *Mission Secy.*

THIRD QUARTERLY REPORT,

N. C. WOMAN'S MISSION BOARD.

JUNE 30, 1935.

Women's Societies.		
Biscoe ....$	6.00	
Catawba Springs	5.97	
Danville	15.00	
Elon College	124.89	
Flint Hill (New Society)	4.90	
Grace's Chapel	6.00	
Graham	10.00	
Greensboro, First	153.00	
Hanks Chapel	7.80	
Howard's Chapel	10.00	
Henderson	10.00	
Ingram	7.85	
Lebanon	3.30	
Liberty, Virginia	2.50	
Monticello	4.00	
New Lebanon	5.00	
Palm Street, Greensboro	6.25	
Parks Cross Roads	5.10	
Piney Plain	7.00	
Pleasant Hill	5.95	
Pleasant Ridge	6.50	
Pleasant Union	3.50	
Providence Memorial	10.00	
Raleigh, United Church	40.00	
Ramseur	16.70	
Randleman	2.00	
Reidsville	65.00	
Rocky Ford	1.45	
Sanford	8.00	
Union, N. C.	20.00	
Union, Va.	9.65	
		583.31
Young People's Societies.		
Bethlehem	6.50	
Greensboro, First	7.75	
Sanford	6.00	
		20.25
Willing Worker.		
Elon College "Junior"	5.05	
Greensboro	15.00	
		20.05
Cradle Roll.		
Elon College	.15	
Greensboro, First	6.75	
Raleigh	10.00	
		16.90
		$ 640.51

MRS C. H. STEPHENSON, *Treas.*
Raleigh, N. C.

MISSIONARY IDEALISM.

Virginia Churchmanship, then, has been evangelical at heart; a tone of moral earnestness has characterized its purpose; it has stood for reverence with simplicity in the ceremonial of worship, and has recognized the manifestation of the same spirit of God in diversities of administration and orders of ministry. The crowning note in Virginia Churchmanship, however, has been its devotion to, and its enthusiasm for the mission of Christ to all the world. From the Virginia Seminary have gone forth the pioneers and the founders of nearly every foreign missionary undertaking of this church of ours. The idealism of missions, whether it be the ministry to the scattered rural parishes of Virginia or to the neglected folk of the Blue Ridge Mountains, or to the non-Christian civilization of the Far East, has been the inspiration and the driving force of the Virginia parishes whenever they have been keenly alive to the call of Christ.

If, in the future, we are to lay hold on that for which we have been laid hold on by Christ Jesus, then never was there greater need for the Church in Virginia to think of the world as its parish than there is today. It is true that missionary methods demand re-thinking and re-shaping in the light of changed conditions, and of increased knowledge, but the world's need of the Gospel of Christ in the solution of its problems was never more urgent. There is no permanent cure for international discord and distrust, save the love of God made manifest in the spirit of brotherhood and the law of service, which Christ has brought to light for the redemption of mankind. We talk of the honor of our country, but what greater honor can our country achieve than to be the servant of humanity in laboring for peace on earth among men of good will.

During the recent years of the depression we Virginia churchmen, with the rest of our countrymen, have yielded to pessimism, have furled our banners and been slowly beating a retreat. We cannot, therefore, better celebrate the Sesquicentennial of the founding of this Diocese than by once again consecrating ourselves to be adventurers for Christ—

> "Flying out the banner! let it float
> Skyward and seaward, high and wide."

May I not, then, sum up the challenge of the future to the Church in Virginia in the words with which the great Apostle greeted the unseen days that were ahead, "Not that I have already obtained, or am already made perfect, but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus."

—*Southern Churchman* (Episcopal.).

IN THE SECOND YEAR OF REPEAL.

By Dr. John Haynes Holmes.

Clarence Darrow, ablest, sincerest, and most effective of the "wets" in the long campaign against prohibition, is unhappy over repeal. He feels that the "wets are going to as absurd extremes," as he phrases it, in releasing liquor, as the "drys" went in trying to confine it. "In all too many states the bars are almost completely down not only in the sale of beer and wine, but even of the stronger spirits. In many cities whiskey and other strong drink may be freely purchased by any adult, not only in recognized liquor stores, but also in drug stores, cigar stores, and other emporia." If these conditions continue, opines Mr Darrow, prohibition will come back almost as fast as it went away.

This observation does equal credit to Mr. Darrow's honesty and clear vision. After one year of repeal, the situation is appalling to anyone not primarily interested in the "booze" trade as a producer, vendor, or consumer. None of the promises of the "wets" and all the prophecies of the "drys" have been fulfilled. In a little over a twelvemonth we have returned, straight and sure to the scandalous conditions which originally produced prohibition and will in due course produce it again.

It may be well to remind ourselves of what the "wets," in their long campaign for the repeal of prohibition, really guaranteed to the people of this nation. In 1932, for example, a political candidate for a high office delivered a speech which contained the following passage: "Pass this bill [repeal], and within a year all those who are now idle will be employed at high wages; farmers will again be prosperous through heavy demand for their products; railroads will be running extra trains from coast to coast; taxes will be lowered, crime will disappear, and happiness will be restored to the people."

It is not fair to quote these inanities, since serious and sincere men deliberately used "bunk" of this description, as they might have used "booze," to intoxicate men into inebriate fantasies of a land delivered of prohibition and all its ills. The nation was actually persuaded to believe this stuff and thus to destroy the Eighteenth Amendment. But it would be as shameful now to use these wild words against repeal as it was always shameful to use them in favor of repeal. The sober promises of the "wets" were mad enough, as witness these assurances: (1) That the saloon would not come back; (2) that bootlegging would disappear; (3) that crime would diminish; (4) that business recovery would be accelerated and the tax burden indefinitely relieved.

Honest students of the liquor question knew that no one of these pledges could be made good. The conditions promised never had existed while the drink traffic was let loose upon the land. What guarantee was there now that a miracle was suddenly to be achieved through the mere enactment of a new law? The "drys" had been ridiculed unmercifully for trying to bring in an ideal state of affairs by merely passing a law; and here were the "wets" undertaking to do the same identical thing by merely expurging a law. Their failure, of course, is as tragic as it was inevitable.

The saloon has come back in numbers unparalleled in American history. Open bars are multiplying like the swarming devils of Holy Scripture. Added to the old types of saloons, which now flourish without any of the controls built up through decades of struggle and sacrifice, are the innumerable candy stores, drug stores, cigar stores, tea shops, news stands, filling stations, restaurants, night clubs, railroad stations, even theatres, department stores, and clothiers, where liquor can be had as freely as in the wettest days gone by. The one great achievement of prohibition, the banishment of the saloon, hailed by "wets" and "drys" alike, has been undone at a single stroke.

Bootlegging continues as bad as ever. So outrageous was the rum-running on land and sea in 1934 that the Federal Government started a drive in April, 1934, with which Secretary Morgenthau would "hit, and hit hard, this illicit industry." Just eleven months later, in March, 1935, as nothing had been accomplished, another drive was launched, with expectations as innocently sanguine as ever. Meanwhile State Beverage Commissioner Burnett of New Jersey, ridiculed President Roosevelt's characteristically complacent remark that "We have the bootleggers on the run." "You and I wish," he said, "we had them on the run." Then he went on to state the estimate that 50 per cent of the liquor consumed today is illicit was incorrect, and "that the amount was nearly 56 per cent." On February 9th, in Elizabeth, N. J., an illicit distillery, capable of flooding all New York and New Jersey, was uncovered.

Has crime diminished? It hadn't last year. On the contrary, said Col. Calvin Goddard, Director of Research of Northwestern University's Crime Detection Bureau, on September 30th, "Statistics show that certain types of crime are on the increase." This year is the same or rather worse. That's the reason why in February, last, Washington launched a drive against crime of unprecedented intensity and vigor. The bootleggers, gangsters, racketeers were getting wholly out of hand. The official report from New York, dated February 9th, tells the story: One year after repeal criminal offenses reported to the police registered an increase of 2 per cent, and "property lost or stolen during the year, an increase of 37.5 per cent."

As for recovery, perhaps it is just as well not to refer to a sensitive subject. Certainly there has been no very impressive improvement in business, none such as might have been achieved if the millions put into the liquor traffic had gone into other and more wholesome types of industry. As for taxes, this is the disappointment of the age. Pennsylvania has reported monthly receipts on the beer tax at the rate of $4,000,000, as contrasted with an expectation of $20,000,000—a miscalculation of just 75 per cent. Such figures are typical of the entire country.

Repeal is a complete "flop." Nay, worse than a "flop"; it is a tragic betrayal of the public interest and welfare. Yet we might have known all this after generations of experience with the liquor trade—*would* have known it had we remembered pre-prohibition days instead of allowing ourselves to be obsessed with the indubitable but comparatively trivial evils incident to prohibition. Conditions today are what they have always been when liquor has been loosed upon the land. The consumption of liquor has been enormously increased; intoxication and all its attendant abominations are multiplying beyond endurance; the whole situation is passing out of control. Look at a few fearful facts and figures:

Arrests for drunkenness in 226 cities of the United States in 1934 showed an increase of 26.17 per cent over the last year of prohibition (1933), and an increase of 244.3 per cent over the first year of prohibition (1920).

Arrests of women on charge of drunkenness in 130 cities in 1934 showed an increase of 39.87 per cent over 1933.

Motor-car accidents as reported by the police in 144 cities, revealed an increase in 1934 over 1933 of 5.12 per cent. The National Safety Council, in its 1935 edition of *Accident Facts,* reported an increase of 13.19 per cent in motor-car accidents. Fatalities in these accidents increased 9.76 per cent. The extent to which drunken driving was a factor in this increase of disaster is indicated by returns from 192 cities, which showed an increase in arrests for drunken driving of 27.12 per cent in 1934 over 1933.

The amount of liquor now being consumed is appalling. Joseph H. Choate, Jr., Director of the Federal Alcohol Control Administration, has estimated that the "entire sales of legal liquor goods [under repeal] have not run far below pre-prohibition figures." In addition to this enormous total, he says, "is the quantity of bootleg spirits which cannot be much less, and may be more, than we drank before prohibition." Obviously we are out to smash all records.

What all this means is plain. State Beverage Commissioner Burnett, of New Jersey, sees the handwriting on the wall and reads it to mean "prohibition back in ten years" unless conditions are changed. And they will not be changed so long as government prefers not to fight but to foster the traffic in "booze."—*Nashville Christian Advocate.*

CAPITALIZING BIRTHDAYS.

For more than 30 years birthday offerings have been a regular feature in the Sunday school of the Congregational Church of New Hampton, Iowa. The plan was adopted in response to an appeal for funds to help in building a mission school in Africa, sent by a missionary belonging to the church. Her friends cast about for some way of complying with the request. After discussing various ways and means, the birthday plan was adopted. This plan was explained to the children—just where the money was to go and what was to be done with it—and they soon became very enthusiastic. They not only brought their own pennies but they got their fathers and mothers, sisters and brothers and insisted that they all celebrate their birthdays by making a contribution proportional to their years, to the Sunday school.

These birthday funds were augmented by offerings on special days, such as Christmas, Easter, Lincoln's birthday and Children's day. At the end of the year it was discovered that the church was able to send $100 to Africa.

The plan worked so well that it has been continued. Each year $100 are sent to missions by the Sunday school alone, so that in the last 30 years our little school—never over 100 pupils—has given some $3,000 to missions.

Many became so interested that they continue to send their offerings after they move away. Contributions are being received each year from friends in many states, even as far west as California. The first of each month the names of all whose natal day occurs in that month are placed on a blackboard; and when the contribution is made, the amount is recorded opposite the appropriate names. Many of the older pupils and adults do not limit their contributions to the number of their years, so the offerings run from 25 cents to $1.00.

The plan has not only enabled the Sunday school to make its annual contribution to missions but it has been a joy and a delight to all who participate in it.—*Missionary Review of the World.*

Jesus is pre-eminent among men because he alone has discovered something that is completely satisfying. The immensities of eternity are contained in the conception that ruled the mind of Jesus.—*John Short.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."
Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

THE ELON SUMMER SCHOOL FOR 1935.

Facts and figures written on paper can never tell the complete story of the Elon Summer School of Leadership Training for 1935. Things happened to the hearts of the 186 who registered and shared in the school that will make them different people throughout the years that lie ahead. The 121 Standard Credit Cards issued may mean much or little to them, but if those who received them strive to pass on the things they learned in the class rooms, then it will mean much. Those who were under sixteen years of age received A Level Credit Cards, and there were several of them. These younger people have made a start in the right direction, and here's hoping that they continue to improve themselves and prepare for Christian living and leadership.

Attendance and credits this year were about double that of last year. The united Elon and Blue Ridge groups worked together to the mutual advantage of both. Congregationalists and Christians couldn't tell each other apart, for they were striving for the very same things and worked together beautifully. From Virginia to Florida they came to study how they can help to build a more Christian world in which to live. They were eager and earnest.

The Youth Fellowship was well represented. Discussions daily centered around the history and program of the young people's movement in our own Church. Most of the officers of the Southeast Fellowship were present. Several state officers were present. It was a great privilege for this writer to lead these young people in their discussions, and it takes no prophet to say that there surely must be a better day ahead for our Church because of the interest of the young people of today. The class was enthusiastic about accepting an invitation from the Florida group for a Christmas Conference in Florida. The president and secretary of the newly formed Pilgrim Fellowship of Florida were in attendance, and invited the group to come to Winter Park next Christmas to make definite plans for future cooperative work. The matter will be referred to the Executive Committee of the Southeast Youth Fellowship for final decision, but there is fine promise for the success of the idea.

Dr. Malcolm Dana and Dr. J. H. Lightbourne made good leaders for the ministers present. Many more of our ministers could have spent the week at Elon with but litle cost and great profit. Several were there and found much of help. One often wonders why all our ministers aren't eager to get into such groups to learn more of the work and to enjoy the Christian fellowship of their brethren and the young people of the Church. If it is not wicked to think so, I hope those who did not go will feel very badly about staying away—so badly in fact that they will be present next year.

One thing that pleased me greatly was that there were some older people present. There were some superintendents, deacons, and other leaders, both men and women. They had a real place and part in the school. They probably feel much younger now and more eager to work in their churches.

The entire group was of high caliber. The teachers did their work well. The officers and leaders never stopped to think of themselves when there were those whom they could serve. The pupils were willing to cooperate in every possible way. Classes, vespers, chapel, play-time, and the Sunday services were all delightful and uplifting. There were real difficulties, but there was plenty of grace and courage to meet the difficulties and turn them into victories. It was a great school—one never to be forgotten by all who were there.

WE WOULD BUILD.

The spirit of modern Christian youth, as I understand it, is expressed in the poem below which was sung to part of the air of "Finlandia," and was used as the conference hymn by the Philadelphia Regional Youth Conference this spring. Christian youth wants to build; to build things that endure and attract. The best they can build is character. See how their poet, Purd E. Deitz, has expressed it:

We would be building; temples still undone,
    O'er crumbling walls their crosses scarcely lift
Waiting till love can raise the broken stone,
    And hearts creative bridge the human rift;
We would be building, Master, let Thy plan
    Reveal the life that God would give to man.

Teach us to build; upon the solid rock
    We set the dream that hardens into deed,
Ribbed with steel that time and change doth not mock
    The unfailing purpose of our noblest creed;
Teach us to build; O Master, lend us sight
    To see the towers gleaming in the light.

O keep us building, Master, may our hands
    Ne'er falter when the dream is in our hearts,
When to our ears there come divine commands
    And all the pride of sinful will departs;
We build with Thee, O grant enduring worth
    Until the Heavenly Kingdom comes on earth.

THE ORPHANAGE DISASTER.

Mr. Johnston, the superintendent, will probably tell in his columns of the fire that destroyed the Orphanage barn one morning last week. The hay was all in, and is gone. Four mules and a calf could not be saved. The Orphanage needed the barn, the hay, and the animals. But the fire took them away. I saw the boys putting hay into the barn, and I saw them cleaning up the debris after the fire. The first scene was fascinating and the last was pathetic. The boys did their job well in either case. They quit themselves like men, and did their duty.

Now they need our help. They are young fellows with hearts just like yours and mine. They have no home of their own, but rejoice in living in the home of the Church. They labored faithfully to feed the cattle so there can be milk and butter for the ninety babies and young people at our Church Home. But the results of their labors has gone up in smoke and lies buried in ashes. How would you feel if you were they?

Here is our chance to help. I think it is conservative to say that the young people of our churches in the Southeast will spend in the next two month uselessly enough money to restore the barn and its contents. Wouldn't it be a bit more Christian to send the cash to the boys at the Orphanage than to spend it for drinks, smokes, auto rides, and other things that do one no real good? I am suggesting that the young people of the churches take this matter to heart, and see what can be done. Get your church to take a real offering and send it to Mr. Johnston right away. It will bring new courage to him, and it will let the young people of the Orphanage know that the young people of the churches are really interested and sympathetic. It will do much to minister to the needy and build a bridge of friendship between the churches and the institution known to us as the Orphanage.

You may be interested to know that the young people in attendance at the Elon Summer School of Leadership Training gave their Sunday offering to the Orphanage to show their appreciation and sympathy. Surely there are thousands of others who will join them in making such an expression. If each of you will do your best the Orphanage can build bigger and better barns. Why not do your best? And do it right away!

THE WIDENING INFLUENCE OF JESUS.

Christian Endeavor Topic for July 14, 1935.

Hymns: "All the Way My Saviour Leads Me"; "Jesus Shall Reign"; "Lead Kindly Light"; "O Love that Wilt Not Let Me Go"; "Follow the Gleam."

Scripture: Matt. 28:19, 20; Mark 16:20.

Daily Readings:

July 8.—Peter reached many. Acts 2:36-41.
July 9.—A foreigner converted. Acts 8:26-39.
July 10.—A jailer brought to Christ. Acts 16:25-34.
July 11.—Jesus' great claim. John 13:13.
July 12.—The supreme objective. Phil. 2:9-11.
July 13.—The way to life everlasting. Jno. 11: 25, 26.

Poem:

    "Christ, as a light,
    Illumine and guide me!
Christ, as a shield, o'ershadow and cover me!
Christ be under me! Christ be over me!
    Christ be beside me
    On left hand and right!
Christ be before me, behind me, about me!
Christ be this day within and without me!

    "Christ, the lowly and meek,
    Christ, the All Powerful, be
In the heart of each to whom I speak,
In the mouth of each who speaks to me!
    In all who draw near me,
    Or see me, or hear me."

—Chanted by St. Patrick as he faced the Druids.
(From *Sunday School Herald*.)

Helps for the Speaker—

"Christian Youth in Action" by Frank W. Herriott gives examples of action—projects which have been carried out by American church groups.

"Jes' Like a Natchel Man," the story of the late Richard B. Harrison who played "God" in "Green Pastures," found in March, 1935 issue of "Christian Herald." See how the idea of God has appealed to the colored man. Or to trace the hand of God in a big city read, in that same issue, "Cable Address, Bible, Chicago."

The influence of Jesus is felt as we take up our cross and follow Him. One man says that we are following Jesus only when we apply His teachings in practical ways. What are the evidences about you that prove the widening influence of Jesus? Are young people interested in the move to "Build a New World?" What type of young people are attending summer conferences now? Why do they spend their vacations studying and working when they are greatly in need of rest and quiet?

When asked what they most wanted out of life, what do you suppose one group of young people answered—money, position? No. They answered, "A chance to live honestly; to tell the truth in business as well as on Sunday."

You might make a part or all of this service a candle-light service. I shall long remember the Commission Service for Student Summer Service workers at Elon last Saturday evening. Something which sent us home more eager than ever to serve was stirred within us as we marched out of the chapel, each with a lighted candle, across the campus singing "Follow the Gleam" and then heard the benediction.

E. L. F.

Sunday School Lesson

By Rev. H. S. Hardcastle.

MOSES (Leader and Lawgiver).

Golden Text: *"Blessed is the nation whose God is the Lord."*—Ps. 33:12a.

Lesson: Exodus, Chapter 24.

The lessons for the Third Quarter present some representative men and women of the Bible. They are brief biographical sketches of great men and women, and as such they have value for us, for there is nothing more inspiring, and more edifying than the stories of real men and women. Ideals become vital when they are clothed in flesh and blood. "Lives of great men (and women also) all remind us, we can make our lives sublime, and departing, leave behind us, footprints on the sands of time." Biography has a double value too. The lives of those who have succeeded show us how and what to do; the lives of those who have failed show us how not to do, and what not to do.

It is impossible, of course, to give a biographical sketch of Moses in one lesson. As liberator, leader and lawgiver, he was too big to be confined to one Sunday school lesson. What the committee has done, therefore, is to take only one incident from his long career, and through it to present one angle of his character.

The Secret of the Lord.

"And Moses alone shall come near the Lord" —it was not because the Lord played favorites: it was because Moses had that spiritual sensitiveness and that responsiveness which made it possible for the Lord to make known to him His will and His word. Aaron and the elders were good men, but they did not have the spiritual gifts that Moses had. The secret of the Lord is with them that fear him.

The Words of the Lord.

"And Moses came and told the people all the words of Jehovah, and all the ordinances." God spoke through Moses. The divine message found a medium through this man. Happy is that minister or that Sunday school teacher who knows that God has spoken to and through him.

The Book of the Lord.

"And Moses wrote all the words of Jehovah." It was not a book such as we have but the principle was the same. There is a place in religion for the written word. The Bible does have a legitimate place in religion and in life. In it there is preserved the record of God in human experience. It is a lamp unto our feet and a light unto our pathway.

The Altar of the Lord.

"And Moses rose up early in the morning and builded an altar under the mount." God is spirit, but material things may be symbols of him. An altar signifies the presence of God. An altar is a reminder of God. The individual and the family need that for which the altar stands. So much of our modern life has become meaningless and fruitless because the altars have been broken down.

The Covenant of the Lord.

"And Moses took the blood, and sprinkled it on the people, and said, 'Behold the blood of the covenant, which Jehovah hath made with you concerning these words.' " A covenant is a solemn and binding agreement made between two parties. It is usually sealed as an evidence of good faith. In this case it was sealed with blood—a symbol of life and of sacrifice. That made it a solemn covenant. It was a dim foreshadowing of that "new covenant" which the Son of Man made and sealed with His Own blood. Israel broke her covenant with Jehovah, but Jehovah did not break His covenant with them.

The Law of the Lord.

"I will give thee the tables of stone, the law and the commandment, which I have written, that thou mayest teach them." Moses was the greatest law-giver the world has ever known. With prophetic insight and spiritual genius he interpreted the eternal principles of righteousness. Many of his laws were embodied in temporal figures of speech, but the principles he announced were eternal. It was he who laid the foundation of the Jewish nation, and to this day we are indebted to him for his contribution to civilization.

The Glory of the Lord.

"And the glory of Jehovah abode upon Mount Sinai." The mountain towered above the plain in a majestic way. Silhouetted against the azure blue of the oriental sky it was suggestive of the ineffable glory of the God of Israel. For us however, the glory of God has been revealed in the face of Jesus Christ.

The Voice of the Lord.

"And the Lord called unto Moses out of the mists of the cloud." There is an element of mystery about it. Literally and figuratively there is a cloud about it. But in all the mystery there is enough of certainty. God does not explain everything but He gives us enough light by which to walk. If any will to do, he shall know. If any man wants to hear earnestly enough, he shall understand enough for his needs.

THE CHRISTIAN ORPHANAGE.

In the early morning of June 27th, the distressing cry, "Fire" was heard! The devouring noise of fire could be heard at our home about one-quarter of a mile away as it consumed timbers and bales of feed and quickly forced death upon four large mules. Machinery, also was destroyed. The large modern barn and milk shed with splendid equipment was a total loss. Virtually everything burnable was burnt. Just a few days before a large crop of hay had been put in, two days before all the wheat and oat straw baled had been stored there. All gone in smoke! I do not know the plans of Superintendent Johnston, nor what action the Board of Trustees will take when they meet.

This note is written asking you to pray for Brother Johnston at this hour when his life is so full of responsibility and this heavy loss comes so unexpectedly. Can you in any way help to lighten his burden and carry part of this loss? Think on these things. Plan a community, or a church cooperative, and in this way raise a liberal offering to help rebuild for this worthy institution of our church.

I know the immediate needs! Will you act now?

With prayer and sympathy,
Jas. L. Foster.

Over the door of a cabinet-maker's shop in London there hangs this sign, "Living Above." It is a notification to customers that he can be found above his shop if the door is locked.

It is a great thing for a worker to be able to say he is "living above" his work; that his dreams and hopes and real life are above the level of his day's toil. He may have to work amid the clods and clutter, but at least he can "live above." No matter how lowly a man's work, his life can be above if his life is hid with Christ in God.

—*Exchange.*

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THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"THE GLORIOUS OUTLOOK."

"I have fought a good fight. I have finished my course, I have kept the faith:

"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love His appearing."—II Tim. 4:7, 8.

Speaking appropriately to this text, Henry Van Dyke once said: "And is not the best of all our hopes—the hope of immortality—always before us? How can we be dull and heavy while we have that new experience to look forward to? It will be the most joyful of all our travels and adventures. It will bring us to our best acquaintances and friendships. But there is only one way to get ready for immortality, and that is to love this life and live it as bravely and cheerfully and faithfully as we can."

Prayer—Dear Heavenly Father, one day at the time we come to Thee with the hope and expectancy of the glorious things to come. Be Thou our God this day and make us conscious of Thyself in everything. In Christ's name we ask it.—*Amen.*

TUESDAY.

"WORSHIP."

"Wherefore receiving a kingdom that cannot be shaken, let us have grace, whereby we may offer service well pleasing to God with reverence and awe."—Heb. 12:28.

Do you really worship when you turn your thoughts to God? Worship was to Jesus a supreme act of identification, where the highest calls to meet the highest. Says Serman, worship is the final witness of the perfected relationship in which men stand to God. It is a consciousness of a mutual spiritual experience between self and God. In Jesus, this consciousness, this oneness with the Father, was so complete in His every moment and His every thought that there was no barrier of discord for Him to overcome. His whole life was an act of worship, Serman reminds us and this oneness was the eternal spirit of His prayers.

This same feeling we all must achieve before we can hope to worship in sincerity and truth.

Prayer—O Lord, this day we seek that consciousness of a personal relationship with Thee that makes us know that we are joint heirs with Jesus Christ Thy Son and our Saviour and elder brother; and then fill our lives with that altruism, friendship, service, and sacrifice that carries Thy Spirit to others and lead them to be also Sons of God. In His name we ask it.—*Amen.*

WEDNESDAY.

"DELIGHT IN THE LAW."

"Blessed is the man . . . . whose delight is in the law of the Lord; and in His law doth he meditate day and night."—Ps. 1:1, 2.

Jesus demonstrated in His life how it might very well happen that a man should always feel the right impulse with the law. Goodness is not in obedience to the law, neither does law furnish a complete ground for being good. The enlightened mind and conscience understands that there are silent places in the heart to which the law cannot dictate. Out of these silent places comes the springs of life, good or bad. Out of these silent places spring man's delights, and it is a matter of common sense to make these silent places approvable by God. All the law can do is to indicate how this may most readily be done. In other words, a pure man consents to the law, "Thou shalt not commit adultery," and a truthful man to the law, "Thou shalt not bear false witness." Therefore, a righteous man can say, "I delight in the law," and a devout and pious man can say, "I delight in the Law of the Lord."

If this be true, just as soon as a man's heart,—the inner silent place back in the life—questions the law, the complete authority of that law is invalidated. On the other hand, there are good things to be done to which the law has no reference, or when man may even transcend the law. For instance, Jesus healed the sick man on the Sabbath day. This was against the law, but He invoked the law of love and consideration which law transcends the authority of legalism. The song says, "Is thy heart right with God?" and the transcending laws of God is, "Keep thy heart with all diligence, for out of it are the issues of life."

Prayer—Our dear Father, we pray for the power of Jesus to abide within our hearts, and thus make Thou all the issues of our lives the best,—that good that our deeds shall rise to the heavens and to Thee forever. In Christ's name we ask it.—*Amen.*

THURSDAY.

"SUCCESS OR FAILURE."

"This is the victory that overcometh the world, even our faith."—I Jno. 5:4.

God will never accept our prayers until we let Him actuate our services. There is no success without God. Success without God crashes somewhere. Success without God does not bring happiness—failure with God brings happiness and that is success.

Rules for success: take God with you. Make the most of your job. Make the most of your mind, and be loyal to your family, your community and the Church.

Prayer—Dear Lord, our God, we look to Thee daily for Thy companionship, Thy fellowship, and Thy guidance, and all of life we leave to Thee.—*Amen.*

FRIDAY.

"AN EXALTED VIEW OF GOD."

"We . . . have seen the end of the Lord, that the Lord is very pitiful and of tender mercy."—James 5:11.

Nothing is more important than a correct view of God. Error in this is fatal. It is the primal fount of goodness, and the central truth of Christianity. He is "the Father of lights," "the Giver of every good gift," He can do no evil, and He is changeless; and we are the first fruit of His creatures. But more than all this He is pitiful toward the afflictions of man. "He knows our frame that we are but dust."

Reading from the seventh to the eleventh verse, the virtue called for here is not gentle patience, but for brave endurance, and it is the correct view of Him that will give this. The writer is talking about those who are being oppressed. They are to know what He will do for them and know His pity, and to endure because of the deliverance of the Lord from all their oppressions. There was one single truth that Christ kept before His disciples, which was, "Looking unto Him the author and Finisher of faith," and this look would be to them a practical inspiration of endurance, constancy in faith, belief in the vindication of righteousness, and certainty in immortality. And this certainty is represented in the comparison of the stout heart of a farmer, who plants his seeds, tends his crops, waits for the rains and expects the harvest. Such a view of the Lord is a cure to our grumblings.

Prayer—O Lord save us from the resentment against undeserved sufferings, and help us to endure as seeing Thy will fulfilled and the vindication which we shall receive at last from Thee.—*Amen.*

SATURDAY.

"PATTERN OR POWER."

"That the power of Christ may rest upon me."—II Cor. 12:9.

Power to the inner man is one of the chief functions of Christ in the life,—power "against unclean spirits," "power to become the sons of God, and power to rise to an "endless life." It is true that He said, "I have given you an example," and it is also true that the apostles occasionally referred to the example of Jesus Christ in morals and conduct. And yet how powerless is mere example! Jesus undertook to make men perceive that righteousness is a matter of attitude, motives and principles issuing from the heart, and, as Dr. Serman says, "it is believed that He would have been aghast at the thought of men, in their dealings with one another if they should use Him as a pattern and not as a power."

It is Christ within that is our hope of doing right, and that is given as the reason for His never giving advice for the making of decisions in many of the pressing problems of the day and in many of the moral issues that confront us. He has left it with us to settle our problems by the power of the spirit within, which spirit has never failed one who embraced it and followed its guidance. How beautifully said, "No man need ever be in doubt as to what constitutes right and wrong, provided he keeps in touch with the spirit of the will of God as revealed in the thought and practices of Jesus."

Prayer—Dear Lord, help us in this hour to lay ourselves wholly in Thy hands. Take us and mold us according to Thy will and fill us with Thy eternal truth forever.—*Amen.*

SUNDAY.

"THE THING THAT COUNTS."

"But who say ye that I am?"—Luke 9:18-27.

The thing that counted in the lives of Peter, John, James, and the rest was not what the general crowd thought of Christ—whether they regarded Him as an incarnation of Isaiah or Jeremiah or John the Baptist—but what Peter and the rest of the disciples individually and in their hearts thought of Christ.

And that is what counts with us. Is He to us an Eastern sage? a worker of wonders? a maker of parables? Is He to us the Supreme Guide, the Protector, the Consoler, the Friend, the Saviour from sin, the eternal Judge, the Son of God, the all-loving, all-wise, all-powerful Ruler of the universe? Is He all this to us?

If He is, then life is transformed to peace and joy, to strength and love.

Prayer—Lord Jesus, Thou are to us everything that is good, and beautiful and helpful. Thou art our friend, to the end of days.—*Amen*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

I HAVE OVERCOME.

By JOSEPH B. HUNTER.

> *"These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation; but be of good cheer; I have overcome the world.*—John 16:33.

He was a marvelous man. His enemies had him trapped. There was no escape. In fact, he had no idea of trying to get away. They were set on taking his life, and he knew that they would succeed. But the amazing thing is the spirit which he maintained. The enemy could not shatter his morale. He had gathered his men together for a farewell dinner. They did not know what tragedy was just ahead. He knew. He could see it all. They would arrest him, go through a mock trial, trump up charges, have Pilate approve them, and then have him put to death. He knew that the shock would be more than the disciples could stand, that they would leave him and flee. With that picture in mind, he called them together for a farewell meal. He was to be toastmaster and make his last speech. How did he begin? "Let not your heart be troubled." And how did he close? "Be of good cheer." Can you beat that? No, not in all of the records of human history.

"I have overcome." No statement more adequately expresses the nature of Jesus' life. Life is a series of problems. We can either avoid them or accept their challenge. The great majority see those obstacles and shun them. Some go part way and quit. A few overcome.

So many names come to mind, names of people who have overcome. Our President was laid low with infantile paralysis at an age when very few recover from that dread disease, but through discipline and courage and patience and sheer will power he overcame. I like to recall that knotty little Japanese lad who was feeble among his husky brothers. His wise mother would take him on sunny afternoons to the low hills near their home and encourage him to climb one mound and then another. Presently he was a strong boy. His mother had overcome. But the story goes one, for this youth developed a love for climbing mountains. He ascended the different peaks in America and Asia, and one day the news flashed around the world that a man at last had reached the top of Mount Eiger in Switzerland from that approach which had been considered impossible. It was this same Japanese lad. He had overcome.

Jesus could say, "I have overcome my family." They did not want him to be a preacher. They seemed to have had little part in his service when he returned to preach in Nazareth, and when his fame had spread until his name was on every tongue, his mother and his brothers went to his preaching place to take him home. He had to treat them somewhat gruffly. He turned to the people and said that those who do the will of God were his mother and brethren. But that break was not final. Time passed and we find Mary at the cross, and her speedy exaltation by the church must mean that she came to believe in him as the Lord of Life. And when the church in Jerusalem was established, it was James, Jesus' brother, who was the elder, and it is he who wrote that beautiful description of religion: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and keep himself unspotted from the world."

I wonder if his experience is not our own. It is frequently the members of one's own family who keep him from giving full expression to his religious yearnings. Many a man sits at home and reads the paper and smokes while his wife takes the children to Bible school and church when he, too, should be exposing his soul to the wooing power of religion.

He overcame his friends. Friends were his support as well as ours. When we are in sorrow or difficulty, it is a friend who stands by our side and buoys us up for the struggle. But we are also hindered by our friends. In our country it is so common for a good man's political career to be wrecked by his friends that it could be called the "American system." Jesus had that kind of trouble. When he had resolved to go to Jerusalem and die for his convictions, it was Peter, the leader of the twelve, who opposed him. But Jesus said to him, "'Get thee behind me, Satan." Would that we could treat our misinformed friends with that same courage.

When Jesus was ready to give the world a new and adequate interpretation of God and life, the thought drove him into the wilderness to meditate. One by one temptations challenged him. Should he resort to the spectacular and sensational method of securing a following? That sort of temptation has caused the fall of many a capable fellower who did not have the courage to say "Get behind me, Satan." He turned away from this and other temptations in the wilderness and made himself of no reputation and took the form of a servant.

As Jesus said, "I have overcome the world," his movement seemed on the verge of collapse. His foes were bartering with Judas for his betrayal. They were gloating over his downfall. But he knew that he was the champion of the moral law of this world. They could win temporarily, but he knew that his spirit would spread across the world and march down through the centuries to battle in every conflict between right and wrong, and keep on battling until right is enthroned. He identified himself with right and he will plague every wilful disregard of his way. Jesus is overcoming. Nations cannot kill now without trying to prove that it is in self-defense or for other's good. Men cannot graft without incurring the moral indignation of the people.

Count Luckner thrills me with this story: Some years ago the German Emperor entertained the King of Italy. A grand banquet was given on the deck of the dreadnaught "Kaiser." The entire fleet was gathered around and 70,000 voices sang German folk songs, Italian operas, and the national anthems of the two nations, while through some ingenious device a search light, like some magic baton in the heavens, beat time across the sky. And presently the search lights from seventy battle ships spelled across the sky "Italy" in letters a mile wide. But that is nothing compared to what some day shall be. With the achievements of radio rapidly advancing, some day millions of people in America will sing "All Praise to Him Who Reigns Above in Majesty Supreme," and all the world shall hear. And then from all England and Scotland shall come the chorus "Blessed Be the Name of the Lord." And perhaps 500,000,000 people in India and China shall sing the "Amen." And in the sky shall appear the name of Jesus. But more glorious still is the confident fact that his name and his spirit shall possess every heart. With every advance which marks progress toward that glorious day he can say, "I have overcome."

—*Christian-Evangelist.*

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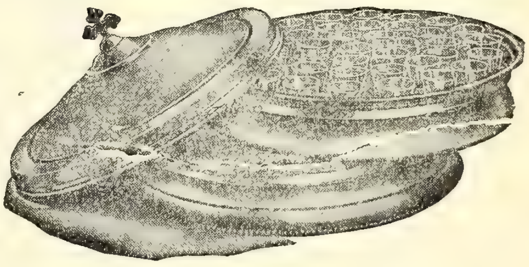

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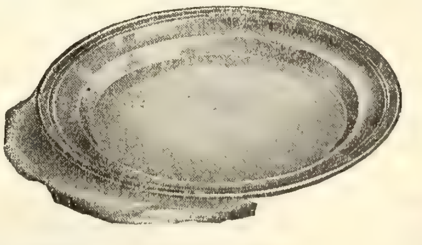

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

Last Thursday morning, June 27th, a little after four o'clock, the writer was called out of a sound and peaceful sleep to be informed that the Orphanage barn was on fire. Our heart sank within us. It was one of the prettiest and most modern barns in this section, and we were very proud of it. The entire Orphanage family prized it very highly. This barn was built six years ago to replace one that was destroyed at that time. The writer was in the hospital at that time, very ill, and my good friend, Mr. J. M. Darden, President, called the Board together and laid plans to raise money to build another, and he took the lead in building the splendid modern barn that went up in smoke on the above mentioned date.

We have no idea as to the origin of the fire as it was too early for the boys to go to work, and none had gotten up, and no one was in the barn. We had just filled the hay loft to its capacity with the finest hay we have ever produced, and just the day before we had threshed wheat and oats and filled the lower floor with baled straw. It is all gone now, and we have forty head of cattle to feed. Four fine mules and one young cow were caught in the blaze, but all the milk cows were in the lot and were saved.

Friends, it made us heart-sick and blue—a large crop on our hands and not a mule to plow a row of corn, and nothing to feed one on. We went home that night heart-broken, down-cast and blue with eyes filled with tears. My little baby boy eleven years old came and put his arms around me and said, "Daddy, don't worry about the barn, it will come out all right"—a child's simple faith. I was reminded of the Scripture, "A little child shall lead them." He, a child, had faith to believe that the church would not let me bear this cross alone, but would come to my rescue in this hour of calamity and distress. The Christian Church has always responded to the call of the Christian Orphanage and as this is the greatest loss we have ever sustained by fire, I have faith to believe they will get much joy out of helping us to rebuild another barn to house our cattle that furnish wholesome milk for these little children.

One man said he would be one of one hundred men to give fifty dollars to cover the loss. How many will accept his challenge? How many will send us a check of any amount to help us in this hour of distress? The barn must be rebuilt. How many churches and Sunday schools will make a special effort to help us?

Chas. D. Johnston, *Supt.*

REPORT FOR JULY 4, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Greensboro, First	$ 10.39	
Reidsville, First	7.92	
Salem Chapel	1.25	
		19.56
Western N. C. Conference:		
Big Oak	.95	
Smithwood	.88	
		1.83
Eastern N. C. Conference:		
Eure	2.42	
Henderson	2.94	
Antioch	2.13	
		7.49
Valley Va. Central Conference:		
Mayland		1.00
Georgia and Alabama Conference:		
New Hope	1.43	
Pisgah	1.82	
		3.25

Special Offerings.

Fidelity Bank, support of James Brown	12.50	
Interest, Van Huizen note	90.00	
		102.50
Total for the week	$	135.00
Amount brought forward		6,689.65
Total	$	6,825.28

DEPENDABLE ONES.

Some weeks ago a certain layman whom we have not had the privilege of meeting wrote to the *Herald* saying that the charge to which his local church belongs would send two lists to the Annual Conference this year, one the dependable ones and the other the non-dependable ones. And he said that the charge would ask that its assessments be based upon the number on the dependable list. Without entering into the merits or demerits of this particular case, let us say that every charge has some of the dependable class and some of the non-dependable ones also. The tragic thing about it is that on every charge we have, there are a lot of church members who do nothing for the church. They may be good Christian people according to their standard, but judged by the standards of the discipline they are not rated very highly. There are some people who go to church fairly well but they do not give much for the support of the church. Some do not have much to give, and others do not give because they do not want to give. There are some few who do not go to church much but who still give something toward the support of the church. There are still others who can be depended on both to attend and to pay. They are the dependable ones. Now let us think for a moment how much these people are worth, both to the church and to the community. Their religious life is like the river that is fed by the melting snows of yonder mountainside. They are perennial Christians. When the Sabbath day dawns they are found making preparations to go to the church services. Com-

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9 Behold, ᵃO God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | ᵃGen. 15. 1. ᵇPs. 56. 1. & 57. 1. ²or, *all* | 1

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pany does not often keep them away, for people know they are church-goers and that if company goes to that home the company will have to go to church. When the time for the service to start arrives they are already in the pew. They have a hymn book in hand so that they can enter immediately into the worship. When the worship is over and the minister is ready to take his text they are still there, both in mind and in body. Their minds are on the service and they are there to get as much as possible out of the service. While the minister preaches they listen with both ears open. It is a pleasure to preach to them. They have made their contribution to the church, both with their presence and their offering, and now they are ready to hear all that God has to say to them through the minister. When the minister makes a good point they are quick to catch it, for they are looking for it. When the service is over they are still dependable, for they feel some responsibility to the strangers and the visitors, and so they offer the glad hand of fellowship to those within the church building. Then they pass peacefully out at the door, go to their homes, and they are still dependable. They can be trusted during the week to carry on the work of the church in the community. The Sunday services are important, but the things that are done by the church during the week are also important. They are on the lookout during the week for new people for the church. They go into the homes of the people and while they are not ordained preachers yet they are messengers of Christ. They are a blessing to the homes they visit. They are not gossipers with the latest things that are going the rounds, but they are God's messengers, carrying the gospel of good cheer to people everywhere. They are interested in the good name of the church and they want the church to succeed. They are interested in the indifferent ones and want them aroused, and they do all they can do to bring the indifferent ones back to the church. They are interested in poor lost sinners and want to see them saved. They do all they can to influence people for Christ. They go the even tenor of their way, the preacher knows they can be depended on and so he does not have to worry about them. When the minister sits down to meditate they come into his mind and he thanks God for them and says to the other members of his family, "What a pleasure it would be to serve a whole church like these." The church is made better because they are a part of it, the community is richer because they live, people are saved to a better life because they came in contact with them. Finally, when faith is made perfect and God has been sufficiently glorified by their lives, He reaches down, and lifts them up to His paradise, and they are with Him forevermore, all because they were dependable. God give us dependable church members—*Methodist Protestant Herald.*

Herbert Hoover, in broadcasting a message in support of the small colleges that are now having such a difficult time in meeting their budgets, made the following statement: "Whatever be the magnificent services of the larger and highly specialized universities, the liberal arts colleges place such an emphasis upon personal contacts of teacher and student which renders them a vital part of our educational system. A primary purpose of education is a product of high character and noble ideas, which regard moral and spiritual qualities superior to mere material things, without which any purely economic system would collapse. Throughout our history these colleges have been and are now the seedbeds of leadership. They have contributed a large part of the presence in our land of nearly 3,000,000 college trained men and women. . . . The finest traditions in our country are rooted in their associations and their inspiration."—*Watchman-Examiner.*

Whatever others may think or say, the redeemed have overwhelming reasons for declaring the goodness of the Lord.—*C. H. Spurgeon.*

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OBITUARIES

ISLEY.

Whereas it was the will of our Heavenly Father to call our friend and brother, W. F. Isley, we again affirm our faith in the precious promises of Christ concerning the provision made for those who love and serve Him. Be it therefore resolved by the Loyal Men's Bible Class of First Christian Church:

1. That we reverenty bow in humble submission to the will of our Heavenly Father who doeth all things well.

2. That we express to his bereft one our sincerest sympathies. And we commend them to Him who has promised never to leave nor forsake us.

3. That a copy of these resolutions be entered upon the minutes of our class, a copy to the family, and a copy to The Christian Sun for publication.

EGBERT TRUITT,
C. V. HOLT,
E. B. RASCOE.
Committee.

CARR.

Whereas our Heavenly Father in His infinite love and wisdom saw fit on March the 9th, 1935, to call from our midst, Brother Jessie Carr, one of the faithful members of the First Christian Church of Portsmouth, and also of the Men's Bible Class, from the cares and anxieties of this earthly life to his eternal reward beyond, Therefore be it resolved:

1st. That we are grateful for what his life has meant to us, for the peaceful, kind and happy life that seemed to be his.

2nd. We feel that we have been blessed by having him with us, and we will cherish the memory of his quiet and peaceful personality.

3rd. That we will strive to remember, emulate and profit by all that was good and true and worthy in his life.

4th. That we extend to his wife and the children our deepest sympathy, realizing that they have lost a good, kind and loving husband and father.

5th. That a copy of these resolutions be sent to the members of the family, spread upon our class records, a copy sent to The Christian Sun for publication.

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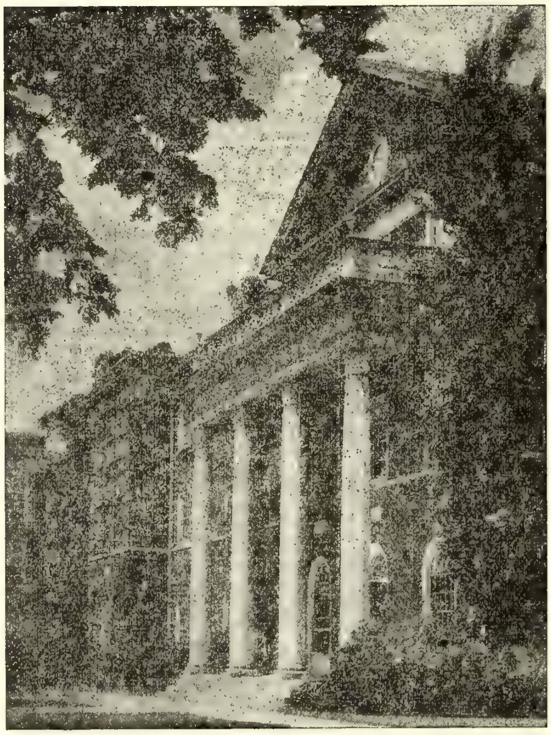

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JULY 11, 1935. NUMBER 28.

5-1-34
Rev F C Lester
505 S Main St

•• THE SUN'S O[illegible]ERVATORY ••

American Bible Society Moves.—

The American Bible Society, which since 1852 has been located in a building bounded by Fourth and Third Avenues, between 8th and 9th Streets in New York City, has purchased a modern fireproof building at the southwest corner of Park Avenue and 57th Street, and will move its offices into its new building as soon as extensive alterations are made.

No Redress for Drunken Motorists.—

A legal ruling which has been upheld by the highest court in Canada, is that no redress may be secured from insurance companies by motorists for accidents if it is found that such persons were driving cars while intoxicated. A similar ruling the United States would do much to reduce the accident insurance rates of motorists who abstain from the use of intoxicating liquor while operating automobiles.

China's "Dragon River" Again on Rampage.—

The mighty Yangtse River, which has in time past spread disaster and destruction in its wake, was again, this week, reported as having overflowed its banks carrying ruin in its wake. Already property loss has reached enormous figures, and several large cities of central China and hundreds of villages are menaced. If the river continues to rise for another few feet, it is estimated that not less than 25,000 square miles of the nation's richest farm lands will be inundated, making more than 25,000,000 people homeless.

Wine Unnecessary in Communion.—

The question has been raised as to why the Roman Catholic Church does not serve wine to its communicants when administering the Communion. A Catholic priest gives the following answer: "The Catholic Church believes that the communicant receives the *living* Body of Christ which, therefore, contains also His Blood as well as His Soul and Divinity. Hence the Church considers communion for the laity under the form of wine unnecessary." The priest did not explain why the priesthood did partake of the wine.

Gandhi Would Not Kill the Rats.—

Mahatma Gandhi has appeared in a new role if the London *Times* is correct in its report. He is opposed to rat-killing even to prevent the plague. It is said that fleas carry the plague from rats to human beings, and one of the first steps in the elimination of this dread disease is the destruction of the rats. Gandhi, in a recent address, is reported to have said: "An advocate of non-violence like myself would die before killing rats. We should by strict observance, no less than by sanitation, prevent rats from breeding."

North Carolina Leads in Tax Payments.—

North Carolina and Virginia made the best showing in the South in tax payments to the National Government for the past fiscal year. North Carolina led with the following: Corporations, $8,822,195; individual incomes, $5,825,541; internal revenue, $235,233,795; and AAA taxes, $33,796,013. Virginia came next with corporation income taxes of $7,335,412; individual income taxes of $3,450,249; internal revenue taxes of $119,263,341, and AAA taxes amounting to $11,210,648. Mississippi stood lowest among the Southern States as a Federal tax-paying state.

Jewish Rabbis Would Conscript Wealth.—

The Central Conference of American Rabbis, which is composed of reformed rabbis, were urged at their recent meeting in Chicago to advocate a tax program which would redistribute the nation's wealth. Dr. S. E. Goldstein, chairman of the Commission of Social Justice, declared: "The government must exercise its power to conscript the income accumulated in order to save the mass of people of America from misery and despair." He claimed that reactionary groups were, in the name of patriotism, engaged in unpatriotic efforts to limit American liberties, but at the same time cautioned that the dangers from communism and fascism were growing greater. The report also favored the socialization of the basic enterprises in the United States.

Baptists Protest Acts of Nazis.—

During the recent sessions of the Northern Baptist Convention, resolutions were passed by that body protesting the interference by the present German government with matters pertaining solely to religion, and denying the right of any church to enter into relations with a state which might compromise its witness or limit its freedom. The resolution claimed for all religious bodies full liberty in matters of faith and worship and the unrestricted right to preach and teach the truth as it was revealed to them. It was asserted that state patronage or control of religion tended to secularize the Church rather than to spiritualize the state. Sympathy was expressed for German ministers and laity "who in facing dangers and deprivations."

Going a Little Too Far.—

Deets Pickett, who is Research Secretary of the Methodist Board of Temperance and Moral Reforms, thinks that it is going just a little bit too far when a "self-respecting Representative (Kenney) is willing to introduce proposed legislation to legalize a national lottery." He declares: "With drinking and drunkenness increasing on every hand, with the underworld riding the neck of legitimate business, and with the general breakdown of those moral convictions without which prosperity and home stability are impossible, it does seem that no one would propose such an utterly reprehensible institution as a national lottery. Prohibition repeal seems actually to have increased the illegal sale of liquor; the legalization of gambling will certainly increase interest in gambling, and consequently the activities and exactions of criminals who exploit the greed and credulity of the people."

Are Taxes Paid Differently Now?—

President Roosevelt, in his famous Pittsburgh speech on October 19, 1932, as he was nearing the end of the campaign which carried him into the White House, said: "Taxes are paid in the sweat of every man who labors, because they are a burden on production and can be paid only by production. If excessive, they are reflected in idle factories, tax-sold farms, and hence, in hordes of the hungry tramping the streets and seeking jobs in vain. Our workers may never see a tax bill, but they pay in deductions from wages, in increased cost of what they buy, or in broad cessation of employment." No more accurate and concise description of how taxes are paid has ever been given. It was sound statement when spoken, and it is quite as true now. Yet our burden of debt has been increased by approximately $13,000,000,000 since that statement was made, and the government is demanding new sources of revenue—higher taxes, that the laboring man must eventually pay.

Will "Il Duce" Have His Way?—

What is to be the outcome of the disagreement that has arisen between the Italian Government and that of Ethiopia? Ethiopia is the only really independent nation of black men, and Italy's greed has been looking for a chance to snatch sovereignty from these people. And now the path from Rome to Addis Ababa seems clear. Official circles in Rome say that, regardless of England's protest, there seems little possibility of English interference. France is friendly neutral, and Russia will follow the lead of France. Germany, too, is now friendly to the schemes of Mussolini, and the United States has declared a policy of hands off. Nowhere else can this little African nation turn, unless it is to Japan, for protection; and Japan, though friendly and with ever increasing commercial interests in Ethiopia, has her hands full in the East. There is no doubt that Italy intends to take the offensive. Does this mean that regardless of what is right, Ethiopia will be reduced to an Italian dependency? Ethiopia will not surrender without a struggle, but the outcome is already decided unless moral suasion be brought to bear by the great nations of the earth upon the dictator of Italy.

NOTES-PERSONALS

News from the Churches.

The typist in last week's Sun made us say that Dr. H. Shelton Smith's topic of his Sunday sermon at Elon College, June 30th, was "'O' Father"; whereas, the copy was "Our Father." Apologies of the proof-reader and compositor to Dr. Smith and to Sun readers.

The Sun's editor has the following from Dr. Fred Field Goodsell, Mission Secretary of the American Board, who is now on a visit to our mission fields in the Orient: "March 18, 1935, Nova Lisboa-Angola, Portuguese West Africa. Dear Dr. Atkinson: Greetings and best wishes. Our missions here command my highest respect and loyalty."

A very pleasant visitor to The Sun's editor July 5th was Rev. Wm. T. Scott, pastor, United Church, Winston-Salem, N. C. Brother Scott is doing a constructive work in Winston, and one whose steady growth and influence will be realized more and more as the years come and go. His present great need is for a parsonage, which is essential to every church and pastorate. Here is wishing him success in this worthy aspiration.

Rev. and Mrs. R. T. Grissom from Fancy Gap, Va., say: "We are happy to report a well attended Bible School. There were fifty-one enrolled and almost perfect attendance. We think the entire time spent was profitable. We are happy to report that the people of our two churches here are willing to do what they can in helping to finance the work. Our revival begins Sunday, July 7th. We are hoping and trusting that our meetings this year may be far-reaching in spiritual things. Pray for us."

Rev. G. D. Hunt, Lanett, Ala., is making a supreme effort to clear the Lanett Church of all indebtedness during this month. He has labored faithfully to this end, and now that the total of the indebtedness is not so great, he hopes, with united effort of his people, to wipe out the last dime of it. There is no pastor more faithful and zealous than is Brother Hunt, and the efforts he puts forth in the ministry deserve the heartiest cooperation and support.

Readers of The Sun will read with much regret the following note from the pen of Mrs. Herbert Harrell, Secretary of the Eastern Virginia Woman's Board: "Mrs. J. E. Cartwright, President of the Woman's Mission Board of the Eastern Virginia Conference, fell and broke her hip, while attending Mission Conference at Eagles Mere, Pa. She is in the Muncy Valley Hospital, Muncy, Pa., and will be there from six to ten weeks. Mrs. Cartwright has done excellent work for the Conference, and although she is down is not out of the work of Missions. Her message is vital, and may every woman of every society rally to her support and meet the challenge that she has given them, with their prayers and their efforts."

It will learned with genuine regret by Sun readers, who have come to know him and esteem him so highly, that, under the rule of the Boards, under whose auspices he serves, Rev. Milo J. Sweet, pastor-at-large for the Carolinas and Georgia, will automatically retire from this service on April first, 1936. A person serving in the capacity of superintendent or pastor-at-large automatically retires at a certain fixed age from this service. Brother Sweet is certainly a power for good and a tireless worker in the field he has served so well, and desires that he may be used by his constituency to the greatest advantage possible during the remaining months of his tenure. "I am enjoying with genuine satisfaction the cordial fellowship accorded me so generously by all during my years among the churches of my territory." Brother Sweet has proven himself a wise master builder and a good executive, and has won the admiration and esteem of the brotherhood of his entire constituency. Here is devoutly hoping that a work to his liking and experience will claim his time and devoted energy as soon as his present duties are ended next April.

THE PRIVILIGES OF A MINISTER.

By Clarence A. Vincent, D. D.

Article V.

An Interpreter.

To interpret the Scriptures, their bearings on individual life and duties and social needs and ideals, to men and women is a most delicate task. To conserve the permanent facts and truths that the past has discovered, to catch the light that the Scriptures and Science can give upon the new problems of life and to reflect it into others to awaken and enrich them, and to hold up personal and social ideals and enrich men and women and youth to possess them and live for them, is a sacred responsibility and privilege.

To do this in the regular daily ministries of a pulpit and pastorate requires an active mind, a spiritual insight, a deep and controlled sympathy and a consummate tact. To make the sermon, not a thing in itself, however artistically perfect, a message to the people that will summon, encourage, quicken and comfort them, to delicately contact people in their varied needs in the calls of the pastorate, is a ministry that angels might covet. One of the joys of later years is the expression of those who were helped in the earlier days by one's sermons or pastoral contacts, of which the minister knew nothing at the time.

To be an interpreter in a critical and fault-finding time like today requires a wise spirit and a keen mind. When the writer was a lad, the theories about the Scriptures and the interpretation of its passages were rather mechanical. In most pulpits Creation took place in six days of twenty-four hours each, but the newer interpretations of the Higher Criticism were just coming and were considered by the masses as dangerous. The minister who saw the new and truer interpretations and would give them to his people often had a stormy reception. To hold up the reliability of the truths and facts of the Scriptures and to show the human elements in it and the mistakes in the interpretations of it, was a task that required wisdom. Some ministers fought the newer interpretations and others became destructive and it is difficult to decide which caused the widest injury to the life of the church. But many ministers were careful in their approach but none the less honest, and led their people into the larger and truer interpretations.

Then came evolution. To some it was a red rag; to others, the solution of all difficulties. To the wise ones, it was God's way of creating the world and man, and made the creation a far-reaching, never-ending process of the Creator. The first two classes split their churches, the last class strengthened and broadened the spirit and work of the churches.

Today, most ministers are deeply concerned about the social conditions of the world. Shall men live together in mutual helpfulness or will they tear one another in pieces? Will the stronger races bear the burdens of the weaker races and help them to strength and character, or will they be overbearing and oppressive? Will the Nations live the gospel in peace and justice or will they destroy one another and civilization in greed and war? Will the Brotherhood of Jesus permeate the spirit of the world, or not?

The Minister must combine frankness in his statements of the spirit and teachings of brotherhood, but must not in his fearlessness be overbearing. He must urge that justice must come now into life's relationship, but must have patience as the coming of the kingdom of God drags. Conditions require immediate solution, but the minister who gets abusive and peevish delays rather than aids the cause.

Dr. Gladden, Josiah Strong and Professor Ely spoke fearlessly but constructively. After all, the coming of the kingdoms of this world into the Kingdom of God is a slow process. We humans are so slow to learn, still we do learn and finally the "kingdoms of this world are become kingdoms of our God and of his Christ."

BEREA AND BETHLEHEM.

With the coming of June, came many things of deep interest to our folk around here in Alamance County and especially to the folk of Berea and Bethlehem Christian Churches. The first Sunday in June was our memorial service at Berea, the which was, as usual, largely attended, also it marked the beginning of the revival meeting. Brothers Aubrey Todd and Billy Andes came to our rescue and did some exceedingly fine work among our young people. Each week-day morning they put on a Bible school which had an average attendance of thirty-seven members per day for the two weeks. The results of this school were gratifying. Then at night they held special services for the two weeks, and as a result of this special meeting, we have received twelve new members, with four more to unite later.

Much interest was manifested among the young folk, in fact the larger part of our additions were among the youth, with ages ranging in the late teens and early twenties. There is a very fine group of young folk in Berea and more than that, they are doing some fine work, few churches if any can boast of a finer group, or better work being done among the young people than can Berea. The church, as it has never failed to do as yet, remembered us with a splendid pounding at the close of the meeting, for which we are deeply grateful.

The week following the third Sunday in June, Aubrey Todd and Billy Andes came over to Bethlehem and started with a Bible school, it being our first attempt here. The membership being largely comprised of country folk, we wondered just how the response would be, but to our surprise, they stormed in on us and our daily average in attendance was forty, with such pleasing results that another was spoken for next year. The larger girls came to the rescue and helped in the teaching. Then the last three nights of the week, we had a young people's round-up for this church and many were present. This meeting resulted in a deeper consecration and a burning desire to walk a bit closer to Him Who is the young person's best friend.

We could not begin to sum up all the value these two young men were to the community and especially to these two churches. They present a very pleasing and acceptable program; one that will live. I should heartily commend them to any church.

G. C. Crutchfield.

A DIVIDED CHURCH IN A DIVIDED WORLD.

By Dr. H. Shelton Smith.

Current society is the child of an order that was conceived in dissent and born in division. Political dissent led to the break-up of empire and the rise of nationalist states. Economic dissent destroyed feudalism in favor of capitalism. Religious dissent, in response to totalitarian resistance, created a multitude of denominations.

Throughout modern times we have sought to achieve our social and spiritual destiny by setting the interests of one group or class over against those of another. As Nationalist Americans, we have shown wherein our nation was better than other nations; as politicians, we have stressed the superior virtues of our political party; as business men, we have demonstrated wherein the wares of our group were better than those of another; as churchmen, we have gloried in those things which divided us. The net result is an atomistic society shot through and through with conflict. In none of its aspects is present-day society an organism; it is a bedlam of suicidal competitions.

Conceivably many of the revolts of history were humanity's only way out of situations adamant against change. Growth through change is an inherent principle of life, and when old patterns of human society resist reconstruction from within, then perhaps there is no way out except to form new groups; for worse even than division is arrested growth. But whatever may be history's justification for the social and spiritual schisms of yesterday, tomorrow's destiny is tragically clear if we continue to move along the path of unlimited division and conflict.

Nowhere is this more true than in the field of religion. In theory, Christianity is a religion of a common Father, under whom men are one in Christ, irrespective of race, class or creed. Nevertheless, the church as a human society is tragically riven by all the forces that operate to divide men in their secular relations.

I. Racialism.

Is the secular world divided by racialism? So is organized religion.

Rooted as Christianity is in Judaism, one might suppose that Christians and Jews would have found much common ground for fellowship and service. But alas, the record is one long story of mutual hate and suspicion, with frequent outbursts of violence. In Germany, a terrific struggle is in process over the question of whether or not members of the Jewish race may enjoy fellowship in a Christian church. Extreme Nazis reject much of the Old Testament. The thought that Jesus was a Jew is intolerable to them.

But we Americans should beware how we toss Semitic stones at Germans. Only in rarest instances have we practiced religious fellowship across Jewish-Gentile lines. Our anti-Semitic restrictions in clubs, hotels, and apartment houses bear witness to the fact that racial alienation rather than brotherhood marks our most fundamental attitudes. As yet, the church has found no assured way to transcend such racial prejudices. Moreover, if we find it hard to scale the wall which separates us from our Semitic friends, how much more difficult is it for us to rise above the barriers which separate us from our brothers in black. We send missionaries to practice brotherly fellowship across color bars in Africa, but we all too frequently draw back from practicing the gospel at the home base. Jim Crowism separates us not alone in our secular pursuits, but also in our religious worship. If public schools run lines of racial division through our secular communities, so do our church schools and colleges.

II. Class Conflict.

Does the economic order suffer from class conflict? So does organized religion!

In a certain industrial town a few years ago a textile strike took place. Capital and labor split into warring groups. The ministerial association also split. Pastors of the workers sympathized with the laborers; pastors of the managers, with the owning class. Two ministerial bodies were organized on class lines, and yet each continued to pray the Lord's Prayer fervently.

Not long ago a well-known downtown wealthy church became concerned to help a group of underprivileged folk in the slum section of the city. A mission was founded; a Sunday school was organized; the experiment succeeded in establishing some wholesale contacts between two classes of the community. In course of time, however, some of the more active youth of the mission became interested in the fathering church, and applied for membership in it. Here these youngsters got a moral shock, for they were told that there was no room for them in the church of their choice. This church was interested in sending the gospel to the disinherited, but it did not wish to worship with them at a common altar. Thus do our missions, whether at home or abroad, so often get reduced to religious paternalism.

If one seeks the cause of the rise of religious denominations in the United States, he will soon realize that one of the most prolific sources of new sects, also a fundamental cause of perpetuating sectarian differences, is social-economic status. Immigrants came to our shores only to find cool reception from the established churches, partly because of belonging to the class of the disinherited.

It is a matter of concern that so many workers are abandoning the established churches. Rightly or wrongly, they feel that the churches are mainly on the side of the privileged. If this secession of the lower class goes on unchecked, it will become increasingly difficult for the church to wield spiritual influence among them. As a result, the more radical nostrums will be espoused by the workers, and used not only to further their interests, but also to undermine organized Christianity itself.

III. Rugged Individualism.

Does the secular world suffer from rugged individualism? So does organized Christianity!

In this United States there are 212 different denominations with an aggregate of 232,000 local churches. For their support in 1926, the people gave $817,000,000. This powerful system of churches, like great chain stores, reaches down to every hamlet. For most of our history, these groups, like business, have acted under the principle of *laissez faire;* they have planted churches freely wherever they could muster a handful of folks. They have also moved into the urban centers in equally free-lance fashion. Whether, therefore, we look at the big city or the neighborhood village we witness a sad situation.

The little community is so over-churched as a rule that no one church can provide an adequate ministry. Most small town and village ministers are virtually Sunday visitors to their little parishes. They confine their activity all too largely to a verbalization of the gospel. A through-the-week program adapted to young and old and related organically to the life of the community is an impossibility. But even if every minister could be on hand daily, these villages would still be the victims of a religious system which will never allow the churches to see the community as a whole.

In the larger urban centers, organized religion is fighting for its very life. Through these mammoth congeries of human kind the secular tide flows swift and cold. The forces of moral corruption create cross-currents of prodigious power. To watch a multitude of isolated and individualistic denominational ships rocking to and fro on this ocean of titanic evil is tragic!

IV. The Practice of Violence.

Does the secular world break into violence and murder? So does Christianity!

The World War is so vividly in the background of our minds that this point need not be labored. We remember how peace societies collapsed, or went into winter quarters; how pacifists were ridiculed; how non-conformists were denied freedom of speech, of assembly, of press. Christianity bowed in obesiance to the secular State, while the latter served as the voice of God. "The State must be obeyed," said a churchman, "under pain of incurring the guilt of mutiny against God." Another solemnly reminded us that "It is neither a travesty nor exaggeration to call this war, on the part of America, a truly Holy war."

In this mood, we searched the Old Testament for a God of wrath; we created a theology of blood and thunder; we put a bayonet in the hand of Christ. A university friend of mine wrote a book for raw recruits, in which he said to them, "I would not enter this work till I could see Jesus himself sighting down a gun barrel and running a bayonet through an enemy's body." Thus the churches experienced a revival of religion, but it was a religion born of hate and bathed in blood.

SUBSCRIPTION RECEIPTS.

The following subscriptions have been received since our last report which was made in May. For this period there should have been not less than 250 renewals turned in. This list shows only thirty-two. We appreciate the thoughtfulness of those who have remitted, but cannot but wonder what has become of the over two hundred that should have renewed their subscriptions during this time. If you are one of those who has neglected to send in your renewal, will you not do so at once? Look on your label, see if you are in arrears, and if you are, help us by sending in your remittance.

Sincerely yours,
J. T. Kernodle,
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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THERE WAS A FAMINE IN THE LAND.

(*The Book of Ruth.*)

The Book of Ruth, the gem of the Old Testament and the joy of all readers, will come under purview of teachers and pupils, Sunday, July 14th. The beauty of the book, as well as the benefit of it for us, is its application to our day and generation. Its opening sentence is startling and significant: "In the days when the judges ruled, there was a famine in the land." The day of judgment always brings famine. We are in such a day now. The judges have judged. They have weighed us in the balance and found us wanting. They have declared we are unconstitutional, and we are. In fact figures and conclusions, which none can escape, had spoken before the judges rendered their verdict. The famine in the land had driven us into strange company. We found ourselves in the company of exploiters, racketeers and all kinds of evil doers. Church treasuries were empty because righteousness wanted. We were calling home missionaries by the hundreds, church pews were empty and the souls of men and women were crying for the Bread of Life.

From of old God has brought about famine to drive men and women to do the best even against their will. Naomi and her husband, and their two sons, had no longing to go into the heathen land of Moab. They had to be driven into that land of pagans and hated illegitimates. But being driven there, they found a jewel. Ruth was not a Jewess, but she was more than a Jewess. She was capable of becoming one of the fair daughters of God and immortality. No, the way of man has never been the way that leads to helping the most helpless and reaching and redeeming the most needy. Men and women have had to be driven to that task by their Creator in order that their own souls may be refreshed and saved. Naomi not only found Ruth, who was to be famous and noted for all time, but she found her own soul and a real friend and thus made herself noted for all time to come. Naomi was a foreign missionary in the truest sense of the word, driven as men and women have to be driven to do their noblest tasks, that of world redemption and salvation, even against their will. Naomi went out to escape a famine and, through her suffering and sorrow, found a friend and fame. It really seems that God has to bring famine to His church and make His church face that famine to realize that it is the duty and privilege of that church to go to fields afar there to find its truest friends and noblest devotees. So it comes to pass that a church engages in Missions not merely to save the souls of heathens, but to save its own souls from famine and death.

Jonah, the most noted missionary of the Old Testament, had to be driven to Ninevah under the lash of God, there to find his own soul as well as to redeem a pagan people. Jonah had to go by way of a stormy sea and the belly of a great fish before he could discover and acknowledge his own need and pray for his own deliverance. Thus Jonah not only found Nineveh and preached the gospel of salvation, but he found his own soul, and made himself useful and famous to all generations to come.

It was so in the early church. These early churchmen clung to the home base until there was famine in the land. That famine was one of threatened destruction and death. And now read the first verse of the 8th chapter of Acts: "There was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judaea and Samaria, *except the apostles.*" There you are. The apostles would not go from Jerusalem. They must hug the home base and let their own souls hunger and famish. Then history begins to crowd about others. Saul, who was called Paul, emerges, and driven by persecution, beatings and shipwrecks, foes within and without, Paul bore the message of the Cross to aliens and, in doing so, found his own soul, fought a good fight and won a great race. The Book of Ruth is a typically modern, up-to-date missionary document. It tells of how God had to drive through famine in order to reach fairest friends and highest and holiest aims. Ruth is herself a heroine, whose soul was reached by one who loved God so well and served Him so diligently that she made her own God Jehovah live, rule and reign in the heart of her daughter-in-law, who came to be her dearest friend, the solace and comfort, the joy and gladness of her declining years. It is very easy for us to be kind to those around about us, to be benevolent and ready to help those in need, physically, at every call, but it is another and quite a different thing to submit to the will of God and to be willing to go out and reach the remotest and the most needy and, in the name and for the sake of our God, reach the unreached and save the unsaved. Next to the Book of Jonah, the Book of Ruth stands out as the most striking, sublime and true missionary book of the Old Testament, and of all time.

J. O. A.

CONCERNING THE ELON SUMMER SCHOOL.

Back in the office after nearly three weeks touring of Summer Conferences, it is a pleasure to think back over the experiences with these fine groups of young people and I have just been reading with interest the reports and appreciations in The Sun. I would like to express my appreciation and estimate along with the others.

Those of us who have been going to Blue Ridge contemplated giving it up with some degree of reluctance, regret and perhaps question. However, I think all are thoroughly satisfied that this summer program was the best. Between the Grandview Conference, which took the place of Blue Ridge for the western states of this region, and the Elon Summer School of Leadership Training, there were about two hundred more than would have been at Blue Ridge. We were all pleased with Elon as a meeting place and feel that the College campus is a fine environment for such a school. The group of young people, and older ones also, that gathered were an unusually fine lot, with high purpose, determination, and serious interest, combined with happy disposition. The high proportion receiving credits is noted and we knew that these were gained under teachers who did not take the work lightly. In fact, we had a splendid group of teachers at Elon.

The credit for the courses of study, the selection of the faculty and the general direction of all that was most important in the school belongs to the Dean, Rev. F. C. Lester. It was a pleasure to work with him and share with him in the responsibilities of the Conference. If taking some of the details of administration was any help to him, the writer was glad thus to serve. It would be a temptation to list each one of those who labored for the success of the school and to give them credit and recognition for their fine service. Having the business affairs of the school more directly under my care I wish to speak particularly of the very fine work (and hard work too) of Miss Irene Cotten as Registrar and Treasurer, and general bookkeeper, and Mrs. W. B. Williams as hostess. Such devotion and such thoroughness deserve special recognition, though one is aware that all in the other departments deserve mention also.

As for the future, one feels that the Elon Summer School has become a permanent feature of our United Fellowship program, as serving the states in the Southern Convention and also Georgia and Florida. I would hope that we could increase the attendance another year among the older church workers and the pastors without lessening the number of young people. It would be a fine think to develop Elon Summer School not only as a school for members of the Youth Fellowship but also have it serve in a way as a postgraduate school for those who have attended young people's conferences in previous years. There is also a fine place for the development of the pastoral fellowship through this Elon Summer School, and we hope that this can be developed in the future.

It was a pleasure to see Dr. Atkinson and Dr. Rowland occasionally among us, also Dr. Lankford. We shall all look forward with pleasure to next year's school, and look back with gratitude for the fine experiences of the Summer School for 1935.

E. C. G.

BY THE TRAINLOAD.

Repealists and the wet press join in the repeated acclaim that trucks and automobiles were smuggling rum across the Canadian line into the United States. Therefore, repeal the 18th Amendment and stop flooding our land with Canadian whiskey. We wonder how our repealist friends and the wet press viewed this report among many others of its kind:

"Only recently is was reported that 100,000 cases of bonded whiskey had been purchased by a certain liquor firm of New York, and that the first four trainloads would arrive within a week. The purchase was valued at $6,300,000, on which the duties and taxes would be $210,000."

The company of distillers that makes this purchase announced that it will spend $250,000 in advertising its liquor, and these advertisements will appear in 175 American newspapers.

Of course, the readers of the wet press, whose editorials and other propaganda "educated" (?) the people against prohibition, will understand why these papers acted as they did. They were hungry for this advertisement, and not a few individual papers, still circulating in the homes of our country, are said to be reaping from $100,000 to $500,000 a year from their whiskey advertisements. Several North Carolina counties are now opening stores for the sale of liquor. This, in spite of the fact that stores that sell liquor legally in the neighboring state of Virginia have succeeded in increasing public drunkenness in that state 22 per cent within a year over that of the previous year. In spite also of the fact that South Dakota, that opened liquor stores last March, has discovered and now declares that the new law of control is beneficial only to the bootleggers and that a widespread demand for a referendum is being made. Iowa, after trying control for three months, has become disillusioned and discovers that "for every dollar the state receives in taxes, the people have to spend $21.41 for beer." But the worst phase of the present propaganda is that of the liquor dealers to induce the women of America. The New York *Herald-Tribune* recently carried in its advertising columns an open letter to the women of America on whiskey. It advertises that the women can get intense satisfaction and joy out of a certain brand of whiskey since "it possesses that softness and satin-smoothness that a discriminating woman naturally seeks. We hope, therefore, that on your next occasion for hospitality, you will serve ———— (here the particular brand is named). We are confident that you will then appreciate why—in this new era of temperate drinking which you have done so much to create—this mellow whiskey is selected by so many American women." Thus the distillers would, with their wares, induce the women of our homes and hearts to engage in that which has done more than all war and pestilence to kill and to destroy all that is noblest and best. Mr. Joseph H. Choates, Jr., director of the Federal Alcohol Control Administration, has written the firm of distillers who published this advertisement and protested that with such efforts they must expect nothing better than the return of prohibition. Mr. Choate claims that one-half the liquor consumed in the United States now is bootleg liquor, despite the fact that the Government and the States are legalizing it. And thus the row and pow-wow over liquor goes on, and will go on till some better way has been found than that of the past to handle this dangerous and deadly monster.

J. O. A.

THE TIDE IS SURE TO WIN.

Rev. Milo J. Sweet, pastor-at-large for the Carolinas and Georgia, was the preacher at the 11:00 o'clock hour, Elon College Church, Sunday, July 7th. His sermon was real food for the soul and greatly edified and spiritually strengthened his audience. The subject of his sermon was "The Way Home." It was the way to the eternal home that the preacher was telling us about. We get attached to our earthly homes, and this attachment is sweet, but there is a home that abides through the eternities, and through our varied experiences, trials, disappointments and activities we may, through hope and faith and love, become attached to that permanent home and be assured of finding the way. Brother Sweet contended that the breakers beat about us and the waves of fortune and misfortune may sweep over us, but the tide is sure to win. And so hope planted in our hearts, when anchored to an undying faith, a conquering faith, is sure to win. He repeated to good effect the following verses that his friend, Dr. F. F. Goodsell, penned while he was a missionary in the foreign field:

"On the far reef the breakers
Recoil in clashing foam,
But still the sea behind them
Urges its forces home.
Its chant of triumph surges
Through all its thunderous din.
The wave may break in failure,
But the tide is sure to win.

"The reef is strong and cruel
Upon its jagged wall,
One wave, a score, a hundred,
Broken and beaten fall.
Yet in defeat they conquer!
The tide comes surging in
Wave upon wave is routed,
But the tide is sure to win.

"O, mighty sea! Thy message
In clanging spray is cast.
Within God's plan of progress
It matters not at last
How wide the shores of evil,
How strong the reefs of sin
The waves may be defeated,
But the tide is sure to win."

J. O. A.

AMERICA'S RELATION TO CHINESE HIGHER EDUCATION.

By Chin-Jun Lin, *Litt. D.*
President of Fukien Christian University.

[Concerning Dr. Lin, Dr. R. E. Diffendorfer tells us: "One of the leading educators in China is nearing the end of a year's visit to North America. Already noted in his own land for his educational and administrative abilities, he has made thousands of friends in America since he returned to this country in August, 1934. It was not a new land to Dr. Lin, for after graduating from Fukien University, he studied at Harvard University, Columbia University, and Oberlin College. Returning to represent his university and the total cause of Christian Chinese higher education, Dr. Lin spoke with effectiveness and in most interesting and informing terms to nearly three hundred audiences. He spoke ten times on radio programs. Dr. Lin gave a course of lectures at Hartford Foundation, Hartford, Connecticut, and led a series of California conferences sponsored by the Methodist Episcopal Church. To meet these appointments he and Mrs. Lin, who is a graduate of Johns Hopkins Medical School, have traveled more than twenty thousand miles in what was presumed to be a year of furlough!

We wish that his presence and influence might continue much longer. But Chinece tasks are calling for these devoted young leaders, and we bid them Godspeed as they return to the homeland where world history is being made by the month.]

The friendly interest of the American people toward China and the Chinese has been growing with the years. Besides the ever-increasing trade and business interests, there are strong cultural ties, especially of religious and educational character, between the two great countries bordering on the Pacific Ocean. The organization and hence the service of the Associated Boards for Christian Colleges in China, in North America, is a most recent manifestation of the spirit of international good will and Christian fellowship.

Eleven of the American boards of trustees of the Chinese Christian colleges, representing twenty-one missionary societies, have come together to form a common corporation for the promotion and advancement of Christian higher education in China. In the winter of 1934-1935, the Associated Boards introduced a series of educational conferences in nearly a score of cities in the northern parts of the United States. The responses to this initial effort in large-scale promotion have been encouraging. With the loyal support of the members and friends of the Associated Boards and the devotion and ability of their secretaries, it has become one of the most significant factors in modern Christian movements.

Americans have had an active part in the establishment of every one of the thirteen Christian colleges now at work in China.

In the early days, each Christian denomination carrying on missionary work in China started some form of higher educational institution, to meet the urgent need of leadership. As the task grew bigger, it was soon realized that no single group of people had adequate personnel and finance to meet the growing needs in expanding service and in advancing educational standards.

About 1910 cooperative effort took place in a definite way. Various missionary groups working in the same locality pooled their resources to form union institutions. At present practically all of the eleven colleges and universities represented in the Associated Boards are results of such joint efforts. Their work is held in high respect by the Chinese public. All of them are officially recognized by the Chinese Government. Their graduates have equal standing with the graduates of government universities.

The opportunities of and challenges to Christian higher education in China at her present critical stage of national transformation call for not only rethinking but also replanning and rededication of these Christian colleges. A correlated program for their colleges has been worked out by a group of representative Chinese Christian educators, during the period from 1928 through 1933. Eleven colleges have adopted this as the common educational policy. The plan not only tries to eliminate duplication of work and waste effort, by an agreement in a general division of labor and co-ordination of service, but it also aims at the raising of educational standards and the meeting of some of the most urgent needs of the Chinese people, in a comprehensive and systematic way. There is a clear emphasis on scientific, vocational and technical training a serious restudy of China's culture, an earnest attempt in rural reconstruction service, and a new zeal and approach in character education.

In the China Christian Educational Association there is a Council of Higher Education which serves as the general advisory and co-ordinating body for all the Christian colleges in China. A new day is surely dawning in the Christian educational movement for this nation.

The hopeful movement is being greatly aided by the work of the Associated Boards for Christian Colleges in China, in North America. Thru this organization the general program of Christian higher education is being presented to our American friends in an intelligent and a comprehensive way. Duplication in promotional activities by and in the interest of unrelated individual institutions is being eliminated. The interest of all true and sincere friends of China is being rallied for a progressive Christian enterprise, thus offering a great opportunity for effective and fruitful expression of one's international good will and friendly helpfulness to the Chinese people.

Assured of such sympathetic and loyal cooperation and sincere efforts of the American people, as represented in and through the Associated Boards, the Chinese Christian educators go forward with increasing confidence and courage, to meet the unprecedented opportunities of Christian higher education in China, for the upbuilding of a new nation.

CONTRIBUTIONS

SUFFOLK LETTER.

"Home Coming Day" was observed at Mt. Carmel Christian Church, Isle of Wight County, Virginia, Sunday, June 30th, 1935. Dr. W. M. Jay delivered a very appropriate sermon at the 11:00 o'clock service. A bountiful lunch was served to about 400 people at the noon hour. In the afternoon at 2:30 the service was given to a review of the history of the church. Rev. and Mrs. C. E. Gerringer rendered a vocal duet. A quartette from the Franklin Christian Church rendered two selections. The following ministers were present: Rev. Elisha Bradshaw, pastor of the church, Rev. J. M. Roberts, Dr. E. W. Jones of Franklin, Dr. W. M. Jay of Holland, Rev. J. Sidney Cobb, Baptist pastor of Windsor, and the writer.

A historical sketch was presented by the writer. From this sketch the following facts are gleaned:

Mt. Carmel Christian Church is a child of Antioch Church. About 1868 or 1869 a mission Sunday School was organized at "Paradise," near the Joseph G. Johnson farm, about three miles from Antioch. After one year it was decided to move the school to "Duck's Store." During the following year Thomas J. Clements, Thomas Spivey and J. G. Johnson were appointed a Committee to select a permanent location. After careful consideration the present site of Mt. Carmel church was unanimously selected. Major I. W. Duck operated a saw mill by water power at a grist mill near the location. He was the leader in this work and was financially able to give assurance of progress and success as Chairman of the Building Committee. He cut the lumber and superintended the erection of the building. After the building was ready on August 26, 1871, a meeting was called to consider the organization of a church. It will be observed that the building was erected before the church was organized. Dr. William B. Wellons presided and the church was formerly organized with the following charter members: I. W. Duck, Thomas H. Murray, Matthew Carr, Benjamin T. Carr, James M. Pierce, George M. D. Watkins, Harrison H. Butler, John Thomas Cox, Robert J. Cox, Sylvie W. Johnson, Quincy a Watkins, Mills Britt, Joseph E. McLane, Amanda Duck, Bettie Murray, Christian Carr, Emma Carr, Sallie Pierce, Mary J. Beale, Louisa Ballard, Mattie J. Cox, Julia Duck, Louisa Johnson, Vamdelia Watkins, Indiana V. Howell, Missouri A. Stephenson, Martha S. Stephenson, and Lucy Bowden. Jesse T. Whitley acted as Secretary.

The building was dedicated in September, by Dr. W. B. Wellons. A great revival was conducted the week following and fifty-four additional members were received during the months of September and October, bringing the total membership to 82 when the church was admitted into the Eastern Virginia Conference in November. I. W. Duck and T. M. Murray were elected delegates to the Annual Conference. Rev. Mills B. Barrett was elected first pastor on October 14, 1871, and served until his death, April 14, 1891, a period of 19 years and 6 months.

On September 20, 1882, a Building Committee was appointed to consider plans for an addition to the building to be 12 feet long with a recess for the pulpit. The following served on this Committee and the building was enlarged the following year: I. W. Duck, B. T. Carr, J. E. T. Joyner, J. M. Pierce, and Mills Britt.

On October 1, 1904, the Building Committee, composed of J. C. Johnson, Chairman, J. E. T. Joyner, J. H. Beaton and John M. Ballard, submitted a report recommending the erection of a new building. This report was adopted. The old building which faced the Blackwater Road was torn down. Work was begun on the new building, which faced the Franklin-Windsor Road and this building was completed in 1908. It was dedicated the Fifth Sunday in June, 1908. Dr. W. W. Staley preached the dedicatory sermon, and was assisted by Revs. N. G. Newman, R. H. Peel and I. W. Johnson.

On December 6, 1919, under the pastoral care of Rev. E. T. Cotten, a Committee was appointed to consider plans for Sunday school rooms. A called Conference was held January 31, 1920, deacon J. C. Johnson presiding, at which time the following Building Committee was appointed: Otis V. Joyner, Chairman, S. Leon Lewis, S. A. Barrett, E. W. Ballard and Frank H. Johnson. This Committee was authorized to borrow money and proceed with the work of adding eight rooms. The present building cost about $8,000 furnished.

The following have served as pastors: Revs. M. B. Barrett, John T. Kitchen, H. H. Butler (19 years), Stanley C. Harrell, E. T. Cotten, W. D. Harward, T. E. White, Elisha Bradshaw (present pastor); supply pastors: C. H. Rowland, J. H. Lightbourne, W. M. Jay and E. W. Jones.

The following have served as Superintendents of the Sunday school: Thomas M. Murray (killed by lightning in 1876), I. W. Duck, J. H. English, J. C. Johnson, J. Sherman Johnson, J. E. T. Joyner, Mills Britt, O. W. Johnson, Otis V. Joyner.

Deacons have been elected and ordained as follows: I. W. Duck, George M. D. Watkins, James M. Pierce, B. T. Carr, J. H. English, J. C. Johnson, J. E. T. Joyner, S. A. Barrett, J. G. Johnson, E. W. Ballard, J. B. Bland, R. T. Bowden, J. C. Bradshaw, Otis V. Joyner and Frank Johnson.

Ministers reared in this church: H. H. Butler, I. W. Johnson, Floyd D. Ballard (Presbyterian) and Hugh H. Johnson (M. E. Church South).

The present membership is 267.

I. W. JOHNSON.

TO THE MEMBERS OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES.

We are members of a great church; a church with a vision and a program. Our leaders are acquainted with present day trends in society, business and religion. They know something of the task of the church in the light of such happenings. Under the guidance of the Spirit we are striving to formulate a program that will point out the line of march, indicating the way for the greatest contribution on the part of the church to the day in which we live.

The church is a divine organization. Her mission and task are spiritual. It is humanly impossible to say where the spiritual begins and where it ends. There is no difficulty in saying that this is Sunday and this is Monday; that on Sunday we are expected to take our minds off of things commercial and political and put them on things spiritual and religious, and that Monday is the day for labor, trading, buying and selling. That is to say that the task of the Sabbath differs from the task of the week day. But you cannot confine the Spirit to any particular day. The Spirit possesses the individual, and becomes not only his inspiration and guide, but his Lord and Master, so that whether he be at worship or at work the Spirit is ever present with him and in him.

"If a man hath not the spirit of Christ he is none of His." No man can be a Christian without possessing the Spirit of Christ. However, the Spirit may use one man for greater achievements than another. A man's ability or lack of ability may help or hinder the Spirit in His activities. Individuals differ in talents and possibilities. Talents can never be used to the fullest extend unless they are adequately trained and completely developed. The genius of the church long since discovered the necessity of training the individual Christian that he might make his maximum contribution to his day.

Our church, the Christian Church, provided for such training in the founding and building of Elon College. In providing facilities for higher education the church in nowise minimizes the place of religious education in the home and the Sunday school. Nor did it minimize the necessity of training in grade and public schools. Giving the above types of training their proper places in the church's program of preparation, our forefathers sought to add to the program of the church's preparation by providing for our young people opportunities for higher education under the authority and direction of the church itself. And herein lies the hope of the church for an efficient and progressive program in the days that are ahead.

Elon College was built by the Christian Church, has been supported through the years by the Christian Church. Today the Congregational church joins hands and hearts with the Christian church in recognizing the position of Elon College in our united church program, and the necessity for the type of training that Elon affords. Elon College is greatly concerned that young men and young women of Congregational and Christian church homes in her natural territory come to Elon for their college work. Not merely for the sake of enrolling them, but with the hope that coming to Elon they may have an enlarged appreciation of their own church and increased loyalty to her programs.

The prospects are now that we will have a considerably increased enrollment another year without respect to denominations, but whenever a member of the church fails to come to Elon College for training the church as such is the loser. The individual may not lose, but the church will. We invite the members of our church to patronize Elon College, not solely on the grounds of loyalty, but positively on the grounds of advantage to the individual who comes. Elon College is adequately prepared in every particular to give to her students the best possible advantage in all fields of activity where literary and scientifically trained minds are required.

Whenever a student at Elon College reaches a point where his time spent at another institution would be more profitable to him, if he prefers, the college will never fail to advise in such a particular. Elon College exists first, for the church; second for the individual; and all the time for the development of personality and the construction of Christian character.

Our fall term opens September 3, 1935. Anyone wishing additional information will please write the undersigned.

L. E. SMITH, *President.*

Elon College, N. C.

Every covenant has two parts, duties and blessings. To gain the blessing we must perform the duty. Even the farmer must sow if he is going to reap.

A Story for the Children

THE GOOD SHEPHERD.

I was in an art store a few days ago and saw two oil paintings, each on a rather large canvas, which impressed me so much that I think I must tell the boys and girls about them. They were both sheep pictures. The first one was a summer scene. It was a beautiful landscape that stretched away before the eye, a quiet restful valley, with a lazy stream wending its peaceful way through the meadows into the hazy distance, while immediately in the foreground on the hillside near a group of splendid trees a flock of sheep, some grazing, and some resting, feasted the eye. It was high noon, and the old shepherd lounged in the shade, and by him, sitting on his haunches, was his dog, a little more alert than his master, but in all the picture there was not one element of discord to break the peace and harmony of the scene. Without intending to do so, I found myself murmuring the sweet opening words of the Shepherd Psalm: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters."

Just across the store there was another picture that might have been painted by the same man as a companion piece for the one at which I had been looking, yet such was not the case. It, too, was a sheep picture, but how different was the scene! It portrayed a flock of sheep that had been caught out on the plain in a snowstorm. Not one of those gentle snows which come down softly on the air like feathers, but such a storm as one may see sometimes up in Montana or north-Idaho on the high plateau—a storm where the wind rages and howls and blows so fiercely that it will tear up as much sand and gravel and dirt from the earth as it brings down snow from the angry clouds; a storm where sand and snow and ice seem hurled from the clenched fist of the wind, tossed and torn here and there by whirling winds, now sweeping the earth bare, and again piling the soiled snow in great drifts. It was in a dense, cold storm like this that this flock of sheep had been caught, and the poor beasts are crowded together trying to find some help from each other, with a look of terror in their great sad eyes. The shepherd was nowhere to be seen; perhaps he had already perished in the cold. But near them were two shepherd dogs. One of them was a little fellow, and he was standing in front of the other with his head between the large dog's forelegs, trying thus to escape the force of the storm. But the big dog, how I did admire him! He stood there strong and faithful. And the look on his intelligent face seemed to say to the poor sheep: "I can't do much for you; no dog could get you home through this awful storm; but I won't desert you; I'll stay by and keep you company, and if need be I will die with you."

Far off through the storm the artist revealed the deeper meaning of this picture in a huge wooden cross, with a pile of rocks about its base. But as I looked at it, I said to myself: Thank God, the cross of the Lord Jesus Christ can do more than that for us! It would have been a great thing if, when we were poor lost sinners, and had all gone astray like these poor sheep lost in the storm, someone up in heaven who was honored and loved there, and had all the beauty and glory of the heavenly world to make joyous and happy, had come down to earth to live with us, and had said to us: "I can't do much for you; I don't know how to get you out of the storm, how to get you clean of your sins, and bring you back again to your home in heaven; but I am sorry for you, and I will stay here with you, and if I can not do anything else I will die with you.

'Yes, that would have been a glorious thing. It would have been a heroic and splendid act. But Jesus did a much better thing than that for us. He was rich, and yet for our sakes He became poor, and gave His life not that He might die with us only, but that He might die for us, and bear our sins in His own body on the cross. He is the Good Shepherd who "giveth His life for the sheep." He is "a hiding-place from the wind and a covert from the tempest."—*Banks in the Free Will Baptist.*

BOTH—AND!

"Oh, yes, I'll support the church," remarked a layman as he signed his pledge. He paid the money and was given credit for payment of that pledge. So he should be, although he may attend church or join in the worship service only twice a year.

But his neighbor pledges and also *attends* every Sunday. Without this neighbor's fidelity, the doors of the church would permanently be closed. His life blood surges through the church and makes of it a living organism. Is it not high time that the neighbor be given credit for Church Attendance? It is, therefore,, as important to report on Church Attendance as on Money Collections. Certainly God's work rates Church Attendance as essential and worthy of even greater consideration than merely payment of money.

Regular attendance may sometimes necessitate self-denial. On the other hand, it has many directly compensating benefits. "Christ loved the church and gave himself for it." In the end, *attendance* will determine whether the Church survives or perishes.—*Advance.*

Meditate, O my soul, for the deepening and the elevating of thy worship on that wondrous cross, the great center of God's moral universe! To this center God ever pointed and the eye of faith ever looked forward until the Saviour came. And now we must ever turn to that cross as the center of all our blessing and the basis of all our worship, both on earth and in heaven, in time and throughout all eternity.

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¼ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, ᵃO God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | ᵃ Gen. 15. 1. ᵇ Ps. 56. 1. & 57. 1. ² or, *all*

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8 ¶ ²⁴Jĕ-hoi'-ă-chin *was* years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

SAVING THE SOUL OF AMERICA.

Every land has its special resources and culture—its heritage and history. The United States of America has been greatly blessed in its location, in the wealth of its natural resources, in the character of its early settlers, and in its naturel history. In spite of many dangers and difficulties—or because of the battle against them—the country's development has been steady and remarkable, at least for the first century and a half of its history. Wealth, education, culture, industry, influence, power have increased as long as national ideals and Christian teachings have united to keep standards high and to develop strength.

But in recent years the body and mind of America have been developed at the expense of its soul. For America has a soul—a spiritual quality of life that must be nurtured if the body is to be kept healthy and is to function properly for the benefit of mankind. The characteristics and vital realities of the soul of America include:

I. *Liberty.* When the Western Hemisphere was discovered, Europe was passing through the Dark Ages—politically, intellectually and religiously. North America was settled by men and women who sought freedom to live and to work and to worship God in harmony with high intelligence, great industry and noble ideals. The liberty sought was in harmony with law—particularly the laws of God for the well-being of man.

When license and lawlessness take the place of law and order—license in dress, in behaviour, in amusements, in sex relations; lawlessness and laxity in regard to property rights and traffic-laws, in marriage and the sacredness of human life—then a land and its people lose the privileges of true liberty. Is it not time for America to return to the high ideals and the practice of liberty in harmony with the laws which God has established for the physical, moral and spiritual good of all mankind?

II. *Progress.* No land has offered greater opportunities for progress than has North America. Territorially the United States has expanded from ocean to ocean. No old ironbound customs and traditions have prevented development; new ideas and plans have been tested by laboratory methods—in government, in education, in industry, in social customs and even in religion.

But today the ambition for material progress threatens to cripple and destroy the nation. When wealth becomes a great end in itself; when education leads to the deification of the intellect; when industry develops into selfish warfare between capital and labor; when statesmanship degenerates into petty party politics; and when social life takes on the characteristics and customs of the jungle—then the soul of the nation is lost.

III. *Service.* Almost every nation seems to have been completely absorbed with its own national problems and with the struggle for existence. From its early years of independence, America has offered a haven for oppressed and underprivileged peoples. Not only the development of her own vast territory but international travel and commerce and the sending abroad of money and missionaries, have enabled Americans to share their material and spiritual blessings with others.

Today many of these streams seem to be drying up. The desire to protect national industries and to avoid entangling alliances is keeping America from adopting unselfish policies and from full cooperation in international courts. Our doors are now almost closed to immigrants and our missionary activities are being curtailed.

IV. *Spiritual.* America was discovered about the time of the Protestant Reformation. The United States was settled from northern Europe by sturdy pioneers who brought with them their open Bibles and who sought to pattern their lives after the revealed will of God rather than on the lines of humanistic or materialistic philosophies. Pure, monoganous family life in America has been held sacred; character-making education has been offered to prepare all for unselfish service; Sunday, as the Lord's Day, has been respected as a day of rest and worship; Church and State have been kept separate, not to exclude God and His laws from the State but to prevent the State from interfering with religion.

When lawmakers lose their spiritual ideals and their sense of obligation to God; when the Lord's Day is commercialized and secularized; when moral standards in education are lowered, and when a materialistic social order becomes men's ideal, it means that the supremacy of God is overlooked or ignored. Government, education, industry and society, as well as religion, are then on the toboggan.

But America still has a soul—a spiritual life and character—as well as a body—to be saved. Home Missions represent the effort of Christians to extend and express that spiritual life and character in service, according to the will of God as revealed in Jesus Christ. Until this soul of America finds expression in every nook and corner of the country, in every phase of American life, in all our laws and institutions and activities—until then the Home Mission task of the Church of Christ will not be completed. Nationalism may be only a heathen ideal; patriotism may be ignorant and selfish; Christianity means not only loyalty to Christ and His program, but unselfish devotion to one's country and to the welfare of humanity in every part of God's world. The home missionary ideal is to bring one's country wholly under the control of God. But that ideal can only be realized by the surrender of every individual and every institution and activity to Christ.—*Missionary Review of the World.*

MISSIONARY OFFERING.

WEEK ENDING JULY 6, 1935.

Sunday Schools.		
Morrisville, N. C. ....$	.95	
Suffolk, Va.	25.00	
Mt. Hermon, Garner, N. C.	4.00	
Wentworth, Raleigh, N. C.	1.64	
Dry Run, Seven Fountains, Va. ..	1.40	
Bible Class, Lanett S. S., Lanett, Ala.	1.00	
First Church, Reidsville, N. C. ..	7.02	
New Lebanon, Summerfield, N. C.	4.60	
Bethlehem (Nans.), Suffolk, Va.	2.66	
Fullers Chapel, Henderson, N. C.	5.00	
Dendron, Va.	5.25	
Rocky Ford, Fancy Gap, Va. ...	1.25	
Elk Spur, Fancy Gap, Va.	1.50	
Linville, Va.	4.00	
		65.27
Individuals and Churches.		
Morrisville, N. C.	2.75	
Liberty Spring, Suffolk, Va. ...	9.21	
Liberty (Vance), Henderson, N. C.	21.10	
Mt. Hermon, (Rev. J. S. Carden)	1.00	
"A Friend"	25.00	
Suffolk, Va.	5.00	
Burton's Grove, Wakefield, Va. ..	5.00	
New Hope, Louisburg, N. C.	4.67	
		73.73
Specials.		
United Church, Chapel Hill, N. C.		5.00
Cent-a-Meal Box.		
Rev. and Mrs. R. T. Grissom, Fancy Gap, Va.		2.73

Total for week ending July 6, 1935 .....$	146.73
Previously acknowledged	13,507.82
Total since September 1, 1934 ....$	13,654.55

J. O. ATKINSON, *Secretary.*

THE YOUTH BUDGET PLAN.

The Presbyterian tells of a way in which youth may become interested in the Church and share in its activities. It says:

> The Church becomes meaningful to young people as they enjoy its privileges and help to meet its problems. Under the Youth Budget Plan those from eight to twenty-three years of age take a definite share in supporting church expenses and benevolences thru a pledge of systematic giving and the use of weekly envelopes. In other words, youth "stakes a claim" and takes a share in the church life through service and giving.

SHADOWS FROM AFRICA.

"God has forsaken us!" cried the people of Gogoi, East Africa, when the Station was closed to meet the reductions in income of the American Board. A boarding school of over one hundred, the only Protestant school from the highlands of Rhodesia to the sea—closed. The dispensary—closed! The nurse—gone! The pastor—gone! The church—closed! "Oh, Lord, what can we do when our children cry for food," prayed a distracted young mother in the locust ridden area. At Chikore the school is crowded with runaway girls from 8 to 12 years of age whose fathers had sold them into marriage for food.

WHAT ARE MISSIONARIES?

We missionaries are sent to preach:
Not experience, but redemption;
Not economics, but Gospel;
Not culture, but conversion;
Not reforms, but liberation;
Not progress, but forgiveness;
Not social reform, but awakening;
Not a new organization, but a new creation;
Not civilization, but Christianity.
We are ambassadors, not diplomats.

—*By Erich Schick in Neuruppiner Missionbote.*

SHE PRAYED FOR THEM.

No difference—no difference—between people and monkeys, so thought the little Christian Indian nurse from Madura, who, dressed as a high caste Brahmin, climbed the 723 stairs to the top of the famous temple of Palanie and found her way obstructed continually by beggars and thousands of sacred monkeys. At the top she prayed—prayed for them that they might some day know the "real God as portrayed in the life of Christ."

THE CHRISTIAN CHURCH.

An address by W. W. Staley, D. D.

[The Sun's Editor finds among the manuscripts of the late, lamented Dr. W. W. Staley, the following address delivered on May 4, 1894, in Memorial Temple, Norfolk, Va., at the opening of the biennial session of the Southern Christian Convention, of which Convention Dr. Staley was president. The address is full of sound wisdom and prophecy, for which Dr. Staley was noted.—J. O. A.]

We are within three months of the centennial and within seventy miles of the place where Rev. Rice Haggard first proposed the adoption of the name "Christian" to the exclusion of all sectarian names. It was at Lebanon Church in Surry Co., Virginia, on August 4th, 1794, that a small body of believers, before known as "Republican Methodists" solemnly and unanimously declared to be known thereafter only as "Christians." Three simultaneous movements without concert of purpose or action, and representing three great sections of this country, seem to have been inspired by one sentiment which culminated in "The Christian Church." Abner Jones and Elias Smith in the east, Barton W. Stone and William Kinkade in the west, and James O'Kelly in the south were the leaders of these sections so remote then as to be ignorant of what was being done. They had no thought of forming a new organization, but were contending for what they regarded as a return to the teachings and practices of the early church.

In November, 1792, James O'Kelly,in the Methodist Conference in Baltimore, said: "Brethren, hearken unto me. Put away all other books and forms, and let this [Bible] be the criterion and that will satisfy me." He plead for a "General Conference," and for a "lay representation," opposed "Councils," and introduced a resolution modifying the Bishop's power of appointment to the extent of the preacher's right to appeal to the Conference, if dissatisfied, upon the rejection of this proposition he resigned his position in the Conference and several others followed him. They formed a "Republican Methodist Church" which as already said, was changed to the "Christian Church" August 4, 1794.

The history of this movement has passed the many stages of criticism. Ignored as heretics, ridiculed as *Christ-yans;* alternately belittled and feared, secretly imitated and loved, the Christians seemed to resemble that "sect, that everywhere is spoken against," and yet they live and are beginning to flourish." James O'Kelly, the leader of the southern wing of this movement, was a minister of high rank in the Methodist Church; was a contemporary of Bishop Asbury, a friend of Jefferson and Henry, and he thirsted for religious liberty corresponding to the civil rights for which the pen of Jefferson wrote and the eloquent tongue of Henry spoke. He was opposed to slavery, and believed in the liberty of religious thought.

The five principles for which this Church contends are: 1. Christ, the Head of the Church. 2. The name "Christian." 3. The Bible as our only creed. 4. Christian character the only test of fellowship. 5. Right of private interpretation the privilege of all.

They plead for union among all the people of God and cooperate heartily with all believers in every good work. They expectantly wait for a larger fraternity and a wider cooperation among the various denominations, and trust to the Holy Spirit to lead us up to this higher plain. The tendency of this age is toward cooperation, combination, union. All the great railway systems have adopted the standard guage. It was not always so. Common interest demanded agreement on some great fact, some basic line. Each system may carry out its own ideas in many details, but on this one idea of standard guage they must agree. This has revolutionized transportation. It has added millions of wealth to this country. It has increased the comfort of travelers in untold measure. The Bible as the only standard of faith should be the great basis of agreement in the Church. The American Bible Society rests upon this one fact of printing and distributing the world without note or comment. Here is where we rest our plea. Human interpretations formulated into creeds, higher criticism testing the word by scientific methods, standards other than the Bible itself are rejected by the Christian Church. "Heaven and earth, "creeds and science" shall pass away, but the "word of the Lord endureth forever. The word in hands of the Holy Ghost may be safely trusted to do its work.

I. *Education.* "My people are destroyed for lack of knowledge" was the alarming utterance of the Holy Ghost by Hosea. It is true that ignorance is the bane of the human race. Does it cut men off from the stations they might fill, the fields they might occupy, and the heaven they might enjoy? Does it retard the progress of the race and obstruct the growth of the Church? Does it shut us out from the blessings we might receive, and the good we might do? God declares that it is so. Education in a very large sense is the learning of right relations. It is so in chemistry. To know the relations of substances, the proportions in which elements enter into combinations, to dissolve and combine into new forms, is the work of the laboratory. Here is the field for research, for skill, for utility, turning nature's wealth into wealth for man. It is so in Geology. Unless the Silurian and Devonian ages are known in their relations, they tell us nothing in the great progress of world-building. In Music the artist studies relations chiefly, and all the great orators are only masterful harmonies as the result of tone relations. Painting fulfils the same requirements of light and shade in their relations with all the forms of beauty that grow out of artistic color relations. This idea projects itself into society balancing the relations of capital and labor, of the governing and the governed, the civilized and the barbarious. Political economy considering the interests of the individual is meaningless; but when it studies the relations between men and nations it opens into realms of vast importance. This idea rises into supreme value when applied to our knowledge of God. The paramount question concerns our relation to Him and what that relation embraces. What obligations are disclosed! What it reveals! What hopes it inspires in our bosoms! What sins it uncovers in our hearts! What attitudes of the Divine heart for our rescue! What vast realms it opens for our exaltation! How wonderful the Mediator between God and man! What gleams of light, what streams of power, what empires of love! Through Christ we have access to God. The best education is that which teaches the best relations to God and man. As an expression of our best purpose in this field of activity, we have founded:

II. Elon College. It is nearing the close of its fourth scholastic year. It has already attracted the attention of other denominations, and of several states. Its interests express our own, and our relation to it will determine its destiny. If we stand by it faithfully, it will respond to our constituency in their aspirations to learn the noblest lessons of life. Selfishness must be obscured by the impulses of liberality toward the Institution, for the Church is the soil in which it must take root and grow. Denominational institutions are superior to state institutions in the elementary purposes upon which they rest. They deal with the nobler relations of men more directly, because they stand for the best thought and aspiration of the Church instead of the best thought and aspiration of the State. The State institution stands for science, morality, law; the Church College stands for all these plus spiritual character in Christ. The two commandments, "thou shalt love God with all thy heart," and "thy neighbor as thyself" express the purposes of the Church school and embrace the knowledge which alone can save society from decay and death. The plea for patronage and donations is not, therefore, the plea of pride, but of the highest reason. It may educate us who are past the years of matriculation by developing in us systematic liberality and proper relations to others. We need some center around which our efforts may turn, and our relations to the College may harmonize the tones and colors and forces and aspirations of our beings. Our relations to this Institution is not yet half known. To learn *that* is education of lasting good. Keep the air full of the sound of its name and its needs. Let the horizon widen until every Church shall see it rising toward the zenith of prosperity as a glittering star. It is not only the partial culmination of a long-cherished desire of the Church, but it will be the exponent of our Culture for years to come. Here let ministers be inspired for study and work by the fires that flame from its altars in future years. Here let the young learn the relations they should sustain to the church and to the world.

III. Publications. Foremost among the potent agencies of this century is the printing press. It not only reduces thought to permanent form, but multiplies it for distribution on a universal scale. It copies and places within the reach of the average home the masterpieces of all fine art; catches the thought of nations in their daily life, feels and records the pulse of humanity, and prints in music the present purposes and hopes of the human heart. It tells the secrets of Courts and private life, whispers its message in the corners of the earth, and proclaims the doings of men in the marts of trade. It shades and colors the sentiment of society and greets the world with morning gladness or tales of woe. It puts the word of God in every human tongue, recites the story of the Cross in politic numbers, and translates the experiences of faith into the form of books. No communion can flourish that does not employ this modern genius in the domain of aggressive work. I cannot specify the books and papers useful to us except to name The Christian Sun. It is now in its fiftieth year, and is just half the age of the Church itself. The committee in charge of this department will report upon practical lines, while I speak only in general terms of our relation to this giant agency of power and good. Papers, books and pictures are indexes to thought, character, and faith. The Church organ should be raised to the highest plane of thought, of purpose, and of form. It should be sustained by liberal patronage, and ministers should contribute to its columns out of their richest observations and experiences in life. The Bible and Church paper are essentials in a Christian home.

I cannot pass without entering protest against all pernicious literature. Vile papers and books lead to vile courses of life and deserve to be excluded from every home. If the base books and pictures that set on fire the passions of men could be suppressed, it would prevent much of the corruption in our society, and leave a clean sheet on which truth could write its lessons of purity and love. It behooves all good people to stand on guard against this insidious curse.

IV. Missions. "Go ye and make disciples of all nations" was the Master's solemn charge. No church has ever expanded into power for saving

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

WHERE THEY CAME FROM.

Somebody wanted to know where the people who attended the Elon Summer School came from. A check on the records indicates that seventy-three went from Virginia, seventy-eight from North Carolina, twelve from Georgia, eleven from Florida and the the remainder came from Massachusetts, Connecticut, Rhode Island, New Jersey, South Carolina and Tennessee.

This indicates that the Elon fellowship is growing in extent as well as in numbers. It shows also that the school is not merely a local group, but is composed of leaders from various sections of our church.

One conference in North Carolina had only one representative present. It is to be hoped that next year more churches from this nearby conference will be represented. The leaders were delighted that several of the orphanage young people took the courses for credit.

WHEN YOU ARE TIRED.

What do you do when you are tired? Some people get "fussy" and make everybody else unhappy who come roundabout. Others rush off in search of pleasure and expend much more energy. Still others rest.

The feeling we call "tired" is nature's way of saying we should relax and give the physical machine a rest. It is God's call to be quiet. Those who fail to heed the call burn life out knowingly.

Jesus once said that the people of his day were childish, non-cooperative, unresponsive to teaching, that they paid no heed to important things. Then He saw how weary they were and said: "Come unto me all ye that are weary and heavy laden and I will give you rest . . . and ye shall find rest unto your souls."

It is soul rest that most of us need. Very few people die from over work, but worry gets most of us. A tired body with a contented spirit can rest and find renewal, but a restless spirit can wreck anybody. Most Americans seem to have no idea of how to find rest. Even children are taught to be too tired to sit still in church for the length of a short service. We must be moving even if we are going nowhere.

Mine and factory workers, home makers, big business men, church leaders, all types of those who make an honest living by daily toil find themselves in need of rest. I like to think that by the entrance to every mine and factory, by the door to every office, at the fireside of every home, still stands the eager Master saying: "Come unto me and I will give you rest . . . rest for the soul."

When summer comes many church people say it is too hot for church, that they need to lie in bed late, or that they must get out for the day—perhaps to the beach or ball ground. After such a day with extra amounts of food, the system is filled with poison and they return to work for a Blue Monday. If they had accepted the invitation of the Master, if they had worshipped in His house, if they had sought rest in Him, then Monday would dawn bright and beautiful and life would be cheery because the soul had found rest. We cannot expect the blessings of the Christ unless we heed His calls. And one of His calls is to find rest for the soul while we live in a turbulent world.

I know a person who has lived long and useful years. Now the body is tired and rest is needed; yes, much rest. As the evening shadows lengthen more and more rest is required. Then some lovely day when the body can serve no more it will lie down for the long, long rest—lie down like one who "wraps the drapery of his couch about him and lies down to pleasant dreams." Kipling said that when earth's last picture is painted, we shall rest, and faith, we shall need it, lie down for an æon or two. I do not know all about that, but I am sure that the Master who invited the weary to come to Him will stand waiting to welcome those whose tired bodies become too tired to move further across earth's surface in service for their fellow-man, to rest those who have sought rest in Him. That is the Christian message for a restless world.

EASTERN VIRGINIA YOUTH FELLOWSHIP TO MEET.

The Eastern Virginia Youth Fellowship will hold its annual meeting at Bethlehem Christian Church, near Suffolk, Virginia, on Tuesday, July 16, 1935. For eight years the young people of this section have met in large numbers to discuss the needs of modern youth and to make plans for cooperative work. It is expected that a goodly group will be present this year to share in a full day of work, worship, and fellowship.

Dr. M. J. W. White, our returned missionary to the Philippines, will be present to tell of the work being done in those far-away islands and to show interesting costumes, etc., used by the people. He and his good wife are young people who have shared with the people on the other side of the earth something of the joys of the Christian religion. Young people from our churches have a real opportunity to know real missionaries.

Part of the day's program will be given to the consideration of what young people can do about war, and Mrs. Henry S. Eley of Suffolk, Virginia, will be the main speaker on this theme. Mrs. Eley is a nationally known speaker. She is vice-president of the International Order of the King's Daughters and Sons, president of the Virginia branch of the King's Daughters, past president of the Virginia Federation of Woman's Clubs, teacher in Sunday school, member of several hospital boards, and a good many other things, but says that the one thing she is proud of being is the mother of Dr. R. Cannon Eley who is on the Harvard Staff. It will be a real treat to hear Mrs. Eley speak. She will bring information direct from a recent conference in Washington concerning what can be done about war.

It is expected that all pastors, leading young people and their leaders, and all who are interested, will be present at Bethlehem for this meeting.

PROGRAM.

Morning Session.

9:30—Recreation and Fellowship led by Rev. H. S. Hardcastle
9:50—Appointment of Committees, etc.
10:00—Five-minute talks by young people on "Christian Youth Helping to Build The Church Program"
10:30—"The Best Thing the Young People in my Church Have Done During the Past Year"—Keyworkers.
11:00—Talk on the Philippines by Dr. M. J. W. White
12:00—Worship Program
12:30—Lunch

Afternoon Session.

2:00—Speech on Peace—Mrs. Henry S. Eley Peace Plebiscite
3:00—Business
3:30—Installation and Closing Service —Rev. J. F. Morgan

KEEPING ONE'S WORD.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 21, 1935.

Matt. 5:33-37; Prov. 19:5.

Hymns: "Loyalty to Christ";"I Would be True"; "Only Trust Him"; "O Jesus, I Have Promised."

Bible Readings:

July 15.—God keeps His promises. I King 8:56.
July 16.—Lying is an abomination. Prov. 12:22.
July 17.—Warning against dishonesty. Ex. 23:1.
July 18.—False versus true. Prov. 14:5-25.
July 19.—The source of lying. John 8:44.
July 20.—Speaking with grace. Col. 4:6.

Why do young people promise to do something and then fail to do it? Why do the members of some of our Christian Endeavor committees fail to show up when there is a meeting and they are badly needed? When they made the promise to be present, they sincerely intended to keep their word, but when the time came they had to study, a date about which they had forgotten had to be filled, or something else prevented them from doing the thing they had promised to do. Maybe we sometimes accept things too quickly without thinking seriously about them, or maybe after we have promised to share in something, we let less significant things interfere.

Do we always keep in mind our C. E. Pledge? When temptations come, would they more easily be overcome if we repeated our pledge which we so sincerely make to God? "Trusting in the Lord Jesus Christ for Strength. . . "

A mother anxiously waits for her daughter who returns home an hour later than she expected to. She stammers and finally says that she couldn't help it. Another girl calls her mother and explains why she will be late getting home that evening. Were both girls playing fair? Would you depend on both of them for a good Christian Endeavor program?

Sometimes we find it very inconvenient to keep our promises. We have to do many things which we dislike, but what happens to our ideals, our morale, our character if we fail to keep our word?

"I would be true, for there are those who trust me." Another message which we might interpret for our meeting is one by Charles Wesley, entitled

A CHARGE TO KEEP.

A charge to keep, I have, a God to glorify;
A never dying soul to save, and fit it for the sky.

To serve the present age, my calling to fulfill;
O may it all my powers engage, to do my Master's will!

Arm me with jealous care, as in Thy sight to live,
And, O, Thy servant, Lord, prepare, a strict account to give!

Help me to watch and pray, and on Thyself rely,
Assured if I my trust betray, I shall forever die.

E. L. F.

There is always a penalty for breaking a covenant or contract. If we fail to keep our pledge, the loss is ours—loss of self-respect, of spiritual power, of character, even of heaven at last.

Sunday School Lesson

By Rev. H. S. Hardcastle.

NAOMI (A Woman of Faith and Courage).

Lesson II—July 14, 1935.

Golden Text: *"A woman that feareth the Lord, she shall be praised."*—Prov. 31:30.

Lesson: The Book of Ruth.

We have heard much about Ruth. She is one of the world's immortals. And rightly so. For she was the embodiment of a high type of young womanhood, simple, unspoiled, courageous, loyal, pious (in the good sense of the word), and lovely. She is all the more remarkable in view of the times in which she lived, and the land in which she grew up. She lived in the time of the "Judges", when every man did that which was right in his own eyes, and she lived among the Moabites, a cruel, lustful, war-like, and heathenish people. It was from these times and from among these people, that this fair and lovely young woman came. And as Dean Brown says in his recent book, "Have We Outgrown Religion?", "We have come a long ways from the days of Ruth, and we have made tremendous progress in ways not only of reaping and threshing, but of many other things. But we have not improved on the quality of young womanhood which Ruth herself embodied." Our modern world has not even caught up with her, to say nothing of outgrowing her.

But the point of all this is the fact that there would never have been any Ruth if there had not been a Naomi. It was because this simple Moabitish maiden came into contact with this remarkable, God-fearing woman, because she responded to the influence of Naomi that she came into a place of larger opportunity and of enduring fame. The dominating influence in the life of Ruth was the character and the life of Naomi.

The background of the story is, of course, familiar to folks who know anything about the Bible. Driven by famine from the land of their native home, Naomi and her husband had gone over into the land of Moab. They took with them their two sons, who married Moabitish girls. Then tragedy overtook the family circle. First the father was taken, and then the two sons were taken, leaving the three women widows. Brokenhearted over her loss, Naomi resolved to go back to Bethlehem in Judea—she had heard that conditions were better there. With an inspiring magnanimity, and with high courage, she suggests that her daughters-in-law remain in their native land. It must have torn her heart even to think of such a thing. Orpah decides to remain with her people, but Ruth casts her lot with Naomi, and leaving her native land and her kindred, she goes with her mother-in-law. The rest of the story—how she met Boaz, won his favor, and became his bride—are incidental. It is significant however that the writer of this story twice emphasizes the fact that this Moabitish maiden became the grandmother of David, and hence an ancestress of Jesus Himself. (If the Jews had had anything like unto a D. A. R., this must have been a hard pill to swallow.)

The main character for our purpose today is not Ruth but Naomi. And the story of Naomi is simply the story of the wholesome and unconscious influence of a godly older woman on the life of a high-minded, responsive young woman. Naomi was a follower of the God of Israel. When she went into the land of Moab, she remained loyal to her God, although she dwelt among a people that worshipped false gods, and although her daughters-in-law were followers of these false gods. Furthermore, there was that kindliness about her nature, that winsomeness about her spirit, that genuineness about her religion, that she won the young women to her faith. She had something which they did not have and which they wanted. Religion in her had been made alive and real. It was clothed in flesh and blood, and it was so warm and winsome and winning that they made it their own. The record does not state how this was done, but we can read between the lines. Naomi did not talk a great deal about her religion; she simply lived it. Those young women saw in her their ideals made alive. And in turn they made their religion attractive to others.

How many young women there are in the world today who rise up and call some older woman blessed! It may be a mother, it may be an older sister, it may be a Sunday school teacher, it may be a friendly Y. W. C. A. Secretary, it may be a friendly neighbor, indeed it may be someone who is altogether unconscious of having done anything about it—but some Naomi has made religion so attractive, and has done it in such a simple and quiet way, that these young women have said either publicly or privately, "Thy God shall be my God."

In the book referred to above, Dean Brown tells the story of a woman who once came to an American prison to serve a life sentence for a murder, committed under conditions peculiarly revolting. When she was admitted, the prison officials, accustomed as they were to the seamy side of life, stood aghast at the language she used. And when the matron of the prison came forward to befriend the wretched woman, she was drenched with a torrent of profanity, and with a stream of spit in her face. But the matron was a strong, serene, high-minded Christian woman. She merely wiped her face and said, "I am sorry." Day after day for weeks together, she manifested the spirit of indiscourageable friendliness. One night, six months later, when the turnkey passed by the cell, he saw the woman kneel down to kiss the floor of the cell where the shadow of the matron had fallen a moment before as she passed by on some errand of mercy. That matron's constant Christian spirit had melted the hard heart of that woman into a tender responsiveness.

Of course the book of Ruth has its distinctive missionary message. Here is written so all that run may read, the inclusiveness of God's purposes, the unsuspected capacities of the so-called heathen peoples, the urgency for sharing the true religion with others, the universality of the gospel, the far-reaching effects of the impact of true religion, not only on individuals but on the history of civilization. Naomi was one of the greatest woman foreign missionaries that the world has ever known.

The ultimate goal of religion is not the saving of one's self "on some plank of prayer and self-denial out of the surges of a devouring sea." It it not big enough to command our allegiance unless it can save a world. And is it not high time for us who believe in its transforming power to give it the chance to do its work and to work with it, every one of us, until the whole world becomes in very truth the Kingdom of God?—*President Parsons of Marietta College.*

O Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best.
—*J. Anstice.*

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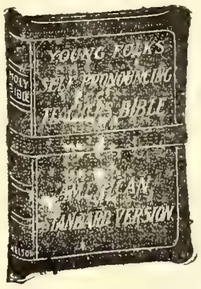

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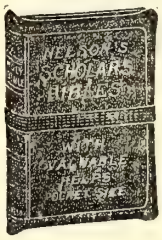

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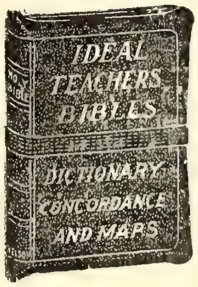

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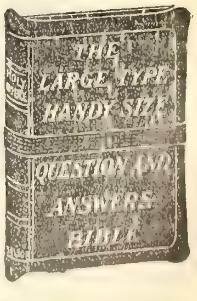

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"A PRAYER."

"I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord which made heaven and earth."—Ps. 121:1, 2.

"The bord let loose in eastern skies
When hastening fondly home,
Ne'er stoops to earth, nor wing, nor flies
Where idle warblers roam.
But high she shoots through air and light,
Above all low delay,
Where nothing earthly bounds her flight
Nor shadows dim her way.

"So, grant me, God from every care
And strain of passion free,
Aloft through Virtue's purer air,
To hold my course to Thee!
No sin, no cloud, no lure to stay
My soul as home she springs,
Thy sunshine on her joyful way,
Thy freedom in her wings!"

—*Thomas Moore.*

TUESDAY.

"HOW WE MAY KNOW."

"If we confess our sins, he is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness."—I John 1:9.

It is through the medium of confession that we can know that we are saved. Confession means to own up everything before God with a view of standing with God thereafter and letting Him direct our lives. It means to say that however dark and difficult the way, and however stiff the fight we may have to make, in the inner secrets of our being we will know that our sins would have never darkened the face of God, had we not chosen to commit them. We alone are responsible for our sins and none other. That is confession.

It is like keeping sick and going to the physician and telling him about all our ills with a view of doing what he says, that we may get well. Can we do less in going to the great physician of souls? With Him, the more outspoken we are in our confessions, the better the health of the soul.

Prayer—Dear Father, as we come to Thee in this prayer, make us conscious of our sins, fill us with the assurance of Thy forgiveness, and lead us into Thy fellowship forever.—*Amen.*

WEDNESDAY.

"A FAITH AGAINST WHICH THERE IS NO ARGUMENT."

"Jesus said, go thy way; thy faith hath made thee whole."—Mark 10:52.

A story among thousands comes to us out of the skies of Bob Ingersoll's life, illustrative of our text. It is said that there was a lawyer in Pittsburg who had been a schoolmate and friend of Bob Ingersoll. This lawyer had fallen into temptations and become a drunken sot. He had lost everything he had, separated from his family and finally landed in the gutter. A slum worker had found him. Christ saved his soul and he had regained his family, his position of influence, was succeeding and happy.

"One day he saw from the papers that Ingersoll was coming to his town to lecture against Jesus. He sad down and addressed him as follows:

Dear Old Friend: I see you are going to lecture here against Christianity and the Bible. You know my history, how I disgraced my family, lost everything I had, my character and all that I held dear in this world, until I became an outcast and a stench to humanity. There came one one day and told me of the power of Jesus to help, and out of that sympathy I turned to Him. By His grace I have regained all, we are happy and I am doing what I can.

And now, my old friend, when you stand before the people tonight to tell them what you have to say against the religion that saves a wretch like me from the depths of hell and lifts me up and makes me and my wife happy, clothes my children, and gives me back my business, my home and my friends—will you tell them what you have to say against a religion like that?"

We are told that when Ingersoll appeared on the stage he read this letter to the audience, and said, "Ladies and gentlemen, I have nothing to say against a religion that will do this for a man. I am here to talk about religion which is preached by the preachers."

Prayer—Dear Heavenly Father, increase our faith more and more and forbid that anything shall disturb that faith until it shall be perfected in Thee.—*Amen.*

THURSDAY.

"THE SECRET OF TRUE HAPPINESS."

"He that hath two coats, let him impart to him that hath none."—Luke 3:11.

We have seen miserable rich men, and miserable poor ones. The misery of the one was not because of his riches, nor the other because of his poverty. Both were so bound up in selfishness and greed that no happiness could reach them.

The writer has preserved a story from Chauncey Depew as it appeared in Leslie's Weekly a long time ago. Depew says that he knew a man whose income was a million dollars a year and he spent one hundred and fifty dollars a month. He asked him one day, "What is your happiness?" The answer was, "Seeing the snowball grow."

Depew cites another instance in which a very wealthy man on taking a vacation could not be happy because of thinking of how much he was losing in Director's fees while he was away from home.

He then adds: "The happiest man I ever knew was a peddler and a Methodist exhorter. He cheered the sorrowful, uplifted the sick, carried joy into the houses of mourning." This reminds us of that poem which says:

"Let me live by the side of the road
And be a friend to man."

Prayer—Our dear Father, Thy word, through Jesus Christ, to sell what we have and give to the poor and we shall have treasures in heaven, never was plainer to us. Have mercy upon our souls.—*Amen.*

FRIDAY.

"DO SOMETHING FOR SOMEBODY."

"Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—Matthew 25:40.

We read an account once of a certain Dr. Blair who was called upon to attend a middle aged rich lady who had many imaginary ills. He wrote out a plain prescription and left it. It ran thus: "Do something for somebody." He heard nothing from her for a time. One day he was called to the cottage of this lady's washerwoman. She explained to him, "It is not me meself, Doctor, it's me wrist that's ailing." She said further that she had found a basket of soft flannels and other necessities at her door one morning, a gift from this lady. Later this lady had told her how the medicine of this doctor had cured her of her ills, and advised her that if she ever needed a doctor, to call on him, and "so if you'll plaze put a little of that medicine on my wrist, maybe it will cure it too." "It is a powerful remedy," said the doctor gravely. He gave it to her and all along through this doctor's years he wrote this prescription: "Do something for somebody."

Prayer—O Lord, our Father, Thou art a friend that sticketh closer than a brother; and when all other friends are gone, Thou art with us still. We would be like Jesus, Thy Son, as near as we can. Make us so Lord, now and forever.—*Amen.*

SATURDAY.

"THE SECOND ROLL."

"Then took Jeremiah another roll."—Jeremiah 36:27-32.

Jeremiah had spent enormous pains upon his prophecies. They were the condensation of many years of heroic and God-fearing life. He had acted out his warnings, by long journeys, by many hardships, by the endurance of much ignominy and opposition. And now to see his precious roll of divine messages contemptuously slit into fragments by the king's knife and fed to the annihilating flames!

But the prophet knew well that no fire could annihilate God's wrath and that his warnings from God were indestructible. So when the first roll was gone, he calmly said to Baruch, "Write another roll," and in that second volume he put all that was in the first, and more, far more.

Be the second roll the rule of our lives. Thwarted? Yes, many times. But the truth of God cannot be thwarted. It can only be repeated, again and again.

Prayer—So may we join ourselves to Thy truth, O Ever-living One. Then no fire can destroy our work; and whatever may happen to it, we shall calmly and confidently begin again. In Thy strength.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"DOOMED TYRE."

"But thou art man, and not God."—Ezekiel 28:1-10.

Because the heart of the prince of Tyre was lifted up, and he said, "I am a God, I sit in the seat of God," Ezekiel was bidden to tell him that he was no god but a man, and that for his pride destruction should come upon him and his great city.

The beginnings of pride have no end but the Satanic conclusion. Like the arch-fiend, they would exalt themselves into the place of God. The only safety in the matter of pride is to condemn it altogether, to drive it wholly from our lives, and to seek relief from it in the depths of humility.

So it behooves us ever to bear in mind our mortal frame. We are not of the sky, but of the ground. We are not of the eternities, but of time. As we seek for ourselves the prerogatives of God, and judge that we are the wise and holy and mighty ones, we fall even below the level of man.

Prayer—Forbid, our Father, that the doom of Tyre should fall upon us, as it falls upon all who are wise in their own conceit. In ourselves we are nothing. Oh, be Thou our All in all!—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE CURSE OF STUPIDITY.

By DWIGHT E. STEVENSON.

> *"Now, everyone who listens to these words of mine and acts upon them will be like a sensible man who built his house on rock. The rain came down, the flood rose, the winds blew and beat upon that house, but it did not fall, for it was founded on rock. And everyone who listens to these words of mine and does not act upon them will be like a stupid man who built his house on sand. The rain came down, the floods rose, the winds blew and beat upon that house, and down it fell—with a mighty crash."*—Mat. 7:24-27. (Moffatt.)

The most tragic of human qualities is not intentioned viciousness or deliberate wickedness. It is *stupidity.* Men of good intention can be stupid, and by that stupidity cause much human misery.

The man who says there is no God is not wicked, said the Hebrew poet, he is merely stupid: "The *fool* hath said in his heart, There is no God."

Stupidity is so tragic because it is blind to the harm it does. It blunders through life fumbling opportunities and mangling good causes through the lack of common sense.

In the parable of Jesus which is printed above, he is dealing with a contrast between a *sensible man* and a *stupid man.* The sensible man, when he built his house, saw that it had a solid foundation. The stupid man forgot all about the foundation and concentrated all his energy on the house itself. Now, Jesus said, the first man is the person who hears my teaching and puts it into actual effect in everyday living. The second man is the one who hears my teaching and gives inner assent to it—and then goes and does something else.

I. The first thing that is apparent in this parable is the tremendous claim that Jesus makes. The implication is that he has so searched life to its core that his teachings embody the deepest law of life. For men to fail to live up to them means self-destruction.

What a tremendous claim it is—the one who hears my teaching and fails to do it is inviting certain disaster. He is stupid. That claim is made all the more amazing when we realize the radical character of Jesus' teaching. He had turned his back on many of the old beliefs and systems which his hearers supported, and was advocating a new standard of values and a new mode of living. Again and again we hear the phrase repeated in the Sermon on the Mount, "Ye have heard that it *was* said . . . But *I* say." This is a signpost marking a fork in the road, and pointing a direction not traveled before. He set a new standard of *character.* He singled out the meek, the merciful, the morally pure, and the peacemakers as the real nobility among men; whereas history has exalted the proud, the aggressive, the crafty, and the war-makers—and does to this day. Someone has said that the Englishman (and why not the American, too?) may possess the earth, but he would be insulted if anyone accused him of being meek! Jesus set a new standard of *morality.* A man is henceforth to be concerned not merely with his overt actions, but sin or virtue begins in his thoughts. The desire to do evil is the twin of the act itself. And Jesus set up a new standard of *social relationships.* "Ye have heard that it was said, An eye for an eye and a tooth for a tooth, but I say unto you, Resist not him that is evil." For the old law of retaliation Jesus substituted the law of non-resistance, of returning good for evil. We are to love our enemies as well as our friends, and to seek their welfare. Jesus turned the judgments of his day—and, yes, of our own day—upside down. And not only did he do that, but he said that the man who hears these teachings and does not act upon them is stupid.

As we have read this parable the most of us have indulged in a condescending pity for the poor fellow who didn't have sense enough to build his house on the rock, for we have not questioned that we all belonged to the class of those who seek firm foundations when they build. But in reality the majority of us belong in the category of stupid men. We have heard the teachings of non-resistance these many years, but we have not dared to trust them, so we have upheld a system of retaliation and revenge. We have heard the teaching of the inner sanction of morality, but we go on judging men by their overt acts. We have heard the teaching exalting the meek and the merciful, but our great men are too often the aggressive, the strong, and the proud who browbeat the world into slavery. We have heard the teaching blessing the peacemakers, but in time of conflict we have even upheld the hands of the war-makers and called God's benediction down upon them from Christian pulpits! We have heard the teachings of love as the Christian strategy, but we have trusted rather a system of private privilege and selfish interest.

II. One thing noticeable about the foolish builder is that he built for external show instead of durability. He was an externalist. Certainly we can't charge him with laziness, for he shows us not a lot grown up with weeds, but a lot with a well-built house upon it. In fact this parable is so characteristic of our activist civilization that it may almost be styled the American parable.

While his neighbor was using up long hours digging deep to find the solid rock, the second builder was building the house, and probably had the roof on before the first one was completely finished with his excavation. And it is quite possible that his house was more elaborate and luxurious than his neighbor's. At any rate all of his effort was out where it showed—half of it wasn't wastefully buried below the ground where no one would notice it.

III. Another thing noticeable in this parable is that the stupid builder, though he spurned the rock foundation, unwittingly had a foundation just the same. It was a foundation of sand. Every house, as well as every life, rests on some kind of a foundation, either strong or weak. Of course he was stupid in that he knew about the rock but could not bother with it, so built his house on the sand.

There is a whole class of people who have given inward assent to the soundness of Jesus' teaching all their lives; who nevertheless lack the daring or the real conviction to live it out. And since every life is built consciously or unconsciously on some philosophy, they have harbored the philosophy of Jesus and worked out another. Such a life is stupid because it is at war within. By failing to bring the acts of his life up to the affirmation of his soul such a man creates within himself an unfoundedness of soul which will not stand the testing in times of disaster.

What are some of the actual foundations on which we have been building, though professing to hold to the teachings of Jesus? In industry

(Continued on page 15.)

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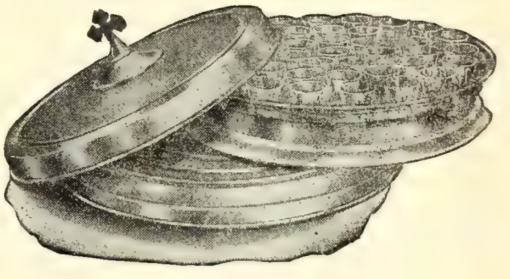

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
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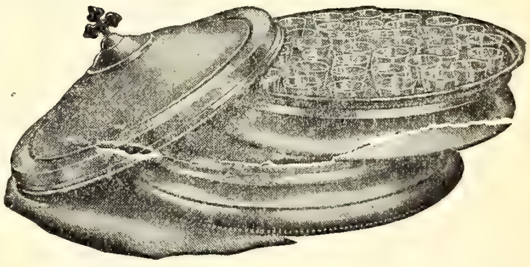
Base No. 50-A—Fits Trays 2, 6, or 10........	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10........	2.25
Bread Plate No. 1—Narrow rim..............	1.60



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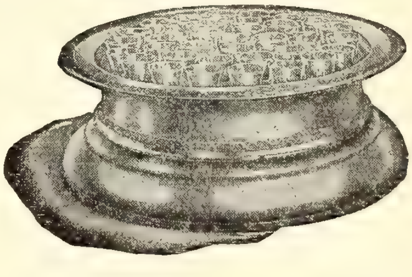

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
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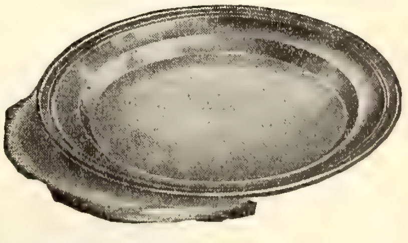

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The gentle showers which we have been having are making corn and beans grow. The month of June was one of the dryest we have had for quite a number of years.

The Orphanage farm crop has greatly suffered for work on account of having no mules to plow. To look at your fields of corn and other crops going to the bad for the lack of work and no mules to be had in the community to plow it with, makes us feel about as helpless as can be. Six years ago when our old barn was destroyed in November the weather was cold and the cows had to stand out in the weather covered part of the time with ice. I thought then it could not have come at a worse time. This time the calamity came and destroyed our mules in the midst of the working season and no mules to work and now we think that it came at a worse time. And so it goes. It is never a good time to be sick. Some other time it seems would be better.

The writer had a boil on his arm some years ago and went on a long trip and while going through the crowds it seemed that a thousand folks hit that boil. It seemed to be at the most convenient place for everybody to touch.

Troubles come to all of us and they don't seem to come single-handed. We have to meet them as they come in the best way we can. All we can do is to help one another bear the burden that comes to each other.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR JULY 11, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Mt. Zion	$ 1.45	
Lynchburg, Va.	2.25	
		3.70
Western N. C. Conference:		
Shiloh	1.00	
Union Grove	3.00	
		4.00
Eastern N. C. Conference:		
Auburn	3.45	
Fuller's Chapel	5.00	
Wake Chapel	6.36	
Eastern Va. Conference:		
Spring Hill	1.26	
Dendron	4.33	
Liberty Spring	7.00	
Suffolk	25.00	
Bethlehem	2.63	
Old Zion	5.00	
		45.22
Valley Va. Central Conference:		
Winchester	4.34	
Mt. Olivet	1.89	
Linville	7.00	
		13.23
Georgia and Alabama Conference:		
Vanceville		1.00
Alabama Conference:		
Roanoke, First	1.00	
Lanett	1.00	
		2.00

Special Offerings.

Alamance County Public Welfare	45.00
Total for week	$ 128.96
Amount brought forward	6,825.28
Grand total	$ 6,954.24

THE CHRISTIAN CHURCH.

(Continued from page 9.)

souls that did not keep glowing upon its altars the missionary fire. Foreign Missions is only the outworking of the Home idea, for they are one. The work we are doing in Japan is the outgrowth of what we were doing in the Home field. It is not twenty-five years since the Home effort practically began. Many churches have been created. Many souls have been converted and our investments have made good returns. We have not yet brought into the treasury of the Lord more than a tithe of our obligations to the Cause of Missions. In fact a tithe of our gross earnings paid into the treasury would so swell our funds as to greatly expand our service in all departments. And a tithe is the least that any Christian can be safe in giving. Until we pass that point we are living under law and not under grace. Beyond the tithe system is the field for the exercise of liberality "as the Lord has prospered us." Life gains strength by the exercise of its powers. "The liberal soul shall be made fat." "Give and it shall be given unto you again." We can not live separate from others. We are "branches" of a vine, "members" one of another, "stones" of a temple. The universe is balanced in space by the law of relations, and the Church may bring mankind into harmony with God and one another by the exercise of this law in love. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." The Missionary Association will supplement the contributions for Home needs, but the gifts should increase for the Foreign field. The work in Japan under the management of the Missionary Board of the American Christian Convention has produced good results; and what we have done has been by cooperation with that Board. Our committee will present details of the work. I will say that our contributions to this cause ought to have large increase.

V. Orphanage. The sphere of the Church is all the time enlarging. This modern demand upon the Church makes its own appeal. "God is a Father of the fatherless," but He operates through the Church. Sooner or later we must have an orphanage under our care. "The poor ye have always with you." The subject should be studied, agitated, and it will finally take shape for doing good. The Master fed the five thousand not so much perhaps to prove His divinity by a miracle as to show the practical side of Christianity. Jesus Christ was not so far removed from men as to inspire awe only, but He kept in touch with poverty and want. The orphaned ones shared in His love and aid. Christianity is the only institution initiating the idea of orphanages, and we cannot afford to pass by this method of doing.

VI. Conference questions relating to division and union, the nomination of five trustees for Elon College, the enlargement of our financial operations, the prosecution of work on a broader scale, the cultivation of the field we occupy for richer results, the extension of our Cause, all these lay claim to our wisest plans and best efforts and promise rich returns.

VII. The Memorial Church. I cannot close without pointing to this Church as the visible expression of the reunion between the Church North and South. All good is the offspring of legitimate unions, and it is gloriously true of the body of Christ. Glorious things are spoken of Him. The kingdoms of this world shall one day become the Kingdoms of Christ, but it will never be achieved by a divided church. The little tabernacle in

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HOLMAN

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled
A.D. 31. CHAP. 4. n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′i-lee of the Gĕn′tīles;
A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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A New Practical Course in Bible Reading, A Treasury of Biblical Information. The most carefully compiled, thorough and attractive form in which valuable Biblical information has ever been prepared. Illustrated Self-Pronouncing Bible Dictionary Containing 100 illustrations, concise definitions and textual references on nearly 50,000 subjects. A Practical Comparative Concordance, with nearly 50,000 references. Four Thousand Questions and Answers on the Old and New Testaments. A valuable Help to all Bible Readers.

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which narrow hearts attempt to worship God must expand, until their cords reach the farthest horizon of the world before such a thing can be. The theology and love of the Church must be as wide as the needs of man and the purpose of God. Charity in the heart and service in the life must be the sign of the Holy Spirit's work. This Church is the first real memorial of reunion between God's people in this country since the Civil war. It must stand as the best expression of the union of our hearts. "All the building fully framed together has grown into a temple unto the Lord." It is a spiritual idea worked out into material form. We enter its portals with grateful thanks. We uncover our heads and veil our emotions as we meet for the first time in this holy place. And here within this temple which northern and southern hearts and hands have reared, I extend, in behalf of this Convention, to the friends who have come from the north a cordial and hearty welcome to our hospitality and good will. We would make our welcome as warm as the clime in which we live, and as generous as we have received on other occasions from you. We gave our hearts at Marion in 1890, and we greet you as brothers now. The freedom of the City and of our homes is yours while you stay and our welcome extends till you come again.

THE SUN'S PULPIT.

(Continued from page 13.)

we all know we have built on the assumption that self-interest in the individual would multiply into welfare for the social whole. We have trusted to the profit motive to bring general benefit. That foundation has been revealed for what it is—a structure of sand. Jesus' teaching of mutual responsibility and social concern—of love in action—is infinitely more sound than that. In international circles we have trusted to force and retaliation, when the foundation of returning good for evil is far more sensible. The world never has started a cycle of righteousness through an unending cycle of wrong. In morals, our foundation has been libertinism and self-expression. Jesus' teaching of purity of heart is infinitely more sound as a basis of living.

Every life is built on some kind of foundation, as is every social organization. We may not have examined ourselves enough to discover what that foundation is, but we need to. Sound thinking will reveal the teachings of Jesus a solid rock on which to build—both for individuals and for social groups. The first builder was not only a *good* man, he was a *sensible* man. What is your foundation?—*Christian-Evangelist.*

THE VILLAGE MINISTER.

By Bertha Gerneaux Woods.

Counselling the sad and weak;
Hast'ning words of cheer to speak
To the lowly and the least;
Smiling at a wedding feast;
Helping blind, rebellious youth
Into patience, vision, truth.
Teaching downcast hearts to hope;
Clasping feeble hands that grope
When the earth scenes fade, and dim
Eyes look anxiously to him.
Kind, familiarized with death—
As wert Thou of Nazareth.

Now a little child to christen,
Now a patient hour to listen
To a burdened father's woes,
Up and down the street he goes,
Sharing every smile and tear,
Counting not his own life very dear.
Walk beside him all his days
In our small town's devious ways;
Rest him, Lord, with birds and bees,
And the whispering of trees.
He whose days are one long giving—
Keep in him the joy of living.

—*From Federal Council Bulletin.*

Colored Picture Bibles for Children—Self-Pronouncing with Helps.

A splendid little volume for any Boy or Girl

The text is self-pronouncing, by which all children can learn to pronounce the difficult Scripture names.

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NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review. and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

AYSCUE.

Elizabeth T. Ayscue was born in Franklin County, N. C., August 2, 1844 and died at her home near Epsom, N. C., June 23, 1935. Her age was ninety years, ten months and twenty days. On November 4, 1868, she married B. F. Ayscue who died June, 1923. Their home was blest with two sons and two daughters, Ollie Wellons, Tallie Franklin, Margelia and Mrs. L. L. Stainback.

In 1854 Rev. J. W. Wellons organized Liberty Christian Church in a schoolhouse about one mile from the present site and Sister Ayscue, then a girl of ten years, joined as a charter member. At her death she had been a member for eighty-one years. The funeral and burial were at Liberty Church on the afternoon of June 24th conducted by Rev. S. E. Madren, the present pastor, assisted by the writer and Rev. H. E. Crutchfield, former pastor. Sister Ayscue's home was happy and congenial. The devotion between husband and wife, parents and children was beautiful. For sixty-seven years preachers found a welcome and the most hospitable entertainment in their Christian home. Not only was she devoted to her home and loved ones, but was a real neighbor to those about her and was loved by her host of friends. She and her husband were among the most loyal and consecrated members of their church. They were regular in attending worship and the financial support of the church was a sacred thing to them. Their children were brought up in the Sunday School and church and are having a part in carrying on the Master's work as their parents did for a long number of years.

Her life of service as given to her home, community and church was a beautiful one. She lived trusting in her Saviour whi fulfilled His promise to supply all her needs. Her end was glorious and triumphant. Her reward is the happiness of heaven.

Seldom is so large a crowd in attendcue's. The flowers with which her grave cues. The flowers with which her grave was banked were a beautiful tribute to the memory of her life of devotion to service.

C. E. NEWMAN.

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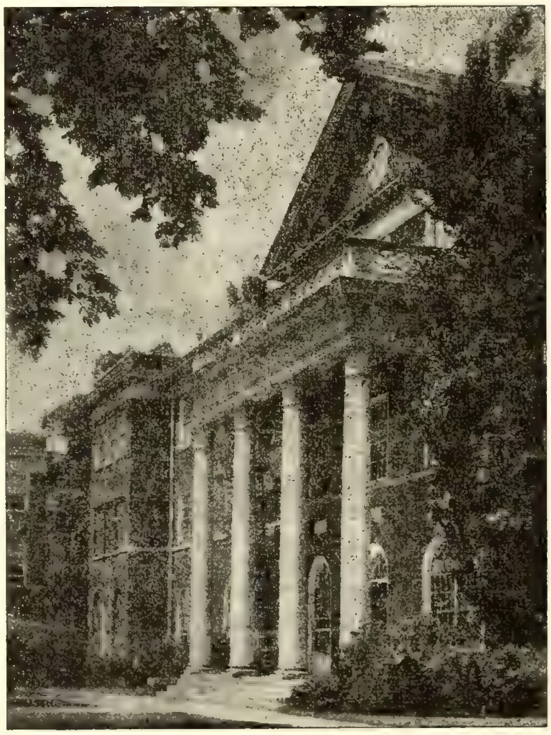

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LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, JULY 18, 1935. NUMBER 29.

•• THE SUN'S OBSERVATORY ••

Contributions of Church Members.—

Figures recently released by Dr. Charles Stelzle show that Congregationalists and Christians stand eighth among a list of twenty leading Protestant denominations, in contributions per capita. Our average amount for all purposes per annum, for the ten-year period from 1925 to 1934, was $23.-96. The United Presbyterians stood at the head of the list with $32.91 per member, of which $10.-40 was for denominational purposes—this being far above the amount raised by any other denomination. Our own per capita giving for benevolences was $3.13.

"Deadliest Air Weapon."—

This week there was delivered to the Army testing staff what purports to be the "deadliest air weapon" yet devised. This new mystery bomber was recently finished for the Army Air Corps by the Boeing Airplane Company. It is said to be capable of carrying six tons of bombs, a record load, for the record distance of 6,000 miles without refueling. Its four engines, known as the twin wasp type, can drive the ship at speeds exceeding 200 miles per hour, and are said to be able to carry it upward to an altitude of 30,000 feet.

Figures that Speak.—

According to statistcs of the Religion and Welfare Recovery Committee, during the depression contributions to the Church have decreased by nearly $300,000,000, while expenditures for armaments during that same period have increased $100,000,000. For the hundred years preceding the World War contributions to the Church were almost equal to expenditures for war, and equaled about one half of federal government expenses. Federal emergency expenses are now 12 times greater than our decreasing gifts to church and religious character-building agencies.—*Advance.*

Demands Revival of Abstinence Societies.—

The Pittsburg *Catholic,* in a recent issue stated that there was a growing demand throughout the country for the revival of total abstinence societies among Catholics. But "without waiting for the formal organization of such groups," it said, "more and more Catholics are coming to see it as their duty in the face of prevailing conditions and trends, to set an example of self-control in order to steady the younger generation" which is continually having placed before it "the pagan philosophy of pleasure as the chief end of existence." Condemning the Pennsylvania legislature for relaxing the restrictions on the sale of intoxicating liquor, it adds: "The liquor interests . . . forget that there are higher laws that will be invoked and higher motives that will be called into action to save a generation from being debauched."

Geologist Warns of Needed Conservation.—

Dr. Chas. K. Leith, geologist of the University of Wisconsin issues warning of the need of conserving our natural resources. He says that ere long America will be scraping the bottom of her barrel of indispensable mineral wealth. The peak of gold production has been reached and is declining. At the present rate of use or waste, our reserves of oil, zinc and lead will be exhausted within fifteen years. Our copper reserves will probably be sufficient for forty years, as will the reserves of really good iron ore, though there is enough inferior iron ore to last for centuries. There is enough coal to keep anyone now living from worrying—all grades included, it will last for forty centuries—but the best coal will last not more than two hundred years. Natural gas also should be conserved as there is enough wasted at the present time to supply every city in the United States of over 100,000 population. If Dr. Leith knows what he is talking about, and presumably he does, then we should stop long enough in this age of speed to find out where we are going.

Cocoa Beats Records.—

A record high consumption of cocoa in this country was established the first half of 1935, when more than two million bags of cocoa disappeared from port and warehous stocks. Compared with the corresponding period of 1934, the consumption total represents a gain of 30 per cent, or about half a million bags. Recently cocoa prices have been improving moderately under the persistent stimulus of trade and manufacturing demand, although the commodity is still one of the very low-priced ones compared with levels of mid-1932, when all commodities were in the depths of the depression. The high consumption of cocoa is a lesson in price influence. When cocoa prices failed to advance proportionately with other commodities after the depression lows, its use was noticeable affected. Makers of confectionery, principally chocolate bars, which take 70 per cent of all the cocoa used domestically, reduced the quantity of sugar in their mixtures, substituting a larger amount of cocoa. The use of milk was also reduced in favor of a greater cocoa content, while the size of candy bars has been greatly enlarged.—*Exchange.*

Another Stratosphere Ascent Thwarted.—

In the Black Hills of North Dakota, *Explorer II* lay in wait to attempt that flight which ended so disastrously for *Explorer I* last year. Captains Albert W. Stevens, scientific observer, and Orvil A. Anderson of the United States Air Corps, pilot, were impatient to be off as soon as weather conditions were announced as favorable. The latest issue of *Literary Digest* told this story: "While the baloon soars and drifts in uncrowded space, the two airmen will take measurements of temperature and barometric pressure-changes, collect samples of stratospheric air, study the cosmic ray, collect spores, take motion-pictures of the earth as it recedes below them, and study such other phenomena as comes within their experience betwixt earth and sky. Everything has been done to insure their safety. Both are equipped with parachutes, and a gigantic parachute is attached to the gondola to slow its fall in case of accident. Underneath are shock-absorbers should the gondola strike the ground too heavily. The balloon will be filled with helium, which will not burn. Such is the size of the bag that if it were made into a tent it would cover about two and two-thirds acres of ground and give shelter to 20,-000 men, with room to spare." It was filled with helium, and all was made ready to go—when the big bag collopsed. Details of the failure were not made public, but if failure had to come then lucky were these two adventurers that this giant gas-bag failed before and not after the flight had started.

Is Russia Rediscovering Family Value?—

Signs are multiplying, we are told, that Russia is looking with more favor upon the safeties and sanities of family life. They are rediscovering that family life is the corner-stone of civilized society. Says the New York *Times,* "Family life in Soviet Russian is becoming daring respectable, "as the Communist paper, *Pravda,* declares that "love is the whole foundation of the Socialist family. Without it, the family cannot exist." Divorce, too, is to be less easy than in the days when three wives in a week were allowable if not the prevailing custom. Then there is religion. The Soviet's traditional antipathy toward religion is lessening. Such churches as are left are being filled, and though anti-religious pamphlets are still distributed, they are less virulent than formerly. Commenting upon the situation the Boston *Transcript* says: "True love, religious faith, the feminine yearning for good clothes—all were bourgeois. Life was a serious business. It must be carried on in grim earnest. But people won't play at being robots forever. They've got to have music and novels and plays and fairy-tales and religion. The rulers of the Soviets are, little by little . . . beginning to recognize that man cannot live by bread alone." To this the Detroit *News* adds: "Sentiment and knightliness and religion and marriage all are very old, and there appear to be certain relationships connecting them that cannot be tampered with without serious consequences." And the Philadelphia *Inquirer* questions whether it is "too much to expect that Russia eventually will get around to the Golden Rule and the Ten Commandments."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

"There are those who would not think of not paying the baker for the bread they had bought—not even if they stopped buying from that baker; and yet there are some of those same people—church people, too— who will write to the editor of their church paper, saying, 'Stop *your* paper,' and think that they have paid their debt!"

Dr. and Mrs. Edwin C. Gillette will spend their vacation for the month of August in Asheville, but Dr. Gillette will continue to carry on such work as is necessary. He will visit the Piedmont Conference in Georgia and will visit some of the churches in the Asheville region. He can be reached through the Jacksonville office, 117 West Forsyth Street.

A Young People's Summer Conference of Congregational and Christian Churches is being held at Sutherland, Pocono Pines, Penna., July 22nd to 28th. Rev. Roy C. Helfenstein, D. D., the pastor of People's Church, Dover, Del., is a member of the faculty, and he will deliver a series of six addresses on "The Geography of the Holy Land and Modern Life in Ancient Palestine."

Under date of Alabama, July 13th, Rev. G. D. Hunt says: "We are reducing our church debt to $100 or a little less. I am very happy over this. I am leaving Lanett Church at the close of the present Conference year. I have no plans for the future. The Lord will provide. My soul is happy over what I have been privileged to accomplish in past years and still press on with hope and faith and love."

Rev. J. F. Apple, Elon College, N. C., pastor of Bethel Church, reports closing a very successful revival at his church, Friday night, July 12th. He was ably assisted in the services by Rev. B. J. Earp of Greensboro. The church was much revived and there were five additions to the membership at the close of the meeting. Brother Apple is this week conducting a revival at Mt. Zion Church. Rev. J. L. Neese, Reidsville, is assisting him in these services.

From the church bulletin of one of our pastors we quote the following: "Thanks to the regular and faithful contributions, both large and small, from everybody, our church is able to maintain its standard throughout the year. Everyone understands that his contribution, even though it may be very small, is a right and regular requirement of the church's financial program, and he gives it gladly. Many people on going away on a vacation pay their church dues before they go away. Not a bad idea." How many of the pastors of our constituency can make a similar statement? Happy are those who can, yet it should be borne in mind that such a condition in a church can only be the result of a hard-working, consecrated pastor.

We learn from Dr. F. P. Ensminger that the Summer School of Leadership training at Wadley, which closed last Sunday, was one of the best attended Summer Schools held at Southern Union College. It was regretted, however, that representations were missing from some of the most faithful churches. The teachers and staff of the Summer School this year included: Revs. A. R. VanCleave, C. Carl Dollar, Ross Ensminger, and Dr. Ensminger; Miss Annie Campbell and Miss Marguerite Davison, our extension workers in that territory, and the following Student Summer Workers—Malcolm White, Elsie Adams, Miss Bernice Boyette, Miss Lorene McGlawn, and Miss Floris Johnson—and staff members—Misses Eunice Stevens, Nonnie Looser and Burna Veazey.

We congratulate our friend and brother, Dr. E. A. King, corresponding editor of THE CHRISTIAN SUN, and pastor of Miami Beach Community Church, Miami, Fla., on having reached the 35th anniversary of his ordination to the Christian ministry and having served successfully our Miami Beach Church as pastor for the past fourteen years. Dr. King was ordained to the ministry July first, 1900, at Maryville, Ohio, the eminent Dr. Washington Gladden of Columbus preaching the ordination sermon. At the present time Dr. King is moderator of the Southeast Coast Association of Congregational-Christians, a director of the state conference, a member of the national commission on religious radio broadcasting and a member of the national missionary education committee of his denomination. He is vice president of the board of trustees of Piedmont College, Demorest, Ga., corresponding editor of THE CHRISTIAN SUN, published in Richmond, and writer for the *Advance,* Boston.

Possibly some of the honest and sober adherents of repeal are becoming disillusioned now as they behold a fact or two. For instance, they took their training and propaganda for repeal from news items and editorial utterances of their daily papers. Possibly they see now why these papers advocated repeal, since the first year of repeal netted these papers, through their advertisements of liquor, $10,000,000 in round numbers. They are still getting advertisements and, of course, the papers are getting their pay for having educated (?) their readers to the cause of repeal. Another fact may help to disillusion our good repealist friends. They were promising that bootlegging would be largely, if not wholly, abolished. Now let them take this stubborn fact from no less authority than Honorable Joseph H. Choate, Jr., Federal Alcohol Administrator: "Bootlegging has increased one hundredfold since repeal of prohibition," or, if that is not satisfying, how about the statement from Attorney-General Homer S. Cummings that "law violation commitments since repeal have increased throughout the country ninety-five per cent," and that "if these violations continue to increase at the present ratio, we will have to go to Congress for more Federal prisons."

Rev. R. L. Williamson, R. 4, Charlottesville, Va., writes under date of July 9: "My health is much improved, and I am happy in my work. I am serving the following churches: Mayland, Island Ford, Mt. Lebanon, Mt. Olivet (G), Whistler's Chapel and Woods Chapel. I served all of the above churches years ago except Island Ford and Mt. Olivet." It is with genuine joy to his host of friends in the ministry and laity that this faithful pastor has so improved in health as to be again busy about his Master's work. We rejoice with Brother Williamson and congratulate these churches in securing the services of this devout and faithful man. The way he goes about his work is indicated by the following lines from his letter: "I am enclosing check for missionary offering from Mt. Lebanon. It is not large, but it represents quite a number of gifts, many from children. I did not know until I received your letter that some of the other churches of my charge had not sent in their offering. I shall be glad even at this late date to urge them to send in what they have collected, as I presented the cause to the other churches of my charge." One could wish that some others of our pastors would be as conscientious and loyal to their Conference and their churches in this matter for which the church is being built in the world by our Lord.

THE WESTERN NORTH CAROLINA CONVENTION OF SUNDAY SCHOOL AND CHRISTIAN ENDEAVOR SOCIETIES.

The Convention met on Tuesday, July 9th, with the Pleasant Hill Church near Liberty, and the welcome was as hearty as the hospitality was excellent. The attendance was neither large nor representative, and proved disappointing to the host Church, disconcerting to the speakers and disheartening to the officials.

The speakers however, were able to free themselves from any atmosphere of futility for they spoke with fervor and effectiveness and every major emphasis and work of the Convention was presented. During the periods designated for business the reports of the work of the Convention were presented and discussed. It cannot be stated any of the reports measured up to expectations and it seemed to be the general feeling, unuttered or expressed, that something must be done about it.

The Committee on Resolutions endeavored to meet the situation with a stirring challenge for cooperation, beginning with the ministers. The following ministers of the Conference were present: Revs. Pollard, Green, Crutchfield, Loudermilk, Penn and Lightbourne. And Churches are urged to have their Sunday Schools and Endeavor Societies represented by delegates. Less than fifteen of the Conference's thirty-six Churches were represented. And only a few Sunday School superintendents and Endeavor presidents were present to answer to the roll call.

The guest speaker for the sessions was Rev. F. C. Lester, Chairman of the Southern Convention Board of Christian Education. Mr. Lester presented the work of the Board at the morning session and in the afternoon he was heard in a splendid address on the general work of Christian Education.

The Convention did not receive an invitation for the sessions of 1936 and so this matter was left with the Executive Committee of the Convention. It was voted to ask all schools with enrollments over 400 to contribute five dollars, schools with an enrollment over 200 two dollars and all other schools one dollar as a gift for the year 1934-1935, and that for 1935-1936 the regular assessment of two cents per-enrolled member be met.

The present staff of officers was re-elected but no one seemed overly pleased. Probably they are all very human and probably in a few months they will be in better humor and ready to try to rally the forces of the Convention for a better Convention in 1936. REPORTER.

FROM CAROLINA.

June 17th-21st was an enjoyable week for pastor and people at Carolina. Each morning from 9 till 12 the pastor conducted a Bible School for the children. The boys and girls responded splendidly to the challenge of the school, the total enrollment reaching 47. Each evening was used by various speakers who presented the challenge of the Cross and the Church. On the program as speakers for the evening services were Brother Robert Wagoner, a Methodist layman; Rev. Chas. Coble, a young licentiate of the M.-P. Church; and your writer. The services were well attended and a fine Christian Spirit prevailed each day and night.

J. EVERETTE NEESE, *Pastor.*

THE PRIVILEGES OF A MINISTER.

ARTICLE VI.

FRIENDS.

A minister, if he has the faculty for friendship, forms many rich and lasting friendships.

His sermons tie many men and women to him. The youth who are summoned by his appeals and for whom he opens up visions of life, the middle-aged who are strengthened and steadied by his messages, the aged who receive comfort, the sick whose trust and hopes are brightened, the couples whom he has married and who have "sat under his preaching," are many of them tied to him with hoops of steel.

His pastoral contacts, perhaps even more than his sermons, form companionships and friendships. To pass through sorrows with others, to consecrate the children from many homes, to share in the birthday and wedding anniversaries, to receive the confidences that men and women share with no one else, bind him to his parishoners. The years pass but they still love the old thoughtful, friendly minister whose advice and interest meant so much to them. The true pastor never loses a brooding love for those whom he has pastored. Whenever he hears of the death of a former parishoner whose faithfulness endeared him to the pastor, he feels that he really ought to have been with the friend during his illness and to minister at the memorial services. Many laymen have the same feeling for the pastor long since absent from the parish.

Friendships are formed with his brethren in the ministry. It is only an occasional minister that allows the unholy spirit of rivalry to mar his relationships with his brethren. Their purposes are the same. Their responsibilities interlap. They are often together in meetings and mingle their prayers, their hymns of praise and their pledges of loyalty. Forty-six years ago a friendship commenced with two other young ministers, which has deepened through the years and has meant much to me. The pressure of Dr. Gladden's arms around me as I finished the sermon at the State Association held in his church and sat down after quoting his poem, "O Master, Let Me Walk With Thee," without giving the author's name, is as vivid now as then. I often announce the hymn and at every time it is sung I feel those pressing arms and recall the last visit I had with him at the National Council in New Haven, when he was physically frail.

But denominational barriers cannot limit one's friends. Bishops Bashford, McDowell, Cranston and Vincent have meant much to me, a younger minister. The Presbyterian Ministers of Washington, D. C., who gave me delightful fellowship during my pastorate in the Mt. Pleasant Congregational Church. Dr. Green and Dr. Muir, during the same period, did not hesitate to share with me their friendly life, though they were Baptists and I of another fellowship, and the pastorate in Boston was enriched with the friendships of ministers and laymen of all denominational affiliations. Ultra orthodox and liberals were cordial and helpful.

Among the friends a minister wins are some who are not members and often not regular attendants of any church. They are interested in the works of welfare and when they find a minister who has a passion to serve others and does not regulate that gift of himself entirely to his own congregation, they give him their friendship and support. In Galesburg, a lawyer who lived the Sermon on the Mount and who, when a lad, had a view of the Bible slightly different than the standard view of that day and was asked by the pastor of his church to withdraw his membership, became a dear friend. He had been President of the Bar of Illinois and his friendship helped me wonderfully. In every community where the writer has been pastor, men and women of this kind have finally rallied to the work of the church. One man in Sandusky whose life was not exemplary but who was an ardent Prohibitionist gave me strong support. Later he was united with the church and is now an honored member.

As one grows older and his steps take him down the Western slope of life, the departure of friends into the eternal world, makes that life seem more real and cheering. Frank Gunsaulus left us, as it seemed to his friends, ten years too soon, but in the loneliness of life that his departure brought me, came also the thought, and it comes over and over, that he awaits me there. I wonder if that eloquent voice that moved men here stirs the hosts of Heaven?

THE GRANDVIEW, TENNESSEE, LEADERSHIP TRAINING SCHOOL.

They are very much alike no doubt, these summer schools for young people; so perhaps there is nothing novel to tell about this latest born of the summer school family. The Leadership Training School at Grandview in the mountains of Tennessee. But just as every new baby comes into the world with possibilities of its own, so it is with this infant school. It is difference just because it is new.

The conference at Blue Ridge which has served our Southern young people for a number of years has been given up because of its high cost and two others have been organized in its stead, one at Elon College in North Carolina and this one at Grandview, Tennessee. Perhaps to be entirely accurate, therefore, I should call this one of a pair of new-born twins.

For meeting place it uses the campus and buildings of what was once Grandview Normal and Industrial Institute, but it is now leased from the A. M. A. by two Chattanooga families who use it for a summer music camp for a month each year. The L. T. S. rented the place for a week and the two of the owners who make their summer home there gave us all the assistance in their power. And we needed all we could get. The camp is equipped for fifty or possibly sixty campers. Our total registration was one hundred and twenty-five. Accordingly many things, such as lights cooking utensils, beds and wash rooms, had to be hastily improvised and were not always adequate.

The group, however, took all inconveniences with surprisingly good temper. Indeed, the thing which most impressed the writer—It was her first conference—was the ease with which that hundred young people and their leaders adapted themselves to the exigencies of camp life. To lessen the expense all the work of the camp was done by the campers themselves, which certainly made for good fellowship. More than one of those boys put their hands into dish-water for the first time in their lives.

The division of the day was the usual one, classes in the morning, sports in the afternoon, assembly at night—all of them well planned and well carried out.

The place is appropriately named Grandview, situated as it is on the crown of Walden's Ridge with far vistas in many directions. But even wider and grander was the view which we looked out upon through the eyes of those with whom we shared experiences.

Here was an English clergyman and his wife who had been missionaries in the city of Jerusalem. There was an S. S. S. worker who had lived in the Hawaiian Islands and gone to school with children of three races and half a dozen nationalities and neither knew nor cared which were which.

The "bright star" of the class of dramatics had lived most of her life in China. At least three fourths of the way around the globe we could see through her eyes.

Then there was the group who had "dipped into the future far as human eye could see;" the workers from Pleasant Hill, up to their eyes in the task of making life richer for the hungry people of the mountains; the men from the "Homesteads," which we had the joy of visiting, T. V. A.'s project for giving the tiller of the soil his chance; the young woman from the Highlander Folk School where they are throwing all their energy into the effort to persuade the community to live cooperatively. If any young person came away from that week in the mountains without having looked out upon a larger world than he had dreamed of before it was only because he was one of those unfortunates who "having eyes, see not."

MISS MARIAN FAIRBANKS.
Librarian Thorsby Institute.

CONVENTION POSTPONED.

When this article appears, the time for the Youth's Congress of Eastern Virginia, which was to have met at Bethlehem, will have passed. The Congress will have to be held later if it meets this year at all.

The Sunday School and Christian Endeavor Convention of the Eastern Virginia Conference is also postponed indefinitely. The action concerning these two bodies has been taken by the Executive Committees upon the advice of the heads of the Boards of Health in the communities where the meetings were to have been held because of the Infantile Paralysis.

The Board of Health of Newport News advised Mr. W. H. Baker, the Secretary of our Sunday School and Christian Endeavor Convention not to try and hold the Convention until cold weather. The health of our children must be safeguarded, yet it is with regret that we call off the Convention because we feel that the interest was splendid and that we would have had one of the best conventions ever this year.

If the group does not meet, our work can go on. If each pastor and Sunday School superintendent and the president of each Christian Endeavor will see that the dues and reports are sent to the Secretary of the Convention, Mr. W. H. Baker, 1028 24th St., Newport News, Va., the report will be properly taken later and due credit given to the local Sunday School and C. E. Society for the amount of money sent in with the report, then the proper distribution will be made for the welfare of the work as a whole.

There is no need of the work of the Board of Christian Education being crippled if each organization will comply with the above request. For it is through the amount of money raised by the Sunday Schools and Christian Endeavor Societies that the board is able to carry on its work. That work is conducting various training schools at Elon, Norfolk, Suffolk, Newport News, and anywhere else that the people will organize for it and call upon the board to help. There are many other things it does of a helpful nature which are too numerous to mention here.

If you read this article please see that your school complies with its request.

Yours respectfully,
J. E. McCAULEY, *President,*
S. S. & C. E. Convention.

A man may call himself a Christian, but the measure of his Christianity is the occupation of his mind and heart with Jesus.—*Maclaren.*

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

SHOES.

A lover of mine, two lovers, to be accurate, united in sending the writer a pair of clever and comfortable shoes. They are clever (the shoes are) because they attract and please, though quite modest and unobtrusive. They are comfortable, because, besides a low, soft rubber heel and a flexible sole, the upper leather is so sliced and curved together as to admit an abundance of fresh air without being obtrusive or spectacular. I like my shoes. Shoes, though not conspicuous, play a very conspicuous part in our happiness or unhappiness, comfort or discomfort. This has been the province of shoes, hence their great significance in history. Maybe Adam and Eve had no shoes, save some comfortable slippers made of fig leaves, but it was not long till man had devised this covering and protection of the foot and evidently had used this device with recklessness and even desecration. When Moses, the great law-giver, stopped to investigate the bush that would burn but would not be consumed, he heard the voice of God saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." And Joshua, successor of Moses, heard the same words from the Prince of Jehovah as he fell on his face to worship. "Put off thy shoes from off thy feet; for the place whereon thou standest is holy. And Joshua did so." Thus early in the history of mankind, the humble shoe began to play its mighty part. But early in the history of Israel the shoe came to be recognized as a symbol of a sealed and sacred contract. Ruth 4:7—"This was the custom in former time in Israel concerning redeeming and concerning changing, for to confirm all things; a man drew off his shoe and gave it to his neighbor: and this was the manner of attestation in Israel." And so these lovers of mine attest their lasting and abiding friendship, and by this attestation I am made very happy and full of gratitude. I realize now more deeply than ever the significance of our soul-stirring Negro spiritual:

> "I got shoes, you got shoes,
> All God's chillun got shoes.
> When I get to heab'n, goin' to put on shoes,
> And shout all over God's heab'n."

And so, as you and I, reader, look upon our shoes, whether purchased or donated, we may be reminded, as we should be, of the solace and sacredness of our way and our walk through life and of Him who said, "I am the way," so that walking in this Way we too shall be permitted to join in the heavenly chorus some day.

J. O. A.

GOD'S UNCHANGING PURPOSE.

Bishop Arthur J. Moore of the Methodist Episcopal Church, South, has spent more than a year in seven mission fields abroad—China, Korea, Japan, etc. Bishop Moore tells a message to his people that may come with full force and fervor to our own people, since conditions, as Bishop Moore finds them, seem to be very much the conditions that our own Dr. Fred Field Goodsell is finding in our mission fields at present. We quote Bishop Moore from the *National Christian Advocate*:

"It has been an enriching experience to know our missionaries. I have found them enthusiastically loyal to Christ and His Church. They are identifying themselves with the interests and struggles of the people to whom they have gone. They are occupied with the proclamation of a great gospel—a gospel adequate to satisfy the deepest longings and highest aspirations of the human heart and the human race. Despite reduced budgets, depleted ranks, and multiplying problems, they remain sacrificially devoted to their task and stand eager to join the Church in America in a fresh adventure with Christ in his redemptive mission.

"This is emphatically not the time for the Church in the homeland to give less, either in personnel or money, than we have given in the past. Choice young men and women of unquestioned consecration and outstanding talents, with special training, should be sent at once to reinforce our missionaries who have carried on faithfully in these years of depression. Such men and women are greatly needed and will be received with an eagerness which can scarcely be overstated.

"That we are in a critical and fateful hour no one can deny. The entire world is in serious trouble. There is confusion everywhere. Turn where you will, you will find the rampant forces of radical prejudice, assertive nationalism, blind economics, coupled with the age-old human passions and lusts. All these are contesting every inch of Christian progress. The Christian movement is hindered not only because some oppose its teachings, but because so many ignore it.

"As one goes about the world one has a sense of being in transit, of being on the way—whether to better or worse, only the future can tell. One cannot escape the conviction that the peace of the world and the future of the Christian Church are bound up with solution of the problems now perplexing the nations over which we have raised the flag of Methodism. Our missionaries stand at the very center of this rapidly developing and critical situation. They face a combination of problems such as would baffle the wisest counselors and challenge the boldest leadership.

"However, the situation is not without encouragement. The steady progress of Christianity in these lands makes stirring reading and calls for gratitude. The books are not closed, and many a golden page for the history of Christian missions is being written. I have returned to America with a deepening assurance of the adequacy and universality of the Christian message. We may be in a time of transformation, but not of defeat. The growing complexity and difficulty of the work may call for reconsideration and restatement of plans and programs, but I was never so sure that in all the turmoil and confusion of individuals and nations, Christ's uncompromising conquest goes on. The missionary enterprise rests not upon our human frailty and shifting economic conditions, but upon God's unchanging purpose and Christ's unwearied compassion for all men. my heary is the assured hope of final and glorious success."

J. O. A.

I AM A CHRISTIAN.

Mr. Jesse R. Wilson, General Secretary of the Student Volunteer Movement, thinks we ought to be emphatic about it. In fact, he has convictions in the matter. He can't see why one should be ashamed on this account. Both from ancient and modern history and experience, Mr. Wilson derives this conviction. An instance is given of a woman brought before a magistrate in the early Christian era charged with being a Christian. She was given the choice of denying or of being put to death. Her only reply was, "I am a Christian." Sentence of death being pronounced and asked if she had anything to say, her reply was, "God be praised." That was a long time ago. Now coming to modern times, Brother Wilson states that the question arose in a social group as to whether we of today as Christians on threat of death would recant our faith. The first reply was, "Don't be silly. Of course I would and so would you." Wilson replied, "I believe I would not." He declares he is not a Buddhist nor a Mohammedan, a Confucianist nor a Hindu, a humanist nor a pagan,—"I am a Christian." He admits that he has not yet attained, nor been made perfect, "but the bent of my life is settled. I no longer debate the question; the die is cast. Perhaps I could turn back, but I doubt it." Secretary Wilson's declaration is worth further quoting:

"In today's world men carry many labels—liberal, fundamentalist, radical, conservative, Baptist, Methodist, democrat, republican, pacifist, communist, socialist, fascist. I like none of these. Some of the others may apply to me, but for myself I want only one label—Christian. I know that this term is made to cover many social attitudes and many religious concepts. Some of these I repudiate. Some have connotations far removed from the Spirit of Christ. Nevertheless the word itself is the most potentially significant word in any language. It derives from Christ Himself. It needs to be redeemed from anything that is unlike Him. It can and should mean only that which is deepest and best in this world. In this sense I claim it for myself. It is the only badge I want. Above all else I want to be a man of one label—a Christian."

So much to his Prologue. In a small volume, paper bound, of 64 pages, published by the Student Volunteer Movement, 254 Fourth Avenue, New York, Secretary Wilson certainly gives the Christian world something to think about when he declares that for him at least being a Christian involves four things, which are the four chapters of his book—

1. A Christian Experience.
2. A Christian Faith.
3. A Christian Philosophy of Life.
4. A Christian Hope for the World.

It is a personal confession that this man makes, and possibly some of us reading it will be strengthened in our faith and renewed in our zeal for the Christ Whose name we are permitted to share.

Having quoted from the Prologue, I know of no better comment on this stirring confession than to quote the Epilogue in Wilson's own words:

"Yes, I am a Christian—a convinced if not a complete Christian. As such I have a Christian experience, a Christian faith, a Christian philosophy of life, and a Christian hope for the world. I wish everybody in all the world were a Christian. I am sure there is no one, no matter how good he may be, that would not be infinitely better and happier if he should have a deep and vital experience of the love of God in Christ.

"Because of this, I am a missionary-minded Christian—frankly a propagandist. Everyone is a propagandist for the things which he most surely believes—provided these things are significant enough to make a difference in his life. I eschew many of the methods of propaganda because they are un-Christian, but I believe in all propaganda for Christ that will stand the test of Christlikeness.

"This means that I believe in conversion. I am not foolish enough to believe that I can convert anyone, but I believe that God can, and that I can be an agency through which His Spirit works. I believe that through me, by the Spirit of God, men's lives can be completely transformed and changed—made over. I believe it because I have seen it take place. And if through me, then through all who in sincerity, humility, and gratitude can say with me, 'I Am a Christian.' "

We can certainly commend this little volume to readers of THE CHRISTIAN SUN.

J. O. A.

THE VENERABLE BEDE.

Many school boys have wondered how the Venerable Bede got his name. His death at sixty-three demonstrates that to be venerated a man does not need to grow a flowing white beard and seam his countenance with the furrows of eighty winters.

Bede was the most learned man of his age in Britain, and perhaps anywhere. But that is less than half. He was both honest and modest. He did not square off and tell the universt how to run itself, as is the temptation of small souls endowed with superior knowledge. He lived long, long before the dawn of the age of modern science, but he had the true scientist's reverence for facts. He knew that all his ideas were not his own, and he faithfully gave credit to those from whom he derived them. And he constantly strove to keep within his facts. He has properly been called the father of English history for he had the historical sense highly developed though living in an age of ignorance and crude magic.

But best of all, he used his knowledge for the benefit of others, and especially for common folk. He spent his last days translating one of the Gospels into the vernacular of his period. This is the first time any portion of the Bible got written into English. Nor was any serious attempt made to go on with this work for more than six centuries. Wycliffe was born about six hundred years after Bede had died, and Tyndale did not appear for more than a century and a half later still.

On May 25, 735, Bede completed his translation of St. John's Gospel, and on that day he died, 1200 years ago. This work was his last labor. In excessive weakness of body he struggled through the last portion of the task. His clerk told him that they had come to the last sentence. On through that he went. The clerk said, "Now, it is finished." "Finished, indeed!" said the good man, turned on his couch, murmured the Gloria, and died.

Bede's Latin was good. He knew Greek. He probably knew some Hebrew. He had access to a good library, good as libraries went in those days and on his far frontier of the world. This was centuries before the art of printing was invented. Bede devoted his whole life to his learning and his writing—labors, as he said, undertaken for the benefit of his brethren. He wrote history, volumes of it. He prepared a grammar. He wrote a treatise on music. He put knowledge within the reach of those who could use the only language of scholarship then known. And at the last he set about getting the Bible into the vernaculth of the humblest.

It would be refreshing to take in hand this familiar portion of the Bible on which Bede worked, though none of those who read anew the Gospel of John will follow the language which Bede himself used, for the English of today has no speaking acquaintance with the English of Bede's day. Furthermore, the Bede text is no longer within reach; no copy is known to exist. The loss, however, is somewhat sentimental, for only the rarest scholar of today would be able to read a verse of it. The student in high school and college has a hard time making head and tail of Chaucer, and Bede lived six hundred years before Chaucer.

Bede never traveled. In all of his life he moved not more than a few miles from the place of his birth. Men like Bede make it clear that provincialism is a disease of the mind, a blight of the soul, and not the accident of travel or the lack of it.

There is some speculation as to why Bede chose the Gospel of John for his first essay in translation. To a less discriminating spirit than his it may seem to be the least suitable of the four gospels for presentation to a rough and ignorant populate such as that by which he was surrounded. May it not be that it was precisely because life of the times was so drab that Bede chose John's Gospel? The same Jesus appears here as in the other Gospels. He walks the same streets, trudges along the same dusty highways, ministers to the same hunger and misery. But in John's Gospel this pre-eminent life rises above its surroundings as in none of the others. The transcendent significance of life is depicted.

Is it not likely that Bede sensed this, and hastened to put this interpretation of the life of Christ before the starved and suppressed spirits about him? He wanted religion to mean to them the fullest possible emancipation. He would have them know that narrow confinement and drudging duties need not stifle the soul in men. He had experienced the truth in himself, this man who had never traveled, had never held high office, had never been lord or bishop of anything but of himself and his own exalted purposes.

With this insight take down your Bible and read anew John's Gospel, for reading it means communion with the most exalted Spirit of the ages, and encourages acquaintance with the Venerable Bede, a great soul, worthily venerated because he caught the spirit of Jesus, lived, wrought out his mission and died in the power of that spirit.—*Selected.*

A PAGE FROM THE PAST.

While walking around in Cedar Hill Cemetery on the last Memorial Day, Bro. W. W. Ballard and myself came to a large stone slab, in the part of the cemetery containing the bodies that have been removed from what was formerly known as Willow Hill Cemetery in Suffolk, Va. It bears the inscription, "Lucinda Anderson, born May 12th, 1795, died Nov. 20th, 1879." Bro. Ballard asked me if I knew who that was, and I did not know. He then told me that it was the grandmother of Rev. William T. Walker, who was the pastor of the Suffolk Christian Church from 1879 to 1882. She was the daughter of William O'Kelly, a state legislator of North Carolina, and his wife Mary Merritt; and she was the grand-daughter of Rev. James O'Kelly and his wife Elizabeth Meeks. When Rev. William T. Walker's mother died his grandmother took him and cared for him until he was grown. She was advanced in age when Rev. W. T. Walker was called to Suffolk, and was living with him, and moved with him to town. She sickened and died before the family had gotten their furniture arranged in their new home. Her grandfather, Rev. James O'Kelly, was the Presiding Elder in this section in 1789, 1790 and 1792, the year he and his associates left the Methodist Episcopal Church in the Baltimore Conference of 1792, and began to organize the Christian Church in the South. Therefore the Suffolk Christian Church has near here one of the descendants of the organizer of the denomination. No doubt the Christian Church in the vicinity of Suffolk owes its prestige to the early influence of the leader, Rev. James O'Kelly.

W. E. MACCLENNY.

THE WINDOW OF THE SOUL.

The above title of the very recent book by the Rev. John Lewis, M. A., Ph. D., pastor of the First Congregational Church of Scranton, Pa., was most wisely chosen for this inspiring, informing, and suggestive series of heart-searching and mind-stimulating meditations.

Dr. Lewis, a welshman by birth, and an American by choice, has that rare insight into the spiritual realm which is characteristic of his race. His exceptionally fine educational background received in the schools of England and Scotland gives the scholarly tone to this book that at once arrests the attention of his ministerial brethren. And his deep personal religious experience and understanding make the meditations of lasting value to all who read this truly worth-while book which was written "for such a time as this."

Every minister of the Congregational and Christian Churches should possess this book by one of our fellowship.

It is different from most books of its nature, being both philosophic and practical.

This unique treatise on the spiritual life was published in England, and is just off the press. I recommend it most heartily to my brother ministers. It can be procured from Reisman's Book Co., of Scranton, Pa., at $1.50 a copy.

Knowing the author personally, and enjoying the book so greatly, I am confident that "Windows of the Soul" will prove to be "windows" to a larger appreciation of the spiritual life to hundreds of readers.

ROY C. HELFENSTEIN.

Dover, Del.

To you of the clergy, I would say that few of you realize how weak is the faith of your people. You have preached to us on theological questions which may interest you but do not interest us because they seem to have but a remote relation to our daily lives. You have taken it for granted that we know the elementary principles of the Christian faith. Here you are mistaken. We know little, we believe little, we practice little of Christianity. You have given to us a religion which is indeed a comfort in time of sorrow, but has in it little of the heroic. You issue ringing denunciations of the evils of the world in general, but preach little on the widespread indifference to our solemn pledge to give of ourselves and of our substance to God's work, to guide our daily lives by His laws.—*Dr. Lewis B. Franklin.*

CONTRIBUTIONS

SUFFOLK LETTER.

On Sunday, July 14th, at 11:30 A. M., the new Sunday School Annex at Berea Church, Driver, Va., was formally dedicated. Dr. N. G. Newman of Holland, Va., a former pastor of Berea for thirteen years, preached the sermon. The topic of the sermon was: "Building the Church." Despite the threatening weather a good congregation was present. The Sunday School attendance was 84. The Junior Choir furnished the special music, with little Jewel Francis singing a vocal number and Mr. James Wesley Parker of Portsmouth, Va., rendering a violin solo. Mrs. Russell T. Bradford was pianist.

The story of building the Sunday School rooms is interesting and encouraging. In the early part of 1934 several members were visiting in the home of Mr. and Mrs. H. P. Harrell on Sunday afternoon. Reference was made to a bequest of $100 in the will of the late Miss Mary Brinkley for Sunday School rooms. Some of the ladies said: "We think it is the time to begin building." Mr. Harrell said: "I will give the lumber in the old Beech Grove M. E. Church Building, if the members will tear it down and haul it to Berea." One day the next week, Mr. Harrell called the pastor over the phone and said: "They are tearing down the old church building: come on down and see what they are doing." The pastor went at once and found a group of men busy and enthusiastic over their work. That was the beginning of the actual building.

In a few days a Building Committee was appointed and a plan for the building was drawn up and approved. The plan provided for an annex 32 feet by 56 feet, containing seven rooms and a hall. The Committee agreed to build on the pay-as-you-go plan. Contributions were solicited on this basis. The response was generous and encouraging. In the late Spring actual construction was begun under the superintendency of Mr. Frank Pierce. The people offered to give cash, material and labor. Doubt was turned into faith and indifference into enthusiasm. The attendance at Sunday School began at once to increase. The building was completed in the Fall of 1934. Equipment has been added during the winter, and the building was dedicated free of debt, with $2,11 in the treasury of the building fund.

The cost of the building is estimated to be about $2,500. Actually only $1,541.17 in cash, was paid into the treasury of the building fund. In addition to the cash gifts, contributions of nails, electric fixtures, hardware, rubber tracking, labor and other materials were made from time to time, of which no record could be easily made: Mr. J. C. Ramsey donated the new lumber, window and door frames valued at $287.92. Counting also the value of the old lumber and bricks from the Beech Grove building, it is conservative to state that the actual value is more than that stated above.

A fine spirit of response and cooperation was evidenced in this work. The membership of the church is small in number; the financial conditions in the trucking section are very discouraging, and have been for several years. But somehow the people had an unusual faith inspired of God to face this task. An experience like this has great value to a pastor and the church. Faith cannot be worked out on a mathematical basis. Logic and love cannot always find the same solution to an argument. Faith transcends mathematical calculations and love supplants and surprises the methods of reason and logic. For that reason alone the church will always be superior to the powers of the world when it loves God supremely and lives by faith and not by sight.

On behalf of the Berea, Nansemond, Church, the pastor wishes to thank all who have helped to make this good work possible. For this record we praise God and thank our generous friends.

I. W. Johnson.

THE YOUTH OF TODAY.

Elon College is greatly interested in young people. The college was founded in their interest, and has been maintained throughout the years for their training and culture. Hundreds and thousands from the various walks of life have come to her campus for inspiration and help, and have gone out to battle with the realities of life, some to succeed and some to fail. Still they come. We want them to come; we invite them to come; we urge them to come. We are anxious to have them here because we feel that we can offer them what they need.

When I say what they need, I know that I cover a wide territory. To analyze the needs of the youth of today is a difficult task. Perhaps too difficult for any laboratory other than the laboratory of experience, which the individual must open and enter himself. But no one can open and enter the laboratory of experience without the proper tools. We propose to provide youth tools of information, inspiration and accentuated ideas of the value of clean living and right thinking, which must result in wholesome achievement. The wrong impression made on the bark of a tree remains so long as the tree lasts. The wrong impression made on the mind in its period of training remains until it is removed by a higher Power.

It is not the purpose of Elon College to disturb the religious convictions of anyone, provided those convictions are in accord with the teachings of the scriptures and the highest demand of the individual's own conscience. But it is the serious intention and determined purpose of Elon College to add to faith and enrich the Christian experiences of all who come. We believe that religion is essential to life and living; that Christ is the great head of the Church and should become the master of all.

I would like to express my opinion of present-day youth. I do not believe that they are all bad, nor do I believe they are all good, but I believe that, generally speaking, they are endowed with great possibilities. I think that present-day youth is frank and fearless; that it has very little regard, perhaps too little, for the precedence of the past and the accepted customs of society, unless such precedence and customs meet what youth considers essential. In other words, the average young person today feels that he should be left free to think for himself, arrive at his own conclusions, and proceed in the direction which to him seems to be wise. There is something arresting about the prospectus of the average young person who has had a sufficiently broad experience in life as to give him respect for his own opinions.

The writer has not yet become accustomed to shirtless, shoeless, sockless, and pantless youth. He does not believe in a nudist colony, but a glimpse of the beaches, the average tennis court, or resort place will reveal that a large percentage of the present-day youth believes in very scanty attire on certain occasions. They tell you that they want a coat of tan, and that the sun's rays beating on their bare bodies are good for health, and increase vitality. I don't know. I have never tried it. However, I have never seen an overwhelmingly convincing of increased vitality on the part of sun-coated individuals, even though they wear their coat of tan.

As a rule women are more immodest than men. Until recent months you rarely ever saw a man in public with bare arms, waists, and limbs, but frequently you would see women in very scant attire. For instance, men never thought of going without hose until women set the pace. I am not intending to reflect upon the fairer sex, but only to give the credit for originality. I am sure, however, that the youth of today are not responsible for this well-nigh nudist fad, but that the idea was inculcated and the example set by adults, as is usually the case.

Youth is adventurous. It is unwilling to travel always in a beaten path. It likes to experiment. It travels face foremost, not so much interested in what has been done, but greatly concerned about what is to be done. It is not so much concerned about which road to take, just so the road is crowded with the unexpected and filled with thrills. It is looking for thrills, mark you, and what thrills youth oftentimes disgusts maturity. At any rate youth is facing the rising sun, and is confidently expecting the day to dawn that is full of brilliancy and happiness.

Youth is advanced. Young people today, generally speaking, are more advanced in mental and social development at twelve years of age than they were at eighteen a score of years ago High schools in our American cities have a more inclusive and more advanced curriculum than the average college presented two score years ago. At that time high schools were unknown in small towns, villages, and the open country. Public education has proved a blessing and a benediction to the youth of our day. Individuals interested in the progress of the country and the development of citizenship have rendered great service in advocating and securing a universal public school system for our country. Naturally ambitious youth on the completion of high school is anxious to go further into the science of education. It desires more and more information. The colleges and universities of our country stand at the top of our educational system and are inviting young men and young women who care to come and see what mature minds trained for specific things with adequate equipment have to offer.

Elon College exists primarily for the young men and young women of the homes of our Congregational and Christian churches. From a denominational standpoint, with a profound religious background, a conscientious and consecrated faculty, we are prepared to offer the highest type of training and are anxious to have the young people of our own church take advantage of the opportunities that we offer. In taking this position and making this appeal we are no less anxious for, nor less appreciative of, the young people who come from homes other than our own church. Never at any time are denominational lines drawn on our campus, or are advantages offered to members of our church superior to the advantages that we offer to our other students. When once you matriculate at Elon College, you become a member of a good family, and are accorded all the privileges of the household, without preference or deference.

We are preparing for an increased student body for 1935-36. Our fall term opens September 3rd, and if you are going to college, we earnestly invite you to consider the invitation that Elon College extends.

L. E. Smith, *President.*

Elon College, N. C.

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

The work on our new barn will begin in earnest this week. We have been hauling sand and rock and part of the lumber has been put on the site. When we think of the mountain of extra work it is going to put on all of us it almost makes one sick. We hope to duplicate the other barn as near as possible. It suited our needs to perfection. Then, too, it was one of the nicest dairy plants in this section. We used it in teaching our boys dairying. They always took a great deal of interest in keeping the barn and the milking department clean.

Visitors often asked: "How do you keep it so clean?" We are trusting to our friends to make it possible to replace it at an early date so we can furnish the best of milk for the children.

To produce good, wholesome milk you must be prepared to handle it in a sanitary way and it requires the proper equipment to do it.

Out of the ashes of the barn destroyed we hope to see one equally as good and modern rise up within the next few weeks. We have faith to believe this will be true. There are too many good men and women in the Christian Church who have a warm place in their heart for the little children in the Christian orphanage for it not to be true.

We are counting upon your help.

Chas. D. Johnston. *Supt.*

REPORT FOR JULY 18, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Kallam Grove	$ .45	
Durham	15.86	
Pleasant Ridge	5.00	
Happy Home	3.15	
Mt. Bethel	2.21	
Third Ave., Danville, Va.	5.52	
		32.19
Western N. C. Conference:		
Pleasant Grove	5.45	
Mt. Pleasant	.50	
Pleasant Cross	2.00	
Ramseur	4.50	
Hank's Chapel for June	2.96	
		15.41
Eastern N. C. Conference:		
Oak Level	1.00	
Bethel	2.75	
Amelia	1.00	
Antioch (R)	.73	
Cary	.75	
Turner's Chapel	1.25	
Eastern Virginia Conference:		
Franklin	3.75	
Mt. Carmel	16.00	
New Lebanon	5.00	
Rosemont	17.08	
First, Norfolk, Feb. thru Aug.	16.00	
Union	3.00	
		60.83
Valley Va. Central Conference:		
Dry Run	2.02	
Timber Ridge	2.11	
		4.13

Special Offerings.

J. Spencer Love	60.00	
Mrs. Thelma Hines, support of children	25.00	
W. P. Perry, support of Billy	10.00	
Waterford Christian Church of Goshen, Indiana	2.00	
Hank's Chapel offering for new Barn	2.55	
		99.55
Total for the week		$ 219.59
Amount brought forward		6,954.24
Grand Total		$ 7,173.83

HAW RIVER.

The Third Sunday in May marked a memorable occasion for pastor, people and friends of the Haw River Congregational-Christian Church. The occasion was a two-fold one: First, it was home-coming day, and second, we dedicated a memorial window to the memory of the deceased deacons of our church. One name which appears thereon, however, represents a living deacon and the chairman of our present Board of Deacons.

Since the founding of the Church, its deacons have labored faithfully and energetically and as a token of our appreciation for their work, there has been dedicated to them a memorial window which reads as follows:

J. W. JOHNSON
1867 — 1918
Chairman of Board
GEORGE S. SMITH
1856 — 1899
H. H. SIMPSON
1852 — 1919
JAMES H. McCLURE
1852 — 1927
R. Q. HALEY
1845 — 1928
H. W. GILLISPIE
1869 — 1932
JOHN B. SHARP
1869 — 1934
W. E. COOK
1860 —

J. Everette Neese, *Pastor.*

In the school of Christ they are the best scholars who continue learning to the last.—*Scriver.*

OXFORD BIBLES *for* EVERY NEED

"The Oxford Bible is the Bible par excellence *of the world"*

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The Lord *is* King for ever and ever: the heathen are perished out

Nos.
01600 Superior Cloth, round corners and red edges ---------- $2.75
01603 French Morocco, limp, round corners, red under gold edges, headband, book-mark ---------- $4.75

The JUNIOR'S Bible

Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el. years old and upward, thro

No.
1815 French Morocco leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles ---------- $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. French Morocco leather, overlapping cover, round corners, gold edges ---------- $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a] O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

No. 07523x French Morocco leather, overlapping cover, round corners, red under gold edges ---------- $3.25

Concordance Edition

Type and size as No. 07523x, but with a Concordance, subject index and dictionary of Scripture names. An excellent edition for students and Christian workers **No. 03272x** ---------- $5.00

OUR LEADER

Oxford Concordance Bible

Self-Pronouncing

This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [2] [4] Jĕ-hoi'-ă-chin *was* years old when he began t

No. 03671x. Fine Grain Morocco leather, overlapping cover, leather lined to edge, silk round corners, red unedges, silk hea

A UNIQUE GIFT BIBLE

With Basket Weave Binding

The Antique brown calf leather binding has a basket-weave grain, and button clasp. Has overlapping cover, art silk lined, with red under gold edges. With references. Printed on Oxford India paper. *Type as Pocket Reference Bible.* **No. 03255x** ---------- $5.50

As No. 03255x, with concordance. **No. 03276x** ---------- $6.50

Oxford TEACH

Have over 50,000 center column [illegible]s, 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.
04453. French Morocco leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition

Only one inch thick.

0773x. French Morocco leather, overlapping covers, round corners, red under gold edges, headbands and book-mark. A beautiful gift edition ---------- $7.00

RED LETTER Edition

Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453. French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MISSIONARY OFFERING.

WEEK ENDING JULY 13, 1935.

Sunday Schools.

First Church, Norfolk, Va. .....$	16.00	
Linville, Va.	5.06	
Youngsville, N. C.	2.00	
Winchester, Va.	4.88	
Mt. Bethel, Stokesdale, N. C. ...	1.20	
New Lebanon, Elberon, Va.	3.00	
Mt. Pleasant, Vass, N. C.	1.92	
Hanks Chapel, Pittsboro, N. C. .	2.43	
Newport, Shenandoah, Va.	1.60	
Mayland, Broadway, Va.	2.00	
Union (South.), Franklin, Va. ..	3.00	
		43.09

Individuals and Churches.

Youngsville, N. C.	5.00	
Bethel, New Hill, N. C.	2.50	
Sanford, N. C.	16.43	
Mt. Lebanon, Charlottesville, Va.	3.02	
		26.95

Mountain Work.

Vacation Bible School, South Norfolk, Va.	2.15

Total for week ending July 13, 1935 ...$	72.19
Previously acknowledged	13,654.55
Total since Sept. 1, 1934	$13,726.74

J. O. ATKINSON, *Secretary.*

CHURCH WITH ONE MEMBER.

Going through a West African village where he knew there was no church, the Protestant Episcopal Bishop of Accra was astonished to come upon a little building about ten feet long, with a cross on it. He looked inside and found it unmistakably a church. It had a rough altar with a handmade cross, and three little bamboo pews. While the Bishop was looking a man came running to him from his work in the fields.

"Who are you?" asked the Bishop.

"I am the owner of the building," the man said. "I built it."

"And how many Christians have you?"

"Only one at present," the man said, "but when we had our harvest festival, every seat was full. When I came to live here I was the only Christian and no one would listen to me, but I thought if the people see that I built a house for the Christian God, they will take notice of my message. I will not rest until they have found the Lord."—*Exchange.*

GIRLS SOLD FOR TAXES.

Here is further proof that militarism is a curse. Japan's farmers must pay 60 per cent of their earnings in taxes; no less than 30,000 Japanese country girls have been sold to help meet these taxes. The government spends annually 46 per cent of the national revenue for maintaining the army and navy.

Girls of salable age range from sixteen to twenty-three years and prices for them run from $3 to $300. One farmer rejoiced when he sold his tyenty-year-old daughter for 1,000 yen, but changed his tune when he learned that the broker took about 30 per cent as his commission.

The National Christian Council of Japan has been concerned about the welfare of the Japanese girls and steps have been taken to prevent such sales.—*Exchange.*

QUARTERLY FINANCIAL REPORT.

WOMAN'S MISSION BOARD OF THE EASTERN VIRGINIA CHRISTIAN CONFERENCE.

Berea, Nansemond ....$	50.00	
Berea, Norfolk	9.20	
Bethlehem	39.00	
Christian Temple	100.00	
Cypress Chapel	25.00	
Damascus	46.00	
Dendron	8.80	
Elm Avenue	10.00	
First, Norfolk	15.40	
First, Portsmouth	20.00	
First, Richmond	4.00	
Franklin	50.00	
Holland	30.00	
Holy Neck	50.00	
Hopewell	4.90	
Isle of Wight	23.50	
Liberty Spring	50.00	
Mt. Carmel	27.23	
Newport News	15.00	
Oakland	10.00	
Rosemont	42.40	
Suffolk	115.00	
South Norfolk	35.00	
Wakefield	10.00	
Waverly	12.50	
Windsor	9.00	
		811.93

Young People.

Bethlehem	19.00	
Burton's Grove	7.86	
Christian Temple	20.00	
Cypress Chapel	20.00	
Dendron	3.96	
Franklin	18.75	
Holland	19.00	
Holy Neck	10.00	
Liberty Spring	4.00	
Oakland	20.00	
Mt. Carmel	8.00	
New Lebanon	5.00	
Rosemont	6.00	
Suffolk	61.00	
Spring Hill	6.00	
Windsor	6.10	
		234.67

Juniors.

Bethlehem	2.15	
Christian Temple	11.00	
Cypress Chapel	7.00	
Franklin	7.50	
Holland	10.00	
Holy Neck	15.00	
Liberty Spring	6.25	
Mt. Carmel	2.85	
Rosemont	2.86	
Suffolk	20.00	
Spring Hill	2.50	
Windsor	1.88	
		88.99

Cradle Roll.

Bethlehem	5.37	
Cypress Chapel	1.00	
First, Norfolk	2.57	
Franklin	5.00	
Oakland	1.50	
Rosemont	9.68	
		25.12

Grand Total	$ 1,160.71

Respectfully,
MRS. J. M. RABY, *Treas.*
Windsor, Va.

TOMORROW.

The future policy of society with regard to the beverage alcohol traffic will not be settled by default. The course of governmental action relative to this perplexing problem will not be determined by permitting the liquor traffic to have its way for a season in reckless disregard of social welfare values. The idea of allowing moral and social conditions to get as bad as possible in the hope that the public may finally be aroused and driven to action by reason of such conditions is a theory born of despair rather than of reason. Worthwhile permanent results arise out of constructive planning and organized activity.

Within the next three years a majority of United States voters will be those who were under age when National Prohibition went into effect in 1920. During the next ten years 20,000,000 additional new voters will come on the stage. Almost half of these are now in colleges, high, and upper elementary school grades. The most practicable way to reach these new voters is by contacting and informing those leaders of thought and action who have influence with modern youth. There are 60,000 college professors and instructors. There are 600,000 teachers in high schools and the upper elementary grades. There are more than 1,000,000 Sunday school teachers that contact young people of those ages. There are 150,000 Protestant ministers and probably another 100,000 clergymen and leaders of all other religious groups. There are tens of thousands of athletic directors, youth leaders and heroes of the younger generation. These can best contact modern youth.

Every possible effort is now being made by the sponsors and advocates for the liquor traffic not only to entrench that traffic, but also to promote a most insidious pro-liquor propaganda in an effort to undermine the effects of past temperance education and to make all such efforts doubly difficult for the future.

What shall we do about it? We cannot avoid the issue. We dare not fail. We cannot personally contact the great number of leaders who influence the voters of today and tomorrow; but we can reach them with facts through periodicals and literature. We can place source material where it will be easily and quickly available to them, and in numerous other ways we can supply leaders of thought and action with the truth about the various phases of the alcohol problem.

This is the day of opportunity. Whether the possibilities for temperance progress tomorrow shall be realized depends upon the friends of sobriety today.—*Ernest H. Cherrington in The American Issue.*

THE CHURCHIEST CITY.

Los Angeles is, I suppose, the churchiest city of America. I noticed in the telephone directory 64 different faiths represented in the different churches and, I suppose, this was not near complete. Here are some of the churches: Church of Applied Psychology, Church of Divine Power, First Church of Astrology, Honwaji Buddhist Church, Koyasan Daishi Mission, Pillar of Fire, Church of Egyptian Theology, Truth Center, Unity Center of Divine Truth, etc.

I wanted to go hear Aimee McPherson, as I saw she was to be in her temple here yesterday, but I couldn't be everywhere.—*J. B. Ivey in N. C. Christian Advocate.*

Do you affirm, then, that you are faint? I reply, you may be still pursuing, and though not with the rapidity of the robust, yet with all the strength which a willing mind can command.

—Joseph Parker.

A Story for the Children

WHO'S FAULT?

By Margaret A. Fassitt.

"Carolyn, where's Billy?"

Mother Elliott had just come back from a shopping trip and was looking for her active two-year-old son.

"Ummm?" Carolyn, did not raise her eyes from her absorbing story.

"Where's Billy? I left him in your care."

"Billy? Oh, he's with Nancy. At least I think so."

Mother sighed. Carolyn cared far too much for stories, and far too little for household responsibilities. Something must be done to waken her up, why, she would be fourteen next month. Just then Nancy came running down the hall, humming a gay tune as she came.

"Where is Billy, Nancy? Carolyn said he was with you."

"Oh, she did, did she? Well, he's not with me, hasn't been, in fact. But I expect he's with Roger. I heard some noise out that way."

Of course he would be with Roger. He adored his big brother, and Roger was devoted to him, when he was not too busy with other things. All the children were so busy with their own interests.

Roger was located in the back yard making an airplane, with the help of hi cshum, Richard Brown.

"Billy? No, he hasn't been out here, has he, Dick? I haven't seen him. It's the girl's business to look after the kid when you're away. Saturday only comes once a week, Mums. Now don't be hard on a fellow," as he saw disapproval written on his mother's face. "We're making a dandy plane. Shouldn't wonder if it would really fly. See?"

But mother was gone, her baby must be found.

Sally, the maid, had been ill and was away for a few days, so where might Billy not have wandered with all the doors open, and the three children of responsible age, all busy with their own plans?"

The house was searched, but no sign of the little boy. The older children were aroused to real alarm now, and did their part looking for the little curly-headed lad whom they really loved dearly. Long and earnestly they hunted, but no sign of Billy. Stories of kidnappers came to all of their minds. Carolyn's face was whitest of all, for well she knew that he had really been left in her care.

"Shall we call Daddy, Mums?" Roger's voice had a quiver in it. "He might be able to think of something."

"I don't want to disturb him at the office if I can help it. We'll try once more. You go down the street again, Nancy. Roger can go up to State Street and around there. Carolyn and I will go across the garden toward the stream in the meadow," mother's voice broke, as visions of her baby boy wandering into the stream after " 'ittie bitte fishes" that he adored, came to her.

Two hours had passed, but no signs of Billy. Then when mother was about ready to call the police, Daddy Elliott appeared. Roger had not been able to stand it, and had gone to his father.

"Now cheer up, Mary," said daddy after one look at mother's white face. "We're going to find that chap, and after that—" but as he saw the scared faces of the three children, he thought perhaps they were getting punishment enough, without adding a scolding which they richly deserved.

"It will be dark soon, I'll take my flashlight."

"Let me get it, Daddy," Carolyn was only too eager to be of service, as she started upstairs.

"Wait, Carol. I think I left it in my overcoat pocket last night, and the coat's right here in the closet under the stairs," he opened the door and got the flash, then turned it on to see if it was working. "Come here quick, Mother," he cried, and there curled up in a little ball was baby Billy Elliott, with one thumb in his mouth, fast asleep.

"We looked everywhere else in the house, and never thought of that closet," said mother as she hugged the baby close. "How did he ever get in there?"

"I was in there for some string," Roger said slowly. "I 'spose I left the door open."

"And I pushed it to as I came in the hall," Nancy said. "But I never thought of it afterwards."

"Well, I know one thing," Carolyn said very thoughtfully. "I've learned my lesson. I'll never neglect things again, for an old story. I've been too badly scared this time."

And did she ever forget her promise? What do you think?

—*From the Presbyterian.*

DIAMONDS FROM THE MINES OF LIFE.

The diamond was known, and used in early Bible times. Its value then, is suggested by Exodus 28:18 where instruction is given to place it as one of the sets in the second row of the priest's breastplate.

In the spiritual sense a number of diamonds should be selected for one's breastplate if righteousness is to shine out from one's life as something beautiful and desirable. Diamonds reflect sharp rays and sparkle, most in the sunshine. Our lives are most attractive when reflecting the sunlight of God's love. It is the privilege of each one to flash at every angle.

Diamonds are common stuff transformed. God is the Master Cutter and if we will hold steady against His skillful hand, any of us may become marketable even though we vary in our karat.

Faith is a necessary diamond for every one to own. Faith cuts through. There are so many hard things in life which nothing but diamond points of faith will penetrate, that it is very essential. One is lost without it. Faith is the strong hand that leads where one cannot see. It is the gem that can be cashed in when the emergency arises, and should be purchased early in life before the stress of great need comes upon one. Faith is a gem worthy of the best mounting.

Another of the most precious of all spiritual diamonds according to Paul, is Hope. Hope sends the "Brightening ray far down the future's broadening way." "Hope maketh not ashamed." It is the past. The waters of adversity will not melt it sparts away. Hope, like trust gives confidence, self-possession, calm. Storms may break, in fury roll, lash and beat, but hope assures that God is and careth for His own. Hope is beautiful and actually worth thousands upon thousands of dollars to its owner.

Love is a diamond rare. "Love is of God, for God is Love." The one who loves his fellowmen has contacted with God. An interesting and beautiful variety of color plays about such an one. In the waters of sin, deep waters, this diamond looks black, but when brought to the light of one's personal acceptance of Jesus Christ, how desirable it is. Selfishness, greed, sensuousness, pleasure are then seen to be the chemicals in these waters preventing the beauty of love from reaching the eye. Our Lord waded deep waters. Love thyself last is His lesson.

Centuries are required to produce diamonds, even in the rough. These spiritual diamonds cannot be secured in a day's effort. "Take time to be holy, speak oft with thy Lord." Dig, search, they are worth the labor. May success crown thy effort and the beauty of Holiness thy soul.—*J. E. Tripp in M. P.-Recorder.*

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Individual Service.

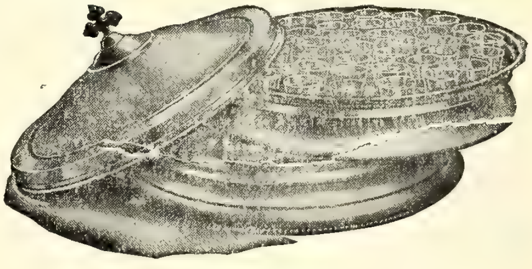
Made in best Silver Plate or Aluminum. Prices low; first-class workmanship and finish.

ALUMINUM.

Aluminum is light in weight, durable, and does not tarnish.

Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10........	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10........	2.25
Bread Plate No. 1—Narrow rim..............	1.60



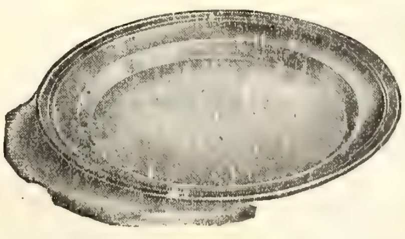
SILVER-PLATED.

The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
Cover No. 5—Silver-plated; fits Tray No. 85...	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90..	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



Bread Plate No. 3—Narrow Rim............	$ 9.00
Bread Plate No. 4—Broad Rim................	9.00
Filler—Silver Lined........................	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

DID YOU READ IT?

If you didn't, then look for the paper and read it now. I mean that fine editorial of Dr. Atkinson's in last week's paper on, "The Tide Is Sure to Win." It is a great article. He is a great editor and deserves the honor and esteem which those who read after him have in their hearts. But that article inspired me in an unusual way.

I am a "land-lubber," or "hill-billy," who has come down by the sea and finds no end of delight in the mighty ocean. I like its quiet ripples, its constant motion, its rolling waves and bursting billows. It speaks a language of its own. The Master lived by the sea and seemed to like it. I enjoy sitting in the sands where the tide ebbs and flows twice in twenty-four hours. It is a good place to meditate.

Why do the tides rise and fall? What makes the mighty waters move constantly? What power holds them in check so they do not cover land as well as sea? From whence came all this water? What lies beneath the depth of the sea? Explain to me all about the sea, and you have told me of God.

Yes, the storms may rage, the breakers roll, and the very demons of the sea do their worst, but the tides always win. I shall remember that when storms upset me on the sea of life. I shall remember that when temper threatens to destroy my soul. I shall remember that when some great passion claims the better of me. I shall remember that the great tides (desires) of the soul will conquer all storms that arise. The God of the tides on the sea is the God of my soul; and the tides shall win. The storms will pass. The foam will cease. Quiet will come. The tides will continue throught the ceaseless ages that lie ahead. I yield to the tides of the soul that are fed by the fountains of God.

NO WORK IN AUGUST.

The Board of Christian Education is eager to help Sunday Schools, Churches, Christian Endeavor Societies and anyone needing help whenever it is possible. We do not want anybody to be disaappointed who asks for aid. However, if you want help soon, please ask for it before August.

This writer, who is chairman of the Board, and his office secretary need a bit of rest and want to get it in August. Whatever you call for before then we will try to meet your request, but if you wait until after August 1st to write, you may not get a reply until September. One or the other of us will pass the office occasionally to see who it is who has not read this announcement, and if it is an urgent matter we may respond even on a hot day in August.

We have a new supply of New Testaments for ten year old boys and girls, and we can be a little more generous concerning the age limit than heretofore. If you need copies of the New Testament for the boys and girls in your Sunday School who are about ten years of age, please let us have your order which should include the names, addresses, and birthdates of all to whom you expect to give the books.

Please remember that we do not want to work in August. Let us have your reuests at once so we can serve you now. With September we will be back on the job and ready to do all within our power to assist you.

PICNICING ALONE.

Most people need rest in the summer time. Office workers who have been housed up all the year need to get out for a while in the summer and let nature have a chance to restore their physical energy. Even farmers need to take time off from their daily duties and rest a bit. Vacation parties, church picnics, and such like have their place in American life and can be of real value.

In this section it seems wise to not go into large gatherings on account of wide spread of disease. This does not mean that the joy of summertime shall be lost, but rather means that we need to learn new ways in which to enjoy life. It seems to me that families or small neighbor groups could very well spend some time in the forest and fields where it would be perfectly safe and yet where they could have a wonderfully fine time together. The call of the open has been heard by multitudes through the years. You are doubtless familiar with the poem by Elizabeth Barrett Browning in which she said she lost the little cares that worried her out in the fields with God. In these days of constant rain one could enjoy the poem by Dr. William Stidger in which he says that he saw God wash the world last night. William Cullen Bryant wrote what he called a "Forest Hymn" which I think is worth reading, and I am passing it along to you. If you can study this poem for a while and then go out in the woods for a picnic alone or with a very small group, I believe you will have a happy vacation anyway.

The groves were God's first temples. Ere man learned
To hew the shaft, and lay the architrave,
And spread the roof above them,—ere he framed
The lofty vault, to gather and roll back
The sound of anthems,—in the darkling wood,
Amidst the cool and silence, he knelt down
And offered to the Mightiest solemn thanks
And supplications . . . Let me, then, at least,
Here in the shadow of this aged wood,
Offer one hymn—thrice happy, if it find
Acceptance in His ear,
Father, Thy hand
Hath reared these venerable columns; thou
Didst weave this verdant roof. Thou didst look down
Upon the naked earth, and, forthwith, rose
All these fair ranks of trees. They in the sun
Budded, and shook their green leaves in thy breeze,
And shot toward heaven. The century-living crow
Whose birth was in their tops, grew old and died
Among their branches,—till, at last, they stood,
As now they stand, massy, and tall, and dark,
Fit shrine for humble worshipper to hold
Communion with his Maker. These dim vaults
These winding aisles, of human pomp or pride
Report not. No fantastic carvings show
The boast of our vain race to change the form
Of thy fair works. But thou art here; thou fill'st
The solitude; thou art in the soft winds
That run along the summit of these trees
That, from the inmost darkness of the place,
In music; thou art in thy cooler breath
Comes, scarcely felt; the barky trunks, the ground,
The fresh, moist ground, are all instinct with thee.

INFANTILE PARALYSIS.

The unusually large number of cases of Infantile Paralysis first in North Carolina and now in Virginia has made it seem wise to some of our church people to discontinue meetings that might increase the number of cases of the disease. Some of our Carolina churches no longer have their children's division of the Sunday School. The Eastern Virginia Youth Fellowship postponed its Annual Meeting from last Tuesday until such time as it may seem wise to have it.

Doctors are not familiar with the germs that cause Infantile Paralysis, the methods by which it is spread, nor even the way to cure it. Experiments have been made and are being made rapidly to combat the disease, but as yet knowledge concerning it is very limited.

The only safe thing to do seems to be to stay away from those who might spread the disease. Children should value their lives sufficiently to forego the pleasure of movies, picnics, swimming parties and other things that might give them this very dreadful disease. Parents and young people can help greatly in this matter by developing the right attitude relative to it. Church people are correct in taking the lead in the prevention of the disease, and it is hoped that commercial enterprises will be willing to do the same kind of thing.

HOW SELFISHNESS REACTS UPON US.

CHRISTIAN ENDEAVOR TOPIC FOR JULY 28, 1935.

Scripture: Genesis 27:1-3; 18:29; 32:9-11.

Daily Bible Readings:

July 22.—Thoughtless of others. Ezek. 34:18.
July 23.—Encourages greediness. Prov. 21:25, 26.
July 24.—Lot's selfishness brought destruction. Gen. 13:5-13.
July 5.—Affects other viewpoints. Jno. 12:1-8.
July 26.—Shames us before others. Luke 10:30-37.
July 28.—Shuts us from God. I Jno. 3:17.

If you have the tune to the following poem, the pianist might play softly and slowly as the group meditates on the words.

LOVE THYSELF LAST.

Love thyself last.
Look near, behold thy duty
To those who walk beside thee down life's road;
Make glad their lives by little acts of beauty,
And help them bear the burden of earth's load.

Love thyself last.
Look far and find the stranger
Who staggers 'neath his sin and his despair;
Go lend a hand and lead him out of danger,
To heights where he may see the world is fair.

Love thyself last.
The vastnesses above thee
Are filled with spirit forces, strong and pure;
And fervently these faithful friends shall love thee,
Keep thy watch over others and endure.

Love thyself last,
And thou shalt grow in spirit
To see, to hear, to know and understand.
The message of the stars, lo, thou shalt heart it,
And all God's joys shall be at thy command.

There are loyal hearts, there are spirits brave,
There are souls that are pure and true;
Then give to the world the best you have,
And the best will come back to you.

Give love, and love to your life will flow,
A strength in your utmost need;
Have faith, and a score of hearts will show
Their faith in your word and deed.

Give truth, and your gift will be paid in kind,
And honor will honor meet;
And a smile that is sweet will surely find
A smile that is just as sweet.

For life is a mirror of king and slave,
'Tis what we are and do;
Then give to the world the best that you have,
And the best will come back to you.

—*Selected.*

Discussion.

How selfishness reacts upon us! "All that we send into the lives of others comes back into our own." Can that statement be used in connection with our topic this evening? If others are crushed by our desire to get things for ourselves, do we later feel the sting? Who is hurt most, the person who receives the unfair treatment, or the person who is responsible for the treatment?

Mary, an only child, was granted her every wish by her parents, grandparents, uncles and aunts. When she went away to school and did

(Contiude on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

DAVID (The Great-Hearted).

Lesson III—July 21, 1935.

Golden Text: *"Not looking each of you to his own things, but each of you also to the things of others."*—Philippians 2:4.

Lesson: I Samuel 26:5-12; II Samuel 1:23-27; 23:14-17.

No list of representative men and women of the Bible would be complete or representative, without the name of David. He is one of the best known, and best loved characters in the Bible. Indeed he is referred to as "a man after God's own heart." The story of his life, and the songs which he wrote—he did not, of course, write all the psalms, but he did undoubtedly write some of them—have been the inspiration and the hope of a large number which no man can count.

David was not perfect. He was guilty of a heinous sin, which in turn led to other sins, culminating in murder, at least murder in the indirect sense. But even in this he showed himself to be a man at heart, for he repented of his sin, and brought forth work meet for repentance. In his attitude toward his sin and his moral failure, he was a man after God's own heart.

Today's lesson shows him in one of his greatest and noblest moments. In his attitude toward Saul, his enemy, and especially when he had his enemy at his mercy, David showed the mark of true greatness, a greatness seldom attained by men and women, even in this enlightened Christian era. Let us get the background of the story.

David had come as a lad to the army of Saul to bring some gifts from his mother to his brothers who were in Saul's army. He attracted the attention of Saul, who sent for him, and made him one of the court attendants. His chief function was as a court musician, but in every way the young man showed such promise that he rose rapidly in place and in power. Unfortunately Saul had a jealous disposition as well as a morose nature, and the situation was not helped any when Saul learned that David had been chosen as his successor to the throne of Israel. From secret suspicion and smouldering jealousy, Saul blazed into open hatred and deadly purpose, and finally David had to flee for his life. He was hunted as he said "like a partridge." On this particular occasion Saul had learned through spies where David was located and had come out with an army to take him, alive or dead, preferably dead.

One night as Saul and his army lay sleeping, David with his faithful captain, crept into the camp, and came actually to the place where Saul lay sleeping heavily. Abishai, feeling that the big moment had come, begged David to allow him to thrust Saul through with the spear. But David was made of nobler stuff. He sternly rebuked Abishai, and taking Saul's spear and his cruse of water, he hastily crept away to a place of vantage and safety, from whence he chided Abner, Saul's general, and from which he also received Saul's pledge of safety and expression of penitence—which characteristic of Saul was meaningless.

What would you do if you had your bitterest enemy in your power and could do with him whatever you wanted to do? That question goes straight to the heart of the matter. And that question is one test of character, one of the acid tests of character.

We must remember that David lived in a faraway day in which moral ideals and principles had not been revealed in the light of Christ's teaching and spirit. He lived in the day where it was the custom to take an eye for an eye and a tooth for a tooth. He had every human justification for doing Saul to death, for Saul had sought to do him to death, and would have done it on the slightest provocation. Furthermore, David knew that it was already settled that he should be the next king, by divine sanction. How easy it would have been to reason that God had delivered his enemy into his hand. In spite of all of these factors, however, he blessed his enemy, he did good to the one who had despitefully used him, he did unto another what the other would not have done unto him. And it was not due to fear that he withheld his hand. It was his idealism, his inherent chivalry, his great-heartedness, a permanent quality of his mind and heart.

"Have you forgiven all your enemies," a dying man was once asked. "Forgiven them? No," said the man, "I have killed them." Alas that this is all too true of many people who name the name of Christ, that is true in spirit. We have not learned to love our enemies, and to bless them who persecute us. Let this story of the great-hearted David shame us and inspire us in this matter.

The lesson presents also another evidence of David's great-heartedness. When he learned that Saul and Jonathan were dead, he composed a beautiful elegy, a tribute to those whom he called his friends. He paid tribute alike to Jonathan and to Saul. "Saul and Jonathan had been lovely and pleasant in their lives"—he had to be generous to say that about Saul if he had looked only at the man's faults. But he judged Saul not by his worst features but by his best. It took a great-hearted man to do what David did. And it was not a lot of "baloney" either. Whatever resentment he may have had against Saul was wiped out by his death. Here was the fruit of the Spirit manifesting itself in the life of this man in that far-off day, a fruit of the Spirit so badly needed today between individuals, communities, and the nations of the earth.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

not get everything as she wanted it, she thought she was being treated very unfairly. What do you suppose the teachers and students thought about her?

John was the finest president the C. E. Society had ever had. After two years the society elected a successor. Because of John's criticisms and unwillingness to cooperate, the society became weak. Why couldn't John be happy seeing his society, under the leadership of the new president, reap some of the seeds he had sown when he was president?

Do you know of such incidents and other incidents when selfishness wrecked things?

Experience and observation have proven to me that selfishness brings unhappiness in that we lose the love and respect of friends, and our characters are weakened. Nothing gained, everything lost the result of selfishness.

E. L. F.

A PRAYER.

My God and Father, who dost promise rest to the weary and peace to the troubled heart, I thank Thee for this sabbath of rest! Grant that I may have this day not only rest to my body, but rest also to my soul! In quiet and confidence renew my strength! Still for me the fever of life, and in Thy presence afford me escape from all anxiety for the morrow! Suffer me to go apart from the throng and the noise of the world, and rest awhile! In Jesus' name.—*Amen.*

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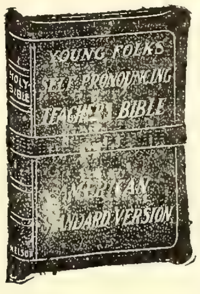

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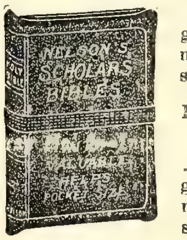

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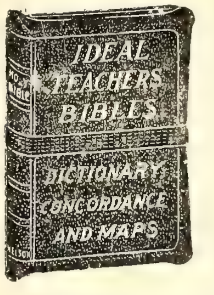

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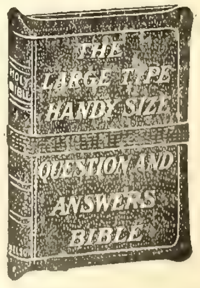

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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"FULL OF COMPASSION, AND GRACIOUS."

"Thou, O Lord, art a God full of compassion, and gracious."—Ps. 86:15.

All children of God can testify of the compassion and graciousness of the Father. But when the question is asked, "How is He, and in what is He compassionate and gracious?", it is found difficult to reply in a way to help others to see and understand, and convince them of the reality of the compassionate love of God.

It is not enough to cite Christ's deeds of compassion, in such cases as turning water into wine at the marriage feast, healing the nobleman's son, opening the eyes of Bartemus, and raising Lazarus; it is necessary to have in one's own experience evidences of that same Christ. One must bear in his own consciousness the character of God as a flowing stream of satisfaction.

To be able to do this, one is admonished to "Acknowledge God in all thy ways," which, having done, one easily sees his own weaknesses and faults, and becomes conscious that God is not searching out sin for punishment, but He overlooks our transgressions.

God's blessings are a river of spiritual satisfaction to them that recognize Him. They are a spiritual foretaste of the torrents of pleasure to be experienced at the heavenly feast midst the riches of the house of God.

Prayer—Our Father, we want Jesus. Have mercy upon our ungrateful souls. Thou hast done so much for us which we have not recognized. We lay our all upon Thy altar this day. Make us Thy true children in love and service.—*Amen.*

TUESDAY.

"OUR DEBT."

"Be ye therefore merciful, as your father is also merciful."—Luke 6:36.

The fullness of Christian experience cannot be realized without the right attitude towards others, and especially towards enemies. The second petition of the Lord's prayer places one in this attitude, "Forgive us our debts as we forgive our debtors."

Our Lord insists that our Father's mercy, compassion and graciousness is to be imitated, to the extent that we suppress ourselves and cheerfully endure wrong, if need be, and to let no ill treatment affect our unalterable benevolence to those who may wrong us.

This mercy and compassion on our part is not to compensate for His goodness toward us, but it is a condition of soul which alone makes it possible for one to receive His mercy. It is like fruit bared to the sun to receive into its body the glow of sunshine for its lusciousness.

Prayer—Our Father in heaven, may we be found of Thee this day letting Thy light shine in us, that others may see and walk with Thee.—*Amen.*

WEDNESDAY.

"OUR COMPASSION."

"Judge not and ye shall not be judged."—Luke 6:37.

To render proper and correct judgment upon condemnatory acts of others is next to impossible. The other fellow has a point of view and has motives which may be hid from our view and understanding. Only God sees the heart and understands all things. Only He can render judgment.

Therefore the refusal to judge on our own account makes it possible for us to receive consideration from others when we would be censoriously judged, and it also makes it possible for us to announce or apply divine truth and judgments, when we are sure they are divine.

Prayer—Dear heavenly Father, bless us in this one undertaking to live unto Thee, for the good of others and for Thy Kingdom in this world.—*Amen.*

THURSDAY.

"CHRISTIAN UNITY."

"So we, who are many, are one body in Christ, and severally members one of another."—Rom. 12:5.

Weymouth interprets this text thus: "So collectively we form one body in Christ, while individually we are linked to one another as its members." The point here is, that "severally" means "individually," and that, as the members of one's body coordinate and work with one another as a unit to make the body action complete, so we are related to one another to make life perfect in Christ.

This means we are to inculcate humility in the exercise of individual gifts, endowments, and individual powers; and that each one must be cautious not to usurp functions to which he has not been called, or to strain after effects which are beyond his powers; yea, being more or less selfish, he *will* struggle all the more for that humility which precludes egotism or personal aggrandizement.

Prayer—Our Father, and our God, may we and all Thy people live close to heaven, and thereby closer to one another.—*Amen.*

FRIDAY.

"HOW CAN WE?"

"Love your enemies, do good to them that hate you."—Luke 6:27.

There is a great deal of enmity in the world. There are works and shops where anyone making a decided profession of Christianity has to suffer annoyances and ridicule; and there are homes and friends, too, where the tenderest relationships should exist, suffering from unkindnesses and malignity which have been rendered in the dark, or to one's back. It is easier to dispose of the great questions of the world than it is to overcome these things. We are so prone by the spirit of revenge to take literally the injunction of "Heap coals of fire on their heads," and scald them with a pan of hot water.

The only remedy for this sin is Christ's spirit, who being reviled, "reviled not again," but prayed to the Father to forgive them. He was even charitable enough to say that they did not know what they were doing, giving this as a reason for mercy. Would you be like Jesus?

Prayer—O Lord, what we are and what we have belong to Thee. Take us and make us Thine in all things. In Christ's name we ask it.—*Amen.*

SATURDAY.

"MY HIGH PLACES."

"He setteth me upon my high places."—II Samuel 22:31-37.

In the day when Devid was delivered out of the hand of all his enemies, he wrote this psalm of thanksgiving to his God. The king knew that his own strength was as nothing. Thinking back to the lowly days of his shepherding, and remembering the marvelous train of providences since, he was well assured that however strong had been his muscles, he could not have reached his high place unaided. The arm of the Lord had been beneath him all along.

Thus also as we go in life, whatever our ambitions, may we be certain that we can not accomplish them without God; and to whatever height we may attain, let us be very sure that it is not we that have attained it, but our God has placed us there.

Prayer—So we will praise Thee, O God. So we will acknowledge Thee to be our Lord. Thou art our Inspirer. Thou art our Guide. Thou art our Sustainer. And Thou hast set us upon our high places.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"KNOWING OUR IGNORANCE."

"And Joseph answered Pharaoh, saying, it is not in me; God will give Pharaoh an answer of peace."—Gen. 41:14-25.

Joseph had received wonderful visions, and he had made true interpretations of the visions of others. Why, when Pharaoh sent for him to reveal the meaning of his mysterious dream, should he say, "It is not in me"? If that wisdom was not in him, in whom should it be?

The young man's answer was the answer always to be given on any demand for sagacity or power or grace. These are not in us. However many times they have been manifested through us, they are not in us. Each time it is God who will give an answer through us.

If we are not thus humble, thus lowly relying, our answer will be emptiness and our strength will ingloriously fail.

Prayer—Be Thou our reliance, O God. Be Thou the might within us, O Christ. Be Thine our guidance, O Holy Spirit of the Father. So alone shall we give Pharoah an answer of peace.—*Amen.*

AMOS R. WELLS.

A PASTOR GIVES THANKS.

By PHILIP J. CLEVELAND.

For church where I can preach the gospel's theme
With love and courage each new Sabbath Day;
For good folk sharing song's glad ministry
And for the wistful faces raised to me—
I thank Thee, Father.

For little children in the great, front pews
Who lift their wonder-eyes to watch the smile
Of sun on sacred windows—for the light
Of heaven in old eyes, on hair grown white—
I thank Thee, Father.

For rows of little homes that swing their doors
To me, the kindly people dwelling there;
For pleasant afternoons and evening's glow
When old men rest and patient women sew—
I thank Thee, Father.

For splendid youths who seek my house to ask
Thy blessing on their wedded life; for strength
To fold away the old in arms of rest—
Who gave the Master all and served Him best—
I thank Thee, Father.

For moments shared in church and in the home
With those in pain; for hours the Master came
To bless our fellowship and by his smile
Soothed all our longing with his Afterwhile—
I thank Thee, Father.

For work to do as long as years hold out
And making life the Lord's blest Sacrament;
For faith that soon his Kingdom must come in
To heal our ills and right the wrongs of sin—
I thank Thee, Father.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

IS CHRIST ENOUGH?

By REV. ASHLEY LEAVITT, D. D.
Pastor of the Harvard Church, Brookline, Mass.

[This sermon was delivered one year ago before the General Council at Oberlin, Ohio. Possibly a majority of the audience to whom Dr. Leavitt spoke was ministers, but the message is applicable today, none the less, and to minister and lay leader alike.]

"Christ the Power of God, and the Wisdom of God."—I Cor. 1:24.

One hesitates to characterize the age in which we live, in these days when vocabularies are being exhausted for words of ominous intent to indicate how serious are conditions in our immediate world. It is the end of an era. The doom of civilization is just around the corner. The overturning of social and economic systems is already under way. What a temptation it is, when the message of good will and trust in God has grown rather stale through monotonous repetition, to awaken the people with prophesies of impending revolution. Even the time-serving prophets who have long cried "Peace, peace, when there is no peace" may be counted on to grow weary of the slight regard in which they have been held, and to exchange a colorless popularity for the thrilling importance of a prophet of disaster.

They may be right. But mine is a milder characterization and of more immediate significance. Certainly in our lives there has never been a time when earnest Christian men and women were in greater danger of being led off on eccentric or tangential lines of thought and endeavor. There is no intention to say here what is eccentric to the main purpose of the Christian faith. It is enough to say that the temper of the present time makes us peculiarly susceptible to proposals of principles and programs that have the merit of being sensational.

Two dominant moods are upon us which promise everything for a renewed Christian Church if we are rightly guided; and at the same time by reason of the power that is in them may make us responsive to immediate challenges for action to the extene of forgetting or even violating the essential principles of our Christian teaching.

In the first place there is a profound penitence and contrition prevalent among us. It is like an acute and constant pain in the hearts of most of us. Whatever good there may be in our hearts, we know that organized Christianity is in a humiliating position in the world of today. It is still a power, but it is not a power to be reckoned with. Its counsels of peace, of brotherly love, of the supremacy of spiritual values are known wherever anything is known of Christianity, but in spite of a multitude of shining examples of Christian living in individual cases—the life of the world seems changing for the worse rather than the better. Christian leadership, Christian principles are not shaping the systems of political and social life by which the fortunes of all men are affected.

Many of us had some years of ministry before the world war engulfed us. We cannot forget how we were involved in it. With the insights born of later disillusionizing experience, it is inconceivable that we should have been so blind and so credulous. And we were the living exponents of the Christian faith. Insofar as it failed in an hour of opportunity that may never come again with any such prospect of great accomplishment, it failed in us and through us.

Then, though we had begun to be repentant and sensitive about our obtuseness and provincialism in the period of the war, we did it all over again in the prosperity days of the last decade, when we were choked by the cares of this world and the deceitfulness of riches and were once more unfruitful.

This indictment need not be lengthened. We are reminded of our humiliation every day. It is said that present Christianity is too closely implicated in the sins of imperialistic nationalism. If so, it has been so implicated in and through us. It is said rather savagely that the Church has sold out to a secular society. If so, we sold it. And I do not know whether our situation is more hopeful or more tragic because we knew not what we did.

We have been penitent. We are penitent and we distrust ourselves. At least we ought to. If our penitence is deep enough to go that far, it has great possibilities for a truer spiritual life. But is it deep enough?

If it may be said of the penitence that is upon men there is danger of a betrayal of many into certain sidelines of thought and action as though they were the main lines, it will be because penitence does not go deep enough. It is not necessary to warn of the dangers of contrition. The flagellants are here and there among us. Unpopular causes can be sought and espoused simply because they are unpopular, and offer some satisfaction to the craving for expiation. One hears of those who are planning hopefully for martyrdom forgetful of the fact that the really great martyrs of the church were never morbidly exercised over bringing about their own tragic ends, but have rather been absorbed in a joyous living of the Christian life, leaving the persecution end of the business to minds less creatively active than their own.

What is the price of true penitence? It is not that through a tragic knowledge that ignorance, pride and selfishness can make one untrue, there follows a humble dependence upon the higher will whence a true guidance may come.

The second dominant mood which is upon us, is a scarcely restrained impatience in the face of certain crying needs of our world. Here again we have evidence of a vitality in our Christian faith which presages one of those revivals of religion which from time to time have sprung up in times of decadence and created a new epoch for the world.

But here again we have to be on our guard. Impatience is evidence of new vision, courage, and a passion for accomplishment. It may make us play into the hands of the most magnetic rather than the soundest leaders. It may lend the whole force of the group under the spell of this fine temper, to action that is of temporary rather than of permanent significance.

It is interesting to note that at present the most insistent, the most challenging, I was going to say the most popular, voices among us are freighted with a scorn for a material well-being of mankind. It is the dispossessed, the disinherited, the underpaid, the unemployed whose plight excites the passionate pity of a vast army who are becoming increasingly eager for action. The action that seems so necessary is to be directed toward improving the material well-being of the disposed and the distressed.

It is not fair to say that the action contemplated stops there. It is part of the aim of these heroic humanitarians to lay the foundations and open the way for a fuller spiritual life for all mankind. But at the moment the traditional spiritual approach to the problems of life is an evasion and an irritation to many. People are hungry. They are without employment. Multitudes are being cheated out of life's best values by forces of greed and hate. Other multitudes are being maimed and killed, and spiritually brutalized in the score of wars now being waged in various parts of the world, and all of us are under the threat of wars yet to come.

The most powerful temper we have to reckon with in our own religious family grows out of sensitiveness to the sorrows, sufferings and injustices visited upon large groups of the human family. It is intensely this-world minded. This temper does not necessarily fear those who can kill the body, but it has aroused a vast concern for the physical misfortunes of men. In this it is Christian. It is Christ-like.

If it were necessary we might take the time to dwell upon the meaning for religion in our day and in days to come, of this acute, impetuous sympathy for the distresses of those who have fallen among thieves of various kinds on modern roads to Jericho.

As a protest against complacency, and mere pious wistfulness in the presence of the increasing tragedies wrought by the world's ignorance and selfishness, it has the refreshing effect of an angry thunderstorm in the middle of a sultry day.

Its realistic-mindedness is all on the side of sincerity, truthfulness and love. The man whose mood is expressed in words like—"Let us do something"; whose eagerness calls for action even before the final detail of the program has been worked out, supplies a tonic much needed all along the line.

We have grown so used to letting matters work themselves out; with eternity set in our hearts we have become so accustomed to perpetual debates, that action of some sort toward the great ends, our religion has set up, has become a moral necessity if we are to keep our spiritual integrity.

Under the drive of our fully aroused, passionate sympathies, we can do one of three things. We can claim the sanction of our Christian faith for any and all the forms of ameliorating action into which we can go. We are Christians. We arrive at the decisions we do because we are Christian, so it is easy to feel and to claim that our line of action is a true expression of Christianity in our time.

It seems unnecessary to point out in this way there is constant peril. In one of Niebuhr's books there is a paragraph to the effect that men are always prone to claim the sanction of the absolute for what is only relative and tentative. Christian men are being driven along under the lash of such cries as that Christianity is too much implicated in the sins of imperialistic nationalism, or that the Church of Christ has sold out to a capitalistic and secularized society. Well, we are going to end the compromising associations. We are going to free ourselves from these damaging partnerships.

Before setting up new partnerships, or claiming the sanction of the absolute for new associations, let us stop to think that a later generation may complain that Christianity has been too much implicated in the sins of a ruthless internationalism, and that the Church of Christ has been sold out to some form of State Socialism.

The difficulty is that we cannot foresee how our schemes for rebuilding the social order are going to work out. That is particularly so when our impatience to get some things changed makes us hurry by the seemingly incorrigible factor.

(Continued on page 14.)

LOVE THYSELF LAST.

(Continued from page 13.)

There is no scheme which in the hands of ruthless, selfish men may not be productive of all the evils that seem inevitable under our present orders of life. It is too bad to be halted in our haste to change the world, by this ancient problem of our corruptible human nature. That is old technique, and because it has so largely concentrated on this business of making over individual lives the Christian Church has moved haltingly along in its attack on such evils as ruthless commercialism, and the war system.

We cannot wait. We can do something about it. We generally adopt this wishful thought that men in the mass are somehow going to be better men when the system has been changed; or that enough enlightened men can control or coerce the rest. How risky it all is.

An emphasis that is foremost with a great many passionately earnest Christian men and women of our time is concentrated on the problem of a fairer distribution of material goods. Surely in this gathering we can be reminded that the men and women who gave us the distinction of belonging to an order of faith that gave birth to our nation, faced and endured economic insecurity and starvation rather than continue to live under tyrannies that may easily return under many of the schemes proposed for social and economic betterment. There are many here not more than one generation removed, from pioneers who braved the dangers of starvation and did starve to death in their heroic fight for liberties which same among us would easily surrender for a dream of an economic Utopia.

It is not easy to say this, for this is just the sort of thing many are saying who care for nothing but to hold on to their disproportionate gains from the present order of our social and economic life. But the things must be said when many are tempted to tie up the Christian gospel with any program that must by the nature of the case be relative and tentative.

What then we ask, still impatient at these suggestions so curbing to impulses to sacrificial action.

There is a second course we may take and some are already advocating. We can agree that there is no absolutely perfect plan for a society of men, that Christ has given us no definite picture of an order for community life, no organization of government or the business of getting a living which can be called the Kingdom of God on Earth. This is largely a human affair. Christ will ever inspire the passion to promote justice, to open the ways to an abundant life to all, but men in whom these impulses have been awakened will go about expressing them pretty much in their own way. It will be the best way they know, but every program mapped out and worked on will have relative value only. The structures set up will be of human devising. Experience alone will prove whether the kingdom of the spirit flourishes more perfectly in this one or the other.

Meanwhile there will be no claim of the sanction of the absolute. Men will say, "This is an expression of the spirit of Christ," but not divisively or exclusively, and not wholly. In a real way Christ will be left outside or above as the ideal which suggests and guides and impels, but never too much implicated in any approximation to it.

The Church of Christ will be left outside, in a vital sense, for there will be a greater need than ever of an ideal which will restrain and guide the intemperances and impatient zeal of good men largely involved in social and political action.

This is the way it may be done. We are not to be held to inaction because we have not a perfect pattern. A day of tremendously significant action of immense practical value lies before us. Men made alive by the spirit of Christ are bound to make their contribution to the order of world affairs. The Kingdom of Heaven suffereth violence, and the violent will take it by force, but it will be a tragic day for the world if religion does not in some measure remain aloof, to steady and correct when plans go wrong, to mediate between good men who differ, and to preserve the ultimate conceptions of love and goodness that may be lost sight of in the struggle. There must be a church that will keep itself apart from every plan of action, a church that may ever proclaim to all, such finally true sayings of Jesus as, "They that take the sword shall perish by the sword," in class struggle and in war among the nations. "He that is greatest among you shall be your servant." "Blessed are the meek for they shall inherit the earth." And "The Kingdom of God is within you."

But this does not do justice to Christ, and his meaning for us and for our time. The language we have used is strange language, the picture of Christ aloof from heroic action is an unhappy picture. What we have attempted to say is that if there must be commitments and action such as is contemplated in many quarters, Christ and his gospel must be kept from being too closely implicated. The world will need him more above the struggle. All of this may come to pass and be one of the phases of life that Heaven will suffer because of the hardness of men's hearts.

But we cannot relinquish our faith that Christ is enough, that his method will be adequate to the world's need, that he can prompt all the action necessary to save society, and can be in and through it as it is undertaken.

First, let us admit that Jesus in his own lifetime aroused the same impatience that men are feeling today with organized Christianity. His method seemed inadequate, his approach seemed slow, and the results he gained pitifully meagre. It is a plausible explanation of Judas' defection that he was not just a mean-spirited fellow, but rather a zealous patriot whose heart was torn by the misfortunes of his oppressed people. They were tyrannized. They were robbed. They were bullied by a predatory alien government. They were suffering all the distresses which so much excite us in our own time. And there were many who wanted action. Judas may have been one of them. Coming under the matchless spell of Jesus, he thought him a leader of destiny. Then his ardor cooled, his faith was shaken as Jesus evaded the one issue he thought paramount. There was his challenge, "Who made me a judge or a divider over you," and the futility along with the sweetness of his dealing with a penitent here, and a paralytic there. Then he went on to his defeat and death, he who if he had said the word might have led a multitude into sacrificial action. So he lost the credentials of leadership.

There were two men who walked to Emmaus, one of whom said, "We trusted that it had been he who would have saved Israel." Many are tempted to the same despondency in these times. His spiritual leadership has for long, long years been foremost in the world, but the great evils by which men are beset,—war, lust, ill-will and greed—how little they have been allayed. We, too, trusted that by this time he would have saved the world. Is Christ enough, or must we take this world in our own hands, and in our own human impetuous way break it into bits and try to remold it nearer to our heart's desire?

Such a mood is natural, and understandable, but is it not good. It is not fair to dismiss as some seem to do all that has been done by the spirit of Christ in the centuries of his command-

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13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
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A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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ing influence, because of any crisis that is upon us. The very exaggeration with which some speak of present day conditions is an evidence of lack of balance. No doubt in other times human affairs have been at the crossroads, with doom impending as seems to many now; but recoveries have been made leading the way to accomplishments of permanent value, not perfect but reaching toward the mark.

We are not the first Christians to bow under the burden of the world's problem. We ought to be the best Christians by reason of the ground broken, the ways made straight by men whose spirit at least we shall with difficulty surpass even though our vision may and should carry us farther than they.

Is it not a true historical view which maintains that we have just come to the end of an era, and that the era of pioneers and pioneering. In that era there was work to be done which we do not have to do, which possibly we could not do. And great work was done. In that era Christ was the inspiration of great pioneers. John the Baptists they may have been, voices crying in the wilderness—Prepare ye the way of the Lord. They leveled the mountains and filled up the valleys and made ways straight for spiritual adventures that will carry further than they dreamed. Among those born of women there will never be greater than they, nor a faith more heroic than theirs.

Theirs was a religion of pioneers and for pioneering. They had the faults as well as the virtues of their romantic days. They were individualists and had to be. They were contemptuous of questions of material well-being. They had to be. The expression they gave to the Christian faith was a frontiersman's expression. They gave us evangelism, typically a pioneering expression of religion. They gave us our ordinary missionary enterprises, an adventure on frontiers. They moved on from post to post. They captured new positions, never cultivating very deeply the areas taken. They viewed Christ from their provincial point of view, nor did they explore very thoroughly the social implications behind the characteristic great religious transactions of conversion.

Now there are no frontiers. Ours is a new task, the less romantic task of setting in order the positions so courageously taken. It is not for us to bemoan the fact that they did not hand over to us a world more nearly cleansed of war, or more perfectly cleansed from selfishness. They cleared a way. It is for us to build a road and travel on it to new spiritual achievements.

We have not inherited from them forms of thought, conceptions of the meaning of religion, or even organizations adequate to our task of ordering life after the frontier has become a settled community. We have not even inherited a conception of Christ that is adequate to our task.

If our question is,—Is Christianity enough? the answer must be, No! not in the content we have just learned to give it. Is Christ then enough? Our answer must still be, No, not in any comprehension we yet have of his meaning to the world.

But he is enough in those meanings we can discover in him in the light of our present task, provided we are as free, as daring, as original in the use we make of him, as every generation has been in earnest to follow him into the life to which they have been assigned.

Christ inspired the pioneer and made him supreme. He will yet inspire a social type and make him supreme.

There is one fallacy we just abjure, and that is that our spiritual ideal is an abstraction, hung up somewhere in heaven, and impossible of realization in any society of men on earth. If there had been no Christ, men might be pardoned for thinking so. The incarnation means this, that God's ideal was realized in human life and suffered no taint in the process.

In a sense we have not an ideal. Our religion centers in a life that was lived in the terms every life on earth must be lived. To know him requires not a logician who can formulate an ideal, but a lover who will follow a personality.

And whatever Jesus was as a teacher, as a thinker, and a spiritual idealist, as a man he was very much a member of a human society and whom understood will set the type for an era when human relationships of every kind and degree furnish the field for spiritual achievement.

We shall have to enlarge our conception of Christ. We shall have to set him free from our conventional patterns of spiritual leader. We shall have to set him free from the whole religious pattern and gladly turn him loose on a world which may be saved in some measure by the purely human values in him. We shall have to enlarge our somewhat stereotyped idea of salvation—the essential religious transaction of past faith—when man was to be brought into right relations with his fellowman through Christ. To the individualistic pattern of Christ the mediator between man and man. In every thought of God and His grace we must remember that Christ conditioned the flow of grace from God to man on the like flow of grace from man to man. "Forgive us our debts as we forgive our debtors." To the fact that Christ's valiant death reconciled God and man, will be added the equally supreme fact that his passion may reconcile man to man.

Is Christ enough? He can be enough to enlighten, direct and energize all men in all phases of life which our world adventure may mean.

To those who are not betrayed by impatience to take the shorter way and the rougher way, whose minds are open to understand him, whose hearts are set to follow him, he will yet prove to be the power of God and the wisdom of God for all of life, now and evermore.

The fragrance of a flower in your name,
  Yet one more sweet, of poignant memory,
You are environed with the morrow's claim
  Upon the chalice of identity.

—*Lila Vass Shepherd.*

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OBITUARIES

HAYNES.

Dorothy Estelle Hayes, infant daughter of Brother and Sister Lonnie Hayes of Nelson, Va., was born February 10, 1935 and died June 24, 1935. Her stay was brief. Her going away is a great grief to her parents. Dorothy lived only a few hours after she was taken sick. My prayers are that father, mother and the three brothers may so live here as to be privileged to be with her in heaven when life's tasks are over and the summons comes.

The writer conducted the funeral assisted by Rev. Mr. Crane of Clarksville, Va., and the burial was in the Mulchi Cemetery, Buffalo Junction, Va.

C. E. NEWMAN.

COX.

Bereavement entered our community and Pleasant Ridge Christian Church Wednesday morning, June 19, 1935, when God the Father in His transcendent wisdom, called our beloved friend, co-worker, and brother, H. C. Cox, from a consecrated life of faithful service on earth to the enjoyment of his eternal reward in the Mansion prepared for him.

Brother Cox had been a member of Pleasant Ridge Christian Church for a great number of years, and had served as Deacon for the past forty years.

We wish to express our gratitude for his tireless efforts in behalf of the Kingdom and to emphasize our deep affection for him by the adoption of the following resolutions:

First: That in his death Pleasant Ridge Christian Church has sustained the loss of a true and tried friend and a loyal promoter of the Church of the living God. His deep abiding faith, his stirring Christian life, his Godly counsel, and his cherished friendship will ever be a precious memory to us who mourn his departure.

Second: To the family of our beloved Brother we extend our heartfelt sympathy and commend them to our Saviour, through whom we have promise of a joyful reunion and life everlasting.

Third: That a copy of these Resolutions be entered in the records of the Church, a copy be sent to the family, and a copy to The Christian Sun for publication.

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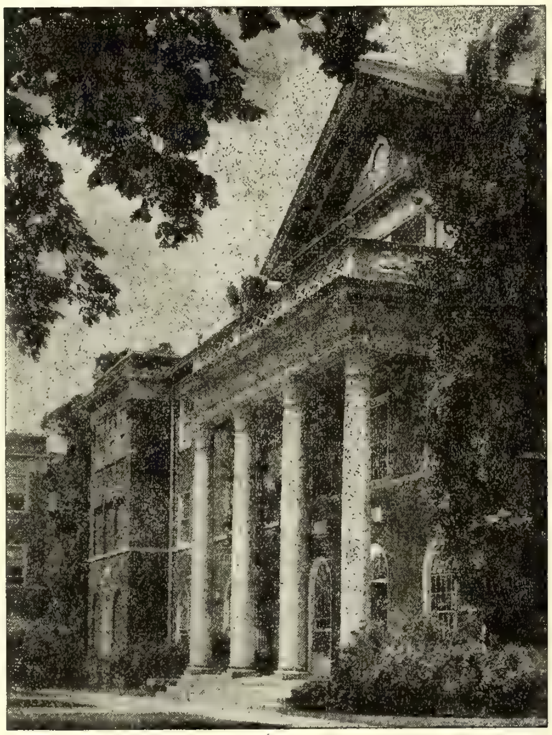

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Representing the Southeast Convention of Congregational and Christian Churches.

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THE SUN'S OBSERVATORY

Ethiopia.—

Ethiopia, the Biblical Cush, is a mountainous land of approximately 350,000 square miles. It has an estimated population of 10,000,000, all of whom are of the Coptic sect of Christians, and of Hametic-Semetic origin. It has no seacoast, being cut off from the Dead Sea, by a fifty-mile strip of land under Italian control.

AAA Pays $767,195,606.—

For the eleven months ending June 1, 1935, the AAA had expended a total of $767,195,606. The expenditures were divided as follows: Rental and benefit payments to farmers, $535,547,698; buying farm surplus, $10,043,550; drought relief, disease eradication, etc., $145,595,764; expenses, including administration, trust fund operations, disbursing, and tax refunds, $76,008,292. Rental payments and benefits were divided as follows: Corn-hogs, $292,435,801; cotton, $102,503,017; wheat, $97,503,986; tobacco, $23,784,768, and sugar, $15,320,123. The balance on hand on June 1st, was $150,849,829.

England Abandons Naval Ratios.—

Reports from England this week are that she is abandoning the naval ratios that were entered into between that country, the United States and Japan, in 1922. Under the treaty of that year, which was supplemented in 1930, the naval tonnage ratios of the leading powers were established at 5 each for Great Britain and the United States, 3 for Japan, and 1.5 for both France and Italy. The abandonment of the treaty is said to have come as a surprise to the officials of the United States Navy, inasmuch as it had been recently announced that our naval construction program would not be altered if other nations continued to obscure treaty limitations.

The World's Population.—

The Hague Institute of International Statistics recently announced the world's population to be 2,000,000,000. This would indicate an almost impossible increase of 400,000,000 in the last two years. In round numbers, Asia leads with a population of 950,000,000; Europe has 550,000,000; the Americas, 230,000,000; Africa, 150,000,000, and Australia, 7,000,000. Commenting upon the above figures, the *Watchman-Examiner* points out three facts: "Three-fourths are absolute heathen. The vast majority of increase is among heathen nations. Christians are falling down on the job of carrying out the command of their Master to 'make disciples of all nations.' "

Great Thinkers.—

We Americans pride ourselves on being great thinkers and doers, but evidently we are wrong at least as to the former qualification. We are told that if Dr. Will Durant, the philosopher, is correct, America has not produced a single great thinker. He says: "America is too young to have bred a thinker capable of diverting or adding to the world's great thoughts." Certainly Dr. Durant must have forgotten all about our "Brain Trust" which for a while stood in the limelight in Washington—or did they cause him to everlook Benjamin Franklin, Alexander Hamilton, Thomas Jefferson and George Mason—we thought them great thinkers, but we are not philosophers. Yet one must agree that doctor has picked a goodly list when he picked his "Ten Great Thinkers." They are: Confucius, Plato, Aristotle, Copernicus, Bacon, Newton, Spinoza, Voltaire, Kant and Darwin. And he may not be so far wrong when he lists Dr. Einstein as the greatest of living philosophers.

A Return to Despotism.—

Probably the nearest approach to despotism to which a democracy has come in modern times is reached in the bill which passed the lower house of Congress last week, and is pending in the Senate. Here it is: "Any consent which the United States may have given to the assertion against it of any right, privilege or power whether by way of suit, counter-claim, or set-off, recoupment or other affirmative action or defense in its own name or in the name of its officers, agents, agencies or instrumentalities in any proceeding of any nature whatsoever heretofore or hereafter commenced, upon any bond, note, certificate of indebtedness, treasury bill, or other similar obligation for the repayment of money or for interest thereon made, issued, or guaranteed by the United States or upon any coin or currency of the United States or upon any claim or demand arising out of any surrender, requisition, seizure, or acquisition of any such coin or currency or of any gold or silver, is withdrawn." The doctrine that the "sovereign cannot be sued without his consent" is, of course, ancient, and possibly is to be expected today in such countries as Russia, Germany and Italy, but it is little short of amazing that the present administration should be able to force such legislation through our legislative bodies. In plain English the bill says : The government may issue bonds, notes or currency as it wishes, and may repudiate them at will; it may seize or confiscate gold, silver, or any other coin, at will, and there is no means of redress for him from whom it is seized. "The government can do no wrong," the private citizen has no rights where it is concerned. Rather strong language, but evidently not stronger than the administration approves. For the President told newspaper men last week that he saw no reason why the United States Government should not have the same immunity from suits that other "sovereigns" possess. There are already laws which adequately protect the government, in case suit is instituted by a citizen, and such legislation would be riddiculous if it were not serious in its attack on true democracy. Daily the need for an educated and well-informed electorate is becoming more pressing.

The Ideal of Building.—

At the North American Conference of Church Architecture, held in New York, last May, E. M. Conover, Director of the Interdenominational Bureau of Architecture, declared that American Protestant churches rate less than 10 per cent efficient in modern church program and worship, religious education and recreational work, as compared with the average public school. He also stated that building church plants up to "modern efficiency" will require an expenditure during the next quarter of a century of nearly three hundred million dollars, and that many churches are losing ground because of their failure to adjust plant and equipment to the changed program. He suggested that "sending pastors, religious workers and trained recreational personnel to many of these out-of-date churches might be likened to a great industrial corporation compelling highly trained engineers to work with obsolete machinery driven by hose power in an electrical age." Without minimizing the importance of architecture and matters of external efficiency, may not one question the worth and implications of these comparisons in a consideration of the church's ultimate nature and task? Three hundred millions in twenty-five years would not seem to be an exhorbitant amount for building to efficiency by American Protestantism in a country that every year spends more than double that amount on its military program, but is that the point of chief, or even vital, emphasis? Is there not a deeper lesson to be learned from the public schools at a time when their increased equipment and external efficiency have not forestalled the almost universal complaint concerning their failure in character-building? And has the widespread substitution of electrical for horse power advanced us much in recognition of moral values or in the solution of problems of human relationship, either in the specific field of industry or in general life? Is there not a danger of forgetting our chief spiritual ends and emphases, and our ultimate spiritual means? What a sorry spectacle Jesus and his little company, in organization, equipment, and resources would have made in comparison with Roman efficiency and with the typical and stupendous building projects of that age as illustrated in such cities as Caesarea and Antioch? Is the comparison, after all, without suggestion or significance for our own day?—*Advance.*

NOTES-PERSONALS

News from the Churches.

Rev. A. R. Flowers, who has been preaching and lecturing in behalf of Christian Education in many schools and churches of South Carolina, has returned to Eastern North Carolina where he has many engagements to fill for late summer and autumn. Brother Flowers made many friends while in South Carolina, and the various communities and churches to which he ministers in Eastern Carolina will welcome his return with gladness and profit.

By invitation, Rev. J. L. Foster visited and preached for a congregation at Lucama, N. C. Brother Foster finds a neat and well built house of worship, equipped and paid for, a congregation of sixty to eighty worshippers and a well organized Sunday school of seventy-five or more members. He finds it quite congenial and agreeable to worship with this congregation, which so far has not joined any Association, Convention or Conference.

A very pleasant visitor to The Sun's editor recently was Rev. F. Ervin Hyde, Brown Summit, N. C. Since his graduation at Elon, Brother Hyde has served our Monticello Church every Sunday and studied a year in the Duke School of Religion. In September he goes to Vanderbilt, Nashville, Tenn., pursuing further his study looking to the winning of his Bachelor of Divinity degree next June. Brother Hyde is one of our zealous, consecrated Christian pastors. He is to be succeeded at our Monticello Church by Rev. Brother Sanderson from Ontario, Canada, who is to enter Elon for further study in September.

Rev. T. J. Green, Ramseur, N. C., reports a very happy and soulful revival at his Shallow Ford Church the past week. He was very ably assisted in the service by Dr. J. H. Lightbourne, Burlington, N. C., who won the hearts of his hearers with the presentation of his gospel messages. The church was much edified. Next week Pastor Green is to be assisted by Rev. H. V. Cox in meetings in Kallam Grove, Rockingham Co., N. C., and beginning the first Sunday in August, Rev. O. D. Poythress of Norfolk, is to assist Brother Green in meetings at Mt. Bethel, Rockingham County, N. C.

One of our good pastors writes a significant note in a personal letter: "As I write these lines and while I am trying to think and plan for helping to send the gospel of the Prince of Peace to others, seventeen army planes are flying over my church drilling for war." There, indeed, is the writing of tragedy to you. What if the people of this Christian land of ours were allowed to spend even one-half as much in giving the gospel of the Prince of Peace to others as we spend in preparing to kill and to destroy others, it would not be long, indeed, until the kingdoms of this world would become the kingdoms of our Lord and His Christ.

Many of our pastors are engaged in evangelistic services at this season. This is, indeed, the harvest time of the year, and there should be earnest prayer throughout the church for the successful outcome of these meetings. There is no more important work known to man than that of soul-winning through faith in Jesus Christ. Moreover, it is to be borne in mind that winning a soul is not the end but the beginning of true evangelism. This beginning, however, is essential if the whole person is to be saved and built into a temple as a fit dwelling place for the Holy Spirit. Churches need reviving; even the best of church members need soul-refreshing and "showers of blessings," and in every community there are those who are unreached by the gospel message. This should be not only a season of evangelistic effort, but of prayer, praise and thanksgiving.

What a yawning abyss between our solemn pledge and our trivial accomplishment. Our Lord testified of His disciples that the world hated them because they were not of the world. Today the world does not hate the Church. Our never-ending compromises have made us one with the world instead of one with Christ. We have tolerated within our own membership neglect of worship, neglect of prayer, neglect of the sacraments, neglect of service and neglect of giving. That is why we are an ineffective instrument for the accomplishment of God's purpose. At the very root of the trouble lies the fact that few of us members of the Episcopal Church have any adequate reason for the faith which we profess, or any real conviction of the value of that faith as applied to every-day living. No wonder that communism with its virile message of complete self-surrender is making such headway. No wonder the missionary cause languishes. Power! That is the need of the Church. And that power is ours if we will receive it and use it. Christ has told us in simple, clear language just how we may obtain this power. There is, however, a definite condition upon which this power can be retained by us—God's power is promised to us in unlimited measure, but only if we will use it. Out from the sheltered camp! Let us put our training to the test! Let us use that power of God, lest we lose it.—*Dr. Lewis B. Franklin.*

WHERE MEN AND GOD MEET.

Illustration is one of the most effective ways of pointing out moral and religious truths. Jesus used parables because all thinking is done by comparison of some kind. An interesting story is told of two brothers who lived on adjoining farms; one was married, the other was single. It happened, one year, that the grain crop was much less than usual because of a drought, and neither one had enough for his own needs. One night the married brother spent much of the night sleepless, thinking of his single brother. The lonely fellow, thought he, does not have the comfort and happiness of home as I do. He is discouraged over the poor harvest. So I will get up and carry him a bag of my grain. The same night the bachelor brother lay awake thinking of his married brother. The poor fellow, thought he, is married and has a family; his needs are much more than mine, so I will make him happy by taking him a bag of wheat. So they arose and went out in the darkness, each bearing a bag of wheat to his needy brother, until they stood face to face with each other in the pathway where they met. They exchanged bags of grain as a token of brotherly love and each returned to his home much encouraged and happier. This was soon known to the neighbors and a church was erected on the spot where these brothers met; and this became known as "The place where men and God meet."

Is it not true that the brotherhood that comes nearest to filling the true mission of Christ is the one that brings most happiness and good will to mankind?

This is always found where men and God meet. I believe it was Dr. Rufus Jones who said, "We are ourselves plus"; and the "plus" is the greatest thing in it. Our love for Christ's service is the one great motive that will make self-sacrifice a positive joy.

Miss Muriel Hicks.

Turbeville, S. C.

VIRGINIA VALLEY CENTRAL CONFERENCE.

The Eighty-Seventh Session of the Virginia Valley Central Congregational-Christian Conference will be held with the Leaksville Christian Church, August 7th and 8th, 1935, Rev. A. W. Andes, pastor. The program follows:

Wednesday—Morning Session.

10:00—Call to Order.
Devotional Service—Rev. R. L. Williamson.
10:25—Enrollment.
10:35—Welcome Address—R. O. Rothgeb.
10:45—Response—R. Roy Hosaflook.
10:55—Report of Program Committee.
11:00—Report of Executive Committee.
11:05—Report of Stewardship Secretary —Minnie Dofflemyre.
11:25—Miscellaneous Business.
Appointment of Special Committees.
11:35—Annual Address.
12:15—Adjournment for Dinner.

Wednesday—Afternoon Session.

1:45—Devotional Service—Rev. W. B. Fuller.
2:00—Report of Committee on Religious Literature Irene Hensley, Chairman.
2:10—Address in Behalf of **The Christian Sun** —by those present.
2:40—Report of Conference Mission Secretary R. O. Rothgeb.
3:00—The Needs and Possibilities of the Orphanage C. D. Johnston, Supt.
3:30—Report of Committee on Evangelism Wm. J. Andes, Chairman.
3:45—Report of Committee on Woman's Board —Mrs. B. J. Earp.
4:00—Adjournment.

Wednesday—Night Session.

8:00—Report of Director of Religious Education K. B. Hook.
Report of Committee on Sunday Schools and Christian Endeavor—R. A. Larrick, Chmn.
Address—Dr. S. C. Harrell, Pres. of S. C. C.

Thursday—Morning Session.

9:30—Devotional Service—Rev. Ivan R. Smith.
9:50—Roll Call and Reading of Minutes.
10:00—Report of Committee on Education M. L. Weekly, Chairman.
10:15—Address on Education—Dr. L. E. Smith.
10:55—Conference Missionary Association.
11:15—Address—Dr. S. C. Harrell.
11:55—Report of Committee on Foreign Missions W. C. Wampler, Chairman.
12:05—Report of Treasurer—Samuel Earman.
12:15—Adjournment for Dinner.

Thursday—Afternoon Session.

1:45—Devotional Service—Dr. M. L. Weekly.
2:00—Report of Committee on Social Service —E. W. Cather, Chairman.
2:10—Report of Committee on Home Missions —R. O. Rothgeb, Chairman.
2:25—Address—Dr. L. E. Smith.
2:55—Report of Committee on Christian Union —Alfred Dofflemyre, Chairman.
3:05—Report of Committee on Apportionments —W. C. Wampler, Chairman.
3:15—Miscellaneous Business.
4:00—Adjournment.

A Story for the Children

UNCLE BEN'S BOYSHOP.

By Lydia Lyon Roberts.

"Stop it, Jimmie! What are you chasing that cat for?" said Uncle Ben as he caught hold of the small boy who was running past him.

"I wasn't going to hurt him," muttered Jimmie Scott, wriggling in the old man's firm grasp.

"Well, the cat didn't know that," said Uncle Ben sternly, but his eyes twinkled as he looked at his captive.

"There isn't much to do around here, anyway," said Jimmie, brushing the mop of red hair from his freckled forehead. "The big fellows have all gone on a picnic and Bert has the measles and Dan is helping to deliver groceries. Pete and Sam and I don't know what to do when school is out. There isn't any playground near home."

"Well, well, I guess what we need around here is a boyshop," declared Uncle Ben, nodding his white head.

"What's that?" asked Jimmie, sitting down on the front steps of the little brown house where Uncle Ben lived with his daughter.

"Oh, a place where boys can paint and pound and hammer and saw and knock things to pieces and put them together again," explained Uncle Ben.

"I wanted to help dad when he painted our house, but he said I wasn't much bigger than the paint brush," said Jimmie gloomily.

"Ho! Ho! I've seen paintbrushes lots smaller than you and not half so lively," said the old man with a hearty chuckle. "Now I have an idea," he continued. "You go get some of the other boys this afternoon and bring them around to my old shed in the back yard. If any of you boys have an old chair that needs fixing, or a clock that won't go, or something that needs painting, bring it with you. I don't care how old or worn-out it is. Come about three o'clock, because I won't have the boyshop ready until then. And mind now," Uncle Ben lifted a bony finger and waggled it in from of Jimmie's turned-up nose, "no more chasing cats or other tricks."

"No, honest, I won't even look at a cat," promised Jimmie earnestly, his eyes shining. "I'll hurry and get the other boys and tell them the news and we'll be here on time." In the middle of the afternoon a strange procession appeared on the narrow streets lined with small brown and gray houses. Jimmie walked ahead, as befitted the leader. Over his back was a kitchen chair with most of the rungs missing. Each arm stuck out over boxes, and hanging from one finger was a battered alarm-clock which rang suddenly, causing an elderly woman who was passing by to jump nearly two feet in the air. Following Jimmie were five other small boys, one pushing a cart on three wheels, another lugging an old clothes-basket, and the others burdened with rope, wood and stray wheels and an old doll-carriage.

Uncle Ben, who was waiting for them at the door of the old shed, threw up his hands at the sight of the procession.

"Sakes alive, did you clean out all your cellars?" he asked with a broad smile. "Come in, and make yourselves at home."

"Say, this is great, Uncle Ben," cried Pete Brown, dropping the doll-carriage on his toe, but hardly noticing the shock in his excitement.

"Look at the sign over that table!" cried Sam.

"Look at the pots of paint over in that corner!" cried Jimmie. "I bet we could paint this old shed all over."

The boys turned in the direction he pointed and exclaimed delightedly at the wooden sign which in big red letters were painted the words "Uncle Ben's Boyshop."

"What do you mean, Uncle Ben? Are we going to work here with you? Can we come every day? Shall we start in painting some things new?" Jimmies tongue could not wag fast enough for him.

"Whoa there, get your breath before it runs away from you," said Uncle Ben good-naturedly. "Well, you see, this old shed was only used for junk, so I cleared some of it away so we fellows could have some fun. There's two old benches here for us to work at, and plenty of tools. I thought we might set up a little repair shop and do repairing and painting after we learned to use the tools and paintbrushes. Most everyone has something that could be repaired or painted to be useful a while longer. You boys can bring odds and ends from your fathers' cellars and anything your mothers want mended. We can use most everything. I thought the Boyshop might be a good meeting place for us boys where we could talk and work and have some fun together."

"Let's hang the sign over the door of the shed and then we are all ready for business," said Pete eagerly.

"There, that looks all right," said Uncle Ben as the five boys helped to hang the red-lettered sign. "Now bring on your boys and your old furniture and we'll get to work."

"I guess we'll show every one around here that Uncle Ben's Boyshop is the best thing that ever happened to this town," said Jimmie proudly.

—*Zion's Herald.*

THE PRIVILEGES OF A MINISTER.

Article 7.

As A Pastor.

Some ministers insist that they cannot do pastoral work and keep up their pulpit work. There is a kind of pastoral work that is a waste of time and strength, but to be a real pastor makes one's sermons more effective and enables a minister to come into sacred and closest fellowship with men and women and children of all types and needs. Charles R. Brown was voted by the subscribers of a ministers' magazine as the greatest preacher in the United States, yet he, in his large pastorates, kept a prayer list in his little note book and always had time for needed pastoral visitations. Dr. Theodore Cuyler was a preacher to hold his cultured congregation in Brooklyn for fifty years, but he knew his people and gave them direction and comfort in their needs. Frank Gunsaulus, with the direction of Armour Mission and preacher at Central Church, always had time to advise and sympathize with a humble minister, and to take a word of comfort to any stricken one in his congregation. There is something in this personal contact with one's congregation and the awakened appreciation and sympathies that make a preacher vital.

A minister has no office hour at eight o'clock and it takes a strong will to hold one's self to early rising and to an active program. If a minister arises as the mass of men and women are compelled to do and does not waste his time, by ten or eleven o'clock he has studied as much as any person's system should be taxed.

On the part of many of us there is a dread to start out to visit the sick and the wilful and the stranger. For three years I had to drive myself to it. Then I asked God to make pastoral visitation a blessing to others and a joy to myself. The last clause of the prayer has been answered hundreds of times and I hope that help has been rendered.

Then a minister should do pastoral work through others. John Wesley with his converts divided into tens, with one person as a lay pastor over each group was wise and effective. Arrange your members and attendants into groups, often by city precincts and soon you will find your congregation growing and your calling simplified. The leaders of these groups will tell the minister where calls are *needed,* and will save him from wasting his energies. The form of lay oversight will be different in different congregations, but it will make any church a growing church and a church whose efforts are appreciated in a community.

Pastoral calls should be informal, friendly and spiritual. I mean by spiritual that whatever one does as he calls, when he leaves the people should have a deeper respect for the pastor and the aims of the church. A couple who could not be interested in the church were won when the pastor called after the birth of a baby. The father was so elated that the minister must go into the room and see the wife and baby. He stayed only two or three minutes, but before he left, he put his arm over the shoulder of the young father and asked God in two or three sentences to bless the little family. It was not many months until the minister had the joy of receiving the father and mother into the church and consecrating the dear little baby.

Letters have their place in pastoral efficiency. The writer had the funeral of a barkeeper one Sunday afternoon in June in Galesburg. As he came to the house, four barkeepers were on the porch. He greeted them. The few words he said in the service centered in the twenty-third psalm. As he left the house the owner, a saloon keeper, asked him to step aside, and said, "I want to thank you for speaking to those barkeepers on the porch. If we would follow what you just said in the house, from that Psalm, no one would be in this damnable business." A week later I wrote him a brief letter, asking him to give up the saloon. He never answered the letter. But a few weeks after I had left that remarkable church, I was asked by Dr. Huget and his Board to return and assist him to receive three hundred members. Among them was Mr. Marble, the saloon keeper, and his wife and two children. He had given up his "damnable business." I could trace all but sixteen of the host that came into the church that day to some little pastoral touch of the minister or some member of the church.

(*This is the seventh and concluding article in this series by Rev. Clarence A. Vincent, D. D., Pastor Miami Shores Community Church, Miami, Florida.*)

WEALTH IS DISTRIBUTED IN WAGES.

Observation shows that the productivity of the American worker, reinforced with power and with improved machinery, is the greatest in the world, and that the income thus produced has been widely diffused among all classes of the population.

If this were not the case, the widespread distribution of automobiles, refrigerators, radios, telephones and individually owned houses, which actually took place, would have proved impossible. On the fact of things the absurdity of the myth that 2 per cent of the people receive 60 to 80 per cent of our national wealth and income is apparent.

(Continued on page 15.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THAT OTHER AMERICA.

Practically all of us when the name "America" is used think immediately of the United States. And therein we err, and very greatly so. We ignore the fact that the United States is only one portion of America. We forget that there is a continent to the South of us just as zealous as we are of the name "America" and that they have as much right to the name as we have. When a South American writer uses the term "Americanos," he is usually talking about South America, and when he refers to the United States, he usually uses the term "Yanquis," and to this part of the continent as "Yanquilandia." Dr. John A. Mackay has written a most engaging book about this other America. We advise every reader of this paper to send $1.00 to the Friendship Press, New York, and secure a cloth-bound couy of this book or sixty cents and get a paper-bound copy. It is worth the prices many times over if it does nothing else than to show us that we are not the only people, the only nation, the only tribe or the only tongue that inhabit America. "Twenty independent republics make up the major part of the vast continent that stretches from the Rio Grande, southward across the equator, to the stormy headlands of Cape Horn. In eighteen of those twenty republics, ordinarily called Latin America, Spanish is the official language. In another called Brazil, larger in territory than the United States (exclusive of Alaska), Portuguese is the spoken tongue. In one, Haiti, French is the official language." Dr. Mackay's book is an eye-opener and gives to the reader many startling facts and thrilling events about the life, country and peoples to the South of us. These republics, like our own, are having their struggles, their temptations and their trials. In masterly fashion, Dr. Mackay, a graduate of the University of Aberdeen, a native of Scotland, has lived for many years in Latin America as a missionary of the Free Church of Scotland in Peru and lecturer in the universities of South America and Mexico. He is well acquainted with the people and the countries about whom he writes. The people of the United States are simply not acquainted with our neighbors to the South, of their burdens, their trials or their triumphs. It is a land of revolutions, upheavals and yet of unlimited wealth and resources. Dr. Mackay declares that Latin America furnishes one of the most perplexing and yet most promising fields for cultural, ethical and spiritual activity on the part of the Christian peoples of the United States. "The volume closes with a strong challenge to Christian action to meet this yearning for a new faith, 'not with a luminous idea or a universal ethical imperative, but with a Person who is altogether lovely, strong and true.' ". It is seldom that one reads a book written in such chaste language, with such power of analysis and description and with such dramatic interest in events and personalities. There is not a dull paragraph in this volume of 215 pages, and every chapter has its thrills and challenging adventures. J. O. A.

PREPARING FOR WAR.

The League of Nations and all other nations seem to be standing idly by while Mussolini, dictator of Italy, is planning to wage a war on peaceable Ethiopia. There seems to be no excuse for attacking this most ancient of Christian nations, who is a member of the League, other than Mussolini's desire for exploitation and more territory. It is a pitiable spectacle, indeed, and we are glad to note that while the diplomats seem to be unable to help, a National Committee for Ethiopia has been organized against Italy for its threat to wage war against a non-aggressive and peaceable people. We are glad to note our own Dr. Frank G. Coffin, a member of the committee formed for this purpose. From the N. C. J. C. News Service, we gather the following:

> The committee which, when completed, will include both clergymen and laymen, at present numbers in its membership the following clergymen: Rev. Christian F. Reisner, New York City; Rev. John Clark Williams, Arlington, Ohio, president of the Ohio Conference of the M. P. church; Rev. John Franklin Knott, Melrose, Mass., president of the New England Conference of the M. E. church; Rev. Frank G. Coffin, Columbus, O., former moderator of the General Council of Congregational and Christian churches; Rev. P. K. Emmons, Presbyterian church, Scranton, Pa.; Rev William L. Burdick, Ashaway, R. I., national secretary of the Seventh Day Baptist Missionary Society, and Rev. Samuel Trexler, of New York City. Robert F. S. Harris is secretary of the committee.
>
> It is asking clergymen of all faiths to set up Sun. August 18, as a nationwide day of protest and prayer against the "threatened rape of Ethiopia."
>
> Under the slogan, "Save the oldest Christian nation in the world," the committee plans to disseminate facts about conditions and events within Ethiopia to the press and other vehicles of public opinion in this country, and will attempt to "prevent communist elements from taking advantage of the Italo-Ethiopian crisis to further their present subversive propaganda and agitation among Americans of African descent."
>
> Another aim of the committee will be to erect in Addis Ababa a modern, short wave wireless station for contact with the outside world in case present communications are cut off by hostilities. The committee also plans to organize and equip a modern, mobile hospital and ambulance unit to be sent to Ethiopia and to assemble and ship medical and other non-military supplies to Addis Ababa.
>
> Petitions will be circulated asking the League of Nations to act upon the pleas now being made by Ethiopia, a member of the League.

Writing about Ethiopia's appeal, the Nashville *Christian Advocate* has the following facts:

> The past week has seen Ethiopia seeking for a friend who will invoke the Briand-Kellogg Peace Pact in an effort to check Mussolini's aggressive war program. But King Haile Selassie's plea fell on deaf ears at Washington, and European nations have been equally unresponsive. This type of diplomacy causes the uninitiated to wonder what peace pacts are for. Why sign them, if in case of aggression by one member the others are too timid to life a finger in remonstrance? Whatever unfairness lies behind the crisis, Italy's refusal to arbitrate or submit the quarrel to the League of Nations puts Mussolini in a bad light before the world. The same deadly paralysis which left the world to drift into war in 1914 seems to grip the nations today. It has been said that if Sid Edward Grey had only spoken when he did *not*, Germany would not have taken the fatal step. Some nation needs now to speak to prevent Italy from taking the same fatal step. But no voice is heard.

Is it not pitiable, indeed, that nations can rush madly on spending millions for war and then are helpless to prevent war? J. O. A.

THE CHURCH.

It is very, very easy to criticize the church. In fact it is sometimes difficult not to do so. Many members criticize their church because it gives them easy excuse for non-support or ill-support.

The very best things of this life are easy to criticize. This is because no institution, however serviceable or sacred, is perfect. They are all composed of more or less frail and faulty human beings. There is no institution or enterprise, or movement or undertaking of the church that does not affort an easy mark of attack for the critic and the fault-finder. It helps one to learn that seeking for the best is far better in character building and making than seeking for the poorest and the worst.

It will help us to remember that while the church has its defects and makes its mistakes, it is a divine institution and, as such, gives to the world the best that heaven itself has to offer while we are on this earthly pilgrimage. We should bear in mind that Christ is the Founder and the Builder of the church, though He must needs use human beings as His agents. The church gives us the best we have in song, in fellowship, in friendship, in faith, in hope and in love. On this account, if for no other, we should cherish it and hold it near and dear despite any faults or failures that we may easily discover in it. It gives the gospel of peace and feeds the heart and the soul of the spiritually hungry. It supplies and breaks the Bread of Life and nourishes the soul of men and women. It is the one agency that looks to making this world a brotherhood and seeks to bring about an understanding among the peoples of the nations and of the world, an understanding not only of the Living God but of living mortals. The church is the only world-wide institution thus going beyond the borders of all states, nations and empires in its visions, its scopes and its aspirations.

This is why the church is spoken of as the House of God, the very gate to heaven, the door into the kingdom and the presence of God. The church has given to the world, and is giving to the world, its noblest men and women, its most faithful and distinguished heroes and heroines.

We should bear in mind that while the church, with its institutions and enterprises, can be easily criticized, it is the noblest, the best, the highest and the holiest institution known among men.

J. O. A.

BIBLE STUDY IN THE MOUNTAINS.

A year ago a young man came to me at my log cabin summer home and said he was interested in reading the Bible but had no books or guides to help him. He stated that he expected to be shut in a great deal during the winter and would have long evenings to study. He became interested through a copy of Moffatt's translation of the Bible that I had given one member of the family a year before. We had several talks that summer about the Bible, its origin, meaning, etc., and when I left the mountains I promised to send him some literature. Out of this contact grew a correspondence that has proven interesting and mutually helpful.

This summer I am living in the same log cabin and one evening the same young man came to see me bringing a handful of books and pamphlets to show me what he had been doing. He has read the Bible with great profit and along with it Herbert Willets' "The Bible Through the Centuries"; J. Paterson Smyth's "How We Got Our Bible" and John H. Kerr's "A Harmony of the Gospels." On the fly-leaf of "How We Got Our Bible" there are nineteen names of people who have read or are in process of reading. At the top of the page the following is written, '"Read and pass on to the next name after your own name when you have read." Thus he created a sort of circulating library among some very important people of the community.

During the winter he followed a course of study put out by "The American Institute of Sacred Literature" of the University of Chicago. In connection, he has used two of their correspondence volumes, "The Old Testament Books," containing their origin and religious value for today and "The Truth About the Bible,, containing ten chapters by such scholars as Bosworth, Fullerton, Soares, Mathews and others.

But the course of study that he followed was contained in seven copies of "The Institute" and called "Great Affirmation of the Christian Faith." I venture to say that this young man has profited more by this course of Bible study than anything else he ever did. His example should inspire others to do likewise. He is planning to take up the study of Archaeology next winter.

His studies are not entirely selfish, for his own development but he uses his knowledge in Sunday School teaching in a nearby church during the winter season. Such use of leisure time should be encouraged. If a young man shut in by the cold of a mountain winter can make such good use of his time why cannot our young men in cities and small towns do the same? There is nothing more rewarding than Bible study under competent leadership.

E. A. K.

—AND SUDDEN DEATH.

By F. C. Furnas.

[This is vacation time, and many motor cars fill the roads. The following article—gruesome as it is—is reprinted with the hope that its readers will drive just a little slower and with a little more care than they otherwise would have. Perhaps, if its warning is heeded, one life that may have been picked by death, will yet be spared. Copyrighted by *The Reader's Digest* Association, we reprint the article by special permission of the editor of that magazine, who warns that it "will nauseate some readers. Those who find themselves thus affected at the outset are cautioned against reading the article in its entirely."—J. T. K.]

Publicizing the total of motoring injuries—almost a million last year, with 36,000 deaths—never gets to first base in jarring the motorist into a realization of the appalling risks of motoring. He does not translate dry statistics into a reality of blood and agony.

Figures exclude the pain and horror of savage mutilation—which means they leave out the point. They need to be brought closer home. A passing look at a bad smash or the news that a fellow you had lunch with last week is in a hospital with a broken back will make any driver but a born fool slow down at least temporarily. But what is needed is a vivid and *sustained* realization that every time you step on the throttle, death gets in beside you, hopefully waiting for his chance. That single horrible accident you may have witnessed is no isolated horror. That sort of thing happens every hour of the day, everywhere in the United States. If you really felt *that*, perhaps the cold lines of type in Monday's paper recording that a total of 29 local citizens were killed in week-end crashes would rate somethin more than perfunctory tut-tuts as you turn back to the sports page.

An enterprising judge now and again sentences reckless drivers to tour the accident end of a city morgue. But even a mangled body on a slab, waxily portraying the consequences of bad motoring judgment, isn't a patch on the scene of the accident itself. No artist working on a safety poster would dare depict that in full detail.

That picture would have to include motion-picture and sound effects, too—the flopping, pointless efforts of the injured to stand up; the queer grunting noises; the steady, panting groaning of a human being with pain creeping up on him as the shock wears off. It should portray the slack expression on the face of a man, drugged with shock, staring at the Z-twist in his broken leg, the insane crumpled effect of a child's body after its bones are crushed inward, a realistic portrait of an hysterical woman with her screaming mouth opening a hole in the bloody drip that fills her eyes and runs off her chin. Minor details would include the raw ends of bones protruding through flesh in compound fractures, and the dark red, oozing surfaces where clothes and skin were flayed off at once.

Those are all standard, everyday sequels to the modern passion for going places in a hurry and taking a chance or two by the way. If ghosts could be put to a useful purpose, every bad stretch of road in the United States would greet the oncoming motorist with groans and screams and the educational spectacle of ten or a dozen corpses, all sizes, sexes and ages, lying horribly still on the bloody grass.

Last year a state trooper stopped a big red Hispano for speeding. Papa was obviously a responsible person, obviously set for a pleasant week-end with his family—so the officer cut into papa's well-bred expostulations: "I'll let you off this time, but if you keep on this way, you won't last long. Get going—but take it easier." Later a passing motorist hailed the trooper and asked if the red Hispano had got a ticket. "No," said the trooper, "I hated to spoil their party." "Too bad you didn't," said the motorist, "I saw you stop them—and then I passed that car again 50 miles up the line. It still makes me feel sick at my stomach. The car was all folded up like an accordion—the color was about all there was left. They were all dead but one of the kids—and he wasn't going to live to the hospital."

Maybe it will make you sick at your stomach, too. But unless you're a heavy-footed incurable, a good look at the picture the artist wouldn't dare paint, a first-hand acquaintance with the results of mixing gasoline with speed and bad judgment, ought to be well worth your while. I can't help it if the facts are revolting. If you have the nerve to drive fast and take chances, you ought to have the nerve to take the appropriate cure. You can't ride an ambulance or watch the doctor working on the victim in the hospital, but you can read.

The automobile is treacherous, just as a cat is. It is tragically difficult to realize that it can become the deadliest missile. As enthusiasts tell you, it makes 65 feel like nothing at all. But 65 an hour is 100 feet a second, a speed which puts a viciously unjustified responsibility on brakes and human reflexes, and can instantly turn this docile luxury into a mad bull elephant.

Collision, turnover, or sideswipe, each type of accident produces either a shattering dead stop or a crashing change of direction—and, since the occupant—meaning you—continues in the old direction at the original speed, every surface and angle of the car's interior immediately becomes a battering, tearing projectile, aimed squarely at you—inescapable. There is no bracing yourself against these imperative laws of momentum.

It's like going over Niagara Falls in a steel barrel full of railroad spikes. The best thing that can happen to you—and one of the rarer things—is to be thrown out as the door springs open, so you have only the ground to reckon with. True, you strike with as much force as if you had been thrown from the *Twentieth Century* at top speed. But at least you are spared the lethal array of gleaming metal knobs and edges and glass inside the car.

Anything can happen in that split second of crash, even those lucky escapes you hear about. People have dived through windshields and come out with only superficial scratches. They have run cars together head on, reducing both to a pile of twisted junk, and been found unhurt and arguing bitterly two minutes afterward. But death was there just the same—he was only exercising his privilege of being erratic. This spring a wrecking crew pried the door off a car which had been overturned down an embankment and out stepped the driver with only a scratch on his cheek. But his mother was still inside, a splinter of wood from the top driven four inches into her brain as a result of her son's taking a greasy curve a little too fast. No blood—no horribly twisted bones—just a gray-haired corpse still clutching her pocketbook in her lap as she had clutched when she felt the car leave the road.

On that same curve a month later, a light touring car crashed a tree. In the middle of the front seat they found a nine-months-old baby surrounded by broken glass and yet absolutely unhurt. A fine practical joke on death—but spoiled by the baby's parents, still sitting on each side of him, instantly killed by shattering their skulls on the dashboard.

If you customarily pass without clear vision a long way ahead, make sure that every member of the party carries identification papers—it's difficult to identify a body with its whole face bashed in or torn off. The driver is death's favorite

(Continued on page 9.)

CONTRIBUTIONS

SUFFOLK LETTER.

Four cases of Infantile Paralysis have been reported in Nansemond County. On account of this disease a number of church group meetings have been postponed. So far nothing has been done, officially, towards closing the movies and other places of amusement. Many people are afraid to send their children to Sunday school, but they follow the crowds to the baseball park on Sunday afternoon. The yelling and cheering at the ball game on Sunday afternoon may be regarded as an antidote to the poison of the disease. The doctors have not fully agreed as to how the disease is transmitted. The disease is serious and dangerous. So much has been published in the papers that many people are panic stricken over the possibility of having their children exposed to this grave danger.

Since this disease is being discussed in private groups and public meetings, it may furnish an illustration for moral and spiritual study and reflection. Perhaps the reader may be interested in a practical discussion. Here are a few random thoughts for consideration:

1. Children and young people seem to be in most danger. A large percentage of patients are young. Criminal statistics indicate that sin does its most deadly work in the days of youth. Youth is the time when there is great danger of being exposed to evil. Impressions are easily made. Motives are changed. Ideals are raised or lowered overnight. Childhood and youth should be protected. Society should be as deeply interested in the moral protection of youth as in the physical protection from Infantile Paralysis. But many parents permit their children to patronize a suggestive moving picture and prohibit them from attending Sunday school. There are times when the child should be kept from Sunday school, if an epidemic of contagious disease is in the community. And the same precaution should be exercised in reference to the danger of immoral and character destroying influences in the community.

2. Patients are in danger of being crippled for life. Very few patients entirely recover from the effects of this dreaded disease. When sin attacks youth a scar will remain for a lifetime. The only hope of recovery or escape is the saving grace of Jesus Christ. The regenerating love of God is the only hope of sin infested youth. "Sin, when it is finished, bringeth forth death." (James 1:15). Sin in worse than paralysis. "The wages of sin is death." (Romans 6:23.)

3. The disease is communicable. So is immorality. Temptation is communicable. Individuals and organizations exercise a great influence over others. This tendency is most powerful in the days of youth. People who are alarmed over the danger of some communicable disease such as Infantile Paralysis or Typhoid Fever, close their eyes to the cesspools of vice and the dens of iniquity. They enter their protest against the exposure to disease, but encourage and consent to the exposure to immoral influences and institutions. The danger of evil fellowship should be recognized, at least, on a par with disease.

4. Youth should be protected. When a dangerous disease appears in a community the state offers the protection of a quarantine. Society recognizes this as just and approves such a course. But is it consistent for the state to quarantine a communicable disease and open a place of business where people buy liquor to ruin body and soul? Is it consistent for the state to forbid the assemblage of young people as precaution against the spread of a communicable disease and then give it's consent for the violation of the sanctity of the Lord's Day by permitting people to pursue their secular work in the upkeep of roads, in industrial plants, in shop and office, and, furthermore, to indulge in every conceivable type of recreation and pleasure on this Holy Day? Some of the writers for the daily press boldly declare that it is out of date to suggest any restriction of labor or amusement on the Sabbath, or take any steps to control the moral destiny of youth. Youth needs protection. The state should help.

I. W. JOHNSON.

ELON PREPARES FOR EXPANSION.

The prospects for a record-breaking attendance at Elon for 1935-36 are excellent. We have the largest number of paid reservations at this time in the history of the institution. Registrations to date are more than twenty-five per cent in advance of last year. Our prospective list has not yet been exhausted by any means.

Present indications are that our next year's student body will be an increase in students outside of the State of North Carolina. At this writing indications are that there will not be a material increase in students from Virginia. We are hoping, however, that this section will show a decided increase from now until September.

An increased student body requires an increase in accommodations. At Elon our equipment for classroom and all grades of college work is entirely adequate and modern, but our accommodations for living quarters for students is not what we would like for them to be. However, we are planning definitely to improve this part of our equipment.

Some years ago members of the church erected a building near the campus for a publishing house. Machinery was installed; THE CHRISTIAN SUN was published for a number of years, and also job work was done by the publishing company. This building was finally abandoned by the publishers and the college acquired the property. This building is being transformed into an up-to-date dormitory for young men. A modern heating plant has been installed, and a modern lighting system. The building has twenty-four excellent rooms with adequate bath room facilities on both floors. It will be equipped with hardwood floors, single beds, new tables, chairs, etc. These will be just as good rooms as we have for college students. We do not have a name for the building. It cannot be called the publishing house. Will someone suggest a name?

There is also a decided increase in the number of young ladies enrolling this year. Additional rooming space will be required for them. Ladies' Hall, a building on the campus formerly used by young ladies on a cooperative basis is being reopened and reconditioned. This building has sixteen large rooms, sufficiently large to accommodate four girls each if necessary.

West, North, and East Dormitories are being cleaned and set in order. With the two additional dormitories opened this year, we will have room for approximately three hundred and fifty boarding students. We are hoping to have every available room occupied. These, together with the day students, will give the college a most excellent student body.

I trust that the alumni and the friends of the college will continue to use their influence in behalf of the college. We need and appreciate your assistance.

An increased student body not only demands expansion in rooming facilities, but also requires additional teaching force. We are anticipating and preparing for this requirement. Certain members of our 1934-35 faculty will not return, however, we have employed five additional members to our faculty. Dr. T. E. Powell, Ph. D., Duke University, returns to the active teaching force. Dr. Reinard Harkema, Ph. D., Duke University, will be associated with Dr. Powell in biology. Dr. J. D. Messick, Ph. D., New York University, becomes dean of the college succeeding Dean A. L. Hook, who has served faithfully in this capacity for a number of years. Dr. Messick also becomes head of the department of education. Mr. D. J. Bowden, Jr., of Norfolk, Virginia, who completed all of his residence work at Yale Divinity School, New Haven, Connecticut, becomes associate professor in the department of Christian education, and Miss Laura Howard, who has her master's degree from Columbia University becomes teacher of Home Economics. The teacher of Home Economics will not serve as dietician as heretofore, but will give her entire time to the development of this department. With these additions from the standpoint of scholarship, Elon College will have one of the strongest faculties in its history, and an unusually strong faculty for a small college.

In order to make sure that our teaching curriculum will meet the educational requirements of this advancing age from the standpoint of public schools of the State of Virginia and of North Carolina in particular, I personally have visited the state superintendents of education of the above mentioned states and the superintendents of the department of education have helped to work out and perfect our curriculum so as to make sure that every requirement for preparation of teachers in our public schools is met. We are prepared, and we do prepare, teachers effectively for efficient work in our public schools. Not only are we prepared to prepare individuals for the teaching profession, but we are prepared to give pre-medical, pre-law, and pre-engineering courses and of course our special field is religion. We prepare Christian workers; in fact every student who graduates from Elon College is required to take one year of Bible. Thorough courses for the lay-workers and the ministerial students are offered.

Our fall term opens September 3rd. Catalog and other information will be cheerfully sent to any address on request.

L. E. SMITH, *President.*

Elon College, N. C.

THE MINISTER'S WIFE.

I was grown before I knew ministers had wives. Until I went away to college I never, or rarely if ever, saw one. At least I never until then knew one personally. I knew ministers were heroes (?), but it had never occurred to me that they were husbands. Sometime ago I heard a pastor of a large city church talking at length about the "loneliness of the minister." A little later I heard another minister talking about the "sacrifices of the ministry." Every now and then some preacher pens on paper the "curse of clerical kindness," and craves to be a "regular fellow." The expression "the poor preacher" is kept alive by ministers themselves.

And ministers are still writing in papers read by ministers about privileges, pastimes, and prophecies of ministers. And sometimes the wife who has married the timid-soul type of preacher takes her pen in hand to tell about the self-sacrificing person that sits behind the throne. But who will say a word for the girls, reared as girls are, not better nor worse than just the fine regular girl in a normal average home without any "divine calling," or "special preparation" who without having very much of an idea of what she is bargaining for becomes with the reading of the ring ceremony a minister's wife! Even the happy groom is not often aware of what really has happened. He thinks she has become the bride of a regular fellow, not realizing that she has become in the eyes of the congregation, the minister's wife.

He has been especially prepared for his job. Or he should have. And if he has not he still labours under the comforting opinion that he has. But the wife is a "preacher's wife" without being told aforetime by lorgnetted professors in long-standing seminaries about the "sacrifices" she is making. I have been attending ministers' meetings for a long time and yet I have never heard the ministers discuss, not one single angle, of the subject of the minister's wife. They talk about the study, the pulpit, the pew, the prayer-meeting, the church building, the church roll, the church militant, and the Ladies' Aid, but never the *lady that aids* the preacher in the business of being a regular fellow and living a real life! Once in my memory the wives thought they would organize as a group and meet in a separate room while their husbands held their meetings, and when the women told their husbands about it they smiled, and the husbands laughed, and that ended it.

Lonely? The preacher who follows his task day in and day out in company with the men, women, and children of his parish,—in and out out of their homes, in and out of their businesses, in and out of their meetings, clubs, and associations should not get so terribly lonely. He has plans, programs, preachments in public places in mind. He has his own home as a haven, and his study as a citadel. But how about the minister's wife? She is as circumscribed as he is without the press of social duties through which he may find release. The preacher chose to make his adjustments through years of deciding to be a minister succeeded by other years of preparation for it, but the wife must make her transition under greatly differing circumstances and in much less time. I can see how at times she might get really lonely for the friendships she would otherwise have naturally made.

Sacrifices? The minister who enjoys the opportunity to serve, has a place in which to work, a congregation to whom he may minister, and the blessings of life, should never feel that he has made any sacrifices. He chose, as I say, after long deliberation, and large preparation to make sacrifices if needs be; and then he asks a girl who has not been schooled in that process of thinking to step into the role of minister's wife. Love is blind, they say, but the minister's wife who makes good at that sort of a bargain eventually gets her eyes wide open, and keeps her wits about her all the time. And she never feels that she is making sacrifices. She knows that she is giving the very best she has, unselfishly, and she asks no greater reward.

JOHN G. TRUITT.

EASTERN NORTH CAROLINA S. S. AND C. E. CONFERENCE.

The session of the Sunday School and Christian Endeavor Convention which met with the church at Liberty, in the Eastern North Carolina conference this week, was the best we have had in several years. The beauty of it was, the folks who were there did not mind saying it was the best. Look over the program and see what you missed, if you were not there.

The program was well arranged and the speakers of the occasion did themselves credit. Rev. S. E. Madren was the efficient President and kept his hands constantly at the wheel leading up to a climax with the last two sessions. The committees were on the job and did fine work.

So anxious were those in attendance, in their concern of the work that they wished more of the schools could have been represented. Really there is a great deal of good to be derived from conventions. Even if the things presented might not agree with one's own ways, it could make him more determined in seeing the good of his own. It encourages a pastor for his schools to send reports and delegates to these conventions; and, now as the convention is over it would be a great help if those schools which failed to send reports would send them in to the secretary and, along with the report, the dues.

The convention wants a place to meet next year. Should any church like to have the convention meet with them, write to Rev. Robert Kimball, Manson, N. C., he will make your request known to the proper ones.

E. M. CARTER.

KANSAS FIGHTS ILLICIT LIQUOR.

Following a conference with the federal heads of liquor control in Washington, the attorney-general of Kansas is directing a crusade to prevent illicit liquor from being brought into dry Kansas. The state highway patrol head is cooperating by throwing up barricades on all the principal highways leading into Kansas from Missouri. Numerous arrests have been made, and all pleaded guilty in court and were fined in two counts—with possession and transportation of intoxicants. The penalty imposed is $150 and thirty days on each count. It is believed that evidence is in hand to convict several Missouri wholesale liquor dealers, due to selling wholesale to unlicensed retailers.

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

WITNESSING—WHAT DOES IT MEAN?

By E. M. MARTINSON, D. D.

The principle function of the church of Christ is to witness. If the same mind is in us which was also in Jesus Christ, we cannot live without this daily witnessing by lips and by life, by loyalties and by labors. The very genius of Christianity, as well as the direct commission of our Lord, requires nothing less than this. The witnessing has not always and everywhere been equally clear and conclusive, but the spirit and genius of Christianity have always been unique and powerful. The world-wide witnessing of the church has been more through the diffusion of the spirit and principles of Christ than by direct campaigning for world peace.

A perfectly stupendous success attended this witnessing. After Pentecost this little band of disciples in the upper room in Jerusalem "turned the whole world upside down" in less than twenty years, and in less than three hundred years the whole Roman Empire and the known world were found acknowledging the spiritual supremacy of the Christian enterprise. The Christian fellowship called God "Father" and their fellowship "brother," worshipping the One and unselfishly seeking the best welfare of the other. It was a revolutionary and perilous confession in a day when, as Dr. Philip Schaff says, "Heathenism had no conception of the general and natural rights of man. The ancient republics consisted in the exclusive dominion of minority over an oppressed majority. The Greeks and Romans regarded only the free, i. e., the free-born, rich and independent citizens as men in the full sense of the term, and denied this privilege to the foreigners, the laborers, the poor, and the slaves." Terrible persecutions and martyrdoms under the Roman emperors testify to the courage and consistency of the Christians in witnessing.—*N. C. Christian Advocate.*

WHY MISSIONS?

It is impossible to be a Christian and not to be missionary-minded. To be a Christian is to be a follower of Jesus Christ, and the preeminent purpose of the life of Jesus Christ was to proclaim the Gospel. To follow our Leader is not only to emulate His example. It is, also, to obey His commands. And, Jesus said, "Go ye into all the world, and preach the Gospel to every creature." To disregard the orders of the Commander-in-Chief is to imperil our discipleship and to elevate our personal prejudices to a height whence we look down disdainfully upon the practice and conviction of God.

To say, "I do not believe in Christian missions," is to say, in effect, "Jesus Christ was mistaken in His conception of the absolute importance of humanity to God. The Divine favor rests, as a matter of fact and of experience, upon the relatively few, and when we include ourselves and the fortunate minimum, we exclude everybody else." In other words, "Christ is the Light of my parish, my diocese, and my countrymen. He is not the Light of the World."

To state such an attitude in black and white, even in brief, is to shudder at the logic and the spirit of consecration of the person who utters it. With St. Paul, we may "suffer fools gladly," or, with Mr. Chesterton we may "enjoy fools uproariously"; but our hearts are saddened, even as our minds are bewildered, at the realization of the spiritual loss involved in such a policy of widespread and stupid self-pleading.—*Bishop Abbott in Spirit of Missions, July, 1935.*

MISSIONARY OFFERING.

Week Ending July 20, 1935.

Sunday Schools.

Bethel, Mebane, N. C.	$ 3.66	
Union, Burlington, N. C.	2.00	
Sanford, N. C.	1.00	
Antioch, Harrisonburg, Va.	5.89	
Leaksville, Luray, Va.	2.37	
Union Grove, Asheboro, N. C.	.90	
Ocean View, Va.	4.59	
Henderson, N. C.	2.37	
Christian Light, Fuquay Springs, N. .C	.40	
Pleasant Union, Lillington, N. C.	.45	
		23.63

Individuals and Churches.

Piney Plain, Raleigh, N. C.	5.75	
Mt. Carmel, Zuni, Va.	15.00	
Bethlehem, Littleton, N. C.	1.50	
Bennett, N. C.	2.00	
Mt. Auburn, Manson, N. C.	2.95	
Christian Light, Fuquay Springs, N. C.	1.43	
Providence-Memorial, Graham, N. C.	1.00	
Mt .Carmel, Franklinton, N. C.	2.07	
Parks Cross Roads, Ramseur, N. C.	7.00	
		38.70

Woman's Board, S. C. C.

Received from Mrs. H. S. Hardcastle, Treasurer	1,785.00

Specials.

Lawrence Memorial Bible Class, Elon College S. S. Elon College, N. C.	1.00

Cent-a-Meal Box.

Eastern North Carolina S. S. and C. E. Convention	.55

Coin Card.

Mt. Auburn S. S., Class No. 2, Manson, N. C.	1.00

Total for the week	$ 1,849.88
Previously acknowledged	13,726.74
Total since Sept. 1, 1934	$15,576.62

J. O. ATKINSON, *Mission Sec'y.*

QUARTERLY REPORT.

The Quarterly Report of the receipt of funds of the Woman's Board of Missions, Southern Christian Convention for quarter ending June 30, 1935:

Valley of Va. Central Conference:		
Women's Societies	$ 122.23	
Young People's Societies	9.70	
Willing Workers' Societies	2.34	
Cradle Roll Societies	5.90	
		140.17
North Carolina Conference:		
Women's Societies	583.31	
Young People's Societies	20.25	
Willing Workers' Societies	20.05	
Cradle Roll Societies	16.90	
		640.51
Eastern Virginia Conference:		
Women's Societies	700.00	
Young People's Societies	200.00	
Willing Worker's Societies	80.00	
Cradle Roll Societies	25.00	
		1,005.00
		$ 1,785.68

Report of disbursement of Home and Foreign Mission Funds of Woman's Board of Missions of the Southern Convention for the quarter ending June 30, 1935:

Home Missions:		
Ocean View Church	$ 200.00	
Mountain Work	200.00	
Raleigh Church	300.00	
South Norfolk	168.00	
		868.00
Foreign Missions:		
General Work		706.00
Porto Rico:		
General Work	165.00	
Cradle Roll	46.00	
		211.00
		$ 1,785.00

Respectfully submitted,
MRS. H. S. HARDCASTLE,
Treasurer.

GOD LEADS.

The life which many of us live is not an easy and simple thing. And yet there is one word which we can carry with us that will unlock all the perplexity for us, that will keep us in the midst of fears and misgivings, quiet us in the midst of all the turmoil, and give us a restful heart under all the difficulty and complication of our life. It is a word in the first chapter of the Epistle to the Philippians. It was a favorite verse of a noble Christian physician, Dr. David Bovaird: "Being confident of this very thing, that he which hath begun a good work in you will perform it against the day of Jesus Christ." As Christ put it, with God the thing is possible. How good it is to believe this, to realize that all that we need to do is to be as little children, who come confidently to the One they love, who said years ago, "Suffer little children to come unto me, and forbid them not," and to put our hands in his and say to him: "Lord, I am not wise as I once thought I was, and life is not a very intelligible thing to me by myself; but I would be Thy child. Lead me. Lead me—how otherwise can I find my way?—when the sun is going down and the evening stars are shining—to life and home"!
—*Robert E. Speer in Christian Realities.*

"WE CHOOSE CHRIST" WILL BE TWO-YEAR THEME.

In more than a dozen great mass meetings and more than two hundred and fifty conference sessions, Christian Endeavorers in international convention at Philadelphia, July 2nd to 7th, launched a new two-year program. "We Choose Christ" is the slogan which was selected. Campaigns in evangelism, social reconstruction, alcohol education, good literature, and world peace are included in the new emphases, adopted by the fifteen thousand youth delegates at the Philadelphia meetings.

"We Choose Christ" supplements and extends for young people's Christian Endeavor societies and kindred leadership-training groups the united youth theme of "Christian Youth Building a New

World." Throughout the conference sessions or school of the convention, conducted under the chairmanship of Dr. Harry Thomas Stock, the themes were used interchangeably. In number of sessions and attendance these conferences set new records for even an International Christian Endeavor youth congress. All available rooms and smaller halls in the spacious auditorium building were used, and the convention overflowed into two buildings of the nearby University of Pennsylvania.

Leading speakers included Dr. Robert E. Speer, Dr. Lynn Harold Hough, Dr. Norman E. Richardson, Dr. Oscar W. Blackwelder, Dr. Norman V. Peale (who conducted the well-attended daily Quiet Hour meetings), Dr. William H. Foulkes, Miss Margaret Slattery, Dr. Samuel W. Hughes of London, Dr. Edwin T. Dahlberg, Dr. Lester H. Clee, Dr. Louis H. Evans, and Rev. Vere W. Abbey, who returns to India this fall as general secretary of the Christian Endeavor Union of India and Burma. A number of Negro speakers and conference chairmen participated.

Philadelphia churches joined enthusiastically in the biennial Christian Endeavor parade, which was credited by newspaper reporters with fifty thousand marchers, forty bands, and several hundred floats, and unsurpassed save by two processions in Philadelphia in this century.

Into its new campaign, Christian Endeavor carries a World Peace Fellowship, of which twenty-eight-year-old Ernest R. Bryan, educator, traveler and radio speaker will be superintendent. By its enrollment, its educational literature, and its facilities for mobilizing youth for specific goals in world peace, the fellowship appears to have unusual promise as a means for common action, without committing youth for or against a personal position of complete pacifism. The enrollment becomes world-wide through the means of the World's Christian Endeavor Convention, meeting in Budapest in August, and the eight months' around-the-world tour of President Poling, in which he will meet and speak to Endeavorers of thirty-four countries.

Dr. Poling was re-elected president; and the following executive officers were chosen: honorary vice-president, Dr. Howard B. Grose (editor emeritus of *Missions* and one of the original trustees of the movement); vice-presidents, Dr. William Hiram Foulkes, Harry N. Holmes, Dr. A. E. Cory; associate secretary, Dr. Stanley B. Vandersall; financial secretary and treasurer, Carroll M. Wright; and extension secretary, Robert S. Nance. Two state field secretaries will be added to the executive committee, on nomination by their own associates, under a new by-law. A general council is created to aid in fixing policies and united activities, in which members will be the presidents and field secretaries of state unions, denominational young people's national leaders, and representative trustees of the International Society.

Guests of the convention, included Mrs. Francis E. Clark, who with the late Dr. Clark founded the first Christian Endeavor society, and William Shaw, former pioneering general secretary of the movement, as well as Dr. Grose. All gave stirring messages to the delegates. The music was in charge of Homer Rodeheaver, and Professor Raymond L. Lyons directed a splendid chorus of several hundred. The Junior convention, directed by Miss Mildreth Haggard and Miss Rebecca Hughes, was particularly notable.

The program launched at Philadelphia bids fair to be historic, particularly when to the impetus of the American convention is added that of Budapest and the various European and Asiatic meetings with similar emphases.

—AND SUDDEN DEATH.

(Continued from page 5.)

target. If the steering wheel holds together, it ruptures his liver or spleen so he bleeds to death internally. Or, if the steering wheel breaks off, the matter is settled instantly by the steering column's plunging through his abdomen.

By no means do all head-on collisions occur on curves. The modern death-trap is likely to be a straight stretch with three lanes of traffic—like the notorious Astor Flats on the Albany Post Road where there have been as many as 27 fatalities in one summer month. This sudden vision of broad, straight road tempts many an ordinarily sensible driver into passing the man ahead. Simultaneously a driver coming the other way swings out at high speed. At the last moment each tries to get into line again, but the gaps are closed. As the cars in line are forced into the ditch to capsize or crash fences, the passers meet, almost head on, in a swirling, grinding smash that sends them caroming obliquely into the others.

A trooper described such an accident—five cars in one mess, seven killed on the spot, two dead on the way to the hospital, two more dead in the long run. He remembered it far more vividly than he wanted to—the quick way the doctor turned away from a dead man to check up on a woman with a broken back; the three bodies out of one car so soaked with oil from the crankcase that they looked like wet brown cigars and not human at all; a man, walking around and babbling to himself, oblivious of the dead and dying, even oblivious of the dagger-like sliver of steel that stuck out of his streaming wrist; a pretty girl with her forehead laid open, trying hopelessly to crawl out of a ditch in spite of her smashed hip. A first-class massacre of that sort is only a question of scale and numbers—seven corpses are no deader than one. Each shattered man, woman or child who went to make up the 36,000 corpses chalked up last year had to die a personal death.

A car careening and rolling down a bank, battering and smashing its occupants every inch of the way, can wrap itself so thoroughly around a tree that front and rear bumpers interlock, requiring an acetylene torch to cut them apart. In a recent case of that sort they found the old lady who had been sitting in back lying across the lap of her daughter, who was in front, each soaked in her own and the other's blood indistinguishably, each so shattered and broken that there was no point whatever in an autopsy to determine whether it was broken neck or ruptured heart that caused death.

Overturning cars specialize in certain injuries. Cracked pelvis, for instance, guaranteeing agonizing months in bed, motionless, perhaps crippled for life—broken spine resulting from sheer sidewise twist—the minor details of smashed knees and splintered shoulder blades caused by crashing into the side of the car as she goes over with the swirl of an insane roller coaster—and the lethal consequences of broken ribs, which puncture hearts and lungs with their raw ends. The consequent internal hemorrhage is no less dangerous because it is the pleural instead of the abdominal cavity that is filling with blood.

Flying glass—safety glass is by no means universal yet—contributes much more than its share to the spectacular side of accidents. It doesn't merely cut—the fragments are driven in as if a cannon loaded with broken bottles had been fired in your face, and a sliver in the eye, traveling with such force, means certain blindness. A leg or an arm stuck through the windshield will cut clean to the bone through vein, artery and muscle like a piece of beef under the butcher's knife, and it takes little time to lose a fatal amount of blood under such circumstances. Even safety glass may not be wholly safe when the car crashes something at high speed. Your hear picturesque tales of how a flying human body will make a neat hole in the stuff with its head—the shoulders stick—the glass holds—and the raw, keen edge of the hole decapitates the body as neatly as the guillotine.

Or, to continue with the decapitation motif, going of the road into a post-and-rail fence can put you beyond worrying about other injuries immediately when a rail comes through the windshield and tears off your head with its splintery end—not as neat a job but thoroughly efficient. Bodies are often found with their shoes off and their feet all broken out of shape. The shoes are back on the floor of the car, empty and with their laces still neatly tied. That is the kind of impact produced by modern speeds.

But all that is routine in every American community. To be remembered individually by doctors and policemen, you have to do something grotesque as the lady who burst the windshield with her head, splashing splinters all over the other occupants of the car, and then, as the car rolled over, rolled with it down the edge of the windshield frame and cut her throat from ear to ear. Or park on the pavement too near a curve at night and stand in front of the tail light as you take off the spare tire—which will immortalize you in somebody's memory as the fellow who was mashed three feet broad and two inches thick by the impact of a heavy duty truck against the rear of his own car. Or be as original as the pair of youths who were thrown out of an open roadster this spring—thrown clear—but each broke a windshield post with his head in passing and the whole top of each skull, down to the eyebrows, was missing. Or snap off a nine-inch tree and get yourself impaled by a ragged branch.

None of all that is scare-fiction; it is just the horrible raw material of the year's statistics as seen in the ordinary course of duty by policemen and doctors, picked at random. The surprising thing is that there is so little dissimilarity in the stories they tell.

It's hard to find a surviving accident victim who can bear to talk. After you come to, the gnawing, searing pain throughout your body is accounted for by learning that you have both collarbones smashed, both shoulder blades splintered, your right arm broken in three places and three ribs cracked, with every chance of bad internal ruptures. But the pain can't distract you, as the shock begins to wear off, from realizing that you are probably on your way out. You can't forget that, not even when they shift you from the ground to the stretcher and your broken ribs bite into your lungs and the sharp end of your collarbone slides over to stab into the side of your screaming throat. When you've stopped screaming it all comes back—you're dying and you hate yourself for it. That isn't fiction either. It's what it actually feels like to be one of that 36,000.

And every time you pass on a blind curve, every time you hit it up on a slippery road, every time you step on its harder than your reflexes will safely take, every time you drive with your reactions slowed by a drink or two, every time you follow the man ahead too closely, you're gambling a few seconds against this kind of blood and agony and sudden death.

Take a look at yourself as the man in the white jacket shakes his head over you, tells the boys with the stretcher not to bother and turns away to somebody else who isn't quite dead yet. And then take it easy.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

THE SUNDAY SCHOOL CONVENTIONS.

It has been my privilege and duty as chairman of the Board of Christian Education of the Southern Convention to attend the Sunday School and Christian Endeavor Conventions in Virginia and the Carolinas. As I look back, there are certain things which stand out in my mind.

In the first place, there was fine fellowship of the leaders in our churches. The Virginia Valley Convention met among the mountains and brought together many whose names are familiar to those who know Christian Church work in that section. The North Carolina and Virginia Convention met among the little hills near Burlington, and familiar friends from my home section were there for a day and a half of labor and refreshment. The Western North Carolina Convention had in it some of the older leaders and several of the younger group. The Eastern North Carolina Convention met near Henderson and had present a large section of the younger generation as well as several of those who have labored in the convention for years. In each convention there was a very friendly and courteous attitude on the part of all. It was fine fellowship; the kind that gives new faith in the goodness of humanity and makes one want to do things that are worth the doing.

A second impression is to the effect that some of our Sunday schools and Christian Endeavor societies are alive and at work, but that many are far from what they should be. Without having the figures at hand, my guess is that only about one-third of the schools and societies were represented by delegates or report. Those who were represented showed some signs of life and growth, but there was little way to guess what was going on in those churches where pastor, superintendent, teachers, and leaders are not sufficiently interested to attend the convention or to send a report. It is true, of course, that circumstances may have kept many from attending, and that reports do not make a school or a society grow. But unless there is some interest outside the local community, there is always a pretty good reason to guess that the interest in the community is not very great.

A third impression is to the effect that the conventions can mean much more to the schools, societies, and churches than they have been doing. This is not said by way of adverse criticism. The fact that so much is being done lends to the belief that more can be done. If one or two days can be used to advantage by bringing together the leaders for reports, study, inspiration and planmaking, isn't it possible that more meetings of leaders can mean even more? Suppose, for instance, that the officers get together now, just after they are elected, or re-elected as most of them are, and set themselves to the task of making suggestions to the schools and societies of things to how the coming year, and give detailed plans of how these things can be accomplished. Isn't it likely that something important could come out of such a meeting and such plans. I believe that Convention officers should work all through the year, and not just enough to hold a convention once per year. Maybe I am wrong, but I think I am right. I believe that the leaders in the local churches should call on the convention leaders for leadership all through the year. And I hope that they will.

THE BOARD OF CHRISTIAN EDUCATION.

The Board of Christian Education of the Southern Convention stands back of the Sunday School and Christian Endeavor Convention ready to help in every possible way. Printing of Report Blanks is only a small service to render, but one that should be important, for it is through this method that we check up on what is being done educationally in our churches. We are always glad to share in the making of the programs, in planning through the year's activities, and in printing of minutes and the distribution of information, or in doing any other service possible.

The Board also renders service directly to Sunday schools and Christian Endeavor societies. Pastors, superintendents, teachers, Endeavor leaders, always receive a courteous response to calls for service. Hundreds of books are loaned to those who are interested in reading. Program materials go to those who are eager to find a new way to do old tasks. Suggestions are gladly given to those who have problems to solve.

The Board sponsors the young people's work. There is now an organized Youth Fellowship in each Conference in the Southern Convention. Some are more active than others, but all are taking on new life, and leaders in each group are studying their work with an eagerness that is surprising and inspiring. It is a delight to be associated with such eager Christian young people. Plans are now in the making for a Christmas Conference of these Fellowship officers not only for the Southern Convention but also for the Southeast Convention.

Another service the Board renders is the distribution of New Testaments and Bibles to ten-year-old children. Some three thousand copies of these books have been distributed free during the past five years. The man who pays for the books is eager that about three times as many be distributed from now on. The Board is glad to send them wherever they are needed.

FINANCING THE BOARD.

The Board is run as economically as possible. The service rendered is only in proportion to the amount of money available. When the money gives out the work has to stop. If there was a larger income the work could expand. At present, there is not enough money in our treasury to pay the expenses for July. What the future holds of marvel or surprise no one on the Board can tell.

Our support comes from a very small percentage of the Conference Apportionments—when we get it; whatever the Sunday School Convention gives us; and an annual offering from Sunday schools, with an occasional gift from individuals. Last year we received nothing from Conference Apportionments. This year the Conventions have given us all the money they had except just enough to run their own work, but only a small part of the churches responded with their dues which makes this source of income very small. Our only hope seems to be the annual offering in October and the possible share of the Conference Apportionments this fall.

If each Sunday School and Christian Endeavor Society will make an offering in October, preferably on Rally Day, and if every church will see that the amount designated for the Board of Christian Education is sent to the Board or to the Conference with instructions that it come to the Board; I say, if these two good things can happen this fall, the Board of Christian Education will gladly serve the churches in their educational work the coming year. But if the churches and Sunday schools simply let the matter slip by without thought or plan or offering, then the services of the Board can be only very, very limited. Can we hope for the best?

WORDS OF PRAISE.

I never like to finish my part of this page until some word is written that I think may have real value in the life of those who read the page. And sometimes I wonder who reads, if any one. But there are readers. A sick man over among the mountains of Virginia told me that he reads my page every week. A young lady in Carolina tells me of those whose hair has turned to silver who watch the page weekly for some bit of hope and cheer. Young people here and there tell me sometimes that they read the page and like it. Occasionally some leader in the Church has a kindly word to say. But I am not blowing my own horn. I am perfectly willing for it not to get blown.

But words of praise should often be spoken. They help to make life more joyous. And there is none too much joy in this old world. Children can be directed by commendation for the good things they do equally as well as by scolding and punishing them for false conduct. Young people who have real soul quality will not explode with the "big head" because they receive some praise for valiant service or noble living. If a man takes a risk in business because of his religious principles, it will do him good to know that someone approves besides the Almighty. Those who bear sickness with a smile will be still happier if someone tells them how the sunshine of their smile warms another heart. Aged people can radiate even more light when those who love them give deserved praise for their radiance at the sunset-time of life.

Don't be afraid to give words of praise. A certain minister used to tell young fellows to "keep down," by which he meant to urge the needed humility. But most young people I know (and older ones too) are too low in spirit most of the time to do their best service. A word of praise will often bring back the needed confidence and hope so life can climb to the heights of attainment.

The Master says that when life's days are ended and we face the Great Judge to give an account of our stewardship, the things that will mean most to us then will be the words: "Well done, good and faithful servant." We may not have accomplished much. We may have failed much. But if we have done well, done our best, been faithful, then that is enough and the words of approval and welcome will be sufficient for eternal joy. Words of praise can help us here and hereafter. Don't be stingy with them!

THINGS JESUS WAS SURE OF.

CHRISTIAN ENDEAVOR TOPIC FOR AUG. 4, 1935.

(Consecration Meeting.)

Scripture: Matt. 6:25-34; Matt. 10:29-31; John 8:29.

Daily Readings:

Mon.—His Mission. John 10:10; Matt. 18:11.
Tues.—The Father's Love. John 3:16, 17.
Wed.—Man's Obligation. Matt. 7:12.

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

AMOS (Prophet of Social Justice.)

Lesson IV—July 28, 1935.

Lesson Text: Amos, Chapters 4 and 7.

Golden Text: *"Let justice roll down as waters and righteousness as a mighty stream."*—Amos 5:24.

The Book of Amos may seem like dry reading to some folks, but not to those who know something about the man and his times. Here was a man of the soil, a simple-minded, out-of-doors man, plain in his living but high in his thinking, a keen observer, and a fearless speaker, a man with keen spiritual insight, and a vivid experience of God, who left his ancestral home in the South and went to the religious center or capital of the North, and in the name of "the Lord of Hosts, or the God of Hosts"—that was a favorite name with Amos—denounced the sham and the hypocrisy of priest and people, and pronounced doom upon the nation. It is all remarkable in that he did this at a time when the nation was at the height of prosperity and most meticulous about its religious observances. But Amos had prophetic insight; he knew that at heart the nation was rotten; he knew that forces were already at work that would bring decay and doom to the nation; and he knew that such religion as the people of his day had, was superficial, and lacking in that vitality which could save the situation. Thus it was that this unknown and unheralded prophet—a prophet is primarily one "who speaks for God"—suddenly appeared at Bethel, the royal sanctuary, and at the height of a religious festival, in plain and picturesque language spoke words that even after all these centuries, throb with passion and with power. Let any man read about the time in which Amos lived and then read his messages—they are the first prophetic utterances to be reduced to writing—and he will understand something of the greatness of the man. Amos was great in spiritual insight, great in moral courage, Great in his capacity for compassion, great in simplicity of life, and great in his experience of God.

A Plumb-line.

In a pictorial or symbolic way, Amos shows how Jehovah had put the plumb-line to Israel and had found it sadly out of plumb, the nation, both priests and people had gotten far away in their perpendicular relations with Jehovah, and likewise far astray in their horizontal relationships with one another. And just as a mason would reject a wall out of plumb, just so had Jehovah rejected his people because of their sins against Him. Indeed Jehovah is always doing just that. Nations as well as individuals are constantly being judged or tested by the eternal principles of righteousness and justice. Happy is the nation whose God is the Lord.

Laid Waste.

"And the high places of Israel shall be desolate, and the sanctuaries of Israel shall be laid waste." What was this fool prophet saying anyway? The idea of such a thing. Of course Jehovah would destroy the other nations of the earth; they deserved it. But Israel laid waste, the places of worship destroyed!—surely this fellow was "nuts" to suggest such a thing. It must have sounded preposterous to the religious leaders and to the people of Amos' day. As preposterous as it would have sounded to the proud Babylonians, or the proud Romans, or the proud Greeks, to have had that prophecy proclaimed in their streets and in their places of worship. And as preposterous as it would sound to us today to have some uncouth, uncultured prophet say that about our great country. But it was true. The high places of Isaac have been desolate all these years, and the sanctuaries of Israel—even the magnificent temple itself—have been laid waste. The wicked shall be turned into hell, and all the nations that forget God. The security of our nation or any nation is not to be found in wealth, or wisdom, or in works, but in character. And the lack of character is the fundamental lack in our American life right now. We have wealth enough and brains enough to save the world; we do not have character of the right sort in sufficient abundance.

"Prophesy Not."

Then, as now, there were those—especially in high places—who wanted the preacher to "stick to the Gospel." Amaziah the priest at Bethel—shame on him—suggested that Amos might do his stuff to better advantage in Judah, and suggested that he go there. Indeed he threatened him with dire consequences unless he did. Then, as now, the gospel is a fine thing, unless it cuts across our pride and prejudice and possessions; it is a fine thing as long as it deals with glittering generalities; but it is not quite so nice when it comes down to particulars, and when it interferes, as it certainly will interfere, with our personal indulgences and selfishness.

Of course Amaziah picked the wrong man. Amos had seen the face of God and he was not afraid of the face of man. Thank God for preachers who cannot be muzzled. Thank God for laymen who dare to speak the truth.

A Herdsman.

"I was no prophet, nor the son of a prophet, but a herdsman, and a dresser of sycamore trees." God calls men into the ministry and uses them in large ways, uses them in proportion not only to their gifts, but their consecration. But God calls also laymen, humble-minded as well as brilliant men and women, and he uses them according to their willingness to give themselves to Him. We have magnified the call to the ministry and rightfully so. But we ought also to magnify the call to other walks in life, and to other forms of service.

Doom.

"And Israel shall surely—the word has significance—be led away captive out of this land." The wages of sin is death, for the nation as well as the individual. Decline of vital religion and consequent decay of character—the two are inextricably bound up together—are fatal alike to the nation and to the individual. The ministry of the Church of Jesus Christ was never more needed than in this day, a day when it seems as if America was fast becoming a pagan nation. This is not rank pessimism; it is the sober judgment of many competent leaders, especially those with religious insight. Now is the time for all brave ministers to come to the aid of their country.

Cast all thy care on God. See that all thy cares be such as thou canst cast on God, and then hold none back. Never brood over thyself; never stop short in thyself; but cast thy whole self, even this very care which distresseth thee, upon God. Be not anxious about little things, if thou wouldst learn to trust God with thine all. Act upon faith in little things; commit thy daily cares and anxieties to Him; and He will strengthen thy faith for any greater trials.—*E. B. Pusey.*

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

"WHAT MANNER ART THOU?"

"Know ye not that your body is the temple of the Holy Ghost."—I Cor. 6:19.

There is a manner of person whose mind and soul is led or directed by the body; and there is another manner of person whose body is only a covering for the mind and soul, and the mind keeps that body informed and subordinated to its direction.

The first is a person who yields to the inclinations of the body without regard of consequences. At times he may be grave and show some inner light, but usually his actions are meaningless and useless. His conversation is light and without soul. Such an one is usually found among the drifters, giving himself to the lesser life around him.

The other manner of person regards his body as a house to live in. Though light and cheerful often, he makes no misdirected movements. His conversation is wholesome and his works are righteous. He has ideals of the true, the right and the noble, and he is determined to acquire them. He whips his body into subjection to his will and whatsoever he doeth commands admiration.

What manner of person art thou? "If ye, through the spirit, mortify the deeds of the body, ye shall live."

"Food is meant for the stomach, and the stomach for food— The body is not meant for immortality, but for the Lord, and the Lord for the body."—I Cor. 6:13. (Moffatt.)

Prayer—Our heavenly Father, we come to Thee offering our bodies unto Thee a living sacrifice, praying that Thou will keep us as Thine and dwell within us forever.—*Amen.*

TUESDAY.

"SAVING FAITH."

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—Acts 16:31.

These are the words of Paul spoken to the Phillipian jailor on that eventful night of the earthquake when these prisoners were set free, and these were the words that became the medium of salvation of both the jailor and his family. They opened to him the possibility of saving faith.

Saving faith is that faith that brings the soul into vital union with God through Jesus Christ, so that one's destiny is bound up with God forever. It is taking Jesus at his word, which to do, makes one feel that when Christ speaks God speaks.

Christ so accepted, one's soul rests in God's forgiveness; God enters and there is a sense of freedom, cleanness, and peace that is heavenly.

The greatest blessing of this Saving Faith is not the salvation of a soul, but the salvation of many souls. A light lit in the darkness cannot be limited to a single individual. It giveth light to all in the house. "Men do not light a candle and put it under a bushel." Neither can the light of God in a soul be limited to one soul, but it shines and lights the faith of others.

Prayer—Our Father, we thank Thee that the light of the world shines for all. Grant to us the light that saves the household. The community and all, far and near. Make us that light. In His name we ask it.—*Amen.*

WEDNESDAY.

"GOD'S ANNOINTED."

"God annointed Jesus of Nazareth with the Holy Ghost and with Power."—Acts 10:38.

Why did Luke write this? Was this not taken for granted?

The Book of Acts bears every evidence of having been written to prove that Christ is the Son of God and that He is the manifestation of Divine Power; to show that the work of Christ did not end with His death, resurrection and ascension, but that it goes on with augmented power through the annointing of the apostles in the same way Jesus the Son was annointed. "Ye shall receive power after the Holy Spirit is come upon you, and ye shall be my witnesses." The work of the Spirit, after Christ was gone, was to be performed by the agency of redeemed men working in the Power of His annointing. It has ever been thus. And every bearer of His light shares a part of this apostolic mission. Only by such will the world be saved.

Prayer—Our Heavenly Father, illuminate us body and soul for Thy redemption. Help us to let Thy annointing light shine in us and through us that all who may see us may take knowledge that we live for Jesus. In Christ's name we ask it.—*Amen.*

THURSDAY.

"VAIN GLORY."

"Let us not be desirous of vain glory, provoking one another, envying one another.—Gal. 5:26.

"But in lowliness of mind let each esteem other better than themselves."—Phil. 2:3.

This is the way Jesus did.

Paul refers to this in I Cor. 1:10-12 in which it is said that vain glory was a special danger of the Greek communities. However, we do not believe that divisions, contentions, egotism, selfishness, haughtiness, self-aggrandizement, and all that goes to make up the "big I, and the little you," is peculiar to any race of people. Where we find humanity there we find these things, save where Christ has come in and become the prevailing spirit.

The Congregationalist gives us a very apt saying appropriate to the great sin of vain glory. It says, "A bubble is bigger than a drop, but it does no more to fill up the spring, for bubbles are but drops distended." Bubbles of pride, bubbles of hypocrisy and self-assertion, bubbles of outward seeming unhelped by inward worth, shine on the surface of the river of time, until God's finger touches them, and then they are gone, and there is nothing left."

Prayer—Our heavenly Father, deliver us from the sin of vain glory. Help us to see others as Thou dost, to consider them as brothers and love them to a consciousness of Thee. In Christ's name.—*Amen.*

FRIDAY.

"ABOUNDING IN THE WORK OF THE LORD."

"Be ye steadfast, unmovable, always abounding in the work of the Lord."—I Cor. 15:58.

Is this too much to ask? Is it not beyond the possibility of the ordinary man to make the work of the Lord so prevalent in his life that it is the abounding thing? Answer: The "Work of the Lord" is to transform man from what he is to what he ought to be, and this chapter gives us the transforming process.

Paul is talking about the resurrected body and its relation to the natural body. There are "earthy" men who live earthly lives; above the level of that life they never rise. There are others who are "heavenly" men; in them the higher ideals, the nobler principles of life, and the spirit of God, is alive. There is no escaping the "earthy." All men are "earthy." But Christians rise from the earthy unto the "heavenly" through Jesus Christ and bear the image of the heavenly.

This rise, however, takes place by placing the natural life under conditions of the spiritual, and there, like the seed planted in the ground, it germinates and lifts up the earthy (devoid of the spiritual element) to the level of the heavenly as it is seen in Christ. The text is an appeal of Paul's to that unwavering faith.

Moral: Steadfastness and unwearied energy in this spiritual living; every thought that we may have and every act of our being, brings us face to face with the question of wrong, and it challenges us to the right. And in so far as we are able to heed this challenge we follow the gleam from the earthy to the heavenly. That is "abounding in the work of the Lord" to which all people are heirs.

Prayer—Our heavenly Father, we would be lifted up and be heavenly. Come Holy Spirit and warm these cold hearts of ours till we shall blossom and bear fruit for Thee in heaven forever.—*Amen.*

SATURDAY.

"THE PROOF OF FAITH."

"If thou faintest in the day of adversity, thy strength is small."—Prov. 24:1-10.

When the champion in any game refuses to meet a well-attested antagonist, he forfeits his championship. When a general conducts nothing but a defensive campaign, continually retreating, he is soon defeated. Strength is proved on competing strength, and power that fears this test is nothing but weakness.

If a Christian shrinks from trouble, he thereby proves himself to be very little of a Christian. Adversity to a Christian is what the contest is to the athlete. His Christianity has been given him for that purpose, has been nurtured to that end, that he may meet and overcome all evil .

A sheltered, easy life is no life for a Christian.

Prayer—We would rejoice in the combat. Our Captain! For the battle is sure to be ours, since Thou dost lead us to it and in it.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"SALTLESS SALT."

"Salt shall have lost its savor, wherewith shall it be seasoned?"—Luke 14:25:35.

This is one of our Saviour's most solemn warnings, and yet it is seldom recalled. For what is the salt but the first fine flavor of a Christian zeal —the initial ardor of our love for the Lord?

If it is cherished, how good it is! How it grows in power! How it increases in loveliness! How it expands in joy! What a measureless blessing it becomes to its possessor and all around him!

But if the salt loses its saltness, how can it be resalted? What fresh contact, what new impulsion, will restore its flavor? It is henceforth good for nothing but the refuse heap.

Prayer—Forbid, O Christ, that such should be the fate of our religion. May We seek ever the reviving of the Holy Spirit.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE SECOND MILE.

By JOHN G. TRUITT, *D. D.*

"Whosoever shall compel thee to go a mile, go with him twain."—Matt. 5:41.

The Roman soldier was everywhere. And what a nuisance he was! It was bad enough to be subjects of unholy Rome, but to be tormented with the constant sight of Roman soldiers was adding insult to injury. Then when one hated most to be bothered by those "insulting dogs" from across the sea he would perhaps place his filthy pack on one's back and force him to carry it a mile. One could spend many unhappy moments worrying about this Roman insult if one cared to. It was there. There was no way of escaping it. It was one of the bitter complaints of life.

These soldiers were enough to upset the composure and happiness of any man. Everybody could understand what a nuisance they were. Here comes Jesus into life at Palestine. Jesus who had such balance, and power of self-control; Jesus who had such unearthly things to say about kindness, and such breath-taking things to say about love; and such unreasonable things to say about "my father and my mother, my brother and my sister." What would he do with such a nuisance as the Roman soldier?

He licked him! Without calling his name, or characterizing his kind, or soiling his own soul he licked him. "Whosoever shall compel thee to go a mile, go with him twain." "You, there, heigh there, carry this pack to the bottom of the hill." And there is no refusal for worse would follow. And one who has only love for all mankind, and loathes the strange systems that bind with hoops of steel, takes the pack with such manner as to dispossess his commander, and as they walk, he perhaps talks with him about service, obedience, courage, kindness, and *burdens*! At the foot of the hill his soldier asks meekly for the pack and Jesus in turn asks him to let him carry it to the top of the hill for him! And as they climb he tells him that he knows soldiering is a hard business, one must get mighty tired of wasting his youth and years, and the burden of soul must be much more to bear than the burden of his back, indeed, "You should learn of me for the cords with which I bind you are easy, and the burden which I should lay on you is ilght."

It is not a strange thing that later when his own son is sick, sick unto death, that this Roman soldier should remember the strange burden-bearer, and feel sure that he could lift the load of fever from his son's bdow. He could. He did. And his Roman soldier was completely licked.

It was the secret of the second mile. If the burden-bearer had fretted and fumed with the first mile every mile thereafter would have been a 'first mile' unto the very end of life's journey, and every mile a drudgery. But Jesus was so busy with sympathetically understanding the strange, hard predicament that the Roman soldier was in that He had no time to worry about himself. He saw an opportunity to become acquainted and to become helpful. He needed a second mile to finish up his work! One mile and he was only half done. It would have been a shame to have missed the second mile. The first mile was an opportunity, and the second mile a victory.

Jesus is preaching his sermon on the mount. Multitudes flock about him. His disciples are very near. He speaks as never man spake. And they listen as never before had they listened. Burdens, trials, disgrace, mockings, persecutions, Roman soldiers, all; but if they compel thee to go a mile, go with them twain. And Jesus put himself into his sermon, for later when they compelled him to bear their burdens to Calvary's heights he went a second mile, and bore them to heaven's throne in his marvelous prayer: "Father, forgive them, for they know not what they do!" And a Roman soldier standing by said, *"This was indeed the Son of God."*

Jesus, alone, had licked the world with love! So that today you and I gather about this Communion table praying that we may be his servents as the highest ideal of our souls. Napoleon is reputed to have said after his soldiers had made crimson the highways and low ways of Europe: "Thou hast won, O lowly Galilean." And he had. And he shall. With plowshares and pruning hooks! The arts of peace, and life, and love! And as we gather about this table today may we join with him in the ways of service and peace.

We, too, shall find the Roman soldier. He will force us out of our way, and into his way. There will be disappointments, and compulsions which it shall be our duty to overcome with the second mile. Moses had a slowness of speech. He couldn't talk, he told God, and God said: Write. And for thirty-five centuries the world has not surpassed his writing. The Roman soldier of blindness came upon Milton's way and yet out of that darkness he has enlightened the English speaking world with his beautiful poetry. The Roman soldier threw Paul in prison, but Paul went further and won the household of Caesar to Christ. He prevented him from preaching in Asia Minor, and in so doing gave him the opportunity to preach through thirteen books of the Bible to the whole wide world.

What is your Roman soldier? Is it sickness? Come with me, and I will show you happiness, joy, and inspiration in a single room with both the husband and wife almost helpless. Is it loss of material blessings? The one who was supremely happy, and helpful had no place to lay his head! Is it disappointment? Carry the pack, and help others carry theirs. Our disappointment is often God's appointment. At first it may not seem so, but remember there is opportunity in the first mile, and victory in the second.

The victorious mind is well exemplified by the mind of the scientist of these days, unhampered by prejudice and traditions, and undeceived by the superficial and the temporary, unfaltering in the face of withering skepticism, bitter opposition, or the accepted order. In the quest for good there is no social class, no race problem, no religious conflicts, but man is a unit—"intelligence struggling toward a common goal."—*Dr. Edward Ellery.*

We are living in a time when deliberate reordering and planning of society, such as was done by the men who founded this nation, is imperatively necessary. Only by so doing can we be true to the past and likewise meet the responsibilities of the present and the future. Such planning is demanded of us not as a theory, but because of a condition that confronts us, and a difficult, distressing condition it is.—*Raymond C. Knox.*

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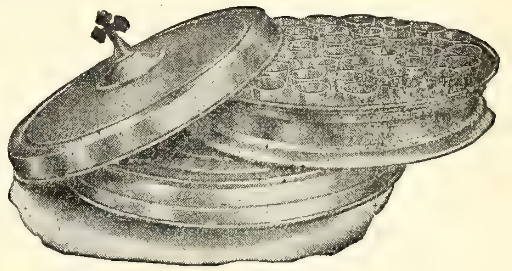
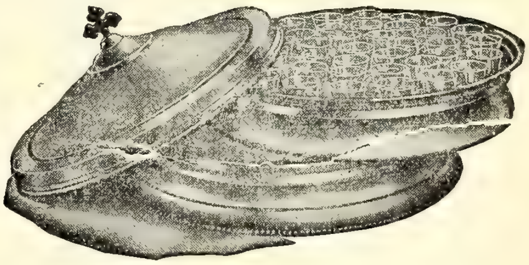


Style No. 50-A.

Tray No. 2—Interlocking, with 40 plain glasses	$7.00
Tray No. 6—Interlocking, with 35 plain glasses	6.75
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10	2.25
Bread Plate No. 1—Narrow rim	1.60



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The Silver-plated Ware is of the very highest grade and best finish; heavily plated on nickel base.

Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85	11.00
Cover No. 5—Silver-plated; fits Tray No. 85	16.00

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling)	$22.00
Base No. 2—Silver-plated; fits Silver Tray 90	16.00
Cover No. 4—Silver-plated; fits Silver Tray 90	14.00

Bread Plate No. 3—Narrow Rim	$ 9.00
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Filler—Silver Lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The beautiful showers that we have had for the last ten days make upland corn and beans look like bottom land. We hope to have seasons so our bean crop of hay will be good. We lost all of the hay we carried over from last year and all our spring crop in the fire.

The orphanage has taken every precaution to prevent getting infantile paralysis in our group of children. We quarantined the children from going to shows or anywhere they might get in a crowd. We want to do everything in our power to prevent their getting it, and then if they should contract it, we will feel we did all we could to prevent it. The health of our children has been remarkably good this year, so far.

The vacation season is on, but I am afraid, on account of the quarantine, that we will have a number who will not get a vacation until late in the season.

Soap wrappers are still coming in, and we hope by the end of the year to get our one hundred thousand.

A number of our churches have sent us contributions to help replace our barn. We trust that we will receive enough to be able to pay for it when the last nail is driven. If everybody will help, we'll be able to do it!

CHAS. D. JOHNSTON.

REPORT FOR JULY 25, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Lebanon ....$	1.67	
Lynchburg	2.50	
Ingram	6.00	
Howard's Chapel	1.00	
Lawrence Memorial Bible Class, Elon College, N. C.	1.00	
		12.17
Western North Carolina Conference:		
Flint Hill	.38	
Pleasant Ridge	2.33	
Biscoe	.65	
		3.36
Eastern North Carolina Conference:		
Mt. Auburn	2.95	
Wentworth	14.40	
Sanford	1.00	
Pleasant Hill, Reg. and Spec. ...	10.29	
		28.64
Eastern Virginia Conference:		
Barrett's	.69	
Antioch	9.95	
Cypress Chapel	3.57	
		14.21
Valley Virginia Central Conference:		
Leaksville		3.17

Special Offerings.

Henderson Church Mis. Soc.	5.00	
Pleasant Ridge, Ramseur, N. C., for barn	4.11	
Provident Trust Co., of Phila. ...	150.00	
T. B. Roberts, support of children	64.00	
M. B. Smith, Jr., Guardian for Whitten children	50.00	
		273.11
Total for week ....$		334.66
Amount brought forward		7,173.83
Grand total ....$		7,508.49

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Thurs.—Value of Prayer. John 17:23, 24.
Fri.—His Connection with God. John 10:14:30.
Sat.—The Future. John 14:1-6.

This summer Sunday evening may well be held out in the open where Jesus did much of His teaching. If it is to be in the open, find the loveliest quiet spot available. Perhaps a picnic supper will help. But a prepared program is necessary. Do your best.

The daily readings suggest things that Jesus was sure of. Read the Scriptures. Get different people to study them, and speak on the topics. Jesus was sure of much. He never doubted God. He was sure of His own mission. He was sure that men worked with God. Prayer was His daily method of work. He and the Father were one—that was His assurance. The future was to be glorious. He was afraid to risk life on his beliefs. Are we? Do we have things for which we would die? If so, what?

The *Sunday School Herald* gives fine program material for this topic. So do *The C. E. World Quarterly*, and *The Pilgrim High Road*. Do not try to work without materials. A good farmer does not. A mechanic doesn't. A hospital can't. Neither should Christians. See that your society is supplied with many helpful materials.

But never use everything someone else suggests any more than you would get out the auto in order to take a walk for health. Use your own mind in making your program. Only those who worship as they prepare their program can lead others in worship with the program. Search everywhere for materials for your program, but don't forget to search your own heart for what is stored there. Some of the best lie there. Use them. Then you can use the songs, poems, stories and Scriptures that others suggest.

EVERYDAY FAITH.

You do not worry when the bright day fades,
And the twilight earth grows dark and chill;
You do not worry when the midnight shades
Hide in their gloom each pleasant glade and hill;
You close to sleep your tired eyes, and say:
"Tomorrow, God will send another day."

You do not worry when your garden fair
Beneath the winter snowdrifts lies entombed;
You do not worry when the icy air
Stirs but bare twigs where once the roses bloomed;
You only say, content as one who knows:
"God sends again the summer and the rose."

If you trust God in darkness for the light,
If you trust him in frost time for the rose,
Then, why not trust him with a faith as bright
In all your daily frets and fears and woes,
And say to every anxious thought and pain:
"Life's shadows pass, God sends the sun again."

AT SUNSET.

Hush! It is twilight vesper hour;
The woods are still;
The respectful silence of the evening falls
Upon the hill.

The gates of heaven open to receive
The retiring sun;
A blaze of glory breaks upon the world
And day is done.

"Be still, O Man, and know that I am God."
The still, small voice
Comes to us in this solemn twilight hour
And we rejoice.

To meet Him in the thoughtful silences
Of quiet ways,
Or, joining heart to heart, we softly sing
Our evening praise.

—*Thomas Payne.*

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Authorized Version—Self-Pronouncing The Best Editions of the World's Best Book
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Part page specimen of Holman Boldblack Type Bible
ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīleș;
A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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WEALTH DISTRIBUTED BY WAGES.

(Continued from page 3.)

As a matter of fact, if such a maldistribution actually existed, the very mass production and mass consumption of goods, in which the United States has excelled, would have been impossible. In other words, the soap-box orators, who have been poisoning the public mind with false statistics, have been engaged in trying to explain away reality.

As the Brookings Institute has demonstrated, those engaged in gainful occupations receive approximately 85 per cent of the national income as wages. The remaining 15 per cent goes as compensation to capital, *more than half* of which is owned by *individuals of moderate incomes.*

This generalization is substantiated by a study of the Federal income tax statistics. As a matter of fact, those receiving incomes of $5,000 or more in 1933 accounted for less than 10 per cent of the entire national income. That group numerically represented about 3 per cent of the population.

Those with incomes in excess of $100,000 in 1932 and 1933 accounted for 1 per cent of the entire national income.

It has been further computed that, if in 1933 the *entire income* of all those receiving *five thousand dollars and more* had been confiscated and redistributed evenly to the remaining 120,000,000 persons, the per capita increase for each would have been exactly $35 per year.

The public needs to be reminded that *before wealth can be distributed it must first be created.* The soundest way to distribute income widely is through *wages paid to those in gainful employment.*

Any muddying of the social waters by false propaganda concerning the nature of the distribution of wealth and income in the United States merely holds back sound recovery.

Labor, the overwhelmingly largest recipient of the national income, is the heaviest loser.

A SONG OF TRUST.

By JOHN H. ANDRESS.

Let me learn to trust as the wild flowers trust,
Perfectly, O my God;
Courageously pressing with upward thrust,
Piercing the cold black sod;
Not questioning whether the sunshine or frost
Is waiting each tender birth;
Believing that nothing of worth will be lost
By the Lover of all the earth.

Let me learn to trust thee as trusts the lark,
As he lifts his voice to sing;
Happily praising the one who doth mark
The faintest fluttering wing.
Soaring and singing the long day through,
He has no fear of the night;
Knowing the morning will break anew,
And morning will bring the light.

Let me learn to trust as the little child
Who lies on his mother's breast;
As she sings her lullaby tender and mild,
And bids him safely rest.
The world may be filled with wild alarms,
They cannot reach him there.
He's safe so long as a mother's arms
Are strong with a mother's prayer.

Yet I am not child nor bird nor flower
But a man in a man's hard place.
I cannot stand in this trying hour
Without thy gift of grace.
Let me learn to trust thee as a man
Standing for truth and right;
Linking my life with an infinite plan;
Girded with infinite might.

The democratic suspicion of learning, whatever its grounds, is a sound reason for renewed faith in the pursuit of science and scholarship. There never was a time when they were more needed. They must be made more convincing.—*George E. Vincent.*

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NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

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[illegible]

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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor. Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

LACKEY.

Milton Lackey, aged 68, passed from this life on Saturday, June 22, after an illness of only a few hours. He is survived by his wife and the following children: Hal Lackey, of Myrtle Beach, S. C.; Oscar Lackey of High Point, N. C.; Roy Lackey of Asheboro; Mrs. Caldwell Smith of Reidsville and Mrs. Victor Parker, Mrs. Van Cranford, and Denzel Lackey of Farmer. One son, George, deceased twenty-two years.

He was a kind and loving father and husband and a faithful friend, always ready to serve those with whom he came in contact. He told his family that he was ready for the call to the life beyond. He will be sorely missed by his family and a host of friends.

Funeral services were held at Pleasant Union Christian Church by the writer in the presence of a large congregation.

May the blessings of our Lord comfort the bereaved hearts and fill them with God-given strength until they meet on the other side.

B. H. LOWDERMILK.

INGRAM.

Laura Hamby Ingram was born near Dadeville, Ala., February 28, 1888, and spent her entire life and died April 17, 1935 in the same community. She professed faith in Christ and united with Christiana Christian Church in 1902.

She was married to M. J. Ingram, November 8, 1903. To this union was born five sons and two daughters, who, with their father mourn the untimely passing of a devoted companion and mother.

Funeral services were held at Eagle Creek Baptist Church, with her pastor, Rev. C. W. Carter in charge, assisted by this writer, a former pastor, in the presence of a large host of friends and relatives. The beautiful floral offering spoke in part of the appreciation of a life that had been so full of kind deeds to her neighbors and friends.

Christiana Church and community are made poorer by her going, but we mourn not as those who have no hope, but in humble submission to Him who doeth all things well, and shall look forward to the resurrection of the just.

May God fill this vacancy with a double portion of His Holy Spirit.

G. H. VEAZEY.

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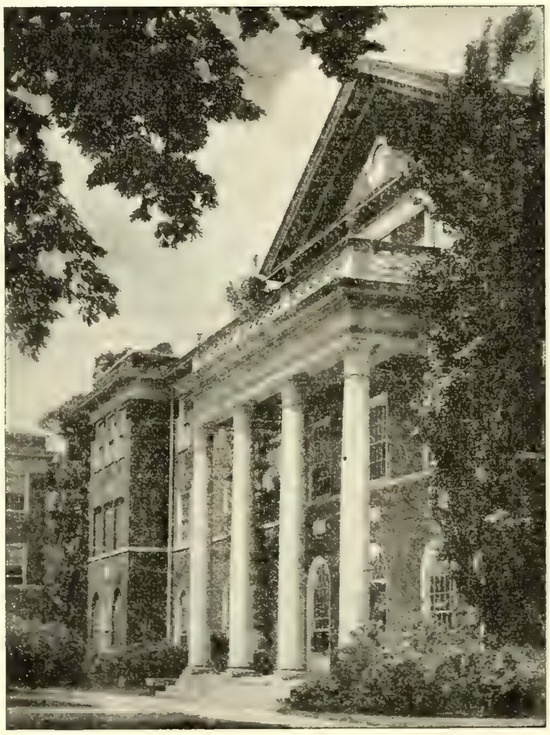

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, AUGUST 1, 1935. NUMBER 31.

•• THE SUN'S OBSERVATORY ••

Only Two Billions More.—

The Federal debt on July 15th amounted to $29,177,786,318, the expenditures for the first week of the new fiscal year, amounting to $535,249,207. The total debt now exceeds that of a year ago by approximately $2,000,000,000. Incidentally plans are under way in Congress to increase taxes.

Hotter than the Sun.—

The surface temperature of the sun is said to be 9,000 degrees Farenheit, and this temperature was recently exceeded by the electrical development of a temperature of 13,000 degrees. Either one is hot enough, it would seem, yet we are told that in the interior of the sun, it is thought that temperatures reach the unrecordable high of 40,000,000 degrees centigrade.

A Foolproof (?) Air Flivver.—

"How long does it take you to fly to work?" may yet become a common question. There has just recently been developed a flivver airplane, to meet the Bureau of Air Commerce specifications for a $700 airplane. This new plane is said to be capable of landing in a very small space, "with no danger of nosing over" at all. Its builders claim that the average man can be taught to operate it safely in a few hours time.

Beating the Weather.—

Due to abnormal rains that have followed the drought in some sections of the West, we are told that retail trade has suffered. One store in a city of moderate size decided to try an experiment—to give a discount of 10 per cent on purchases made while it was raining. It is reported (we don't vouch for its truth) that the first purchase made after the announcement was published was that of an umbrella, made by a lady wearing an organdie dress.

How Much Money is That?—

Roger Babson was recently quoted as declaring that "the Federal Government is going into debt to the tune of $66,000,000 a week. Millions and billions, too, have become such common terms that one no longer realizes their immensity. But it is not slang to say that a million dollars is "a big pile of money," for a stack of that much money would tower 250 feet in the air, while the government's weekly expenditure would reach the astonishing height of 16,500 feet, or more than three miles.

Polio Wave Not an Epidemic.—

Despite the 278 poliomyelitis cases in Virginia, Virginia's health commissioner denies that there can accurately be declared that there is an epidemic, when the number is compared to the total population of the State. Says Dr. Riggin: "The ratio is approximately 10 cases to each 100,000 of population in Virginia, and while there has been a decided increase in prevalence of polio, we are neither alarmed nor discouraged." Dr. Riggin's department is advising, however, that children be kept away from public places, though there have been no arbitrary regulations issued. It is expected that when cooler weather comes, there will be a decided falling off in the disease.

The Iran Hat Decree.—

"Many Slain in Riots over Iran Hat Decree," or similar heads were in quite a few papers recently and possibly at first sight many readers thought that the riots had something to do with *iron* hats, or helmets. However, the decree had nothing at all to do with them but with the ordinary hat worn by the average American or European. The Government of Iran (better known to us as Persia), like Turkey, is in a hurry to Westernize itself, hats and all. As a result of this desire it has recently put a taboo upon the moslem fez, and decreed that all citizens shall wear European hats. The Moslem priests objected and as a consequence, they, with their pious followings have made attacks upon anyone obeying the government decree. Riots and slayings have followed.

Small Decrease in Tuberculosis Deaths.—

Death due to the White Plague decreased slightly in the United States during the year 1934. Survey of forty-six cities shows a decline of 4 per cent in deaths, bringing the rate down to 69.6 per hundred thousand of population. While this is the lowest rate yet recorded for large cities, the report cautions against being too sanguine, and calls attention to the fact that in sixteen of these cities there was actually an increase in the death rate. Two of these cities had an increased rate in 1933, while fourteen of them showed a decrease. On the other hand eight which showed increases in 1933 showed decreases for the year 1934. Thus the survey "would seem to indicate that we can scarcely hold too close a check on the disease, as it is constantly surprising us by reappearing unexpectedly where it was thought to be under control."

England's Building Program.—

According to England's "secret plans" she is to spend more than $750,000,000 on her navy. Her building program includes twelve new battleships, thirty-three cruisers, three destroyers, twenty-one submarines, and three aircraft carriers. The schedule includes a total of one hundred and thirty new ships. England is preparing for the unpleasant but evidently expected eventualities. It is evidently her intention, in case of trouble, to be able to keep her sea lanes open and by defending her commerce to prevent food shortage in the British Isles. A building program similar to that of Great Britain would probably cost somewhat more than $1,000,000,000 in the United States, due to higher production costs, yet is seems that the only alternative to such expenditures would be a much closer accord between the English-speaking nations of the earth.

Colonel Dreyfus Dies.—

The death of Lieutenant Colonel Alfred Dreyfus, which occurred in Paris on July 12th, in his seventy-sixth year, recalls what was probably the most famous spy case of modern times. The "Dreyfus Case" began in 1894, when he was arrested, charged with selling military documents to Germany. He was convicted and served four years on Devil's Island. At the end of this period, the case was reopened, and Colonel Dreyfus was given a new trial. He was again found guilty, but "with extenuating circumstances," and was given a pardon. Being free, he exerted every effort possible and by 1906 had fully established his innocence. He was restored to the army and served France during the World War. Though he lived to a fairly ripe age, the effects of his trial and confinement are said to have never been obliterated.

Why Not Buy a High-Priced Auto?—

Business Week thinks that the man who can buy a high-priced auto, and buys a cheaper one is not doing his entire duty. We quote: "It is still hard to sell the higher-priced cars, though the rest of the automobile business is improving splendidly. Sales managers declare people with money are afraid to show they have it. They are afraid their workmen will demand more wages. . . This is bad business for the country. It hurts the capital goods industries, which use a much larger number of man-hours in their labor operations than other industries do. The purchase of a high-priced car is a sure way of putting money into the workingman's pocket. When frightened multi-millionaires live in the gatekeeper's lodge instead of in the house . . . the inevitable and obvious result is unemployment. It is to the interest of labor to encourage the rich and the well-to-do to spend their money. High-priced cars are a suitable purchase for a great multitude of people in the middle-income brackets. They can afford to spend the money, and they should be encouraged to do so."

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

"There is no need for sad despair,
When God is shining everywhere."

"It is magnificent to grow old, if one keeps young." We most heartily agree with Dr. Harry Emerson Fosdick in that bit of good philosophy.

The Valley of Virginia Conference meets in annual session with our Leaksville Church, Aug. 7th and 8th. Rev. A. W. Andes, Harrisonburg, Va., is pastor of the host church and secretary of the Conference. President L. E. Smith, of Elon College; Dr. S. C. Harrell, President of the Convention, and Superintendent C. D. Johnston, of the Christian Orphanage at Elon, are listed as visiting speakers at the Conference.

In the absence of the pastor, Dr. L. E. Smith, last Sunday, Rev. A. L. Granger, licentiate of the Eastern Virginia Conference and assistant for the summer to Dr. C. H. Rowland, First Church, Greensboro, preached at the eleven o'clock service in the Elon College Chapel. Though his audience was not large, it was, indeed, appreciative and greatly enjoyed the message of this devout and promising young man who gives signs of becoming a useful minister and a blessing to the church.

The Alamance County Sunday School Convention (for all denominations) is to be held at Bethel Methodist Protestant Church near Graham, N. C., Saturday, August 3, 1935. This Convention is for all Sunday school workers of all denominations in the county. Representatives of the State Sunday School Association will speak, as will also other Sunday school workers. The program as issued by the president, Mr. M. R. Kirkman, Graham, and the secretary, Miss Eula Wheeler, Burlington, is an attractive one and gives promise of a very helpful session.

The North Carolina *Christian Advocate,* July 25th, lays this before its readers: "How tragic this slaughter on the highways has become! Two families killed and maimed last week end. Sheriff Fenner N. Spivey of Franklin County, N. C., killed, wife at point of death and five children broken and bleeding. Near Tarboro, C. C. Harris and his wife and son were killed and three other persons injured. Both these cars were crashed into by drunken drivers, according to press reports. This, too, in that section of N. C. and Virginia where liquor is under control. Somehow liquor stores do not furnish the control so much heralded in the press. As a matter of fact every sensible man knows that this much vaunted liquor control is to befool the folks. But when it leads to the slaughter of families the glamour fades."

Town and Country Review, a magazine of over half hundred pages, reaches us from London, this being a beautifully illustrated May number. In the magazine we are pleased to discover the fine face and form of our venerable and beloved Dr. Martyn Summerbell, president of Palmer Institute, Starkey Seminary, Lakemont, New York. In closing a two column biographical sketch of Dr. Martyn Summerbell, our London contemporary says: "Dr. Summerbell, who was for twenty-three years on the Executive Committee of the State Christian Endeavor Association, holds in addition to his presidency of the Palmer Institute Starkey Seminary the positions of Visiting Professor of Elon College, N. C., and to Defiance College, Ohio, being Vice-President also of the latter. Dr. Summerbell has always favored a more cordial relation between Christians of the several denominations, and assisted in the organization of the Federal Council of the Churches of Christ in America, and has been a member of its Executive Committee to this date. He holds good repute in authorship, his productions including 'Religions in College Life,' 'Faith for the College Man,' 'Christian Home Training,' 'Christ in World and Work,' 'Re-birth of Europe,' and other well-known volumes."

THE BIBLE CONFERENCE AT MASSANETTA SPRINGS.

By DR. W. H. HUDSON, *Conference Manager.*

Again Massanetta Spring is taking the lead in the field of Bible Conferences. Not only will many of the speakers be of national reputation, but it is planned to put on in connection with the Convention a great Biblical Drama, of such scope and magnitude as to be the most impressive and inspiring production of its kind ever staged in the South, to be presented at Massanetta, four miles east of Harrisonburg, during the Second Week of the Bible Conference, on August 20th-21st and 23rd.

The pageant will include a series of dramatized stories from the Old Testament and the eight Episodes to be enacted at each performance of the pageant will be as follows. Noah Hears the Voice of God; Lot's Wife Fails to Obey; Abraham's Trial of Faith; Jacob and Rachel; Jacob Wrestles with an Angel; Moses and the Burning Bush; Aaron and the Golden Calf; and The Ten Commandments.

The production will be staged at night under artificial lights in a specially constructed outdoor amphitheatre at Massanetta Springs, which amphitheatre will seat over 10,000 spectators. Costumes will be historically correct in every detail, and scenery is designed to carry the illusion of settings of four thousand years ago.

The Pageant book is the work of T. Beverly Campbell, the author and director of some twelve of the largest historical pageants in the United States, including "The Mirror of History," "the Wisconsin Shakesperean Pageant," "The Adventurers," the Sesquicentennial Pageant of Charlotte, and others.

Mr. Campbell will also supervise the staging of the production, this being the fifth large pageant produced in Virginia under his direction, the list including the Yorktown Sesquicentennial Military Pageant, 1931; The Pageant of the Shenandoah Valley, Harrisonburg, 1932, The Virginia Historical Pageant, Richmond, 1922, and the Siege of Petersburg Pageant in 1933.

It is proposed that the Biblical Pageant be made an annual fixture at Massanetta Springs, thereby giving the Valley of Virginia the distinction of having two of the most outstanding outdoor events of a religious nature in the United States, the other being the annual Sacred Music Festival which ranks with any in America.

Among the outstanding speakers at the Bible Conference will be Dr. Robert E. Speer, New York; Dr. Albert W. Beaven, Rochester, N. Y.; Dr. Wm. Erskine Blackburn, Pastor of the Egremont Church, Liverpool, said to be the largest Presbyterian Church in England; Bishop Arthur J. Moore, San Antonio; Dr. Joseph A. Vance, Detroit, Mich.; Dr. H. A. Ironside, Chicago; Dr. S. D. Gordon, New York; Dr. John McDowell, New York; Dr. Andrew W. Blackwood, Princeton, N. J.; Dr. Wm. Evans, Los Angeles; Dr. J. Layton Mauze, Kansas City, Mo.; Dr. Samuel M. Glasgow, Savannah, Ga.; Dr. T. K. Young, Memphis, Tenn.; Dr. H. H. Thompson, Bristol, Tenn.; Dr. F. Berry Plummer, Hagerstown, Md.

VIRGINIA VALLEY CENTRAL CONFERENCE.

The Eighty-Seventh Session of the Virginia Valley Central Congregational-Christian Conference will be held with the Leaksville Christian Church, August 7th and 8th, 1935, Rev. A. W. Andes, pastor. The program follows:

Wednesday—Morning Session.

10:00—Call to Order.
Devotional Service—Rev. R. L. Williamson.
10:25—Enrollment.
10:35—Welcome Address—R. O. Rothgeb.
10:45—Response—R. Roy Hosaflook.
10:55—Report of Program Committee.
11:00—Report of Executive Committee.
11:05—Report of Stewardship Secretary —Minnie Dofflemyre.
11:25—Miscellaneous Business.
Appointment of Special Committees.
11:35—Annual Address.
12:15—Adjournment for Dinner.

Wednesday—Afternoon Session.

1:45—Devotional Service—Rev. W. B. Fuller.
2:00—Report of Committee on Religious Literature Irene Hensley, Chairman.
2:10—Address in Behalf of **The Christian Sun** —by those present.
2:40—Report of Conference Mission Secretary R. O. Rothgeb.
3:00—The Needs and Possibilities of the Orphanage C. D. Johnston, Supt.
3:30—Report of Committee on Evangelism Wm. J. Andes, Chairman.
3:45—Report of Committee on Woman's Board —Mrs. B. J. Earp.
4:00—Adjournment.

Wednesday—Night Session.

8:00—Report of Director of Religious Education K. B. Hook.
Report of Committee on Sunday Schools and Christian Endeavor—R. A. Larrick, Chmn.
Address—Dr. S. C. Harrell, Pres. of S. C. C.

Thursday—Morning Session.

9:30—Devotional Service—Rev. Ivan R. Smith.
9:50—Roll Call and Reading of Minutes.
10:00—Report of Committee on Education M. L. Weekly, Chairman.
10:15—Address on Education—Dr. L. E. Smith.
10:55—Conference Missionary Association.
11:15—Address—Dr. S. C. Harrell.
11:55—Report of Committee on Foreign Missions W. C. Wampler, Chairman.
12:05—Report of Treasurer—Samuel Earman.
12:15—Adjournment for Dinner.

Thursday—Afternoon Session.

1:45—Devotional Service—Dr. M. L. Weekly.
2:00—Report of Committee on Social Service —E. W. Cather, Chairman.
2:10—Report of Committee on Home Missions —R. O. Rothgeb, Chairman.
2:25—Address—Dr. L. E. Smith.
2:55—Report of Committee on Christian Union —Alfred Dofflemyre, Chairman.
3:05—Report of Committee on Apportionments —W. C. Wampler, Chairman.
3:15—Miscellaneous Business.
4:00—Adjournment.

"SINGLE EMPHASIS MINISTERS."

By ROY C. HELFENSTEIN, D. D.

Minister, People's Church, Dover, Delaware.

We have all frequently met people who had "a single track mind,"—people who are unable to direct their thoughts along different lines, or people who, when doing one thing, are oblivious to everything else. While trying to observe the social amenities, they forget about the more important social responsibilities and vice versa. While thinking of righteousness, they neglect the ways of right living, which, after all, alone constitute true righteousness. While concerning themselves with the ugly aspects of the social order, they neglect their own personal appearance. While promoting the peace of the world, they make no room for peace in their own lives, and even fail to promote the interests of peace in their own homes and communities. While appealing for racial justice, they are unmindful of their many injustices to members of their own race. While looking for something to criticize in the *status quo,* they overlook what fairness demands they should commend. While engaged in eating, they are unable to engage in conversation. While driving a car, they drive by much that is beautiful without even seeing it. While thinking of their own interests, they overlook the interests of others, etc., etc., etc., *ad infinitum.* While trying to think about one thing, they forget the many other things they ought to keep in mind. For some, the "single track mind" is an indication of approaching senility. But it is not so in every instance. It is often characteristic of young people as well as of those in advanced years. It is a tendency against which every person, both young and old, should constantly be on his guard. The "single track mind" is a lamentable handicap to any life, and "single track minds" are a liability to society as a whole.

The "single emphasis attitude," however, is an entirely different problem. It is pardonable in some. It is unpardonable in others. It is pardonable for the person whose field of effort requires "a single emphasis." It is unpardonable for the person whose field of effort calls for varied emphasis. It is pardonable and even most desirable for those engaged in certain realms of endeavor. The single emphasis attitude is essential in the field of science. It is dangerous in the field of religion. Even in religious work, however, the "single emphasis" seems quite fitting for the Secretary of a Department. But it is entirely out of place in the life of a pastor or in the life of anyone else who serves the general interests of the Kingdom. Even with a Department Secretary, "the single emphasis" attitude may limit his usefulness in the general enterprise of the church. Men who can see the Christian problem in its wholeness instead of seeing only one factor of the problem are better qualified to know and present whichever factor of the problem it is that commands their special attention and interest.

It is deplorably tragic how "single emphasis men" have retarded the progress of the church! Men who see one phase of the church life, but fail to recognize and appreciate the other phases which are equally inportant, weaken their usefulness in supporting the particular phase which they have championed.

We all appreciate the fact that this is a day of specialization. Medical Science offers a vivid illustration of this fact. The general practioner treats all the ills of the human anatomy. The specialist treats only the eye, the nose, the ear, the skin ,the feet, the heart, etc. The limits to which specialization has gone in medical science is illustrated in the question put by a business man to a young medical student who said he was "specializing on the eye." The business man asked him "which part?"

But in medical science, the successful specialist must first know what the general practioner knows. He travel along with him in his study of the whole human anatomy. And then he takes one part and gives special study on that. He knows what the general practioner knows, *plus.* He appreciates the importance of the relation to the whole body of the particular part of the body on which he specializes. The eye specialist, for example, does not think that the eye is independent of the rest of the body. He does not think it is more important than the other parts. But because of the importance he attaches to the whole body, he specializes on the eye.

How much the church has suffered from the lack of this scientific but common-sense attitude on the part of those who minister to its life and well-being!

Those who recognize the devotional needs of the church so often fail to consider its many other needs. And so with those who recognize the missionary responsibility of the church, the social responsibility, the educational responsibility, the evangelistic responsibility, etc., etc. The church has suffered from having "single emphasis leaders" who failed to appreciate the other emphases that were essential to the life and growth of the church. Not only do some "single emphasis" religious leaders fail to appreciate the other emphases of the church, but they even actually discount those emphases, often discrediting the intelligence or the religious sincerity of those who champion them.

But the churches have suffered most from "single emphasis pastors." A ministerial student is inspired by a "single emphasis professor" or a pastor attends some great convention where single emphasis men are usually most in evidence and is inspired by the address of some "single emphasis leader." They at once conclude that the millenium will be ushered in by that one emphasis. So they proceed to the "single emphasis men" themselves, to their great loss and to that of the churches to which they may minister. No man can render his largest service to the Kingdom by "a single emphasis" attitude. No church can serve its day and generation in following a single emphasis leadership. Every pastor, for his own sake and for the sake of his church and the Kingdom, should recognize that his must be "a many emphases" ministry. A successful pastor cannot be "a specialist." He must of necessity, by reason of the nature of his work, be "a general practitioner." No matter how worthy any emphasis may be, no single emphasis will suffice in the work of the Christian ministry.

The evangelistic emphasis, the phychiatric emphasis, the personal religious experience emphasis, the political or legislative emphasis, the international peace emphasis, the missionary emphasis, the racial emphasis, etc., etc., etc.—each extremely vital to the life of the church—yet no one of these alone is sufficient to maintain the life of the church or to enable the church to fulfill its mission in society. It is a great day in the life of a minister when he recognizes the peril of "a single emphasis" in his ministry and when he enthusiastically accepts his "many emphases" responsibility. Churches have died by the hundreds from the ministry of "single emphasis men." And thousands of others today are "sick unto death" because of "a single emphasis leadership."

The Kingdom of God on earth tarries because of "single emphasis leaders," and "single emphasis programs." God only knows what progress the church would experience if all religious workers would "see the problem whole"! If the evangelistic minded folks would also become social minded, and if the social minded folks would also become personal religious experience minded, and if the personal religious experience minded folks would also become religious education minded; if the spiritual minded folks would also become practical minded, and if the practical minded folks would become spiritual minded, what a day —*what a day*—it would be for the church of Jesus Christ! And there is no reason whatsoever why it should not be that way.

As followers of Jesus, we are supposed to be Christ-minded, and Christ-mindedness includes all these and the many other interests of Christian thought and life.

The day has come when the church must vigorously denounce any "single emphasis" which disregards, discounts, or discredits the other Christian emphases. Moreover, the Church of Christ should be done with the "either-or" manner of accepting ways and means for advance, and adopt universally the "both-and" procedure. For instance, the life of the church and the salvation of human society does not depend upon "*either* personal religious experience *or* social action," but upon *both* personal religious experiences *and* social action. No Christian philosophy, no Christian life, no Christian program is complete without both personal religious experience and social action. A religious experience without a social passion is an abortive experience. A social passion without a religious experience is a gleam without a sustaining light.

Similarly the future of the church does not depend upon "*either* an adequate program of religious education *or* a rational but whole-hearted program of evangelism"—it depends upon "*both* an adequate program of religious education *and* a rational but wholehearted program of evangelism." The same is true of all the other items of Christian thought and life in their respective relationships.

The story of the four travelers coming upon the huge triangular prism illustrates the point in consideration. One traveler stood on one side of the triangular prism and said, "It's a red prism." "No," said the second traveler, looking at the prism from another angle, "You are wrong, it's a green prism." The third traveler, looking at the prism from still another angle, emphatically declared that both the other travelers were wrong, for, said he, "It is a blue prism." Each declared the others to be color blind. Each ridiculed the stupidity of the other two. Each knew he alone was right. The fourth traveler, wiser than the rest, walked clear around the prism, and commented that they were all three right, for, said he, "The prism is red, it is green, and it is blue. But, you are all three wrong, for the prism is not all red or all green, or all blue. It is red, green, and blue."

The Church of Christ has many sides to its prism of responsibility. Each side contributes equally to the whole. As followers of Jesus, we will not foolishly declare that "one side" of the prism constitutes the whole. Instead, we will follow him clear around the prism and learn that the responsibility of the church is not evangelism alone, not personal religious experience alone, not worship alone, not religious education alone, not social action alone, not political reform alone, not church administration alone, not international peace alone, not the present life alone, not the future life alone, but that the responsibility of the church includes *them all.* And as disciples of Jesus, we will include *them all* in our thoughts and prayers and service.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

VACATION.

This is vacation season with many individuals and churches. It may be truly said that there is no grace more gracious than that of being able to spend one's leisure pleasantly and profitably. Vacation should mean, and can be made to mean re-creation. We do not need to abandon all restraint in order to have vacation and recreation. We ever need the restrain of honesty, of purity, of temperance and of due consideration for our bodies , minds and souls as well as the welfare of others. Our vacation can be made times of spiritual and moral recreation if we will, with diligence, seek to put into practice the injunction that Paul gave to the Church at Philippi: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Vacation time should enable us to have pleasant thoughts, agreeable reflections, wholesome prospects, delightful visions, glorious anticipations.

J. O. A.

WHAT THE METHODIST CHURCH THINKS ABOUT LIQUOR.

Bishop Kern, of the Methodist Episcopal Church (South), has toured the Eastern North Carolina area of his church and heard much about liquor and saw something of what the newly opened liquor controlled stores were doing in that area. Bishop Kern tells in the *Christian Advocate* of last week something of what he saw and how he feels and desires to leave no doubt in the public mind as to his attitude and that of his church to the whole business. Hear him in this paragraph:

> If anybody is in doubt about what the Methodist church thinks about this business let that doubt now be dismissed. We are against the whole traffic in any form. We believe in total abstinence. It is not our business to follow "public opinion." It is our business to proclaim the Christian ideal of life for individuals and society. Our laymen must not expect us to compromise on this issue. Nine-tenths of them would not respect us if we did. Intoxicants do no one any good. They do endless harm to multitudes. The drinker wastes his money, endangers his health, imperils his home, jeopardizes his business, slows down his brain power, hastens his departure from God and religion. And anything that contributes to that type of moral and physical collapse is diametrically opposed to Christ's idea of human personality. Liquor is not a food or a medicine; it is a poison, slow but deadly.

And then as to his own attitude and individual conclusion, the Bishop says:

> I hate the insincerity and the lying propaganda of the liquor advocate. He shuts his eyes to the effect of drinking drivers on the highways, to the insidious efforts to spread drinking among women, to the fact that one-half the liquor sold in America is still bootleg liquor (it was all to go when prohibition went), that our newspapers are flaunting seductive advertisements of whiskey to create an appetite, that we are rapidly recreating the old saloon and also making liquor available at drug stores and road houses. Arrests for drunkenness are steadily increasing. It's bad business, has always been bad business, will always be. J. O. A.

WHAT A YEAR!

Sometimes a faithful pastor's heart is made heavy at the close of the year when only one name has been added to his church roll. Likely that was true of the pastor of a little Scottish church years ago, when he looked sadly upon what seemed to be a very poor fruitage of his labors of the year. He knew he had labored faithfully and had, seemingly, done his best, and yet only one, and he a lad, had joined his church during the year. And yet what a year! This lad grew up to be David Livingstone, whose life and labors opened a continent to Christianity and has resulted thru the years in bringing millions of otherwise unsaved souls into the kingdom of righteousness. We do not know what else Blantyre Church did for the world or what else the faithful pastor of Blantyre Church did, but in the providence of God they gained immortality and won a place of worth and merit in the eternities through the service rendered of this one lad.

It is the part of the faithful pastor to cast his bread upon the waters, and if he is faithful, sincere, and true to His God and fellowman and, in doing this, gives the best that is in him ,he need have no fears and neither does he need to despair.

One is amazed that through all the disappointments, difficulties and hazards of the Apostle Paul, John Wesley and souls of their kind the sound of despair is never heard in their voices and the melody of hope and good cheer sweetens and gladdens their lives.

J. O. A.

PROHIBITION A FAILURE.

They tell us that prohibition was and is a failure. Maybe so. Now they are telling us that repeal of prohibition is a failure. Recently a bill drafted by prominent lawyers was introduced in the House of Representatives by Congressman U. S. Guyer of Kansas, providing for a dry District of Columbia. Representative Guyer stated that "he believed the conditions developing would compel Congress to act," and then he pointed out some of the conditions already developed under repeal: "There are practically 2,000 saloons here in Washington, all of which are immoral in their influence and many of them are veritable dens of vice." And then the Congressman gave evidence of his reason for introducing the bill from the police records of our National Capital:

"1,493 arrests of women for intoxication during eleven months of the past fiscal year; in 1934, 510 minors arrested for intoxication; and in that year (the first under repeal) there was an increase of 57 per cent arrests over that of 1832 for driving motor cars while intoxicated, an increase of 11 per cent in the daily average arrests for intoxication."

Prohibition, they tell us, failed in that it did not stop bootlegging and the consumption of illicit liquor. In this particular, Joseph H. Choate, in charge of Liquor Control for the United States under repeal, now declares that "bootlegging has increased 100 per cent since repeal," and Secretary Cummings, of the United States Department of Justice, declares that under repeal "arrests are increasing so rapidly that the government will have to build additional prisons unless something can be done to stop the increase of crime."

Yes, prohibition was a failure. Repeal is a failure. This, we presume, gave Mr. W. T. Bost, who furnishes the Sunday "Sermon" for the Greensboro *Daily News*, to say recently: "Whatever is about liquor is a failure." He might have said the same language about rattlesnakes and copperheads: "Whatever we do about them, rather than destroy them, is a failure."

Possibly we will now come to our sense and realize that the only hope of safety and security to the States, our homes and the community is the teaching, the preaching and the practice of temperance.

J. O. A.

THE CHILD'S POINT OF VIEW.

I read an item in the newspaper the other day that was supposed to be a joke. It ran this way, "A mother of a little boy scolded him severely because he was afraid of a dog that stood on the corner as they passed. The little boy said, "Well, Mama, I guess you'd be afraid if you were as low down as I am and had to look up at him!"

And there you are! How much is said to children and done for children just to please the adult! A friend of mine commented to the "joke" as follows: "When I was working in the Junior Christian Endeavor Society back home we had a young girl helping us who insisted on putting all pictures at the bottom of the screen so they would be on a level with the little children's eyes!" That was a new idea to my friend, then, but now she realizes that it would have been hard for the children to look up at the level of adults' eyes!

There are a lot of people who still talk to children in a language they do not understand, and yet children, fairly grown, do not want to be talked down to. That is not necessary, but a child's point of view may well be taken into consideration.

E. A. K.

FROM MOUNTAIN HOME TO PULPIT THRONE.

Being a story of George W. Truett by one who has known the world famous preacher since he was called "The Boy Wonder from Mountains."

By William D. Upshaw.

It has been said of this land of measureless opportunity that "from America's Log Cabin" to the White House of the nation there is a "Great Appian Way" along which the awakened conscience and court of public appraisal, asks but one question of the ambitious American boy—not *"Who was your father, but who are you?"*—not *"Where did you come from, but where are you going?"*

Even so in the gracious processes of redeeming love in the kingdom of God many of the princeliest preachers the world has ever known have been men of cabin birth—rocked in the cradle of poverty, steeped in the stimulating atmosphere of domestic purity and imperative effort, and finally climbing by the miracle of regeneration and the guardianship of the "Everlasting Arms" to a throne of power among the moral and spiritual leaders of the world-leaders.

Whose names are writ
Where stars are lit.

These inspiring contemplations came to me in a positive baptism of radiance—sometimes mellowed by tears all about me—tears that were crystal with the light of the skies, as I sat in the crowded auditorium of the First Baptist Church in Denver on the morning of June 23rd, when many had come up from the Northern Baptist Convention at Colorado Springs to celebrate with that historic church the laying of the corner stone for the new building. The setting was ideal to pull out of the world-famous preacher, George W. Truett, the best that was in him—and George Truett at his best, under God, can almost make the stones cry out, the trees clap their hands and the stars to sing for very joy.

Kemper Also at His Best.

Dr. Clarence W. Kemper, the beloved and popular pastor, was also at his best—for it takes a rare order of consecrated genius to know just what to say and how to say it on such an epochal occasion—the cornerstone of the new church was to be laid that afternoon and George Truett, the best lover Baptist preacher in all the world, was there, by God's grace, to help prepare all hearts for that sacred milepost on the highway of progress for Denver Baptists. Clarence Kemper knew the amenities of announcement and introduction. He knew when he was through and the people, eager to hear Truett, were almost sorry when Kemper quit and opened the door to the President of the Baptist World Alliance, who, for thirty-eight miracle years, has stood in the pulpit of the First Baptist Church at Dallas, Texas, displaying a quality of constructive and enduring leadership, at once the wonder and the inspiration of the religious world.

And Truett's words of introduction and felicitation were spoken only as George Truett can speak, meticulous in their exquisite exactness and tenderly beautiful in their Christian spirit. (The Scripture had been impressively read by Dr. Pratt who is a former pastor)—and when Dr. Truett announced his text "Thy will be done on earth as it is done in Heaven" all hearts were ready to be lifted into the very vestibule of Heaven.

Describing the Indescribable.

It just can't be done—you can't describe the indescribable!

And George Truett in action, with all the spiritual batteries of the skies working in his mighty brain and his wonderful heart, is simply indescribable!

I had whispered to one of the genial ushers, who, I supposed, had never heard him: "Get you an extra handkerchief, for you will cry your eyes out!" Not that he would not be intellectually challenged to dig at the roots of things, build pyramids of mental concepts and scale the heights of divinest contemplation; but everybody who has ever heard George Truett knows that he is supremely a premier preacher to the hearts and souls of men. And when he had finished that marvelous sermon that morning in the First Baptist Church in Denver, with hundreds in joyous victorious tears, I went forward with the throng that pressed about him and said: "Brother George, I have been hearing you now these forty years, and you never did my soul more good than you did today." "Heaven bless you, old friend," he said, even as he was saying that or kindred words to everybody who grasped his ready, cordial hand.

The Mountain Boy's First Fame.

And this is a good time and place to tell it, it seems to me, for those who never knew *how, when,* and *where* the world's best-loved preacher leaped into sudden fame. It was during my seven years on bed as the result of a spinal injury received while hauling wood on the farm. My father who had been a school teacher for many years, training his three boys, eight, ten, and thirteen, to "speak" in the declamation contest at the Georgia State Fair, was always attracted by youthful ability and eloquence. Being a devout Baptist deacon, he attended the Georgia Baptist Convention at Marietta, eight and one-half miles from our Cobb County country home. One day when he returned from the convention he stood by my bedside, his fact aglow with eager interest and said: "Well, my son, we had a thrilling sensation at the convention today." "Tell me about it," I said. And then with graphic words (for he was an easy master of English) he said in substance: "F. C. McConnell (cousin of Truett) was speaking about Mercer University, especially its influence among the mountain people. He said: "There is a bright boy of nineteen here who ought to be in Mercer. He is now at Hiawassee Institute. I wish he would stand up and say a few words to this convention. "Get up, George, get up!"

And the slender and diffident youth stood up and began: "My knees are making war against each other. I was never so badly scared in all my life. I hardly know which one of my father's boys I am. I never saw so many fine-looking, smart men in all my life before. But as I have listened to this discussion I am convinced that some people in this convention do not realize the great influence which Mercer University is exerting up in my country."

Mercer Light on the Mountains.

"They have not seen, as I have, the beams of Mercer light transforming every place where its glory shines. They have not seen that holy influence lighting up the valleys, gilding the mountain tops, electrifying and uplifting our churches, our schools and our homes! They have not seen" —and by that time that marvelous mountain boy —his resonant voice ringing like music had set that convention wild! Men and women were in tears before he had finished and when he sat down C. B. Willingham, a great-hearted business man (brother of Dr. Robert J. Willingham, of missionary fame), sprang to his feet and said: "I want the privilege of putting that boy through Mercer University."

George Truett, the "wonder boy of the mountains," was from that hour a son of "fadeless fame."

He did not go to Mercer, for his father moved from his country home near Haysville, North Carolina (just across the Georgia line) to Whitewright, Texas, and George entered Grayson College there.

He Emancipated Baylor University.

Naturally, his eloquence in college debates and church and Sunday school gatherings began to attract wide attention. Baylor University, at Waco, Texas, was staggering almost to its fall under a debt of more than eighty thousand dollars. The Baptists of Texas were woefully discouraged. They had gone home from their last state convention agreeing to be much in prayer that God would raise up some unusual, magnetic leader who could arouse Texas Baptists and save Baylor University. One day R. F. Jenkins, the stalwart prayerful pastor of the Baptist Church in Whitewright, arose from his knees with the face of George Truett before him. He wrote what must have been a very remarkable letter to Dr. B. H. Carroll, Pastor of the First Baptist Church in Waco, urging that George Truett, that wonderful young student of Grayson College, be called to lead the campaign for Baylor's emancipation.

Dr. Carroll wrote Truett; but he promptly declined. "I couldn't think of it," he said, "I am only a boy, barely out of my teens, and a stranger in the state. Men of great parts, scholarship and experience have tried this big job and failed. Of course, I am not the leader you are trying to find."

Truett Came Near Dying.

Then young Truett was stricken with measles, relapsed and came near dying. Thank God, he did not die! Even as we shudder to think what would have happened to our Revolutionary struggle if George Washington had been supplanted by Gates after he defeated Burgoyne (as many Washington critics clamored for him to do) so our hearts almost stand still as we contemplate: *"What if young George Truett had died then?"* What would the cause of evangelical Christianity, and especially our own Baptist cause have done during the last full generation, if the Gulf Stream of George Truett's glorious life had not flowed into it with all its fructifying influences?"

Finally, young Truett was induced to meet Dr. Carroll at a Baptist Association at McKinney. I was later guest in the Crouch home where they met, talked and prayed. Brother Crouch told me: "George Truett seemed to stay on his knees just about all the time." And when he decided to go to Baylor, the abandon of his consecrated purpose is reflected in what Truett personally said to me when I was guest in his home after his great victory: "Brother Will, I prayed with almost every revolution of the car wheels: *"Lord if I am not your man for this great task, please do not let me reach Waco."*

And then after a campaign of twenty months—such a campaign for vital Christian education as America had never seen before, eighty-three thousand dollars in spot cash paid Baylor University out of debt; and with great pulpits calling him on every side, George Truett, with the acclaim of thousands—even millions rising in his ears—utterly unspoiled by the "sweet seducing charms of popular applause"—this consecrated young leader entered Baylor University as a student, saying: *"Now my mother to be, teach me!"* After five years, having happily married the beautiful and

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The rainfall in Suffolk for July to date (27th) has been 15.87 inches. This is about the normal rainfall for this section for a period of four or five months. Of course this abundant supply of rain is threatening the growing crops and the outlook for our farmers is not very encouraging. There is a promise of a good early corn crop; but peanuts and cotton will suffer greatly from this excess of waterfall. This is a condition which seems to be limited to a few counties in Eastern Virginia, but it affects the area where the Christian churches are located. On this account the effect will be evident in the financial operations of many of our country churches.

The weather is a daily topic of conversation. It is new every day, and never becomes stale with age. If people discussed religion as much as they talk about the weather this would become a very religious nation. But the weather is for all nations and all races. It is no respecter of persons. The rain falls upon the just and the unjust; the wind blows upon the saint and the sinner. It comes without money and without price. Approval does not encourage and criticism does not change the weather. However, it is always subject to changes without notice.

The weather is used as an excuse for many failures. The farmer who fails to make a good crop may lay the blame upon the weather. It was too wet or too dry, or something went wrong with the weather. The neighbor took advantage of the weather, cooperated with nature and made a good crop. Weather conditions may make it easier to make a good crop; but usually the crop depends more upon the farmer than upon the weather. Vegetation has life. This life can adapt itself to varying conditions of heat and cold, drought and flood, and overcome almost insurmountable obstacles to growth and harvest. Difficulties and obstacles are a challenge which nature accepts with a silent determination to engage in a conflict which shall be victorious. Nature waits but does not stop.

Last week I saw a massive oak standing on the steep shore of Lake Prince. Probably seventy-five years ago an acorn pushed itself up through a little bed of soil and began its task of living on that hillside. Year by year it has sent its roots into the soil and gathered strength to grow in that precarious position. Today that oak lifts its head in majestic grace among the other trees of the forest. It has not complained about the stress of holding on to a steep hillside, while its neighbors lived on a more favorable and friendly soil. The oak is a hero and a marvel among its kind.

Poor man! He is, by creation, the crowning glory of earth. Yet he complains at hardships and sulks over misfortune. If sickness comes to his household he is alarmed; if misfortune comes he is dismayed and discouraged; if difficulties stand in the way, he is ready to surrender. A few aches and pains will send him to the physician or to bed. Yes, he wants everything to be favorable to his success, before he will adventure. A little cloud in the sky foretells for him a storm. So he waits for fair weather. When the sun shines and the winds blow, there will be a drought and he cannot face that situation. He waits, he delays, he falters—he fails!

Here is a boy who should become a college graduate. His poverty may hinder him, or it may be a challenge and help him. That depends upon the boy. The boy who is unwilling to work for an education might not be worth the cost of a college degree if some friend should give him the money and pay his expenses. Work in all kinds of weather. Lift up your eyes unto the hills and learn the secret of personal achievement and human character. Storms strengthen the oaks of the forest. Adversity and hardships should develop human character and lead man to a saving knowledge of God.

I. W. Johnson.

SEVENTEEN TO TWENTY-FOUR.

The other day I had a very serious conference with a lad about life and about how best to prepare himself for life. He was sensible in his conversation, and sane in his judgments. He was eighteen years of age, of good physique, good habits and good mind. He was a high school graduate with an ambition to accomplish something that was worth while. He knew that the competition of the future would require not only ability and determination, but preparation and thorough training. He wanted to prepare himself; he meant to; but when, was the question. Thus far he had had no really vital question to decide. Now he had his high school diploma, the colleges of the country are open to him and inviting him. The most natural thing for him to do is to accept the invitation of some college and further his preparation. On the other hand, the business world is open to him and inviting him. A position with a fair salary is offered. As he hesitates, the possibility of increased salary at an early date is held before him. Which shall it be, college or business? This particular lad has not yet reached a decision, but he is inclined to further his preparation in college.

This lad is not alone in facing these two alternatives. There are scores and hundreds in the same boat. Four years in college and some two or three years in university looks like a long grind, and it is. And when the grind is over, what assurance does the graduate have? On the other hand, should he enter business and accumulate money, of what permanent value is it? With an adverse turn of the wheels of fortune, to which this age is not a stranger, and life's accumulations are swept away. He finds himself unable to enter the professional field, and without ambition to tread the business path a second time.

I said to the lad with whom I conferred, and I say to high school graduates here, there, and everywhere, that between the ages of seventeen and twenty-four, one is given the opportunity to prepare himself for life. This period is the age for mental development and personal culture. The colleges of today offer inviting opportunities for such individual improvements. If the youth does not take advantage of these opportunities before he is twenty-four, they will be gone forever. If he should take the time to avail himself of the opportunities that are offered by higher education, when he has exhausted such opportunities the business world will still be open to him, and infinitely more favorable. In addition, the professional world will likewise invite him.

In venturing such counsel I am aware of the fact that the general attitude towards college graduates is radically different to what it was a quarter of a century ago. Then the mere fact that a youngster had graduated from college almost insured him, not only a position, but the choice of positions. It seemed to be an accepted fact that the college graduate was worthy of the best, and should have it. There is no such attitude today. College graduate or what not, the individual wins his place by his own merit. A diploma from a college or university is by no means a passport to success. The individual must seek his place, must apply himself, and by his own ability, register his achievements, and thereby make for himself a place in whatever line of industry or professional field he may elect to spend his efforts.

This is not bad, but good. It is wholesome when an individual is thrown on his own responsibility, and must rely on his own ability, to secure his position in society. Young man and young woman, think of the disadvantage of an untrained mind in a day like this. What chance have you? Your competitors, the larger number of them, will be better prepared than you. The position that you crave will be filled by another who has taken the time and gone to the expense of preparing himself. The prepared mind always has the advantage of the unprepared. A few years in college not only multiplies one's self respect and his individual happiness, but greatly accentuates his ability in whatsoever field he may choose to labor.

At Elon College we are prepared to meet your needs. We are improving our equipment, our faculty and everything that goes to make up a college, solely for your benefit, and we invite you to come. For the past three weeks we have averaged a little over twenty new applications a week, accompanied by reservation fees for membership in our 1935-36 student body. The average young man or young woman finishes his high school courses between the ages of sixteen and eighteen. We will have a number at Elon next year sixteen years of age. The indications now are that we will have a select student body, coming from the best homes in our territory, and the largest number that Elon has had in years.

We appreciate greatly the help and cooperation of last year's student body, the alumni, members of the church, and friends of the institution. My dear reader, won't you please send us the name of a friend whom you would like to see a student at Elon College? We will be glad to do our best to induce such a one to come. Our fall term opens September 3, 1935. For catalog or other information, write the undersigned.

L. E. Smith, *President.*

Elon College, N. C.

LANETT, ALABAMA.

It may be of interest of readers of The Christian Sun to have a line from Lanett, Alabama. Lanett is still on the map and is an industrial city of no little consequence. It has some five to seven thousand population. It has approximately 2,500 or 3,000 laborers. Lanett, with its population and its great industrial interests is presided over by some mighty fine men. Mr. Geo. H. Lanier is president of the West Point Manufacturing Company. Mr. Reuben W. Jennings is superintendent of Lanett Cotton Mills.

Mr. John A. Simmons is superintendent of Lanett Bleaching and Dye Works. To say that every interest of Lanett is safeguarded by noble spirited, generous-hearted men would not be an exaggeration in the least, for such is the case.

These men of authority are all friends to the church and they are generous supporters of the same. It has been the joy of my life to find them so responsive to the needs of our church during this period of indebtedness and we feel so thankful to every one who has helped us in any amount to reduce the debt to its present status. We only lack about $20.00 of having the church free from all debt, which amount we hope to have in hand by the fifteenth of August.

Everyone who desires to have a part in this final joy will have to hurry. Everyone who has contributed or shall in the future contribute to this fund, is hereby cordially invited to attend our Home Coming service which will be held the second Sunday in September, next, at which time we expect a great Rally and a great gathering of men, women and children in a mighty service for God.

The church will begin the new Conference year with a clean slate and it must do a greater work for God and humanity or suffer the consequences. This church ought to be a great missionary church and if it ever reaches the glorious attainment for which it came into existence, it will be.

The fact of a church's existence is proof conclusive that God wants it to be a light to the world. If it shall be a light to the world it will of necessity be missionary.

This church, this Lanett church, ought to support a missionary on the firing-line. It would grow thereby. No church can attain fullness of joy, until it gets into action for God. I am constantly praying that this church may get a vision of spiritual conquest.

I pray that God may lead the mind to a higher life and that the church shall be so thoroughly consecrated to God and to His Holy Cause that they may find joy in service. I pray that such a fellowship may be built up here, that the Kingdom of Satan will fall before it.

Victory is one day coming to the Kingdom of God—why not this church put forth an effort to bring it about and share the joy that shall await it in that day.

I pray that God may give this church a leader after His own heart and that there shall be a constant and steady growth in things pertaining to godliness and spiritual piety.

I am trusting His hand to guide as ever.

Yours in His Name,
G. D. Hunt.

SAVE THE SABBATH.

The other day we heard a good woman—the daughter of a fine old Virginia family—talking to another woman, as women will do. She was alone in the world now and had been boarding in a house that kept summer boarders down by the Tidewater. She said:

"Am sick and tired of these Week-Enders. I don't like to hear people refer to the Sabbath as The Weekend. These Week-Enders seem to work a few days merely for the purpose of trying to crowd the dissipation of the entire week into Sunday."

Here are words to be pondered. The Week-Ender is a new creature of these latter days. And he is a very numerous herd. The crop of Week-Enders has been very large, and the kind is very active. They work a few days with one thing in view—what to do with my week-end?

That was the question a freshman asked the professor after the lessons on Friday as they walked across the college campus in the rain. The professor wore a hat and a slicker, while the freshman went it bareheaded and uncovered. When he asked the professor what to do with his week-end the professor said: "Put a hat on it."

These Week-Enders are playing havoc with the Sabbath program. To many of them Sabbath is no more than a week-end of frolic and dissipation takes its place. They rush in hordes over the country to public places of frolic, or visiting, keeping both themselves and others from the house of God.

A while ago this dissipation was confined to the city centers, but now it has spread over the land. Many country mill ponds have been turned into Sunday bathing beaches, where multitudes come for their week-end frolics as they throw reserve to the winds. Things are sold now all over the countrysides as they were once sold by real sinners in the city centers. There is little difference between Sunday and Monday in the trading, except business increases on Sunday.

Baseball on Sunday has swept over the land until there is hardly a community that does not have the Sabbath air torn and blasted by the noises like those we used to hear on the Fourth of July and other special occasions. We have seen a number of Sabbath schools where teachers and scholars hurry from Sunday school to get dinner and go to the ball games, in which they are not only observers, but players.

The tide has swept over us and brushed the old-fashioned Sabbath away. And it was a bad day when we swapped the Sabbath of the Christian Church for the week-end of modern society.

Will we try to save the Sabbath or will we give up and see it go the way of other old-fashioned things of a by-gone age? Will we try to make it a day of rest and worship in which we get poise and quiet for the struggles of life, or will we make it the big mad rush day of the week, in which we reach the climax in dissipation and indulgence?

Will Sunday movies, public baseball, horse racing and every other form of dissipation sweep over us on the Sabbath and take from us the orderly day we so much need these times to quiet our raging emotions and keep us from dying with high mental blood pressure?

Will we save the Sabbath or swap it for the WEEK-END?—*Richmond Christian Advocate.*

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10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1.
[b] Ps. 56. 1. & 57. 1.
[2] or, *all*

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8 ¶ [2b]Jĕ-hoi'-ă-chin *was*
years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

MISSIONARY OFFERING.

WEEK ENDING JULY 27, 1935.

Sunday Schools.

Wake Chapel, Fuquay Springs, N. C.	$ 4.43	
Parks Cross Roads, Ramseur, N. C.	4.50	
Spring Hill, Waverly, Va.	1.25	
Graham, N. C.	1.90	
Pleasant Cross, Asheboro, N. C.	1.00	
Pleasant Grove, News Ferry, Va.	7.38	
Liberty (Vance), Henderson, N. C.	3.47	
Mayland, Broadway, Va.	1.00	
Franklin, Va.	5.23	
Waverly, Va.	7.35	
Cary, N. C.	1.05	
Big Oak, Biscoe, N. C.	.71	
Berea (Nans.), Driver, Va.	3.00	
Biscoe, N. C.	.50	
Hayes Chapel, Garner, N. C.	.60	
		43.37

Individuals and Churches.

Mt. Zion, Mebane, N. C.	28.00	
Waverly, Va.	49.98	
Lebanon, Sanford, N. C.	1.00	
Happy Home, Ruffin, N. C.	4.00	
		82.98

Specials.

Shallow Ford Sunday School Class No. 4, Elon College, N. C.	1.50	
Burlington Sunday School, Burlington, N. C.	33.24	
		34.74

Total for week ending July 27, 1935	$ 161.09
Previously acknowledged	15,576.62
Total since Sept. 1, 1934	$15,737.71

J. O. Atkinson, *Secretary.*

WOMAN'S PLACE IN THE FUTURE WORLD PROGRAM OF THE CHURCH.

(Address of Bishop John M. Moore, before Council, 1935.)

In addressing the Woman's Missionary Council on the subject assigned him, Bishop Moore's advice to the women was to create strong personalities, indomitable and high visioned, who will have the force within them to follow the example of their predecessors and set out to attain a goal over an unexplored territory. As the purpose in mind, he said, will determine the tools a sculptor will use, so with the church. It must find its conception of what women can best do to bring the human race to its highest life and thought and work to achieve that end.

Calling the roll of the pioneers in the woman's missionary movement, Bishop Moore said: "They were what you would call elect women in the finest meaning of that word. They thought broadly, felt deeply, acted wisely. All they needed was to be agreed upon the ends to be attained. Their personalities became their program, and that is why we have our woman's missionary society and woman's missionary council. They were IT, just as John Wesley was more than a man; he was an institution. He came to a conception of what should be and he set about to do it.

The church has no program except what the Master Mind and its great pioneering spirit create. An inheritance has its value only through the heirs. Programs are personalities in action and if there be personalities there shall be the marking out of the way of the church and that way is the way of those who are its truth and its light. When you talk about the program of the church you talk about the personalities of the church. The church has its life, its history, its soul, capabilities and power, but they await personalities that can express them.—*N. C. Christian Advocate.*

THE RURAL BILLION AND MISSIONS.

By Thomas Jesse Jones.

With all human organizations, missionaries have made mistakes, but their errors are not more numerous than those of government, or business, or education or even science. The Laymen's Inquiry was missionary in origin and in purpose. Naturally and inevitably there were differences of opinion. So are there differences as to every form of human endeavor. But the sound conclusions of the Inquiry are taking root in the adjustment of modern missions to the everyday need of humanity for the more abundant life everywhere.

The rural billion men, women, and children—a billion scattered all over the world—are the direct and special concern of Agricultural Missions Foundation, organized in 1930. Deans of agricultural colleges, secretaries of mission boards, and laymen distinguished in economic and social service have combined to interpret and to transmit American rural experiences to the rural masses of the world. John Reisner, the executive secretary, is a graduate of Yale and Cornell. His experience as Dean of Agriculture at Nanking University was an extraordinary preparation to understand the rural needs of the millions in foreign lands.

Brayton Case on the "Road to Mandalay" is but one of many missionaries who are serving humanity on the fringes of civilization. Dr. John Henry House, for more than fifty years in Old Macedonia, founded the American Farm School to abolish hunger and poverty in the Balkan cauldron of ever-recurring wars. The Near East Foundation takes to the classic countries around the Aegean Sea the vital lessons of farm and home demonstrations, health and recreation centers, and the cultural influences of Christian civilization.

The Village Welfare Service of the American University in Beirut, Syria, includes every phase of community life—the home, the school, the farm, the health, the recreation, the cultural and spiritual needs. Members of the faculty and volunteer students move from village to village and remain as long as useful service can be rendered. Thus they start the villages on the road to permanent freedom from ignorance and poverty, and the students themselves learn methods of community work to be taken to their homes in Iraq. Abyssinia, Egypt, Turkey, and all the historic countries of the Near East.

The purpose of the Ting Hsien Experiment is to explore the potentialities of the masses and find a way of educating them not only for life, but to remake life. The fourfold Reconstruction Program is to correct the four fundamental weaknesses of Chinese life, namely, "ignorance, poverty, disease, and civil disintegration."

These are a few of the missionary men and movements who are teaching the Way of Life from Mandalay to Timbuctoo. They are laying the foundations of the permanent peace for which the world yearns. To them the religious life finds its true expression not in the ecstasies of emotion, but in the doing of the common things right. Their life is conditioned and controlled by him who said: "If ye love me, keep my commandments. He that will be chief among you, let him become the servant of all."

—*The Christian Evangelist.*

CHINA AND HER WALL.

Dispatches from the Orient have been telling of Japanese troops crossing China's Great Wall, and newspaper writers have been delving into the history of that "eighth wonder of the world." It is long since the once formidable barrier ceased to check any advancing host, but for stormy centuries it was a strong defense against the invader. The wall stretched from the sea to the desert—a distance of about fifteen hundred miles, crawling over mountain, valley and stream. It was built, like the pyramids, by forced labor, and we read that two hundred thousand convicts with iron collars about their necks, worked till they died in their tracks. The wall averaged a height of twenty feet and was fifteen feet wide, with towers at intervals of one hundred yards. It lives on as an ancient landmark, whose removal the common sentiment of mankind would deplore. It serves, see, as a memorial, reminding the present generation that China had a civilization and a long history ages before our Western nations were born. "A people with China's past deserves," says the *New York Times*, "the respect of those peoples whose arts have been more lately developed . . . And if history teaches us anything, she teaches, as a high authority recently stated, that a race as numerous and sound as the Chinese will not perish from the earth."

GOD'S CHALLENGE TO MAN'S FAITH.

By W. L. Reber.

Some twenty years ago the Lord started to call me in a very definite way to give full time to His ministry. For a time I thought I could satisfy Him by teaching a class of junior boys in Sunday school. The call for wider service was more insistent and I took on larger responsibilities until I was superintendent of the church school, and was elected as one of the elders of the church. I attended all the meetings, was chairman of the Board, and did everything from janitor work to acting as assistant pastor of the church. Finally I came to the place where I had to stop and say, "I'll go where you want me to go, dear Lord, and I'll do what you want me to do." The burden rolled away and immediately I received a call from the American Sunday School Union and was commissioned to this district on January 15, 1921. From the beginning God has blessed me in every way. His Grace has been sufficient at all times. When He says "Go," there is only one thing left to do and that is, to go!

Upon entering this field I found sixteen Sunday schools in operation, but it was not long until we had forty-five. We still care for this number and it is a real man's job to follow up each phase of their religious activity. Let me tell you something about the organizing of the Juanita Union Sunday School and of its development.

Juanita is located in a very fine district across Lake Washington and has a very fine bathing beach. If any place in the country needs a Sunday school, it is one near such summer resorts.

While many very fine folk gather there, it is nevertheless largely operated for the most part, by worldly people. After making a house-to-house canvass in the Juanita district, inviting folk to the schoolhouse for the purpose of organizing a Sunday school, we established the school with twenty-five present on the evening of August 21, 1921. In three weeks we had enrolled seventy-two. We now have an average attendance of eighty. Many of the folk said, "You are going up against a real difficult job for it cannot be done. The folk will not come for they do not want a school here." But the Lord said, "Go," and I knew He would be with me. The schoolhouse was there for a meeting place and the folk were living there without any religious meetings and I was there to do the work. It was done and it is continuing and growing in every way.

We have some very capable folk in the Juanita Union Sunday School and they are really concerned about the welfare of their young people and are trying to provide for their many needs. We have an active Sunday-school Board which meets regularly, a mid-week Bible Study Class and prayer meeting, an eight-piece orchestra and three Christian Endeavor Societies. A Daily Vacation Bible School is conducted annually. Our folk attend at least one Group Gathering and such Institutes and Conferences as are available to them. They provide for preaching services as often as they can. They teach missions and support the Society. Some have learned the joy of tithing.

One year ago last fall we established a mid-week prayer meeting and began praying for an evangelistic meeting. When the time seemed ripe for the meeting, it was suggested to them, but some had little faith and said, "We'll not guarantee you anyone outside of our teachers and officers." Others said, "We cannot finance a meeting." I told them that I expected an average attendance of one hundred and that we would finance the meeting with one offering and it would not deplete our treasury by one cent. The date was set for December 4th. The Rev. C. M. Ridenour was to do the speaking ,and I was to do the personal work and direct the singing. On the first night it poured rain but we had sixty-eight people present. It continued to rain day and night until the floods covered all the low lands around us. But the audiences grew until we reached an attendance of eighty-three. We cared for the finances with one offering and then they wanted to take up a "love offering" for the speaker and for the Society. They said then, "It can be done for it was done." Last fall it was not so difficult to put on another meeting and it has been gratifying to see souls won and transformed for the Lord. Faith has been increased, doubts have flown away, folks have been spiritually nourished, prayers have been answered and many are being trained for service as God is being glorified.

I am glad I listened to God and turned a deaf ear to men. Men thought they knew but did not. He does not ask us to do the impossible thing for He does that for us. Had I listened to men there would be dozens of folk in Juanita aimlessly going through life without God and without hope of eternal life and Juanita would today be without a Sunday school. May the Holy Spirit continue to lead us and make us fruitful in our various fields of service.—*In the Sunday School Missionary.*

In China today everything is challenged in the earth and in the heavens—religion, marriage, family affection, respect of son for father, or pupil for teacher, or servant for master.—*Basil Mathews.*

A Story for the Children

THOSE NAUGHTY KITTENS.

(*A True Story.*)

Muff and Fluff and Puff were three little kittens who belonged to the Bryant family; and they thought they were a part of the family just as much as Janet and Betty, the two little daughters of Mother and Father Bryant.

For hadn't Janet chosen the little gray Muff from a whole family of cats and kittens at a neighboring farmhouse and brought him home with her? And also hadn't Betty chosen Fluff, the lively little kitten who was spotted like a circus pony? So Muff belonged to Janet and Fluff belonged to Betty, but where does Puff come in? Certainly he wasn't chosen by Mother and Father Bryant, for they thought that two lively little kittens were almost too many already. Puff was the handsomest of them all and he had appeared at the back door one morning and cried for his breakfast. Of course Janet and Betty heard him right away and invited him to eat breakfast with Muff and Fluff.

"You may feed him," said Mother, "and then let him go. Perhaps he belongs to some other little girl."

They fed him and then he stayed. He liked Muff and Fluff right away and he liked Betty and Janet. And so, no one had the heart to turn him out, for even Father said he was the handsomest little cat he had even seen. He was a black striped tiger and his fur was so long and soft that he might have been part Angora.

As the weather was cold, these three kittens had apartments in the basement. They had three rooms, the laundry room, the furnace room, and the fruit cellar, only they were not allowed in the fruit cellar usually. Sometimes in the morning they were allowed upstairs, and what fun and frolics they had! They would chase each other around from one room to another, under the portieres and across the hardwood floors until the whole family would stop eating breakfast to watch their antics. One day, naughty Fluff jumped up on a portiere and swung back and forth. Janet and Betty laughed joyously, but Mother scolded him. She told Betty he must be punished if he did that again, for he would tear the curtains. So Betty took him in her lap and shook her finger at him.

"You naughty kitten!" she said. "I shall have to switch you with a peach-tree switch if you ever swing on the curtain again; and you will have to stay outdoors all the time instead of coming in with Muff and Puff to visit with the family.

But Fluff only raised his paw and tried to cuff Betty's cheek, as if she were the naughty one and had been swinging on the portiere. So Betty put him down in the basement while she and Janet started to school. If she didn't, those naughty kittens would follow them all the way to school.

That morning, Mother went to the fruit cellar to get some canned fruit and some potatoes to fix for lunch. She was in a hurry, for Father had telephoned that he would bring two guests home with him. As usual, the three kittens met her on the cellar steps and she had difficulty in getting down without stepping on them. They followed her into the fruit cellar and when she came out again, with her peaches and potatoes, they preferred to stay where they were.

"Come, kitty, kitty, kitty," she called. "Come out so I can close the door."

But they enjoyed poking among the potato crates and apple barrels and perhaps they smelled a mouse, for they wouldn't come out.

"Well, stay there!" exclaimed Mother. "I haven't time to run after you." So she left the door ajar and went upstairs.

She had just put her dish of potatoes into the oven to bake when she heard a dreadful crash below. She hurried down to the fruit cellar and turned on the light. All was quiet and not a kitten could she see. But lying on the floor under the fruit cupboard was a glass jar of peaches all broken to pieces and a jar of home-canned corn running all over the cement floor.

"Those naughty kittens!" cried Mother. "They must have been playing hide and seek among my canned fruit."

"Kitty, kitty, kitty," she called. And presently Muff stuck his little gray head out from behind a potato crate.

"Come, kitty, kitty," she called again, and Puff peeked out from behind an apple barrel. She picked them both up and put them in the laundry room; then she hunted for Fluff.

"Maybe he has been hurt by falling fruit jars," she thought. But just then two green eyes gleamed at her from the fruit cupboard. And there he was sitting right up beside a can of peaches, looking as saucy as if he were saying, "What are you going to do about it?"

"You naughty little kitten," scolded Mother. "You can just stay outdoors the rest of the day."

But Fluff did not care very much, for he knew that when Janet and Betty came home, everything would be all right.

And sure enough, when Janet and Betty came home he was loved and petted as usual; and even Mother forgave him, for she realized that he was just having a good, kittenish time with his little brothers, and did not mean to make trouble.—*By Carrie Belle Boyden in Zion' Herald.*

"THE LOVE OF MONEY IS"—

"Take the profit out of war" is now a slogan. It is proposed to take over all munition plants and run them for the government and not allow any concern or individual to profit from war. If that is ever done we will have no more wars. It is selfishness and greed on the part of politicians and munition makers that causes most wars.

"Take the profits out of liquor—We were told this by the newspapers that have the first year taken in ten million dollars from liquor advertising. If the profit was taken out of the support the newspapers give the liquor business, these papers would no longer support it. It is the ten million dollars that determined the editorial and news policies of these papers toward the liquor traffic.

If we could take the element of gain out of selling the liquor, men would no longer sell it. It is the greed for gold that makes manufacturers and dispensers, whether they are bootleggers or legal saloon-keepers, sell liquor to their unfortunate fellows. If we would take the money out of it the State and the nation would no longer protect it. It is the love of money—*revenue*—and not a desire to promote temperance that has made the legal liquor business our greatest industry.

The love of money—*human greed*—is the root of all the evil that curses the race. When men stop being greedy they become gentle and sympathetic to their unforunate fellows.—*Richmond Christian Advocate.*

Given a man full of faith, you will have a man tenacious in purpose, absorbed in one grand object, simple in his motives, in whom selfishness has been driven out by the power of the mightier love, and indolence stirred into unwearied energy.—*Alexander Maclaren.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

THE BETTER WAY.

The Elon Summer School of Leadership Training tries to help people with their personal living as well as to train them in the arts of leadership. For this reason the pupils are presented with a booklet to guide them in their Morning Watch, or daily devotions. It is suggested that each one take the booklet and a Bible and find some quiet place where they can read, meditate, and pray for some fifteen minutes before breakfast each morning.

The booklet this year was prepared by the editor of this page, and was called "The Better Way." Topics for the week included "The Way of Personal Development," "The Way of Communion," "The Way of Faith," "The Way of Love," "The Way of Service," and "The Way of Consecration." Since the school closed one of the pupils wrote to express appreciation for the booklet, and inclosed a poem of her own which was the outgrowth of the last day's meditation. I am giving herewith the materials for that day, and the poem which she wrote.

THE WAY OF CONSECRATION.

Words of Wisdom.

"Ye cannot serve God and . . . "—Matt. 6:24.
"Sell that thou hast, and . . . "—Matt. 19:21.
"Let this mind be in you . . . "—Phil. 2:6-11.

Comments of the Compiler.

Service to God is supreme. It must be an undivided loyalty. He takes no half-heart. We give Him all or none.

The rich young ruler had much to his advantage, but his land was in his way. To follow Jesus meant a complete sell-out. It does for us.

"The mind of Jesus" would settle many of our problems, and in the best possible way. "It pays to serve Jesus," but it is hard work. It takes all our energies. There are none left for evil.

"Give of your best to the Master." Do it today.

Philosophy of the Poets.

I gave my life for thee,
My precious blood I shed,
That thou might ransomed be,
And quickened from the dead;
I gave my life for thee,
What hast thou given for me?
—*Frances Harargal.*

* * *

A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky.

To serve the present age,
My calling to fulfill;
O may it all my powers engage
To do my Master's will.
—*Charles Wesley.*

* * *

My life, my love I give to Thee,
Thou Lamb of God who died for me;
O, may I ever faithful be,
My Saviour, and my God.
—*R. E. Hunson.*

Some Things I Think Today.

(Here was a blank space for the pupils to write down some of the things that seemed important in their own minds.)

My Moment With My Master.

O Master of the Sabbath, hear Thou my Sunday prayer of consecration. My heart is glad because I came to Summer School, and to this quiet place with Thee. Go with me now and lead me as I turn again home.

Bless my friends, both new and old, who have brought to me a blessing from Thee. Send me home a new person to live in a new realm of thought, emotion, and action. Teach me to truly live "the better way," and to serve as best I can.

Take my life and make it Thine. Help me to count life not dear unto myself but to hold it dear for others and for Thee. All that I am or ever hope to be gladly I give to my Master.—*Amen.*

CONSECRATION.

My life is yours, dear Master,
To use as Thou dost will;
I do not mind the rugged path
Nor climbing up a hill.

For I know that Thou art leading,
And if I slip and fall,
Thy hand will gently lift me
Up again, if I but call.

My life is yours, dear Master,
Thy very own to be;
For I desire no other way,
Than just to follow Thee.
—*Mary Armfield.*

EDUCATION AND EVANGELISM.

In these summer months while some of our city churches are taking vacation from the strenuous work of the year our country churches are holding evangelistic meetings and doing more work than in the winter. This gives a year-round program for the entire Church, and there is reason back of the programs of both city and country. And it takes both city and country to make a real Church.

Sometimes evangelists in their enthusiasm for winning people to allegiance to Christ say things which seem to indicate that they do not believe in religious education—or perchance any kind of education. As a matter of fact they do not really believe in doing away with education. Their preaching is education. The fact that they take pains to point out spiritual difficulties and point the path to salvation shows that they do believe in education. They say the way to be saved is to believe, but they seldom stop until they tell what to believe, and that is education. These enthusiasts are eager for people to study the Bible, and that study is religious education of the first class.

People never learn too much. They may not know what to do with their knowledge and may, therefore, make a wreck of life, but the fault is that their training has not been sufficient in the field of religion. Those who know the Jesus way of life from study are prepared to use knowledge so as to develop the self and others. That is why we have religious education. The Church believes in education, and has through the centuries. For a thousand years it was the Church that kept alive the spark of learning. No one need fear to study, and especially if the study is in the field of religion. God is not ignorant, and does not want His children to be ignorant any more than a parent wants the child to be an idiot.

The religious educators are the co-workers with the evangelists. The teacher works first. The evangelist builds on the foundations laid by those who teach. If the teacher works well, the evangelist has good success. Many an evangelist has been delighted with a large increase in membership of the church and professions of faith who has simply reaped the harvest made ready by faithful teachers in Sunday school, Christian Endeavor, and church services. These teachers may seem to take infinite pains in the presentation of certain truths, but the ultimate goal is not the memorizing of the facts, but the acceptance of the truths which in reality is the Truth—Christ. I cannot imagine a real teacher of religion stepping aside when the evangelist comes and saying, "This is something new and different. I will have nothing to do with it." On the contrary, they know that the visiting minister is helping them to complete their work by getting a personal decision for Christ. And they know also that months and years of work lie ahead, for they are to help the converts to "grow in grace and in the knowledge of the Lord."

There should be, then, a very happy and cordial relation between the teacher and the evangelists. They both work for the same good end, Christian character. They should understand each other, and know just how the work of one fits into the work of the other. In this way the children and young people who are making life decisions can be led into a fellowship with the Master that will grow richer as the years come and go. And this writer wants to say very sincerely, "God bless all who are working to win followers to Jesus."

DO LAWS HINDER US OR MAKE US FREE?

Christian Endeavor Topic for Aug. 11, 1935.

Scripture: Gen. 1:29-31; Rom. 8:28.

Daily Bible Readings.

Monday.—Seed and Harvest. Gal. 6:7-9.
Tuesday.—Day and Night. Gen. 1:14-18.
Wednesday.—Growth. Mark 4:26-2.
Thursday.—Clouds and Rain. Ps. 148:8.
Friday.—Fruitage. Matt. 7:16-20.
Saturday.—Death. Ps. 90:10.

Another way to state the topic is: "How the Laws of God Work for Our Good." Use it whichever way you like. But dig into it and find the real truth that will help those who attend the service to live nobler lives. Perhaps the science teacher nearby would give a talk on the laws of God in nature. If there is a psychologist near, call on him to tell of the laws of the human mind. A physician might give considerable information on how people grow. A farm demonstrator could tell of the laws needed for successful farming. There are many possibilities of getting good talks for this meeting. But do not forget the talent within the church and society. A teacher or the minister might well tell of the laws of spiritual growth.

The worship service should be well planned. If the program includes such speeches as have been suggested above, and the speakers do their jobs well, the worship service may well come at the close of the evening rather than at the beginning. We worship when we come into fellowship with the Infinite, when we have the feeling of awe and admiration. This feeling should certainly be the outgrowth of the discussion of this

(Continued on page 14.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

DANIEL (Temperance and Health).

Lesson V—August 4, 1935.

Golden Text: *"Know ye not that your body is a temple of the Holy Spirit which is in you, which ye have from God?"*—I Cor. 6:19.

Lesson Text: Daniel, Chapted I.

When this lesson is studied, large numbers of our young people will either be going on their vacation, or soon be going to college. The lesson is in point in either case, for it is the story of a young man, freed from home restraints, facing new temptations, meeting new problems, thrown in a new sense on his own resources. And it is a story as modern in its spirit and problems as if it had been written yesterday. Young people do not dress like Daniel did, they do not live in the kind of material civilization that Daniel lived in, but they faced essentially the same temptations and they need to be guided by the same ideals as he was guided by. The lesson applies, of course, to the matter of drinking, but it applies in a more inclusive way to ideals of character and conduct, and to the fundamental philosophy of life itself.

A Young Man with a Purpose.

"Daniel purposed in his heart." He had carefully thought out the thing, he had considered alternative courses of conduct, he had considered the ideals by which he was going to govern his life. And he had come to a great, heart-purpose. He had made his choice in the quiet places of solitude, undoubtedly in the place of prayer, and when he came out into the stress and strain of life, he had a great, central controlling purpose. He was unlike so many young people, and older people for that matter, who have no great settled convictions as to what is right or wrong, and who take their ideals of conduct from the standards of the crowd, or the desire of the moment, and as a result they drift along, following the line of least resistance. Because they aim at nothing, they hit it every time. Because they do not have any great heart-purpose, they never achieve.

How easy it would have been for Daniel to have compromised his ideals and to have justified himself in doing it. He was away from home, he was among strangers, everybody else was doing it, his chance of advancement seemed to depend upon being a "good fellow," his folks back home would never know about it, and besides what is the use of trying to live up to ideals anyway? Many a young person going on a vacation or going to college will reason thus with himself. Let Daniel speak to us of the value of a great, dominating purpose, especially a purpose as touching personal conduct, and a purpose rooted in religious ideals.

A Young Man with a Sense of Social Responsibility.

Daniel undoubtedly wanted to be efficient. He knew that simple living paid in terms of physical efficiency, as well as in religious satisfaction. For that reason, if for no other one, he refused to drink the king's wine. But there was more to the matter than that. Daniel had some friends with him, friends for whom he felt a sense of social responsibility. Perhaps "he could have taken a drink, or let it alone, but what about his friends?" What about his influence? What about the impact of his religious ideals on others, if he compromised those ideals? This is the nub of the matter. Daniel refused to be a partner in the thing—although it had the guise of respectability upon it—because of the social factors involved. This is a point which the liquor interests, and those who use liquor deny or ignore. For the Christian at least, it would seem that it is not a question simply of temperance, but rather a question of abstinence. Can a man as a Christian afford to give his influence in any way to a traffc which is a denial of everything that the gospel of Christ stands for?

Of course this principle applies to things other than drinking. We may not be our brother's keeper, but we are our brother's brother. Let every man take heed lest he put a stumbling block in the way of his brother, for whom Christ died.

This social aspect of personal religion needs emphasis in our modern life. The kingdom of God involves more than saving individuals; it involves the transformation of the social order. Persons must be saved as persons, of coure, but they must be Christianized in their social contacts.

A Young Man Who Was Willing to Put His Ideals to a Practical Test.

"Prove thy servants, I beseech thee, ten days." "Put us to the test. Judge my ideals in terms of their fruitage. I am willing to match my ideals with my life. If my religion is wrong I want to find it out, and the sooner the better. If it is right, I am going to stick by it, no matter how much it costs me." That was the attitude of Jesus. "Come and see" said Jesus. The thing is simple. Just let a man try Christ's way of life, try it honestly, try it in all sincerity. If Christ's way is wrong we ought to find it out and the sooner the better. But if it is right, we ought to follow it, no matter what it costs. The trouble with most of us is that we are not willing to pay the price of living by our ideals.

A Young Man Who Won.

Of course it turns out that way in the story books. But in the long run it turns out that way in life too. There are many intemperate men who are brilliant, and there are even great athletes who are not abstemious. But by and large, and in the long run, the total abstainer beats the others to it. Plain living and total abstinence will vindicate themselves. Then, too, there is another angle to the matter. It is not a question of whether a man can drink and still be a good athlete or a brilliant thinker, but whether he can be the best possible man. Christ wants us to be our best. Anything that keeps us from being our best is sin. And that goes for intemperance in eating, or any form of dissipation, as well as for drinking. Godliness is profitable unto all things, said Paul, having promise of the life that now is, and of that which is to come. To sit at the close of day, or at the close of life, and to know that one has tried to live up to his ideals, is far better than to have gained the whole world and to have lost one's soul.

Many people who are conscious of their wrongs and are not willing to get right will resort to many plans to gain recognition. People of like character, of course, will come to their rescue, thus fulfilling the expression: "Birds of a feather will flock together." A wayward brother, who is not willing to do right, will seek the association of others like himself. All the recognition and sympathy from whatever source will not make the wrong right. When a man recognizes that he is in error, he should follow the Lord's plan and get right. Simon was told to repent of his wickedness and pray God for forgiveness.—*E. M. Borden.*

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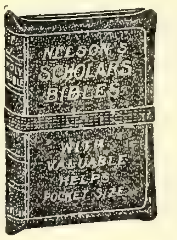

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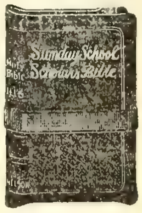

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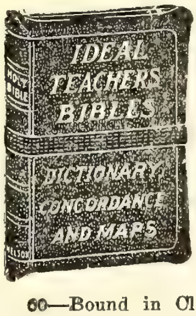

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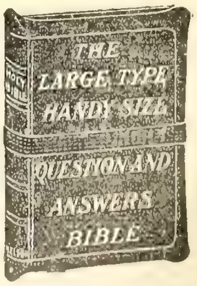

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MONDAY.

"He Raiseth Up the Poor."

"He raiseth up the poor out of the dust, and lifteth up the needy out of the dunghill; that he may set him with princes."—Ps. 113:7.

With all the poverty there is in the world, and among devout Christian people, how can the text be understood?

The Psalmist often speaks of the poor and needy as constantly identified with the godly, the righteous and the faithful; that they suffer undeservedly; and that God has a special care of them and listens to their cry.

It is true that poverty has a tendency to lift people from worldliness; and, though poverty may be grinding to an extent that makes spirituality impossible, it is true that the poor often rise strikingly to spiritual life. In fact history bears this out, that the Kingdom of God has ever been the Kingdom of the poor.

Consequently, as Matthew puts it, "The poor in spirit" are the ones who are indeed rich. As people become "poor in spirit," they realize His cleansing power, arise with self-respect and hope, they "put their best foot forward," so to speak, and their lives transcend the mean and the sordid.

Prayer—Our Father, we thank Thee for all this. Give us this spirit, lift us up daily from what what we are to what we ought to be.—*Amen.*

TUESDAY.

"Why Not the Rich?"

"Woe unto you that are rich."—Luke 6:24.

In the same breath in which Jesus blessed the poor He pronounced woe upon the rich. He also said, "how hardly shall a rich man enter into the kingdom of God."

The answer is just this: it is not to be understood that Jesus condemns those who are spiritually rich, even if they do possess worldly goods, but it is understood that "a full hand helps a man to forget an empty heart," and it is truly said that, "the getting of riches carries with it the loss of desire to give it away." The man who is busy with many possessions and with the getting of gain is in certain danger of shutting out the alluring light of the city of God and also of observing his own vision of eternal values. For the getting of gain increases desire to get more, and the storing of possessions stimulates determination to add more to it.

But God is just. His truth is the same to both the poor and the rich. It is very far from being true that all poor people are Christians; and likewise that all rich people are lost. When He said that riches cannot inherit the kingdom of God, He explained His meaning by restricting it to them that "trust in riches." Thus His blessings are upon those who embrace "poverty in spirit"; and the rich may do that as well as the poor; it is only harder for them to do it. The poor have fewer obstacles and obstructions between them and the kingdom. They are not surrounded with satisfactions. There are not so many things between them and the kingdom. The rich have more of these obstructions.

Prayer—Our Father, help us to forget whatever we may possess, and allow nothing to stand in our way of growing rich in heart and the things that be of the kingdom.—*Amen.*

WEDNESDAY.

"The Poor in Spirit."

"Blessed are the poor in spirit."—Matt. 5:3.

One commentator says, "In saying, 'blessed are the poor in spirit,' Jesus is saying, 'blessed are the unworldly; blessed are they who, though in the world, are not of the world.' The world says get all you can, and keep all you get." Jesus says, "Freely ye receive, freely give," "give to the poor." "Give God praise." Inasmuch as ye did it unto one of the least of these ye did it unto me." In other words, "Blessed are they who in will and heart have nothing for themselves, but have everything for others who need. to be sure He does not say to everyone, "Sell all that thou hast and give to the poor." That is a perfection beyond the average man. But He does say, "Do not cling to your possessions as though they were all your own by some inalienable right, to be used upon yourself while people starve about you."

When thou art ready to resign some of thy possessions freely and cheerfully, if need be; when thou dost remember that thy riches are but a trust from God; when thou are ready to use this trust in His service and for the good of thy fellowman; when thou canst do all this, thou art "poor in spirit," and the blessing is thine.

Prayer—O Lord, in Christ's name we ask all this for our souls.—*Amen.*

THURSDAY.

"The Higher Soul."

"The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. 8:16.

There is a spirit which we call our own, and there is a spirit within us, which is of God. *Our* spirit is of ourselves, the lower; God's Spirit is of Him, the heavenly; and between these spirits there is a connection by which the heavenly comes down and lifts up the lower by which it is transformed unto the higher.

They who are at ease in the world and who look at everything through only worldly interest, live in the lower self; they are in the basement of their soul. Conscience has little place in the heart of one like that. He is essentially hostile to the kingdom of God, and it is in this realm the heedlessness and sinfulness of the world takes place. Prolonged existence thus finally destroys the finer, better and purer feelings and aspirations of the higher. And when this is accomplished, such an one stands out an antagonist to all that is good.

Poverty of spirit which we have been discussing, is not poverty in the lower soul but it is a realization of the higher part of man which comes into immediate contact with the Divine, and lifts him from the lower self to the higher where he comes face to face with God; and when this takes place, something "bears witness,"—tells him that he is a Christian.

Prayer—Dear Father in heaven, we would be like Jesus. Raise us up from ourselves daily unto Thyself, that we may dwell where thou dost dwell and be with Thee forever.—*Amen.*

FRIDAY.

"'The Poor in Spirit' Defined."

"Christ in you, the hope of glory."—Col. 1:27.

According to the commentators, according to the church, according to the teachings of Jesus and all human understanding of them, and according to Christian experience, "poverty of spirit" proceeds from coming face to face with God.

To be "poor in spirit" is not humility. A man may be "poor in spirit" while his soul may be on fire with enthusiasm for God. Jesus was as poor in spirit when he cleansed the temple as he was when he prayed in the garden.

The poor in spirit have the consciousness of Divine greatness and Divine nearness. It is shown in his acceptance of the will of God in everything; it is shown, not in self-depreciation, but in strength that comes in trustfulness; it is an attitude that renders entire dependence upon God, emptying the life that God may fill it. It is a power that impels a man to pray in hours of greatest successes and most thrilling triumphs as well as in hours of direct need. It is God "within him."

Prayer—Our dear Father, give us that receptive attitude that receives in order that it may give. Transform us by that inward power which is Thine own, and inspire us daily to those higher things of life that make Thy kingdom most to be desired by all.—*Amen.*

SATURDAY.

"A Pillar for Remembrance."

"Remeber Lot's wife."—Luke 17:28-37.

Our Lord set Lot's wife before us an example of the folly of yearning for the things of earth. She could not let go of Sodom. She looked back on the wicked city and was overwhelmed with its destruction.

Lot's wife thus became for all of us a pillar for remembrance. She is a standing token to us of the folly of worldliness. If she could speak she would warn us not to look backward but forward, not to look downward but upward, not to look outward but inward.

How shall we remember Lot's wife? For we easily forget her. Money and power and fame and pleasure are most alluring. We need constantly, though without morbidness, to remind ourselves how pitifully inconsequential they are, how soon they will all vanish and die. Not without continual effort can we remember Lot's wife.

Prayer—Thou only canst help us here, O Christ! Thy presence with us is our only safeguard against the waste of life. Teach us the lasting joy, we pray Thee, and hold us to it by Thy grace.—*Amen.* Amos R. Wells.

SUNDAY.

"Glorious Sufferings."

"If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this name."—I Peter 4:12-19.

Peter knew well what it meant to suffer as a Christian and every Christian should know it as well. For there is no service of Christ without Christian suffering. It is all sacrificial service. We are all to take up our crosses and follow Him. If we leave our crosses behind us, if we adopt the easy way, He will look upon us and say, "Ye are no followers of mine."

But how glorious is this suffering! It admits us into the fellowship of the Son of God. We are indeed members of His kingdom. We are His partners, doing His work with Him. Ashamed of it? As soon would a king be ashamed of his crown.

Nor is it we alone who are glorified; God also—wonder of wonders!—is glorified by the glorious suffering of His people. We are marvelously permitted to add somewhat to the splendor of the Most High God, and there is no accomplishment greater than that.

Prayer—Therefore lay Thy cross upon us, divine One. Let it be a heavier cross, as leading to a greater dignity. And we know that Thou wilt delight to bear it with us.—*Amen.*

Amos R. Wells.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

SAUL SUFFERS DEFEAT.

By JOHN G. TRUITT, D. D.

"What meaneth this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?"—I Sam. 15:14.

Saul suffers defeat, but that in itself may not be a crime. It is mighty fine to lose even one's life in great service for others. Moses turned down one of the most influential thrones on earth to espouse the cause of his slave brothers. Paul counted all things but loss for Christ. Jesus laid down his life on Calvary for the redemption of the world. So defeat may be victory. And loss may be gain. But Saul suffered a very sad defeat.

Saul's rise from the farm of Kish to the throne of Israel is a very interesting story. What a great chance he had in history! He came to life's call with such complete equipment. His was a choice childhood. He came of a very influential family. "Now there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Apiah, a Benjamite, a mighty man of power." Such was the father of Saul. Back, back through a line of aristocrats to the beloved son Benjamin, of the beloved wife Rachel, of Jacob, son of Isaac, son of Abraham.

Saul came of a great family. A thousand years after him another could still rise up and boast his descent from Benjamin,—even Saul of Tarsus. It means something to come from a great family. Especially if it be a family who loves God, and honors him in all the rearing of their children. Ah, what a tragedy to have to admit in later life that one had all such blessings, and threw them ruthlessly, and foolishly to the winds! Neither noble birth nor full measure of wealth makes a guarantee against defeat in life. It takes more than that. In fact in the merciful economy of God it does not even take those things to make a beautiful life. For many a child in poverty born, and with a name unknown, has risen to bless his day and generation, and add somewhat to the general uplift of the race.

Saul had more than noble birth. "Saul, a choice young man, and goodly: and there was not among the children of Israel a goodlier person than he." As I look at the fine young men of this congregation how I admire them. What lovely homes many of them come from, what fine educational advantages they have had, or are having, and how alike they look today. For three Sundays I have asked Brother W. E. MacClenny to let me teach his class of young college-trained men. They are an inspiration, and I asked the privilege in order that I might become personally acquainted with each one of them. "None goodlier in all Israel." How even is their stand today, generally speaking. But twenty years from now—what will the story be? What is that strange something that makes such a difference as the years come and go? What is it that fixes such a wide gulf between them?

You and I can recall, many of us, the 'teens and twenties of our own lives,—the associates, classmates, companions of those days. How wide are the ways that separate some of us today. It gives one a melancholy feeling to contemplate it. And the large host of lovely young girls who make up several groups, or classes, in our church, how fine they are today. In them their parents may well repose great hopes, and of them truly noble things must be expected. What an excellent program I witnessed tonight in the Young People's Christian Endeavor! It is inspiring to know and work with the young people of our church and city. What is it that will make such a difference in their individual lives twenty years from now? If I should say it with one word, and say it so that every young person, and older person in this congregation might understand it, I should say one word: God!

Saul started out with noble birth, a choice childhood, and a "none goodlier" young manhood; and to him was given the chance of one in many millions:—that of becoming the first king of the Chosen Race of Israel, and setting up its first dynasty. What a privilege it was! And how much might have been gained in the fashioning of national laws, and international laws had the son of Saul come to be his successor! Had you ever thought that when you fail how likely you are to deprive someone else very dear to you of their proper birthright. Saul let the wine of success go to his head, and caused him to stoop to selfish conduct of his kingdom, forgetting the request of God, in order that he might please his own vanity, and thus lost his throne. Saul had a noble son,—Jonathan, the very epitome of friendship. How the nations have needed something of the friendliness of Jonathan on their thrones! How posterity has probably suffered because Saul deprived his son of a throne and a dynasty of kings! True a great successor was found, David. And quite true that a great line of kings succeeded him. But at any rate Saul had suffered a severe defeat both for himself and those who were to follow him.

Another rich, young ruler in the days of Christ thought of self rather than others, and the world has never heard whether or not he had a son! So completely did he miss his chance that we do not know what chance he missed. We only know he missed for himself the blessed privilege of being a favorite follower of Jesus. And isn't that a great deal to miss?

What besetting sin remains covered in our own lives? What passion or power lies there ready to wreck you? What yielding to appetite, or lust, or greed is there to blight your own name and the name of your goodly family? Saul forgot God! Saul suffered defeat! Will we forget God? Will we court failure?

Let me suggest to you that we remember God. In these vacation days, when temptations well up about us, or when success tempts us with its toys, let us not forget the goodliness of our childhood, the nobleness of our birth, the trust of our parents, and our loved ones, and let us not forget God. It was not imperfection that wrested the throne of Israel from Saul, but selfishness, or self-dependence, rather than a continuation of humble trust in God. The successor was not perfect, but his heart was noble enough to break with his sin, so that there was real repentance, and not desire to place blame upon others, as had been the case with Saul.

So then I suggest that we forget not the Christ, and the church which he has established for the comfort, strength, and blessing of all who need help. There will be ever and anon something about the church which will keep you on the right track, something to keep you humble, or inspired as the need may be. And at its altar a peace and pardon are found which the world cannot give and which it cannot take away! And if we suffer defeat following the Christ, keeping company with Him, and obeying His commands in love, then those who love us will in the years to come rise up to call us blessed.

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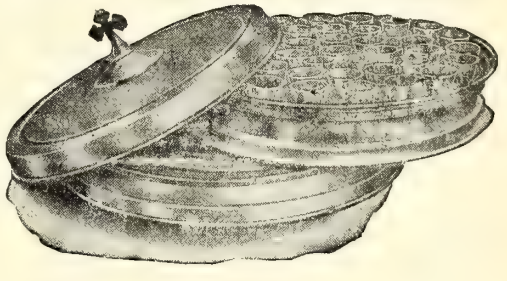

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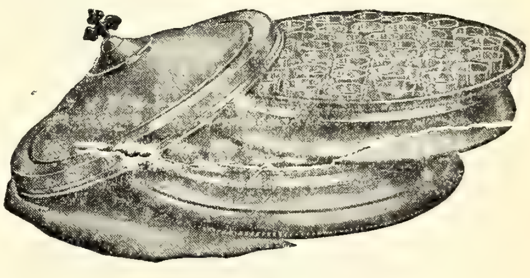

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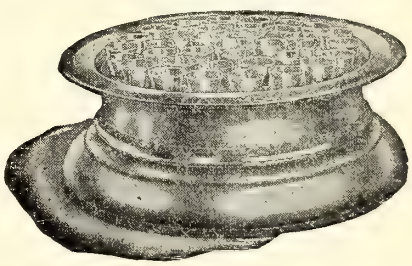

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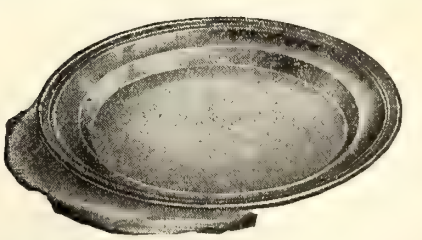

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

We are publishing in this issue of THE CHRISTIAN SUN a list of the contributions sent in to help us replace our barn. This list will be published from time to time as offerings come in.

We are grateful for every dollar sent us. We want to say that we have already commenced to build the barn back and have the compartment where the cows are housed and milked nearly complete.

We hope to get started on the main part of the barn as soon as lumber is placed on the ground. We have the foundation already now for the framing to be put in place.

We truly hope that friends and churches will contribute enough to pay for it when the carpenter drives his last nail.

CHAS. D. JOHNSTON, *Supt.*

LIST OF CONTRIBUTIONS TO BUILD A NEW BARN FOR CHRISTIAN ORPHANAGE.

W. N. Reynolds	$100.00
Dr. L. E. Smith	10.00
First Church, Greensboro	50.00
Third Avenue Church, Danville	22.50
Dr. Warren H. Denison	5.00
Mrs. Florence T. Branch	5.00
Elon Church	15.03
J. W. Payne	5.00
W. E. Lindsay	5.00
Rev. Carden	1.00
Herman Truitt	50.00
Ernest Rascoe	50.00
A Friend	5.00
Cash (unknown)	4.00
Mrs. E. J. Brickhouse	50.00
Miss Artelia Pool's Class, Haw River	10.00
Mrs. J. E. Armentrout	5.00
Oak Level Church, N. C.	2.50
Shady Grove Church, N. C.	1.00
Misses Sarah and Fannie Ellison, Asheboro, N. C.	20.00
United Church Raleigh S. S., N. C.	10.00
Shiloh Church, N. C.	3.25
Mr. Sutton	5.00
Women's Bible Class, Burlington, N. C.	1.00
Mrs. C. H. Stephenson, Atlanta, 1220 Burlington Road	2.00
Catawba Springs Church, N. C.	40.65
T. J. Holland, Ambrose, Ga.	25.00
Mrs. J. E. Vincent, Suffolk, Va.	5.00
Turners Chapel Church, N. C.	6.40
Philathea and Jr. Baraca, Ramseur, N. C.	11.25
J. B. Bland	5.00
Salem Chapel Church, N. C.	1.00
Holk Neck Church, Va.	47.00
Lebanon Sunday School, N. C.	8.10
Auburn Sunday School, N. C.	2.45
Ebenezer Church, N. C.	6.00
Oak Grove Sunday School, Sunbury, N. C.	2.00
Parks Cross Roads Ladies' Aid Society, N. C.	10.00
Eastern N. C. S. S. & C. E. Convention	12.35
Bethel Church, N. C. & Va. Conference	28.65
Seagrove Ch., Western N. C. Conference	3.55
Zion Church, Western N. C. Conference	12.39
Mrs. H. A. Culver, Robinson, Ill.	1.00
Mrs. Dottie E. Armentrout, Harrisonburg, Va.	10.00
Cypress Chapel Church, Va.	5.44
	$680.51

REPORT FOR AUGUST 1, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Berea, N. C.	$ 6.00	
Salem Chapel	1.00	
Pleasant Grove, Va., Reg. & Spec.	11.47	
Reidsville, First	6.32	
Union, N. C.	2.00	
Berea, Va. (Nansemond Co.)	5.00	
		31.79
Western North Carolina Conference:		
Spoon's Chapel Church	4.00	
Graham (for June)	2.53	
Pleasant Ridge	4.50	
Burlington	39.18	
		50.21
Eastern North Carolina Conference:		
Ebenezer	1.00	
Liberty Vance	7.34	
Wake Chapel	16.11	
Lebanon	1.10	
		15.55
Eastern Virginia Conference:		
Holy Neck	5.73	
Waverly	6.61	
		12.34
Valley Va. Central Conference:		
Mt. Olivet (R)	.50	
Newport	2.23	
Whistler's Chapel	.59	
		3.32
Special Offerings.		
A Friend, for barn	1.00	
Mrs. Dalton, support of children	12.50	
		13.50
Total for week		$ 136.26
Amount brought forward		7,508.49
Grand total		$ 7,644.75

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

topic. Let the Scripture readings and ideals have an important place in the program.

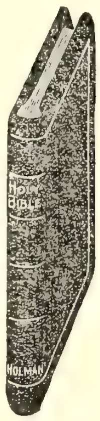
Nature hymns and poems can be used. "For the Beauty of the Earth" is very appropriate. The closing hymn or hymns should be rather personal, and very worshipful. Select them carefully so they fit into the program and present the thoughts and stir the emotions that will help.

Several problems can be raised for discussion. Could we live without law? Suppose the farmer planted potatoes and reaped wheat. What are the laws for physical development? for social well-being? for spiritual growth? Can we violate law and "get away" with it?" Think of eating too much, of telling lies, of being dishonest in business, of committing crime when no one knows about it, and of crime that is detected. What happens to those who cheat in school? Try to find how law works right through life, and how it brings freedom to live abundantly.

CHRISTIAN ENDEAVOR CONVENTION.

The biennial convention of the International Society of Christian Endeavor, which met in Philadelphia last week, was composed of 10,000 delegates, representing some 5,000,000 Endeavors. The President, Dr. Daniel A. Poling, in his opening address, urged that the youth organize to work for permanent world peace, evangelization, and alcohol education. Dr. Poling defended the American plan of government, declaring that communism and fascism "have no freedom we do not now possess, but they are weighted with tyrannies we have never known." In his visits to the nations which are experimenting in government, Dr. Poling declared that "under no other social or political plan than ours are there fewer abuses than we confront, while with us there are liberties and opportunities immeasurable, beyond those achieved under any other system."

Near the close of the convention the youth marched through the city in one of the most impressive parades held in Philadelphia since the World War, according to a news story. Dr. Poling was re-elected President of the body.—*Exchange.*



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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīleṣ;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MOUNTAIN HOME TO PULPIT THRONE.

(Continued from page 5.)

gifted daughter of Judge Jenkins, a Baylor trustee, George Truett graduated at Baylor. I went a thousand miles to hear that graduating speech—not so much for the ringing eloquence that I knew would be in it; but because of the wonderful background which made his graduation a national inspiration to young manhood of America!

While a student at Baylor, George Truett had introduced me to a great crowd in Dr. Carroll's Tabernacle when I lectured from a rolling chair under the auspices of the University Literary Societies, in the fall of 1896. Since then I have watched him go and grow, as John Temple Graves said of Henry Grady "from easy effort to success." I had the honor of being elected Vice President of the Southern Baptist Convention for the second time when he was elected President in Louisville. And although he said somewhat playfully, "I know nothing whatever about Parliamentary Law, and must throw myself on the mercy of your boundless generosity and forbearance," he made one of the most expeditious Presidents in dispensing business that our Southern Convention ever had. And anybody who saw during the recent Northern Baptist Convention how genuinely he is loved, knows that the only reason he has not been elected President of that great body is because he is not a member of the Northern Convention.

And here is my final lesson for young preachers: Every time I see George Truett sitting or standing on the throne of his power, whether as pastor thirty-eight years of one of the largest churches in the world, or President of the Southern Baptist Convention and the Baptist World Alliance—above all, standing in the pulpit as I saw him at Denver, bending from his world-eminence at the foot of the cross with the clinging faith of a little child, I remember the words of my old-fashioned Christian father around our family altar: *"Rob a preacher of his humility and you rob him of his power."*

Standing upon his present throne as the best-loved preacher in the world, George Truett's Christ-like humility is the comeliest crown which is worn today by this world-famous prophet of God.—*The Christian Index.*

DESERTED CHURCH.

An old forgotten shell I see it stand,
The trees are pressing in on either hand
As though to shield its sorrow from a land
That cares no more.
Grey, it seems with years, its head is bent
In silent prayer, perhaps, for those who went
Once through its door.
Its shoulders sag, as though in tender pain,
Its colored eyes are dimmed with dust and rain.
A story says its bell once rang again,
A feeble cry,
Above a rushing storm one night, they tell,
It sounded, just before the steeple fell
With a sigh.
Now puddles on the shallow steps are beat
Into the hollows worn by humble feet,
And in the church new worshippers may meet,
The earth and sun—
'Tis but a sepulcher whose soul has fled
Into the world; a mighty Voice has said
"Thy work is done."

Dora Byrons.

Pomona, Fla.

The keen, acute cynicism of Satan has just enough truth in it to make it the acid test requisite for solving the problem. Every outwardly good deed, every outwardly good life, admits of a two-fold explanation until the inside facts are known: and Satan is within his right in insisting that only the acts of the man himself, under severe testing, can really prove exactly what he is.—*D. M. Panton.*

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AND Bĕn-hā'dăd the king of Sȳr'ĭ-ȧ gathered all his host together: and *there were* thirty and two kings with him, and horses,

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MARRIAGES

GRUBBS—FAIR.

On Saturday, June 29th, Mr. Jesse Lee Grubbs and Miss Lena Thelma Fair, both of Walnut Cove, Route 2, were united in marriage by the writer in the presence of a few friends.

D. M. SPENCE.

OBITUARIES

BOGGS.

W. O. Boggs departed this life july 9th at the home of his father in Troup County, Ga., at the age of 48 years. His wife preceded him in death several years leaving to mourn his departure three children, two girls and one boy, father, step-mother, brothers and sisters and other relatives and a host of friends.

He was a member of Lanett Christian Church and had been one of the deacons of the church for several years.

Bro. Boggs was a patient sufferer and came down to the end of the way in perfect peace with God. It was the sad privilege of this writer to be present at the time of his death and just a little before he died, we prayed together. He died peacefully. His burial was conducted at the Lanett Christian Church July 10th, and his body laid to rest in Lanett Cemetery. This writer was assisted in the funeral by Rev. H. M. Gray, who made the principle address.

Peace to his soul.

G. D. HUNT.

MARCH.

Mrs. Etta March, daughter of Dempsey L. and Mattie Everett Somner and widow of John E .March, died at her home, R. 3, Franklin, Va., July 5, 1935, aged 76 years.

Funeral services were conducted at the home by the writer assisted by the Rev. W. H. Corbitt. The burial was in the family cemetery. She leaves three sons, Lee, Dempsey and Robert, four daughter —Mrs. Isaac A. Everett, Mrs. C. C. Bai ton, Mrs. Claude Davidson and Miss Mattie, fourteen grandchildren and one brother, all of Nansemond County.

Mrs. March had been a member of Holy Neck Christian Church from early life. She was a good woman, and after her long and weary suffering enters upon her eternal reward.

N. G. NEWMAN.

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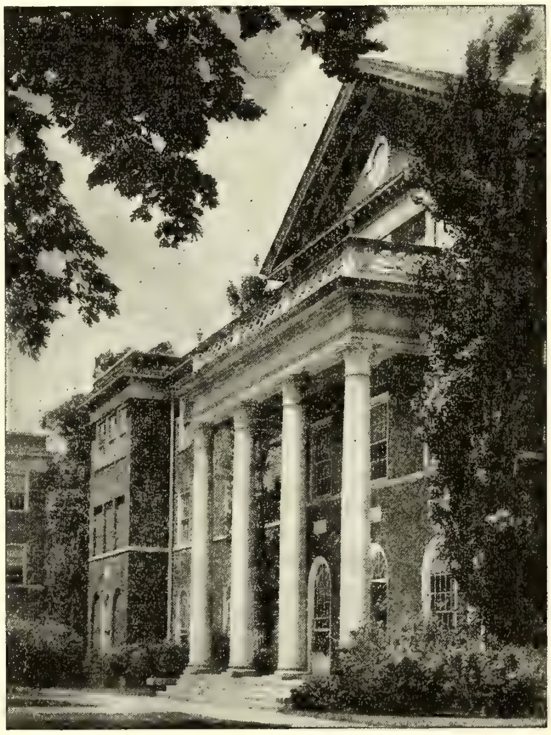

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND. VA., THURSDAY, AUGUST 8, 1935. NUMBER 32.

•• THE SUN'S OBSERVATORY ••

A "Fool-Proof" Safety Switch.—

A new mechanical device recently developed will, no doubt, be welcomed by forgetful owners of automobiles, airplanes, motorboats, etc. It is in the form of a special switch, which, when turned to "off" position, disconnects all electrical energy at the battery. As well as saving battery power and dollars, danger of fire is minimized.

Eliminating Accidents.—

A western truck express has shown a remarkable accident record for the last year and a half. With 116 employees and covering 10,000 truck-miles a day, there has not been a single accident in seventeen months. Drivers of trucks receive a bonus of $50 at the end of the year provided their records are accident-free. In addition to this any accident occurring is taken up by an "examining court" composed of two drivers, the garage superintendent, the traffic manager, and the superintendent. If the driver is found to be at fault, the penalty is instant dismissal.

New Tax Bill Passes House.—

By a vote of 282 to 96 the administration's tax bill passed the lower House of Congress on last Monday. It is estimated that the bill as it passed the House, will bring in additional revenue of probably $250,000,000. It has yet to pass the Senate, and will probably be re-written by that body. The house bill provides that corporations may have credit on their income taxes for charitable gifts up to five per cent of the earnings. The President will more than likely try to have the Senate eliminate this provision. Impatience on the part of Senators to get home and go fishing may aid the passage of the bill in its present form.

Old Testament Accuracy.—

New proof of the accuracy of the Old Testament as a historical record has been obtained by the Smithsonian Institution. The findings—three inscribed terra cotta cones found in a temple wall at Ur of the Chaldees—were memorial tablets buried to perpetuate the name of the King, Libit-Lshtar, fifth ruler of the Isin dynasty, who reigned about 2075 B. C. Included in the cuniform inscriptions were references to several early cities, mentioned in the Book of Genesis. The fourteenth chapter of Genesis gives Ur as the birthplace of Abraham, presumably during the reign of Rim-Sin or of Hammurabi, 2000 to 1900 B. C.

"There's An Idea for You."—

In the "Voice of the People," a department in the Richmond *Times-Dispatch,* we find the following from Lucy Lee Rice, we do not know whether it is Mrs. or Miss, of Pamplin, Va.: "To the Editor, Sir:—The churches of Appomattox County have been closed on account of infantile paralysis—not the condition itself, but fear of it—since there are no cases in the county at this time. I was sitting on a neighbor's porch last evening, talking about this—also that, and the other! Finally we spoke of the two little boys from the Presbyterian Orphanage of Lynchburg who recently were run over by a drunken driver and seriously injured, and of the case of a young friend of ours in Goochland County who suffered a similar fate at about the same time, and had to be taken to a Richmond hospital for treatment. My neighbor said: 'It seems to me the epidemic of drunken drivers is much more menacing than the epidemic of paralysis. They have closed the churches on account of the paralysis, so why not close the ABC stores until this epidemic of drunken driving is over?' There's an idea for you!"

Fourteen Ambassadors of Good Will.—

On August 1st, fourteen ministers from various parts of the United States sailed for England. These ministers will preach in historic churches of Great Britain during the months of August and September under the auspices of the Council on Interchange of Speakers and Preachers Between the Churches of Great Britain and America. The British Council has arranged a speaking itinerary covering the principal cities and historic places of England and Scotland, in the interest of promoting a better understanding between the English speaking nations. A similar number of speakers from the British Isles will speak in churches in various American cities. Among the American delegation is Dr. Roy C. Helfenstein, who is pastor of People's Church in Dover, Delaware. This is the second time that Dr. Helfenstein has served on this delegation, having served in 1928. This year he will have quite a full program. There will be held morning services in the Dover Church during the absence of the pastor, they being under the supervision of his assistant, Mr. Herman C. Taylor.

"An Announcement to Our Readers."—

"On October 1st *Advance* will become a monthly. In making the change there is a definite purpose to make the monthly a new venture in religious journalism. Religious weeklies have been common and conventional, and religious bi-weeklies have also become common under pressure of financial situations. There is a place for a religious monthly. It is not proposed to make the new monthly merely a monthly publication of what has hitherto been a weekly paper. For months committees and groups of counselors, along with the editorial staff, have been studying the whole situation in the hope of producing a new type of paper that may develop new interests in new directions, and that will meet old needs in old ways and in new ways." This announcement appeared in the August 1st issue of *Advance.* THE SUN hopes that the step which has been taken in this instance may be an advance step—not meaning to play on the word—but there is fear in our minds that there will be left unfilled a tremendous need. *Advance* has continued four religious papers, including the national Congregational organ, *The Congregationalist,* and the Christian weekly, *The Herald of Gospel Liberty.* As the continuation of the latter, it has the distinction of being the oldest religious paper published. If it is to step out of the field which its predecessors filled, there will be still a greater demand for the regional weeklies of the combined Churches. And in an effort to strengthen such papers, the National Council cannot do better than to give official recognition to the places they occupy.

Balance Sheet.—

Once a year the United States makes a thorough check of its business with the rest of the world. This job for 1934 was completed several months ago, but the final audit has just been released. Highlight of the year will remain the flood of gold which came to this country—$1,187 millions. Computed on the old $20.67 an ounce basis, or the new $35, it is a record. Washington experts list two significant reasons: greater confidence after the dollar was devalued, and political uncertainties in other lands. What we sell abroad is seldom balanced off by what we buy. Last year we piled up $478 millions for goods we shipped abroad above the value of our imports from foreign countries. This is the largest balance since 1930. In part counterbalancing this accumulation at home were the expenditures of Americans traveling in foreign countries. Last year, they paid $314 millions to foreigners, compared with a bare $292 millions in gloomy 1933. Foreigners reciprocated, however, by increasing their travel expenditures in the United States by $23 millions. One of the outstanding features in United States travel abroad last year, revealed in the report, was the marked increase in departures for non-European areas. While the number of our citizens who sailed for foreign destinations showed an increase of 3 per cent over the preceding year, the departures for European ports were 6 per cent less, while sailings to other oversea areas increased 14 per cent. Immigrants still send money to the "old country." Remittances last year dropped $5 millions below the total for 1933, still amounted to more than $105 millions.—*Business Week.*

NOTES-PERSONALS

News from the Churches.

Elon College has an unusually strong faculty for 1935-36.

Advanced enrollment for the College is most satisfactory. Definite applications for 1935-36 are the largest in the history of the institution at this date and are in excess of last year on opening day.

Prof. C. C. Gulley, of the College Business Department, is doing post-graduate work in Texas University. Prof. J. W. Barney is doing post-graduate work at the University of North Carolina.

Dr. E. L. Moffitt, a former president of the College and a resident of the town for the past four years, is preparing to move to Greensboro. We are sorry to lose Dr. Moffitt from our community. He is employed by the Prudential Insurance Company. His many friends here will wish him continued success.

Dr. C. H. Rowland, of our Greensboro Church, seems to be improving in health. He is able to preach at the morning service on Sundays. Mr. A. L. Granger, a member of the Biblical Department of Elon College, has been secured as supply for the summer. Mr. Granger is an excellent student, a fine spirit and a good preacher.

Dr. J. U. Newman, a member of the original faculty of Elon College, appears hale and hearty. The doctor is always vigorous in mind, even though at times he may not be so vigorous in body. His life is a benediction to the College and to all students who come under his influence.

Mr. D. J. Bowden, Jr., who recently graduated from Yale Divinity School and who is to be associate professor in the Department of Christian Education, has moved to the College. Mr. Bowden and his wife have apartments with Miss Ann Watson in the Dr. Watson home here. Miss Watson has had the residence completely overhauled and built into comfortable apartments.

Rev. J. E. Franks, one of our beloved and faithful pastors of the Eastern North Carolina Conference, writes under date of July 27th of his illness. Brother Franks is suffering from a serious and critical case of appendicitis. His physicians recognize the seriousness of his condition and everything possible is being done for his recovery. The Sun's editor and the entire Sun family wish to express sympathy and to assure him of earnest prayers in his behalf. May the Lord be with Brother Frank and strengthen him.

A very happy party gathered at "The Tavern" in Asheville the other evening in honor of Rev. John Chapman and his bride-to-be, Miss Deana Jo McCurry. The dinner party was given by Dr. and Mrs. Edwin C. Gillette of Jacksonville, Fla. Other guests present were Eben Chapman, brother of the groom-to-be, Rev. Milo J. Sweet of Elon College, Rev. Wm. T. Scott of Winston-Salem, Dr. Elisha A. King, Mrs. King and Miss Jennie H. Leach from Miami Beach, Fla. Mr. Chapman is pastor of the Congregational Church of Asheville and his brother Eben is supplying the Asheville pulpit during the vacation of Mr. and Mrs. Chapman. He is a student attending Union Theological Seminary, New York City. Mr. Sweet and Rev. Scott had spent the day in Asheville in conference with Dr. Gillette who is Superintendent of the Southeast. Dr. King and family are spending their vacation at Fairview, N. C.

WINCHESTER, VIRGINIA.

Dear Dr. Atkinson:

At the Congregational-Christian Church here in Winchester, we are very proud of our new pastor and his wife and the work we have been doing here for the past six months under their able leadership.

For our evening services during July and August, we are having special vesper services at 6:30 P. M. on the beautiful lawn of Mr. and Mrs. E. W. Cather's home. We have had two of these services and are to have two more. The setting is lovely and the service is worshipful and uplifting. Special music includes violin, cornet solos and vocal solos. Special readings by talented people are also featured on the programs.

I am enclosing a copy of July 28th vesper services. Our next one is to be on August 11th and is to be a candlelight service. The young people from the Timber Ridge church are to be especially invited.

Miss Elsie Mathews.

General Theme: *"God in Nature."*

Call to Worship: Leader. *"Unto Thee do I lift up mine eyes, O Thou Who dwellest in the Heavens."*

Hymn:

1. Lord, speak to me that I may speak,
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children lost and lone.

2. O teach me, Lord, that I may teach
The precious things Thou dost impart;
And wing my words, that they may reach
The hidden depths of many a heart.

Responsive Reading:

Leader—*The Heavens declare Thy glory, the firmament thy power,*

Congregation—Day unto day the story repeats from hour to hour,

L.—*The sun with royal splendor goes forth to chant Thy praise.*

C.—And moonbeams soft and tender, their gentle anthem raise.

L.—*All Heaven on high rejoices to do its Maker's will—*

C.—The stars with solemn voices resound Thy praises still,

L.—*So let my whole behavior, thoughts, words, and actions be,*

C.—O, Lord, my strength, my Saviour, One ceaseless song to Thee.

Trumpet Solo:

"Something for Thee"..... *Orville Hoover*

Offertory:

Leader:

Prayer is the simplest form of speech
That infant lips can try,
Prayer the sublimest strains can reach
The Majesty on High.

Prayer: Mrs. Albert Clark

Readings:

1. "Out in the Fields with God" *and*

2. "Duty"............ *Mrs. Garvin Bowles*

Violin Duet:

"Chant du Nord"................. *Lange*

Mrs. Meta Sloat, Miss Helen Bailey
and Miss Isabel Bailey.

Vesper Talk:

"God of the Echoes"........... *Mr. Smith*

The Pastor.

Trumpet Solo:

"Sweet Peace" .... *Orville Hoover*

Hymn:

1. O Master let me walk with Thee
In lowly paths of service free;
Tell me Thy secret, help me bear
The strain of toil, the fret of care.

2. In hope that sends a shining ray
Far down the future's broad'ning way,
In peace that only Thou canst give,
With Thee, O Master, let me live.

Benediction:

Leader: Miss Elsie Matthews.

FIRST CHURCH, PORTSMOUTH, VA.

On Wednesday night, July 3rd, at the close of the midweek prayer service, the members of the First Christian Church, Portsmouth, Va., gave a "surprise party" in honor of their pastor, Rev. Robert A. Whitten, the occasion being his birthday anniversary.

The church dining room was decorated with cut flowers, lighted candles and the birthday cake with the appropriate number of candles.

At the close of the prayer service, Rev. Whitten was "persuaded" to attend a business conference in another part of the church, while the membership assembled in the basement. When all were assembled he was called into the dining room, where the only light was made by the candles on the cake. His expression was full evidence of his complete surprise. Ice cream, cake and mints were served, and Rev. Whitten received quite a number of presents as an expression of the love and good will of the membership.

News has been received by friends "back home" of the passing of James Herbert Huber, infant son of Rev. and Mrs. Lester E. Huber, missionaries in Zemio, Africa. James Herbert was born in Zemio on February 5, 1934. Several months ago he developed a bronchial condition, which turned into double pneumonia, and on May 13, 1935, at 15 months of age, he returned to his Creator. He leaves to mourn his passing, besides his parents, a sister, Martha, two and one-half years old.

Rev. Huber is a member of the First Christian Church, Portsmouth, Va., and a minister of our Eastern Virginia Christian Conference. He will be remembered as associate pastor of the First Church, Portsmouth, of several years ago, at which time he endeared himself, not only to the members of that church, but to all with whom he came in contact. Mrs. Huber's stay in Virginia was of short duration, but during her stay her pleasing personality put her in a high place in the affections of the people.

Their message reads in part: "Our hearts have been broken and crushed in the natural, but His grace has been sufficient, and He has kept us in perfect peace because our minds have been stayed on Him, and we are trusting in Him. The Lord has been so precious and real to us during these days of deep sorrow, and His Word has been a source of strength and rich blessing."

Mrs. J. C. Ellis.

IS THE MINISTRY A PROFESSION?

By Walter Horace Upton.

He was a clean-cut young chap. There was something about the way he walked and carried his brief case which gave one the impression that he was not just a highway "moocher." Although I had consistently passed up hitch-hikers on the road, daylight or dark, there was something about this fellow that caused me to slow up, apply the brakes and bring the car to a dead stop opposite this young "knight of the road."

We drove along for several minutes without saying a great deal, except to comment upon the weather, crop conditions and the general appearance of the landscape. It developed that he had arrived in the university town two days before to make arrangements about entering the university the coming autumn. He had put up at a "frat house" with some friends. And it was great to roam about the campus just looking things over. The fellows had all made him feel very much as though he really belonged. He believed he was going to like university life exceedingly. The pictures of life on the campus had not been overdone. Of that he was very sure.

To this lad, brought up on the farm, the past two days had seemed like wandering in Paradise. They were all too brief. But it was all over—at least for the present. He was out on the road hitch-hiking back to the farm; the pigs and the cows and horses, the foul smells, the drudgery of the morning and evening chores—these would all be awaiting him upon his return.

He would "take up engineering" at the university. There was something dignified and manly about the professions. They gave a fellow the feeling of assurance and worthwhileness. The field was overcrowded, but by the time he was ready, he reasoned, there would be a place for him. Anyway there is "always room at the top for the bird who has it in him!"

The conversation was along this line for several miles, when my young companion happened to glance at the registration card on the steering post of my car. "I see you are a minister." I acknowledged my classification and then followed a most enlightening and interesting half hour. His next question was: "Is the ministry a profession?" I soon found that he knew something about churches and preachers. He had been president of the Christian Endeavor in his home town. He had attended the young people's summer conference. Did I know Rev. —— of ——? "He was a good egg!" Two or three ministers he had known were to him, "regular fellows!" This clean-cut young chap was paying my profession a real compliment. In his own language, of course, but understandable, none the less.

I was really sorry the next town was his stop. There was something warm about the way he gripped my hand as he closed the car door and said: "So long!" His retreating figure in the other direction was soon lost to my view and I found myself pondering over his query of the half hour before, "Is the ministry a profession?" In justification of my own choice of life work I began to recall, as best I could, what Webster had said about professions. "A calling or occupation which requires a superior education." "An occupation which requires learning." That was it. And it fitted in exactly with what a ministerial friend had said at an ordination service, which I had attended: "I like to think of the minister in a community as being the best educated man—well-informed, well-read and well-bred." Why not? I mused that, after all, the day of leaving the plow handles for the pulpit was past. The professions require solid and thorough preparation and certainly the ministry should be no exception.

Five years out of the seminary have not changed my mind in the least about the seriousness of my calling. I recall that in the "business administration" classes a good deal of stress was placed upon the fact that a minister should not only know how to preach, where and how and when to make pastoral calls, but that he should know the language of the board of trustees. My young friend of the highway said as much when he asked if the ministry were a profession.

Confirming the same question as was in this young man's mind, a professional man (a lawyer) recently asked: "What are the seminaries stressing? What type of men are they seeking to train for the ministry?" Then in the same breath he deplored the fact that he had known too many men of my profession whom he playfully classified as the Kiwanis-cheer-leading type."

I am coming more and more to look seriously upon this question propounded to me by the university-bound farm youth as a legitimate interrogation. I am sure the ministry at its best is a "possession" rather than a profession. The connotation of the word "professional" does something to me. The acquisition of spiritual values must not be obtained nor dispensed professionally. Love, the minister's chief stock in trade, cannot be professional; if and when it is, it ceases to be love.

But there is so much evidence to refute my feeble argument. My young friend of the highway had doubtless attended church services where, at exactly eleven o'clock, the minister entered the pulpit to lead the people in divine worship. At eleven minutes past eleven o'clock the minister read a "few verses of Scripture." Then followed an anthem by the choir. At precisely thirty-five minutes past eleven o'clock he offered the pastoral prayer whether he was in the praying mood or not. And his sermon—it was "one of those Sundays when he just couldn't get going." It may be that this young man had seen his minister officiate at a number of funerals. He noted the professional manner and tone. Everything went so smoothly. "You always do everything just right." "You never miss, do you?" And so on and on. I don't wonder that he asked, "Is the ministry a profession?" He knew so well that it was.

Is it asking too much of our seminaries, and our graduates who come out of them that the ministry be looked upon as a "possession," rather than just a profession"? It took a hitch-hiking Iowa farm lad, just out of high school, to challenge my thought anew on this matter of my own profession. At first, I thought he was questioning whether the ministry was important enough to be classed as a "profession," but I soon discovered that his experience with churches and men in the ministry had led him to the conviction that the ministry should be classified as something beyond a profession—perhaps a "possession."

More power to that clean-cut chap from an Iowa farm who wants to study engineering! My guess is that he will carry something into his chosen occupation that will make of it something more than a profession; it may be an obsession, but above all a "possession!"—*Advance.*

GOD'S GARDEN.

It is interesting to consider that every flower, no matter how highly valued, or carefully cultivated, came originally from God's Garden, that is, from Nature herself. Even the choicest orchids grown in the conservatories of the very wealthy owe their origin to some far distant tropical forests. In fact, we may say that all our garden flowers, many of which, however, have been improved by cultivation, are but brothers and cousins of those which grew wild in God's Garden. It is the same with the trees which decorate our lawns, in all their beautiful variety and luxuriant growth; they can all be found somewhere in what we call a wild state upon this earth of ours. The flowers and trees and the grass which carpets the earth are all God's free gifts to us and we hold them in trust from Him. "The earth is the Lord's and the fullness thereof." And again, "The trees of the Lord are full of sap, even the cedars of Libanus, which He hath planted." These are but two of many passages which might be quoted to show the close relationship which exists between the Creator and the works of His Hands. To these might be added the following: "He maketh the grass to grow upon the mountains and green herb for the use of men." The earth, then, is God's Garden, and like the Garden of Eden, He has placed man in it to tend it and care for it and to eat the fruit thereof.

It is sad to think of how far men's minds have strayed from this beautiful conception of our relation to Nature and to God. The reverence with which we should regard Nature, as manifesting God's love and care for us, is almost entirely lost. We have forgotten that this is God's earth, and we have come to regard it as so entirely our own that we can rob it of its beauty, and to a large extent we have turned the garden into a wilderness. The trees of the Lord have been treated as a spoil by those greedy of gain, and if it had not been for the creation of National Parks by the Government, the wonderful giants of the forest, which have survived the storms and winters of thousands of years, would have been swept away with a ruthless hand. Even our heathen forefathers had an awe and reverence for Nature which formed part of their religion, and the loss of this reverence on our part, can by no means be regarded as a mark of progress, but rather as a complete failure to understand that the beauty of Nature is one of the most important refining influences of civilization, a proper appreciation of which enriches our lives and characters.—*Southern Churchman.*

"SUNDAY SICKNESS."

Sunday sickness is a disease which is peculiar to the church members. Symptoms vary, but (1) it never interferes with the appetite; (2) requires no physician; (3) never lasts any more than one day; (4) always proves fatal in the end to the soul; (5) fearfully prevalent, destroying thousands every year. The attack comes suddenly on every Sunday morning; no symptoms felt Saturday night. The patient sleeps well, wakes feeling fine, eats a hearty breakfast; but about church time the attack comes and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner. In the afternoon he feels much better; he is able to take a walk, drive, read the Sunday papers, or even play a round or two of golf; eats a hearty supper, but about church time he has another attack and stays at home. He wakes up Monday morning much refreshed and able to go to work, and does not have any trouble with this disease, or even any symptoms, until the following Sunday.—*Exchange.*

When the Holy Spirit says a thing is necessary, it must be accepted. When a condition is expressed by which we are to receive a blessing, it is unbelief to say we can get the blessing without complying with the condition.—*Annual Lesson Commentary.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

JEHOVAH GOD AND SAUL.

Readers of last week who failed to note carefully the sermon by Dr. John G. Truitt on his sermon page missed the best of the many valuable and interesting features THE SUN had to offer in that issue. The Truitt thesis, pointedly developed, was that one who leaves God out, from character building and conduct, commits a fatal blunder, and ultimately becomes a mental, moral and spiritual bankrupt. Dr. Truitt, it seems, had been facing for a number of Sundays teacher McClenny's class of young collegiates and other intelligentsia. This question arose in the Truitt psychology: "These men will be quite different in character and conduct twenty-five years hence: what is going to be the line marking the great divide?" Jehovah God, says Truitt—just that will mark the difference and tell the story of those lives. "How are these young lives going to look at God?" That is the one essential question in every life. And it marks the destiny and writes the career of every life.

Dr. Fred B. Smith, in possibly the greatest and most epoch-making baccalaureate sermon ever preached to Elon graduates raised the same question. "Twenty-five years from now," said Smith to the class before him, "some of you young men will come back here and you will love this place and the house of God and sacred things. Others of you will be back and asked about God and prayer and worship, you will shake your heads and say, 'Well, I don't know much about such and I am not concerned.'" Why the difference? Well, some of you next Sunday will seek the house of worship, and will do that every Sunday until it is a part of your life. Some of you will not: you will be off on the golf links or fishing or reading Sunday papers at home until God is forgotten and worship is left out. Then doubts arise, skepticism comes, and paganism takes possession. Saul and other moral bankrupts come because they left God out, and ceased to worship.

J. O. A.

GOD SEEKING.

A very able writer on devotional topics—Dr. Cushman in his *Spiritual Hilltops*—says that in the Bible we see men and women trying to find God; here is man's quest and it is a good one. And here we join issue with the good and learned Dr. Cushman. The Bible does not differ from other books in that we here find men and women seeking after God; but it does differ from all other books in that here we find God seeking after men and women. It opens with a scene like that. "In the cool of the evening God walked in the Garden and called out to Adam, Where art thou?" God was approaching Adam here, just as He approached Jacob at Bethel through angels on a ladder, and as He did Moses at the burning bush and as He did scores and hundreds of others throughout the Book saying, I am God—go, speak, or go, tell." And in this Book, as in no other we find Jesus going about doing good, seeking to save: God speaking directly to the world through His only begotten. No, the joy, the glory, the life, the blessedness of the Bible lies in the fact that here as no where else on this earth we find God, even our God, seeking us out, trying to find us and have converse with us and inspire our souls to worship Him and do His will.

J. O. A.

IMMORTALITY.

Opinions of careful thinkers on the subject of immortality are always wanted. Dr. Ralph Harlow, one of the professors at Smith College, Massachusetts, has been spending some time this summer lecturing at the Graduate School of the Y. M. C. A. at Blue Ridge, N. C. The other day he spoke on "Immortality."

Dr. Harlow said that the subject of immortality is very little thought of on any college campus these days. Students were inclined to leave the subject to middle aged and older people to think about. Modern American youth are not thinking along these lines. And yet Dr. Harlow keeps emphasizing the subject before college groups because he thinks it is important.

He seems to think that one reason why young college students do not study the subject is because they have heard so much said by preachers and others about heaven that their trained and critical minds are repelled by such warped ideas. Be that as it may, he thinks young people should think about it with much care. Another reason why people in general do not think of immortality is because in Modern Economic circumstances they have to give most of their attention to *things* and as a result they have very little time left to think of such a theme as immortality. They are not much concerned with the question of living forever! But Dr. Harlow insists that this is a living universe and a thoughtful man either believes the universe is a part of a definite plan or else it is a mere accident. If the latter is the case then man becomes the highest form of being. This idea, he thinks, is far more conceited on the part of the believer than the Christian belief that places God as the Creator and the head of the Universe.

"In discussing the question of immortality," he says, "it must be remembered that God's integrity is at stake, for any belief contrary to immortality is a direct claim that there is no rationality in life." One of the best and most pointed things he said, in conclusion, was this: "The real and most fundamental reason why immortality does not become real to many people is they have not given their attention to anything that deserves to be immortal. If you want immortality you must think and live the things that are worthy of being immortal.

E. A. K.

SOCIAL DISCOVERIES.

The Western North Carolina mountains are full of religious and social conferences conducted largely by the Christian churches. At Hendersonville, recently, Dr. C. Rankin Barnes of New York spoke before the Rotary Club on "Discoveries in Social Work." Dr. Barnes is executive secretary of the department of Christian Social Service of the Episcopal Church. Among other things he said, "Poverty cannot be cured by alms alone. The practice of giving alms only keeps those individuals in this class facing the same problem. Unless giving is skillfully done it has a tendency to keep these individuals below the poverty line."

Another discovery is this: disease cannot be cured by medicine alone. It is just as important to develop personality as it is to develop community health. He emphasized the fact that during the last year one-fifth of those who died died of preventable diseases. This is an indictment against the standard of living.

The third discovery is that crime cannot be cured by jails alone. It is important that the prisoners be studied and treated as individuals.

He spoke good words for community wholeness and said, "The time is coming when communities will be judged by the calibre of their parks and of their jails. Social work cannot do its job without the cooperation of the community. The community life is so interlocking that we cannot give it anything but our best."

Such talks as this are very important and there ought to be many more of them in our towns and villages. Social welfare work is very important and requires trained workers if it is to be carried on successfully. Most anyone can hand out food and old clothes and money but it takes considerable skill and patience as well as loving-kindness to study a family in its misfortunes and put it on its feet again. All of our best welfare work is calculated to destroy poverty, to find out the causes that make poverty and try to remove them. It is important, of course, to see that both individual and family are fed and clothed and then their other problems solved later.

E. A. K.

WORSHIP'S REAL PURPOSE.

How often we arrange our programs of worship so they will be progressively beautiful and effective. Church attendants often say at the close of the meeting, "What a beautiful service!" "How I enjoyed the service this morning!" That may all be true and yet the persons who say such nice things to the minister may have missed the purpose of it all.

A writer in the *Christian Observer* for July says on this point, very wisely, that the form of worship is not necessarily worship. The mere going to church, participating in the formal prayers, and in the singing of the hymns are not in themselves worship. They are the forms of worship and the means by which we enter into the spirit of worship.

To regard these forms as worship is to lose the power that worship will give. True worship is something deeper and higher and nobler than the forms of worship, however beautiful they may be in themselves. Worship is entering into fellowship with God. It is the heart speaking to Him and knowing that He hears. It is the soul reaching out to its Maker and experiencing the blessing of the revelation that He makes in response. It is becoming so sensitive to His will that we are alive to His presence with us. In such a spirit, like the Psalmist of old, we are glad to go to the house of God, and through prayer and praise to enter into the Holy of Holies where we may experience a renewed sense of His love and grace.

E. A. K.

A NEW RELIGION THREATENS CHRISTIANITY.

Have you realized that there is a new religion in the world: a religion which is intense in its passions, vigorous, vehement, and determined either to subject the Christian religion to its dominance or else to crush it out of existence?

For general substance the creed to which the new religion demands assent may be summoned up in two sentences: "I believe in my Country, right or wrong. I put loyalty to my Country before all other loyalties human or divine, and put obedience to its commands before every other obedience."

Accept that creed and the new Religion of the State cares very little about the addenda which you may then affix. You may believe in God and go to church if you want to. When you have first assented to the creed of the State, those become only minor loyalties. You may not be a very good Christian, but you will be a good citizen. And being a good citizen, an unquestioning, unresisting, blindly obedient servant of the State, is the supreme excellence of life according to this new religion which, in one country after another, is demanding its right to be supreme: in fascist Italy, in nazified Germany, in bolshevist Russia, in militaristic Japan, in revolution-torn Spain, in nervous France, and here in the United States of America. Take the recent talk about the "teachers' oath bill" as one of the latest manifestations in this country: an effort of the State to assert its supremacy over personal judgment, conscience, and loyalty to God.

Love of country is not religion, nor any adequate substitute for religion. It is sometimes the negation of religion. Love of humanity includes more of religion in its embrace but even that is not enough to give the soul of man what it needs. Religion is in an inner companionship with the Highest in the universe. It is a loyalty to God which is supreme above all other loyalties. God, and the will of God, and the mind of God, and the spirit of God: those things first. The soul that is wanting in the sentiments of awe and adoration as it faces the Eternal Mystery of the universe is incomplete, unripe, and unfitted to make a success of the job of living.

Any thoroughgoing attempt to determine what it is that is wrong with modern humanity must take account of the lack of any sense of awe and adoration. That is one charge against the churches of recent times. Not against all of them, but against a very great number of them. They have failed to inspire awe and adoration in the men and women and boys and girls who entered their portals in abysmal need of a great and commanding vision of God.

It was part of the mission of Jesus Christ to take God down out of the skies and make him seem near to the common, everyday man; but Jesus always lived close to Eternal Mystery, and to the awe and adoration which the Eternal Mystery of the universe suggests. It thundered, and to Jesus the majestic sound was the voice of God. A cloud overshadowed him, and that overshadowing was the mystic Presence of God. A sudden storm swooped down upon a lake that was black with the blackness of night, and Jesus was so filled with a consciousness of the all-embracing imminence of God that no motion of fear gave his heart a tremor. His problems and soul-hungers drove him to prayer, and not with easy and informal familiarity did he approach the Infinite and Eternal, but out under the midnight stars on a lonely hillside where his spirit would be stirred to awe and adoration.

The loves, aspirations, ideals, dreams, efforts, loyalties, zeals, that go with the Christian idea of God, these are the greatest the world has yet conceived of. The teaching of them and of their implications, is the supreme function of the church. The hymn books reflect the other mood. Those that have come off the press in recent years are rich with hymns of human fellowship and social service, and that is a gain. But there is serious loss in the omission of such words as—

Holy and infinite! viewless! eternal!
Veiled in the glory that none can sustain,
None comprehendeth thy being supernal,
Nor can the heaven of heavens contain.

Take words like those, sung to the dignified tune *Leila,* and the service that begins with them at any rate starts by lifting the the soul to visions and communings which can help it to strength of a greater kind than ordinary worldly life affords. And that is what the soul needs. And it is what a church service should stand for.

An old, old lady, speaking recently of her early experiences in church, said that "the prayers and sermon made almost no impression," but that from childhood "the hymns were my delight and joy." "This deep love of the sacred hymns of the church from early childhood has been *my religion.* The Bible has been more or less familiar from hearing it read, at home by my father, and in school and church," she says; but the hymns spoke in a way that was different. They were not something passively heard. They made the soul an *active* worshiper. By the utterance of them the soul was moved to awe and adoration, in a day when worship, in the non-liturgical churches, was made little of, and perhaps not any too much really felt in the liturgical churches. "For years," said this old lady, "I did not know that the hymns were *worship.* I thought the other parts of the service were the real thing. I wish I *had* known that the words of some of our greatest hymns, with the great music, were worship, high and lofty!"

The world is always with us. Its bonds, its earthliness, its immediateness, its unspirituality—they are always shutting up our souls in prison. "Getting and spending, we lay waste our powers." There is nothing to call forth adoration. And the spirit of man wearies and lapses if it knows not how to exalt itself by adoration of that which is greater than itself, and to be moved by awe of that which is utterly beyond itself.

The great leaders in the deeper and fuller life of the soul have bowed themselves before God in silent awe, they have let the thought of God flood into their minds and souls and then lost themselves in adoration, so that they even forget to voice the clamorous desires of their hearts for which they had meant to pray. And thus they have made their souls big, and learned to live with God until they *knew* themselves to be in union with him. "Thou dost penetrate my blood," says one such in a fine passage, "my fibres, the smallest particle of my sensible being; wherever I go I breathe Thee, I move in Thee, with Thee, under Thy sway." Compare that utterance of Lucie Christine's with even the greatest thought that the Religion of the State can call forth.

Modern church life has come perilously near to substituting other interests for the interest in God, and making other knowledge seem more important than the knowledge of God. While that was particularly true during the Great War, when from not a few pulpits the Religion of the State seemed rather to be preached than the religion of God, it is also true now. But while the public needs education in many large and important matters, in nothing does the public, even the church-going public, need education more than in the thought and knowledge and awe and adoration of God. The church quite properly inculcates the feeling of patriotism, and teaches social justice and love of humanity; but its supreme and unique function is to lead men to the thought of God, and to a glorious fellowship with God which will have a transforming effect upon all their thoughts and feelings and judgments and actions.

It is true that the profoundest experiences of the spirit do not come to all. We are of different natures. The old, old lady who wrote about the hymns has probably never had the Lucie Christine kind of experience; but she has had in her own way the experience of being carried away with awe and adoration. And the point is that the soul needs in some way to be carried out of and beyond the bounds of earth and of its daily affairs by coming into personal and humble contact with the divine Source of all things. Religion has its economic and human and moral connotations, its patriotic and social reflexes; but religion's fundamental and chiefest mission is to exalt the spirit of man by leading it up to the loftiest intellectual and emotional loyalties of which it is capable.

We do not spoil our lives by thinking big and high thoughts. By low and little thoughts we spoil them.

To know God: that is life. Nothing else is life. Other things contribute to life, but life has not come until there is connection with God.—*By Winfred Rhodes in Advance.*

THE ORPHANAGE BARN.

I am most grateful to the individuals and the churches who are contributing money to rebuild the barn at the Orphanage. It fills my heart with joy to have people contribute to such a worthy and needy cause. We are using all economy possible and we hope to get enough money to rebuild the barn and to replace the feed that was burned. Let us all say we are going to replace the barn and when completed, not owe a dollar on it.

Sincerely yours,
J. M. Darden,
President of the Board.

The common tendency in Protestantism is to construe religion in terms of human action. What we do for God and the world rather than what God has done and is willing to do for us is the main thing. The New Testament should be our corrective here. Many of the great verbs describing our salvation are in the passive voice. That is more than a point of grammar; it teaches the sublime truth that a work is done by God upon us. Even our self-examination means little unless we are conscious of an inner Critic.—*Thomas Tighe.*

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Susie Brinkley Harrell, daughter of the late Mr. L. Parke Brinkley and Mrs. Sallie Brinkley, was born in Nansemond County, Virginia, March 28, 1877. On October 25th, 1904, she and Mr. Jesse Edward Harrell were united in marriage at Liberty Spring Christian Church. After their marriage they made their home in Norfolk, Virginia, where Mr. Harrell was engaged in business. For several years Mr. Harrell has been the owner of a shoe store in Portsmouth, Virginia. Their church membership was transferred to the Christian Temple.

Last September Mrs. Harrell was stricken seriously ill by an attack of heart trouble which kept her in bed for several months. Recently she had improved, and was thought to be on the road to permanent recovery. Last Wednesday, July 31, 1935, she and her husband went to the parental home, where Mr. Chammie Harrell and his sisters reside. While sitting on the kitchen porch, she said: "I believe I am going to faint." Mr. Harrell was standing near and gently laid her on the floor. She passed away instantly without another word or struggle.

The funeral service was conducted August 2, 1935 at Liberty Spring Christian Church, by the writer, assisted by Rev. J. S. Maxey, pastor of the Whaleyville M. E. Church, South. Official members of The Christian Temple, Norfolk, acted as pallbearers and Mr. Mordaunt Etheredge sang "The Golden Bells," representing the Christian Temple Choir, of which Mrs. Harrell was formerly a member. Rev. H. S. Hardcastle, pastor of The Christian Temple, was in New York on vacation and could not be secured for the service. A quartette from Suffolk sang "In the Hour of Trial," and "Goodnight and Goodmorning." Many beautiful floral tributes and a large congregation attested the high esteem in which the deceased was held.

Mrs. Harrell is survived by her husband, a daughter, Miss Ruth Harrell, a brother, Mr. F. F. Brinkley, of Nansemond County, Virginia, a sister, Mrs. B. F. Ashburn of Newport News, and a number of other near relatives. She was a woman of pleasing personality, devoted to her family, a lover of home, loyal to her church, sincere and frank in her friendship and beloved by her friends.

This united family represents two families which have been influential in the social and religious life of Nansemond County for many years. Relatives of Mr and Mrs. Harrell have been active in the promotion of the educational and spiritual interests of several of our strong churches. It was normal and natural for them to be deeply interested in The Christian Temple, Norfolk. They never ceased to be interested also in the work at Liberty Spring, the church of their youth. The body of the deceased was laid to rest in the cemetery at Liberty Spring.

What varied experiences find their way into family life! Happy days of courtship and marriage! The establishment of a new home, filled with love and blessed by sweet and happy fellowship. The joy of hearing the laughter of happy childhood. The happy embrace and greetings of father and mother and child at evening time. Then health followed by sickness, with all the anxiety and tender effort to bring comfort to the suffering. In the quiet hour the heart is anxious, and fear quickens the heart beat—yes, there is a vision of a cloud—and a storm—and a funeral—and a new-made grave, where the loved one must sleep for awhile, until the morning dawns.

After all, it may be that death is as important as living on earth. Jesus came to die. Man must die. Life is glorious, in the fear and favor of God; for death opens to the child of God an indescribable glory and opportunity for fellowship with God—and the loved ones, not lost, but gone before. Faith should encourage the believer to accept the will of God, with full confidence and assurance that "God's way is the best way."

I. W. Johnson.

ELON COLLEGE AND THE FUTURE OF THE CHRISTIAN CHURCH.

The idea of an institution of higher learning for the Christian Church was born in the minds and hearts of the leaders of our denomination a half-century ago. By faith and enactment the college was authorized and founded. Heroic spirits made the venture. Inspired by Biblical promises and made strong by the spirit of devotion they dared to undertake a building program which resulted in the converging of the educational efforts of the church at a place in Piedmont North Carolina which they came to designate Elon College. A faculty was selected largely from the membership of the Christian Church; a curriculum was formed and the actual teaching task of the college was begun, which in reality was the effort of the church itself.

The purpose of such an undertaking was to provide adequate and trained leadership for the church; not only for the pulpit, but for the pew as well. For nearly a half-century the college has been performing its task in conformity with the purpose of its founders. All through the years it has been, and is today, embarrassed on account of the lack of funds, but it has always been rich in faith and purpose.

During the first twenty-five years of its existence the church was practically a unit in its support of the college both from the standpoint of contributions and of patronage. In later years patronage from the families of the church seems to have decreased. It may be possible that the members of our church who send their sons and daughters to other institutions for their training find superior advantages for them. I say it may be possible. However, the Christian Church is the loser. Her own institution is deprived of the privilege of placing the hands of instruction and guidance upon her own youth. The church in turn suffers because of the apparent necessary estrangement from the church itself as a particular church.

Last year the college enjoyed an increased student body. For the first time perhaps in its history students from the homes of other denominations exceeded the students from the homes of the Christian Church. Looking over the prospective student body for 1935-36, this condition is greatly accentuated. I am disturbed, and I am taking this occasion to appeal to the church to rally to the support of the college. And when I make this appeal I am mindful of the fact that there are many, many strong institutions to which our young people may go for training. But I am also aware of the fact, and I wish that the constituency of the church might know, that we have at Elon College a superior faculty. Practically fifty per cent of our faculty for 1935-36 will have their doctor's degrees from the leading universities of this country. We will add four young men to our faculty for another year, two of whom have their Ph. D. degrees from Duke University, one from New York University, and one from Yale University. And perhaps we are to add a fifth with his Ph. D. from Brown University. These are all thoroughly prepared for their requirements at the hands of the college.

It is the purpose of the present administration to see that we have a faculty that will measure favorably with a cross section of the faculties of the more outstanding universities of this country. We will be able to give superior advantages to the young men and young women who come. I would not appeal to the homes of our church to send their sons and daughters to Elon if we were not able to give to them the advantages that they ought to have in college life. I am making this appeal not simply because we need students, but because we need students from the homes of our own church. From all indications we will have a record attendance in college next year. We have at least 400 at this writing who have placed their applications for admittance in September.

A faithful pastor and loyal friend of the church said to me recently, "Why is it that the members of other churches recognize the value of Elon College more readily than the members of our own church?" I answered, "They do not" and I meant it. I fully believe that the members of the Christian Church will rally to the support of the college and add such assistance as they may have that Elon may take its rightful place in the field of Christian Education and fulfill more perfectly the purpose of its founders.

We have room in the dormitories at Elon for twenty-six more girls and six more boys. These figures include Men's Hall (the old publishing house) for boys, and Ladies' Hall. As soon as rooming space in the dormitories is exhausted we will provide comfortable accommodations elsewhere. Let no one turn aside feeling that there is not a place for him at Elon. We will always make room, and give the best that we have to the ones who apply.

Our fall term opens September 3rd. For additional information, please address Leon Edgar Smith, President, Elon College, North Carolina.

WATCH YOURSELF GO BY.

Just stand aside and watch yourself go by;
Think of yourself as "he" instead of "I."
Pick flaws, find fault, forget the man is you,
And strive to make your estimate ring true.
The faults of others then will dwarf and shrink
Love's chain grows smaller by one mighty link,
When you, with "he" as substitute for "I,"
Have stood aside and watched yourself go by.

—*Selected.*

Go on in all simplicity; do not be so anxious to win a quiet mind, and it will be all the quieter. Do not examine so closely into the progress of your soul. Do not crave so much to be perfect, but let your spiritual life be formed by your duties and by the actions which are called forth by circumstances. Do not take overmuch thought for tomorrow. God, who has led you safely on so far, will lead you on to the end. Be altogether at rest in the loving holy confidence which you ought to have in His heavenly Providence.

—*St. Francis de Sales.*

A Story for the Children

HOW THE WRIGHT BROTHERS LEARNED TO FLY.

Two boys were sitting together near a big window watching for their father, who would soon come home. Their names were Wilbur and Orville Wright. When at last Mr. Wright came in sight the boys ran out joyfully to meet him. They noticed that he held one hand behind him.

"What is it?" they cried together. For answer Mr. Wright brought out a queer little object that looked something like a tiny box kite. "Here's a heliocopter," he said.

"Look, I will throw it on the ground," and he tossed it away from him. Wilbur held out his hands to catch the little object, but it did not fall. Instead it rose up into the air.

The boys had never seen such a thing.

"Daddy," said Orville, "if birds and a heliocopter can fly, why can't we?"

"Because we have no wings," Mr. Wright answered.

"But why don't we make some?" Orville wanted to know.

"Well," said Mr. Wright, "some day when you grow to be a man perhaps you can make some wings big enough to use yourself."

"I will," said Orville.

"I will build a kite big enough to ride on when I am a man," said Wilbur.

This happened way back in 1878. The year 1900 came, and Wilbur and Orville Wright were now young men.

"Well, Wilbur," said Orville one day, "you never made that kite big enough to take a ride on."

"No," answered Wilbur, "and you never made your wings to fly with."

"I still think," Orville said, "that we ought to be able to fly. Just think of those big eagles that fly so easily. Some of them are most as heavy as we are."

"Well, let's watch the birds and see if we can find out how they do it," suggested Wilbur.

To help them carry out their plan the two brothers began to build a "glider." This glider looked something like a very large kite, and it also looked in some ways like the little heliocopter that Mr. Wright had brought home to Wilbur and Orville so many years before.

When the glider was finished they picked it up and started out for the little town of Kitty Hawk by the sea. Around on all sides were great sand dunes and thousands of birds soared in the sky.

The Wright brothers spent long hours lying in the sand watching these birds and they learned that they could fiy long distances without flapping their wings. That showed that the birds were floating on air currents just as a swimmer can float in the water. They saw how the birds tipped their wings this way and that in order to balance and steer.

"Now that we have seen how they do it," said Wilbur, "let's try it, too, with our glider."

Out on the dunes they took the glider fastened to the end of a strong rope. They tugged it to the top of Little Hill and balanced it on the edge of the slope. Finally they gave it a gentle push out over the cliff. Down the slope it went—slowly at first, and then more and more quickly, until it was fairly racing. The brothers held their breath. Suddenly a rising air current caught the wings. The glider swept off the slope and flew!

The brother were very happy about this, but their work was not done yet. They knew now that the glider would fly—but could they ride it? Could they steer it?

Again they brought the glider to the top of Little Hill. This time Wilbur was fastened in and Orville pushed it off just as before. Again it was caught up and again it flew.

"Now," said Wilbur after he had returned to the ground, "we must learn to steer the glider and to balance it so that it will stay in the air a long time." Day after day they practiced until both could steer and balance quite well.

"Now," said Orville, "I think we ought to put a motor in our glider." They began at once to build the motor and when it was fastened to the glider the engine was started and it rose into the air and carried a passenger.

The Wright brothers' glider became known the world over. Its name was changed to airplane.

—*Selected.*

THE SUN'S EDITOR ON VACATION.

Dr. J. O. Atkinson, Editor of THE SUN and Mission Secretary for the Southern Convention of Congregational-Christian Churches, together with Mrs. Atkinson, left for Virginia Beach last Wednesday. They are located at One hundred and twenty-first Street and Ocean Front. They plan to spend the month of August there. The doctor spent a good part of the winter in Florida and was greatly benefitted by his stay there. He came back to the College greatly improved in weight and spirit. It is the hope of the writer that he may find even greater help in this visit by the sea. The ocean is always optimistic, but not nearly so optimistic as is our Editor and Mission Secretary. When he speaks, he is always well, feeling fine. It is our hope that he will keep on making such expressions until he is really and truly well physically. He is always well spiritually and alert mentally. We shall miss him and family at the College, but we are glad for them to have these few days of rest and recreation.

L. E. SMITH.

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2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.

10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1.
[b] Ps. 56. 1. & 57. 1.
[2] or, *all*

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8 ¶ [24]Jĕ-hôi'-ă-chĭn *was*
years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

MISSIONARY OFFERINGS.

WEEK ENDING ANGUST 3, 1935.

Sunday Schools.

Pleasant Hill, Liberty, N. C. ....$	2.60	
Apple's Chapel, Brown Summit, N. C.	11.51	
Wakefield, Va.	1.86	
Durham, N. C.	8.54	
Whistler's Chapel, Mt. Jackson, Va.	39.	
Wentworth, Raleigh, N. C.	1.57	
Lebanon, Semora, N. C.	.86	
Piney Plain, Raleigh, N. C.	1.00	
Ramseur, N. C.	3.50	
Suffolk, Va.	25.00	
Ether, N. C.	1.00	
Holland, Va.	7.05	
Monticello, Brown Summit, N. C..	1.73	
Flint Hill, Biscoe, N. C.	.40	
Sanford, N. C.	1.00	
Elk Spur, Fancy Gap, Va.	1.25	
Rocky Ford, Fancy Gap, Va.	1.40	
		70.66

Individuals and Churches.

Rev. J. E. Franks, Raleigh, N. C.	50.00	
Oak Level, Youngsville, N. C. ...	8.14	
Centerville, Disputanta, Va.	1.00	
A. S. Dunn, Lynchburg, Va. (United Church)	2.50	
Noon Day, Wedowee, Ala.	1.64	
		63.28

Specials.

Pleasant Hill C. E. Society, Liberty, N. C.		.75

Cent-a-Meal Box.

Dr. and Mrs. J. O. Atkinson, Elon College, N. C.	2.65	
Franklin Church, Franklin, Va. .	30.08	
		32.73

Total for week ending August 3, 1935 ..$	167.42
Previously acknowledged	15,737.71
Total since Sept. 1, 1935	$15,905.13

J. O. ATKINSON, *Secy.*

NEWS ITEMS OF SOCIETIES.

The Woman's Missionary Society of Rosemont Church is enjoying a profitable year, under the leadership of their president, Mrs. O. S. Mills. Two study books have been read and discussed under the efficient guidance of the pastor's wife, Mrs. J. F. Morgan, and many of the members greatly appreciate the opportunity to attend the all-day meeting at Suffolk, and to hear the book "Orientals in America," so delightfully enlarged upon by its author.

Another day that was greatly enjoyed by the society was the one when the District Rally was held with us at Rosemont, and Dr. and Mrs. M. J. W. White entertained with accounts of their work as missionaries in the Philippines, and also exhibited samples of clothing, beautiful embroideries, and other curiosities brought from the Philippines.

In March a delightful luncheon was held, at which Rev. and Mrs. H. S. Hardcastle were our guests, and entertained with speeches.

Many enjoyable meetings have been held, one especially interesting being a Clipping Social, to which all the members brought clippings cut from THE CHRISTIAN SUN, and other missionary and religious sources.

We feel that our spiritual life has been deepened under the leadership of our Spiritual Life Superintendent, Mrs. H. E. Roane, and we are glad to see the approaching of the apportionment goal being reached, as usual in this society, entirely by free-will offerings.

The Woman's Missionary Society of Berea Christian Church, Driver, Va., celebrated its 18th birthday anniversary June 6th, at a lovely party with Mrs. R. J. Bradford as hostess at her home, Town Point, on the Nansemond River.

The Bradford home was lovely with cut flowers in pink, white and blue.

Devotionals were conducted by Mrs. H. P. Harrell, followed by a short business meeting, presided over by the president of the society, Mrs. M. H. Watson.

The hostess presented the following program: Vocal Solo, Mrs. W. E. McCardell; Reading, Mrs. I. W. Johnson; Vocal Solo, Mrs. Jno. G. Truitt; Address, Dr. John G. Truitt.

After the program the guests were invited into the dining room which was decorated with pink and white cut flowers and lighted tapers.

The table was laid with an Italian cut work cloth, and the center piece was a beautifully iced birthday cake with eighteen lighted candles. The cake was cut by Mrs. I. W. Johnson of Suffolk and the hostess was assisted in serving dainty ices cake, nuts and mints by Mrs. W. E. McCardell and Mrs. Richard Savage.

There were forty guests and members present. Every year the society has a birthday party and the members contribute the number of pennies equalling the number of years they are old to help raise their missionary money. This year they had as their guests the Woman's Missionary Society of Beach Grove M. E. Church. The birthday offering this year amounted to $21.80.

This is a small society of only 18 active members, but they have already raised their apportionment for the year.

VIRGINIA VALLEY CENTRAL WOMEN'S MISSIONARY CONFERENCE.

Thursday, July 25th, was a splendid day at Concord Christian Church near Timberville. A good number of representatives from the churches of this conference gathered for a day's study of missions together.

In the absence of Mrs. B. J. Earp, the president, who has moved from our conference, the meeting was presided over by Miss Helen Showalter, vice-president. The morning and afternoon devotional services were conducted by Mrs. A. F. Kite and Mrs. K. H. Sale.

Rev. A. W. Andes is pastor of this church and he was present and led the singing. Fine addresses were made by Mr. G. W. Rothgeb of Luray, and by Rev. Ivan R. Smith, pastor of Winchester Church.

Dr. M. L. Weekley, Linville, preached a strong missionary sermon, using as a basis of his sermon Matt. 26:18—"All power is given unto me in heaven and in earth." He said the power Jesus referred to was not financial or political power but a good power—a power that healed and helped — the power that takes envy and jealousy out of the hearts of men. The penetrating insight of Jesus looks into a life and sees the possibility of making a life into a power for good. We share the power of God by co-operating with Him."

Mr. Rothgeb is the father of Mrs. M. J. W. White, who, with her husband, Dr. White, have been medical missionaries in the Philippine Islands. His information was first hand and he presented it in such an interesting manner that his address seemed too short.

Rev. Mr. Smith spoke of the results of mission work. He told of how Kagawa's life plan was changed by coming in touch with the missionaries. Kagawa is a power for good among his fellow Japanese.

Solos were sung during the day by Mrs. Ivan R. Smith and Master Edgar Kennedy and Howard Shiflet.

Miss Joy Grigsby of Elon College, N. C., was present and gave two interesting talks. Miss Grigsby is spending some time among the Valley churches holding Vacation Bible Schools.

The treasurer, Miss Verdie Showalter, reported a total of $325 raised during this year. We were encouraged to know that this is not the worst year that we have had.

The following officers were elected for the coming year:

President, Mrs. K. H. Sale; Vice-President, Mrs. A. W. Andes; Secretary, Mrs. B. F. Frank; Treasurer, Miss Verdie Showalter; Supt. Cradle Roll Department, Mrs. E. Lena Rothgeb; Women's Societies, Miss Ora Scott; Young People's Societies, Miss Helen Showalter; Literature, Miss Minnie Dofflemyre; Spiritual Life, Mrs. A. F. Kite.

The people of Concord served a bountiful dinner on a large table on the lawn. The visitors praised the good dinner highly. While the spiritual feast was great the material things were also abundant.

MRS. B. F. FRANK, *Secretary.*

Harrisonburg, Va.

GREETINGS FROM AFRICA.

Amanzimtoti Institute,
Adams Natal,
July 15, 1935.

Members of the Prudential Committee,
Honorary and Executive Officers,
Missionaries and Corporate Members,
Friends of the American Board:

Dear Prayer-partners:

Africa calling! Station ABCFM!

Greetings from the annual meeting of the South Africa Mission of the American Board. Here we are among the Zulu people. What virile Bantus they are! They possess qualities of leadership in outstanding measure.

I have been in Africa since I landed from India at Beira in Portuguese East Africa on Good Friday, April 19th.

Africa is a big slice of our planet—how big, the traveller soon discovers. Distances are immense. I will have traveled within Africa 10,000 miles in order to visit our three mission areas in Portuguese East Africa and Southern Rhodesia, in Angola, which is Portuguese West Africa, and in Natal and Zululand, which are parts of the Union of South Africa.

Africa is also a big section of the life of our planet. Roughly speaking, 130,000,000 blacks live in Africa—Negro and Bantu peoples.

Africa is a great giant who is just beginning to wake up.

Africa is a great treasure-house the value of which the industrial nations have just begun to uncover.

Africa is a laboratory in which human experiments on a vast scale are being carried on. I have visited the copper mines of Northern Rhodesia and the Belgian Congo, I have seen the gold mines along the Johannesburg Reef. These do not impress me as much as the great human resources of this continent and the great human problem which is Africa.

In Africa governments, municipalities, churches, mission boards, industrial companies, chambers of commerce, labor unions, and many other forms of associations are all inevitably concerned with the black man. His future is the great interrogation point. In the long run the white man and his world of ideas and enterprises will be damned or blest by the way in which he treats the black man during the next century. Grave issues hang on the trend of events. What shall it be? Friendliness or struggle to the death?

Portuguese East Africa and Southern Rhodesia.

I have had an excellent opportunity to see our missionaries in action. A missionary often feels uncomfortable when trying to tell an American audience about his work, but he is thoroughly at home on his field.

Here is Mr. Loze, of Beira, for instance. After long years of effort, earlier by others, more recently by himself, he has secured permission from Portuguese authorities in Mozambique Territory for evangelical Bantu Christians to organize an association for worship, education and mutual assistance. This means that a measure of religious liberty has been granted them. Branches of their Association have been formed in six places. Evangelical Christians in Portugal are helping this new movement.

Mr. Orner, of Chikore, among other duties, is responsible for seventeen "kraal"—that is, village—schools. He helps their teachers maintain and develop standards of conduct and achievement. I inspected three of these schools one day, and the next observed an exhibition at a spot on a woded hillside where five schools participated. The raw product is the primitive native child. But hear them sing! See them march! Watch them go through their dumb-bell drill! Listen to their declamations in their own language and in English! Chuckle over their picturesque dramatics! Inspect their exhibits of garden produce and handwork! You will get a fresh vision of what education sustained by the Christian motive can do for primitive people.

Angola or Portuguese West Africa.

Angola was full of surprises for me. Here are more missionaries in action! Angola is four times the size of the State of California. Our work is among the Ovimbundu, a virile tribe numbering about 300,000, one-tenth of the black population of Angola. It would be true to speak of "the rebirth of a nation" in the sense that in large numbers the Ovimbundu are "finding themselves" by their conversion to Christ. Great parish churches, some numbering several thousand, are coming into existence.

Mr. Neipp, of Chilesso, remarked to me that the Christian movement in Angola was growing too fast. It had gotten away from the leaders. Village folk were taking the initiative in establishing schools and branches of the parish church—so much so that adequate nurture is impossible without more missionary and native Christian personnel as leaders. Bantu pastors, trained for careful pastoral work, are urgently needed. I visited many villages and found people most friendly and eager. They welcomed me because they know our missionaries and love them. How they can sing! I hear them even now!

I found the Portuguese officials on whom I called uniformly friendly. They recognize the strength and the value of what our missionaries are doing.

I spent parts of three days at Galangue, where Mr. and Mrs. Henry McDowell and Dr. and Mrs. MacMillan, Negro American Board missionaries from our Southern States, are working. Mr. McDowell believes in crowding his Ovimbundu Christian friends with responsibility. He suggested that the church committee should write the annual report for the whole station. That *was* an innovation! The report is noteworthy. It is a project in re-thinking the Christian Church among primitive people and in responsible self-government and self-support. Here are three sentences from it:

> "We are discovering those that are genuinely interested in the advance of the Good News, and not merely advantage-takers of a great movement, and afterwards excuse-makers when called upon to make some sacrifice. . .
>
> "One certainty we are beginning to appreciate: we must not become slaves to money in the prosecution of the Lord's work, so that we always talk about money when face to face with great opportunity for service to ourselves and to our fellow-men. . .
>
> "Those of us who are in positions of leadership or advantage must also realise that if we are ahead of the group because some funds or powers outside ourselves made us thus, and not because of our deeper consecration, harder work and better use of learning, we can never become the understanding leaders who will inspire the people to conquer their difficulties."

Transvaal, Natal and Zululand.

The climax of my visits in Africa has been in the Union of South Africa. A long week-end with our missionaries in Johannesburg on the gold Reef gave me a glimpse of mining operations on a colossal scale. Ever since gold was discovered there, fifty years ago, native labor has been drawn to the mines as iron filings to a magnet. Three hundred thousand is approximately the level of the shifting Bantu population on the Reef.

Talk about missionaries in action! I will match Dr. J. D. Taylor, Mrs. Clara Bridgman, and Mr. Ray Phillips, all of Johannesburg, with any three people I know anywhere for sheer achievement in the realm of constructive social and religious service. Johannesburg is a city with a conscience in spite of its sprawling, greedy, grasping search for gold. Our missionaries are set to appeal to that conscience on behalf of the Bantu population, as well as to guide Bantu leaders themselves in seeking something more than gold. A whole battery of Christian institutions and welfare committees are at work, almost entirely with local support, as is right.

In helping to furnish and to train Christian leadership on the Reef, the American Board is rendering well-recognized service of the highest order.

It is an overnight railway journey from Johannesburg to Durban by the sea, and an hour from Durban to Amanzimtoti Institute along the southern shore. Here among the sugar-cane covered, rolling hills is the center of one of the finest missions of the American Board. One hundred years ago American Board missionary pioneers began Christian work among the Zulus.

A Notable Centenary.

Centenary exercises were held June 22nd in a beautiful, natural amphitheatre on the campus. The present paramount Zulu Chief, Mysheni, a Christian, was one of those on the platform. After his brief remarks late in the program, he presented a beautiful leather loin-cloth to His Excellency, Lord Clarendon, the Governor-General of the Union of South Africa. Zulus agreed with a comment made by a later Zulu speaker to the effect that had it not been for the missionaries, the Chief and his friends would have been roaming about the country in a loin-cloth or less, armed with knob-berry, shield and assegai, instead of presenting a loin-cloth to the Governor-General.

If the loin-cloth is a symbol of the past, the Agricultural and Industrial Show held in connection with the Centenary furnished many suitable symbols of the future. Over two thousand exhibits proved its popularity among the natives (only natives were allowed to exhibit), and several thousand visitors in one afternoon and evening registered marked approval. The Zulu is learning to live! Amanzimtoti Institute, Inanda Seminary for Girls, the McCord Zulu Hospital, the Umkandhlu or Church Council, and many related institutions and organizations in which Zulu Christians take a significant part, witness to the vitality of the Christian faith among these people.

One most significant occasion during the week of meetings was the graduation exercises of a class of nine young men who were ready to enter the Christian ministry. How the older pastors welcomed them! Every one of them has already been called to a pastorate. At their graduation service, Sunday afternoon, an interested Western visitor caught a new vision of the transforming power of Christ. Christ belongs neither to the East nor the West, neither to the North nor to the South. He belongs to every nation. He can transform any nation.

I turn my face northward next week. After spending August in the Near East, September will find me back in Boston.

Yours sincerely,
Fred Field Goodsell,
Executive Vice-President.

THE PARADE PASSES.

Tears come to my eyes when I see a parade,
The people about me laugh and shout,
But there is something about it that makes me afraid
And chills my heart with a fear and a doubt.

What can it be in the thud and the throb
Of the beating feet as they pass on their way
That fills my throat with a choking dry sob
While the other people are laughing and gay?

Is it I see them marching again
Down the long road that all men abhor,
The boys of today grown into men
Led like cattle to the butcher we call war?

Is it I think of the boys that we know
Murdered before our very eyes
As was the youth of two decades ago
In useless, futile sacrifice?

Is it I think of a long parade
Back from a chaos where souls are lost
And lives are broken and tossed away,
Back from another holocaust?

And all the music for the young and the brave
Will be a lone bugle, taps over a grave?

—Reprinted from an article by Adele Ritchie in Advance.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor,* 505 S. Main St., Norfolk, Va.

"GIVE US OUR DAILY BREAD."

Jesus liked bread. And so do most of us. But he liked some that we do not choose. He ate unleavened wafers of wheat, or rye, or barley in the home of his friends and liked it so well that he prayed for more.

Jesus fed it to the hungry. Once all that he had for the big crowd was the lunch of a little lad who had only barley cakes and fish. But there was plenty for all, and they seemed to like it.

But one time the Master refused bread. He would not use His divine power to turn stones into bread. He would not use all His powers just to feed his body. He knew that he needed more than bread. His soul must have a chance to grow. But we too often forget that. Parents feed the child so the body will grow, but all too often they leave the soul to starve. They are careful that the blight of the sun gets to the body, but seem not to know that it is more important for the Sun of Righteousness to shine in the soul. And one wonders sometimes if young people are as eager for a soul tan as they are for a body tan. Do they expose the soul to the light of God as much as they do the body to old Sol? Do they feed the soul as often as the body? In the stress and strain of living I fancy that the soul needs refreshment as often as the body.

Bread is a symbol of spiritual food. When the lad's lunch had fed five thousand, Jesus preached to the people about feeding the soul. He said that they were to eat His body. They did not understand, but there came a time when His body was broken for them, and for us. Now when we eat the communion bread, we remember Jesus and feed the soul on thoughts of him, try to make our lives like His. Then we feed on Him.

Jesus wants us to pray for daily bread for worrying about where tomorrow's food is to come from, and our spirits will get a chance to feed on the Spirit of Jesus. It is no wonder that we are so little in spirit for we feed on Him so little.

A WHISPERING CAMPAIGN.

A big business man has recently admitted to a Senate investigation committee that he suggested some months ago that his company start a "whispering campaign" against the president of the United States, and that part of the whisper would be to the effect that the President is crazy. He seemed to be ashamed of the idea when questioned about it, and his associates denied approving it or having anything to do with it, but the whisper got started. This man in whom people had placed confidence should be ashamed of suggesting such a thing.

So should everyone else who starts a whispering campaign. If there is not enough truth to bring the thing out into the open, then there is not enough truth to justify the repetition of the story. To pass along stories that will injure the credit, reputation, good name of another is despicable. It is unworthy of a human being, one who was made just a little lower than the angels. This is the kind of thing that cuts the heart out of people and benefits no one.

And yet how often it is done even among church people. Recently a visitor sat near where I work and seemed to get keen delight in telling gossipy stories that had no interest to those who listened and could not possibly help anyone. Often there come to me tales about people, and myself, that I know are not so, and if they were it would be very unfriendly to tell the world about them. Many a preacher has had his soul dwarfed by the suspicions of those whose minds were none too clean. Thousands of church members have been lost to the Church because of the "whispering campaign" of those who should have welcomed them to higher ideals and life.

I want to suggest a campaign to stop crushing the life of people by unholy gossip. My suggestion is that we form a "shut-mouth-club" and all become charter and faithful members. When you haven't anything to talk about but gossip concerning your neighbors, then in the name of all that is holy and reasonable, don't talk.

WORDS.

Keep a watch on your words, my darling,
For words are wonderful things;
They are sweet like the bee's fresh honey—
Like the bees they have terrible stings.
They can bless like the warm glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged
If their errand is true and kind—
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompts the words, let them be unsaid;
They may flash through the brain like lightning,
Or fall on a heart like lead.

Keep them back, if they are cold and cruel,
Under bar, lock and seal;
The wounds they make, my darling,
Are always slow to heal.
May peace ever guard your life, and ever
From the time of your early youth,
May the words that you daily utter
Be words of beautiful truth.

ANCIENT WISDOM FOR PRESENT-DAY PROBLEMS.

Christian Endeavor Topic for Aug. 18, 1935.

Daily Bible Readings.

Monday—Honesty in Business. Prov. 11:1.
Tuesday—Who is rich? Prov. 13:7.
Wednesday—Windness in Speech. Prov. 15:1, 2.
Thursday—Avoid Strong Drink. Prov. 23:29-32.
Friday—Self-control. Prov. 25:28.
Saturday—Love Is Best. Prov. 15:16, 17.

The topic for today lends itself to interesting discussion. The worship service may well be brief to give more time for the consideration of the different ideas which should be developed. Suitable songs will include, "Faith of Our Fathers," "Yield Not to Temptation," "In Heavenly Love Abiding," "I Would Be True," and "If I Have Wounded Any Soul Today."

Our modern problems seem to be about the same as those in the day of the writer of Proverbs. In fact it seems that our problems are just human problems. Study the daily Bible readings, and then think through the things that are suggested in the Scripture for the day. Get different people to discuss the various problems in the light of the teachings of the Bible. Be frank, but stick to facts. For instance, if it is better to tell lies than the truth, let those who think so give facts to prove their belief.

Most people today, if my guess is correct, do not believe the statements found in our Scripture lesson. Do you believe this one? "Better is little with righteousness, than great revenues without right." Suppose you could get a million dollars for telling one lie, would you take the million or tell the truth? If you were pretty sure of winning a bet, would you gamble or stay poor? If you were selecting school books for a state and a certain publisher would pay you well for selecting his book although it was inferior, would you select the best book and stay poor or the poorer book and get rich? Do law makers always vote for that which they believe to be the best for the most people, or do they sometimes vote for the thing that brings them the biggest income? When we read of little "black bags" and other parcels being passed from representatives of bug business to men in high governmental positions, it is difficult to still cling to the idea that Americans agree with the ancient idea of Scripture that it is better to be right than rich.

Try this one. "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Who believes that controlling one's temper is more important than becoming head of the firm, the society leader, or the President? Not many. Ever hear Christian young people say, "That made me so mad. . .. " "I am so mad I don't know what to do." "I got so mad that I blessed her out." Had you rather be able to rule your own spirit or be governor of your state? Can you remain quite in spirit while all about you are losing control of theirs? Read again what the sacred writer said, and see if you believe he was right.

Things God Hates.

Hate is a pretty strong word, and one that we should use sparingly. I do not like to think that God hates, and I am sure that he does not hate people. We usually hate people rather than attitudes. God feels the other way. He loves the people, but is greatly displeased with things they do.

"These six things doth the Lord hate; yea, seven are an abomination unto Him:

"A proud look, a lying tongue, and hands that shed innocent blood, a heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among his brethren." Or translated into modern language, God hates snobs, liars, gangsters (or soldiers), sellers of goldbricks, demagogues, gossips and gun salesmen."

"A proud look . . . snobs. Do you know any? What have we to be proud of? The family tree? Most trees are crooked, have broken limbs, or bad spots, and some are even rotten at heart. The kind of boat that brought our ancestors across the Atlantic tells nothing of the kind of person who came. And we may be entirely different from our ancestors. "Pride goeth before destruction, and a haughty spirit before a fall." Money and education have their place, but these are nothing to boast about. "The only thing we have a right to be proud of is character and integrity . . . and if we have those we wouldn't be snobs anyway."

Go through the list of these seven things and discuss each in the meeting they are modern problems all right. Try to discover what the Christian religion will do to correct human faults that God hates. Then close with a moment of consecration when all are challenged to live the Christian way in a very unchristian world.

Sunday School Lesson

By Rev. H. S. Hardcastle.

JOSIAH (A Religious Reformer).

Lesson VI—August 11, 1935.

Golden Text: *"Thou shalt worship the Lord thy God, and Him only shalt thou serve."*—Matthew 4:10.

Lesson: II Kings 22:—23:30.

Josiah began to reign when he was only eight years old. Althought he had to depend in large measure upon the advice and counsel of his staff, from the beginning of his reign he showed remarkable ability, and especially devotion to religion. In the eighth year of his reign, when he was only sixteen, he instituted rather sweeping religious reforms, and early served notice to the nation that he stood for religious ideals and practices. He reigned for thirty-one years, and was one of the best kings who ever ruled over Judah. Some significant, indeed one of the most significant events in Judah's history occurred in his reign, namely the finding of the "Book of the Law" to which reference will be made later.

Religious Reforms.

Josiah believed that a nation ought to give its first and only allegiance to God. From the beginning he waged an uncompromising warfare against the idolatrous practices which had gotten such a hold on the people under Nanasseh and Ammon. He broke down the altars of Baal, destroyed the high places, burned the images, and even burnt the bones of the priests of these false religions on their own altars. What a profound influence a leader exerts on national life. The attitude of rulers toward religion does not necessarily dominate a nation, or guarantee that all the people will follow the leader. But it does exert a profound influence upon the life of the nation. One wishes that our President and men in high authority, both in state and nation, would give a little more time and support to the church and to the religious phases of our national and state life. To a degree which perhaps they do not suspect, people are influenced by their attitude toward the moral and spiritual values of life. One thing is certain—mere economic changes will not save America. Unless our national life is undergirded and transformed by religious ideals and sanctities we shall go the way of the other nations of the past who forgot God.

Repairing the House of God.

Josiah was concerned about the condition of the house of God. He saw to it that it was put in repair and kept in good condition. He felt a point of honor as touching this matter. Would that we had some of Josiah's pride in this matter. How often churches and church buildings are allowed to fall into disrepair, how often they are a reflection upon religion. This does not mean that churches have to be imposing edifices—a great many congregations have learned to their sorrow that it is easy to over-build—but it does not mean that every church, no matter how small, or how limited its resources, can be made and kept attractive. A coat of paint, a few shrubs, a few repairs, a touch here and a touch there, will often work wonders in the appearance of a church, and give new dignity and value to it. It is sometimes difficult to believe that religion means much to some congregations, when one sees the places in which they worship. Why not have a Church Beautification Day and put your church in first class order.

By the way there is one significant statement in connection with the repairing of the temple which must not be left out of this discussion. The account says "Howbeit there was no reckoning made with them of the money that was delivered into their hand, because they dealt faithfully." The men of that far-off day can tell many business men of today something about downright honesty and integrity. How generally could one practice that method today, not only in government life, but in business life?

The Book of the Law.

Repairing the temple led to a monstrous discovery. A book of the law was found. By whom it had been written, how it came to be in the temple, how long it had been there, nobody knows. But it was a most important document, and it was immediately presented to the king. He immediately saw that it had tremendous consequences. Indeed, as he read it, he felt as if he was reading a pronouncement of doom upon his nation, for they had violated the demands of this astounding book. He immediately called a solemn assembly, read to them the contents of the book, and consecrated them in a solemn covenant to keep its laws. Scholars are pretty well agreed that this "book of the law" was our book of Deuteronomy.

It makes a difference when people discover, or recover the Bible. For many, in our modern life it is a lost Book. We need a revival of reading the Bible. There is a power about it that cannot be denied when it has a chance in our lives.

Making a Covenant.

Josiah called upon the people publicly to make a covenant with the Lord, to walk after Him, and to keep his commandments and his statutes. There are those who say that they do not make vows or resolutions because they are afraid they will break them. Well, what of it? Unless one makes vows, unless one has some great heart covenant with his God he will not get very far in his religious life. To have made a great vow—if it was made in sincerity—and to have broken it, is far better than to be content to drift along, without any great purpose undergirding one's life.

Keeping the Passover.

For some reason the Passover had been neglected for years. Josiah re-instituted it. He knew the value of religious feasts, of great religious observances. Alas for that people or that nation which forsakes the assembling of themselves together for purposes distinctively religious. Josiah's method was sound. He was not content simply with destroying idolatrous practices; he directed the minds of his people into constructive religious activities.

JESUS.

Dost Thou not hallow heaven?
Thou art the Christ—
Wherefore Thy feet are shod
Even to traverse
Uttermost summits of God:
Thou art the Christ—
The Anointed One—to be
Both Via Crucis
And immortality.

Thou are the Christ—
Yea! But we know Thee best
Wearing the garment
All of our lips have prest!
Jesus—dear Name
Whereby sins are forgiven!
What memory threshold
Dost Thou not hallow heaven?

—*Lila Vass Shepherd.*

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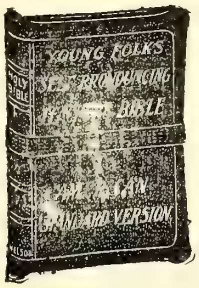

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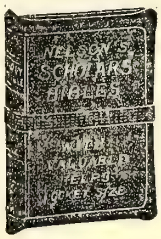

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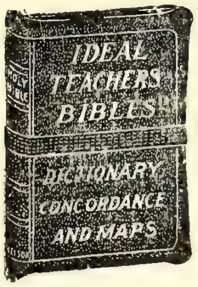

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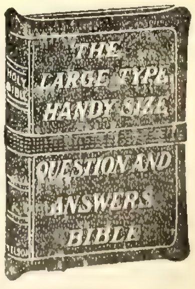

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THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"GET OUT AND GET UNDER."

"Wherefore do you spend money for that which is not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isaiah 55:2.

One can shut himself up within the walls of his own room with his own thoughts and ways until he fancies that activities elsewhere are foreign to him. On the other hand, he can get out of this self of his and actually engage in activities about him and change his whole prospectives of them, of folks, and of the world.

It is believed that many a person gets nothing out of the church and religious activities merely because he has separated himself from them and will not give them nor himself a chance. Once he gets out of himself, actually participates in religious thoughts and activities he becomes another person. He now enjoys what once he thought had no joy in it.

The advertising slogan for Wrigley's chewing gum is "Buy a package and try it." That's the secret of it.

Prayer—Our heavenly Father come thou into our hearts and bless us. Create within us clean hearts and fill us with desire and enthusiasm for thee. In Christ's name we ask it.—*Amen.*

TUESDAY.

"MEGALOMANIA."

"Woe unto them that are wise in their own eyes, and prudent in their own sight!"—Isa. 5:21.

It was a great prayer of Robert Burns' when he said:

"Would to God the gift to gie us
To see ourselves as others see us."

A story comes to us of one who, more highly esteemed for intellectual activity than modesty, was asked to speak into a phonograph. A little later he was asked to listen to his own voice. He did so in silence, then turned to the company and said, in a tone of resentment, "It is very strange! I can't understand it. Through this machine I am made to speak in a peculiar bumptious and affected manner!"

Many of us would be surprised, one wonders, did we see ourselves as we appear to others. We would probably dislike ourselves like we dislike others sometimes.

Prayer—Dear heavenly Father, so fill our hearts with Thy spirit that there may be no room and no chance for us to make the fatal mistake of making ourselves the center of things. We would cease from our own wisdom and trust in Thee. We would be so full of Thy light that when others see us they may see a Christian. In Christ's name we ask it.—*Amen.*

WEDNESDAY.

"LIFE'S FUNERAL PROCESSION."

"And when the Lord saw her he had compassion on her, and said unto her, weep not."—Luke 7:13.

Life is a funeral procession. We carry death and decay in ourselves. There is that that destroys and there is that that builds up. Were it not for the renewing and rebuilding powers of life we would soon decay physically, morally and spiritually.

When Christ met the funeral procession at the gate of Nain, He epitomized the new birth and the new life of heaven which he so succinctly revealed to Nicodemus. Jesus met death there, rebuked it and there was life, and they all glorified God. Jesus met death during all his ministry, touched it and life sprang therefrom. Jesus met death on Golgotha, and it was not death, it was life everlasting. Jesus makes life not a dying thing, but a living thing triumphant unto life eternal, so that we say "there is no death." Death is the beginning, not the end of life.

"They are not gone who pass
Beyond the clasp of hand,
They have put off their shoes
Softly to walk by day
Within our thoughts, to tread
At night our dream-led paths of
sleep.

"They are not dead who live
In hearts they leave behind.
To those whom they have blessed
They live in life again,
And shall live through the years
Eternal life, and grow
Each day more beautiful
As time declares their good,
Forgets the rest and proves
Their immortality."
—*Hugh Robert Arr.*

Prayer—O Lord, our Father, thanks be to Thee who givest us the victory through our Lord Jesus Christ. May that victory be ours today—*Amen.*

THURSDAY.

"COMING BACK HOME."

"If thou return to the Almighty, thou shalt be built up, thou shalt put away iniquity far from thy tabernacles."—Job 22:23.

A story of the English scientist, George Romanes, comes to us, in which it is stid that he lost his faith in his science, (as many scientists do). One day he said, "When I think of the hallowed glory of the creed which once was mine, and then of the loneliness and barrenness of life as I now find it, I feel the sharpest pang of which my nature is susceptible."

Romanes came back to his faith through his own suffering.

Will you give up the faith which greater men than we have found satisfying? If so, you are worse off than a ship without a rudder, for the master of the ship does know where he wants to go and you do not.

Prayer—O Lord, Thy power is in love. May we have that love in all our ways and so love faithfully unto the end. This we ask for Jesus' sake.—*Amen.*

FRIDAY.

"DON'T QUIT."

"Hold that fast which thou hast, that no man take thy crown."—Rev. 3:11.

"Hold fast the form of sound words—in faith and love which is in Christ Jesus."—II Timothy 1:13.

"Seeing then that we have a great high priest—Jesus the Son of God, let us hold fast our Profession."—Heb. 4:14.

All the world hates a quitter, unless he is quitting for something better. Juras quit but he did nothing better; money would not save him, and he hanged himself in remorse. John Mark quit Paul and the cause of the Kingdom. He found nothing else better, so he came back later and died in the service.

Once upon a time everybody quit Jesus, even the disciples assayed to give up. Peter stuck (though for expediency's sake he denied Him later) and became the saving influence of the others. He cried, "to whom shall we go. Thou hast the words of eternal life, and we are sure of it."

The moment one thinks of giving up Christianity he is face to face with two questions: What can possibly take the place of my faith? and do I understand fully how perfectly this faith in God answers every human need? No one should quit until he can answer these satisfactorily.

As we follow Jesus in the fields, midst the hills, by the pools, in the cities, in the home, and implant His teachings in our hearts, His truth seeps into our consciousness, slowly transforming our vision and revealing the knowledge of His glory, which answers every human need. We see, even as the multitudes said in his day that "here is a man who gives a new meaning to life, and who makes us feel that he is our friend.

Prayer—Say the Lord's Prayer.

SATURDAY.

"GOD'S HAND."

"The hand of our God is upon all them that seek him, for good."—Ezra 8:15:23.

Ezra, leading back his band of exiles to their fatherland, was ashamed to ask an escort from the heathen king, because he had boasted to the king of the divine guidance and protection, that the hand of God was upon all them that seek Him, and that He would lead them into all good.

Would that all Christians had Ezra's reluctance to rely, or even seem to rely, on material aid! Would that all Christians would rest their confidence plainly upon the unseen Power!

For there is no power but of God. Progress in any worldly undertaking is His affair alone. He is the God of success, and there is no accomplishment elsewhere. What seems to be achievement, without Him falls speedily into nothingness.

Prayer—Lay Thy good hand upon us, O our God, for our good! It is the hand of guidance. —*Amen.*

AMOS R. WELLS.

SUNDAY.

"CHASE PEACE."

"Follow after peace with all men."—Hebrews 12:12-17.

The writer of the Epistle to the Hebrews realized that peace is not something that comes unsought. Peace is not the easy and ordinary human condition. Strife seeks us and is upon us before we are aware of it, but if we would have peace we must seeks it, and seek it ardently; we must pursue it, follow it, chase it, with all our might.

That is why Christ said, "Blessed are the peace *makers.*" Peace must be made, it will not make itself. And that is why war so persists in the world: men are constantly manufacturing facilities and material for war; they are not spending a ten-thousandth as much time and money on getting ready for peace. We have secretaries of the army and navy, but we have no secretary of the peace.

So if we would be at peace with all men, we must cultivate the spirit of peace. It must be our constant aim. It must be uppermost in our thought.

Prayer—Thou Prince of Peace, enlist us in Thy beautiful endeavor; and plant, we pray Thee, the seeds of peace in the hearts of men.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE VALUE OF SONG.

By JOHN G. TRUITT, D. D.

"Sing unto the Lord."—Psa. 96:1.

The nation which gave the world Jesus Christ was a singing nation. One of their most illustrious citizens wrote the following admonition: "Be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs." (Eph. 5:19.) And nearly two thousand years later when the best books of worship music are made they include: Psalms, hymns, and gospel songs. Mark tells us that at the conclusion of the Lord's Supper, when it was first established, "when they had sung an hymn they went out into the Mount of Olives." (Mark 14:26.) And one of the most often given commandments in the whole Bible is the one commanding us to sing unto the Lord.

We think it is a very great sin to fail of the keeping of a commandment of the Lord, and yet forget that one of the commandments of the Book is to "sing unto the Lord." If a man kill, steal, bear false witness, or hate his brother he is a sinner. If he fail to "sing unto the Lord" it is assumed he is only exercising his own choice in the matter. But not so the Bible. In it over and often he is commanded to sing. If you take a concordance of the Bible and notice how many times we are commanded to sing you will be startled. Why should it be overlooked so lightly? Why should we feel that we have no part to do in the matter? Why should it be neglected in our homes, half done in our churches, and commercialized in our country?

How greatly one of God's sweetest commandments has been overlooked. Or on the other hand it has been so desecrated as to make silence often desirable. When we sing we join with the very universe itself, from the time "when the morning stars sang together" (Job 38:7.) until now we have had a singing universe. "Sing, O ye heavens," exults Isaiah; "the ships of Tarshish did sing of Thee" cries Ezekiel; "then shall the trees and the woods sing out" says the writer of the Chronicles. Byron says:

> "There's music in the sighing of a reed;
> There's music in the gushing of a rill;
> There's music in all things, if men had ears:
> Their earth is but an echo of the spheres."

Longfellow says:

> "Yea, music is the prophet's art
> Among the gifts that God has sent,
> One of the most magnificent."

John Milton has so cleverly expressed the power and glory of music in the phrase:

> "Such sweet compulsions doth in music lie."

Then, my friends, if "such sweet compulsions doth in music lie" is it not right and proper that we make the very most of it in church? Is it not right and proper that our children be taught it, that our folks all use it as the very instrument of God to bring Him praise and glory, and to bless our own lives?

> 'The man that hath no music in himself,
> Nor is not moved with concord of sweet sounds,
> Is fit for treasons, strategems and spoils."

As I said in the outset, the nation which gave the world Jesus Christ was a singing nation. And their singing was religious. It was connected with their worship. David, Israel's singing-king, desired to build the temple. And although he was not permitted to do so, he prepared materials therefor. And, also, he prepared their musical program as well. We read of his choir and orchestra of four thousand persons. This large number was divided into twenty-four sections, and there were twelve highly-trained and talented soloists in each section. That was music on a national scale. The nations thus praised the Lord. And out of that nation the best of what we know about religions came. We dare not neglect God's command to sing in connection with our modern worship lest we lose our religious faith.

Israel was beaten at almost every turn of history, but they could never erase music and song from their soul. And when the nations who trod upon Judah are forever forgotten her contribution to humanity will be only coming into its own. She was commanded to sing, and she sang. God will see to it that she is not forgotten.

One of the most touching of all incidents of song is that recorded by John Mark in his account of the Lord's Supper: "When they had sung an hymn they went out into the mount of Olives." It is a clear case of Jesus singing. For who can believe that that group of awed, heartbroken disciples could have themselves struck up a hymn? Jesus, as he had led them in other things, now led them in song. Standing upder the shadow of the cross we see the singing Saviour of the world. He gave thanks in song at the close of the service. The angels sang at his birth. He sang his own song at his death. His heart was right. Song could be on his lips. His motives were holy, and high as heaven itself. There would be melody in his soul.

Some years ago I was principal of a High School in Virginia, and at the same time pastor of a large country church, and another church that was a child of the former. Jest before I started for school one inclement March morning I received a message from one of the finest Christian gentlemen it has ever been my privilege to know. He wanted his pastor to come to see him. He was dying. As his family stood about his bedside he told them that he was ready to meet his Lord, and that he was happy in his soul, and requested them to sing softly some of the old hymns of the church. Sing! Song had been a blessing to him all his life. It had served to help him in rearing a fine family of children. It had helped him to rear them in the church, and to educate them in his church's college. It would be a blessing to him now. It was. And those who with a true heart keep God's command to sing will ever have his blessings.

Yes, Jesus sang with his disciples. What a feast that must have been, and what a memory for them in all the years which followed. What a blessed memory for all of us who had singing fathers and mothers! We should cherish song, and pass it on to our children. That is why your church seeks the high standard in music it does. And that it why we always insist on congregational singing. That is why our department superintendents insist on it in the worship service programs in their departments. A singing church is a living church.

Thomas Carlyle says, "A song will outlive all sermons in the memory." And how true he is! We can all testify to that. The sweet songs of church, and of childhood, they remain with us.

> "Such songs have power to quiet
> The restless pulse of care,
> And come like the benediction
> That follows after prayer."
> —*Longfellow.*

(Continued cn page 15.)

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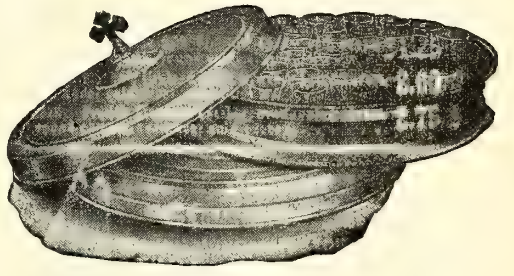

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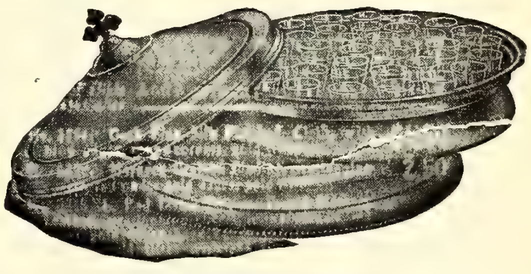

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

We have had more applications to take children in the last two months than we have had in the same length of time in several years. Many of them are worthy applications and the children should come here or go to a like institution somewhere. If anything touches my heart it is to see a little boy or girl transferred from place to place to get a place to stay—not a home.

A lady brought a little boy to see me a few days ago that has been treated that way. He is sometimes in North Carolina other times in South Carolina and maybe next winter in Pennsylvania. He is a nice looking little boy and wears a smile. But he did look hungry for a home. He lost his mother some years ago—a great loss to him or to any child. His father works for a corporation and his work takes him from place to place, and the little boy—you can guess the rest. It is the little fellow that suffers.

When I am faced with a situation like this I just feel like putting my arm around the little fellow and say to him, "Come and live at the Christian Orphanage. You deserve a chance in life."

But however worthy the case or how great the need we have to be governed by the income we have to work with. Some of our churches take it for granted that the orphanage can take and care for children on fresh air, or at least they never send us an offering to help. We are doing our best with the funds that are given us to work with. If every church would help it would make the work so much easier. The writer was elected Superintendent of a Sunday School years ago. That church did nothing for anything and the pastor's salary was a long way in arrears. We asked the school if they would make a monthly offering to help support the orphanage. They thought it out of the question, but they, nevertheless, did and paid up the pastor's salary too. A live church will grow.

Chas. D. Johnston, *Supt.*

REPORT FOR AUGUST 8, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:			
Greensboro, Palm St.		$ 20.61	
Reidsville, Class No. 6		2.75	
Apple's Chapel	1.77		
	1.20		
	1.54		
	2.52		
	5.00		
		12.03	
			35.39
Eastern North Carolina Conference:			
Smithwood			95
Western North Carolina Conference:			
Morrisville, May, June, July		1.57	
Henderson		2.70	
Hanks Chapel		2.90	
			7.17
Eastern Virginia Conference:			
Holland		7.45	
Suffolk, July		25.00	
First, Richmond		4.57	
Old Zion		5.00	
			42.02
Valley Virginia Central Conference:			
Winchester		3.63	
Mayland		1.00	
			4.63
Alabama Conference:			
Noon Day		1.63	
W. H. Floyd for S. S.		1.01	
			2.64

Special Offerings.

The Fidelity Bank	12.50	
Cash	4.50	
Rev. J. E. Franks	50.00	
Miss Celeste Penny (Overlooked)	5.00	
		72.00

Total for the week	$ 164.80
Amount brought forward	7,644.75
Grand total	$ 7,809.55

INJURED, BUT NOT ABANDONED.

Injured people need help—and usually no one knows this better than themselves. A thrilling story of help for an injured man occurred last year as vast numbers of sympathetic listeners heard the details by radio. One of Admiral Byrd's men in the Antarctic Expedition injured his back, and there were no doctors at hand. But radio communication was one of the news events and safeguards of this heroic adventure, and a ship from New Zealand was soon on its way, carrying a doctor to the patient. Meantime, those who listened in over their radios in their warm and comfortable homes on a winter Saturday evening heard a medical student who was with the expedition describe in accurate pathological detail the exact symptoms and conditions of the sufferer, while a group of four physicians some 10,000 miles away, in a New York Columbia studio, listened intently and made notes on the patient's condition, in order that they might reply by radio and prescribe the exact treatment pending the arrival of the physician from New Zealand. What a modern parable in action was this! An injured and suffering man; a friend to note and report his exact need; sympathetic and competent listening ears to receive the report; then skilled counsel telling how the injured man should be cared for. So the Great Physician listens to every case of need flashed to him by the radio of prayer, and instantly he answers in unerring knowledge and skill; indeed, he takes immediate and full charge of the case, and heals in whatever way he knows is needed and best. We have a Physician who is "touched with the feeling of our infirmities . . . Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—*In Sunday School Times.*

YOU NEVER CAN TELL.

You never can tell when you send a word—
  Like an arrow shot from a bow
By an archer blind—be it cruel or kind,
  Just where it will chance to go.
It may pierce the breast of your dearest friend,
  Tipped with its poison or balm;
To a stranger's heart in life's great mart
  It may carry its pain or its calm.
You can never tell when you do an act
  Just what the result will be;
But with every deed you are sowing a seed,
  Though its harvest you may not see.
Each kindly act is an acorn dropped
  In God's productive soil;
Though you may not know, yet the trees will grow
  And shelter the brows that toil.

—*Ella Wheeler Wilcox.*

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Ġĕn´tīleș;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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THE SUN'S PULPIT.

(Continued from page 13.)

How Christian music is. It is, like Christ, most unselfish of all arts. The painter when he has done his painting for his praise. The sculptor has his work in stone. The architect has his towering building as his monument. But not so with a song. When the singer has finished her song it is finished. But is it finished? You remember some poet has placed a line in the psalms after David was gone as follows:

> "The songs of David, son of Jesse, are ended."

But are they ended? No, a thousand times no, for they still live on with their beauty unimpaired. So while the song is sung and is thus completely given it still abides:

> 'Long, long afterward, in an oak,
> I found the arrow still unbroke;
> And the song, from beginning to the end,
> I found again in the heart of a friend."

Let us sing our praise to our God, and in the meantime lodge in the hearts of others the saving gospel of our Lord.

LIFE EVERLASTING.

By I. A. Barnes.

The intelligent student of psychology learns that there are powers and possibilities of the human mind and spirit that never have had an opportunity for their fullest expression and application. One of two things is inevitable; either there has been a vast over-supply and waste of spiritual potentialities in this world, or there must be a continuation of life after what we call death, so that these potentialities and possibilities may have ample opportunity for development and self-expression.

The fact that about one-third of the human race die in childhood, and before the mind and spirit have developed, raises the question of whether they will have opportunity for development in another life, or that their deaths were just so much loss to the race. Think this over for a few minutes. No doubt among the thousands of children who died there were many Shakespeares, Addisons, Websters, Franklins, Washingtons, not to say Edisons, Burbanks, Marconis, Wesleys, Luthers and hundreds of others that could be named. Will the race never know its losses in these deaths, or will there be another life in which all of these potentialities shall come to full flower? You may not believe in a "hereafter," but you cannot dismiss this problem without a little serious reflection. It won't hurt you to think.

And another point to consider is that, physical death cannot possibly stop, or retard mental and spiritual development, so that these child spirits must go forward until they reach the fullest perfection of spiritual life. And in order to do this they must have moral responsibility, for there can be no spiritual development without moral responsibility, by which to test spiritual growth. It is a mistake to conclude that there will be no service to perform or responsibilities to assume in the life that is to come. If men are to be men in the hereafter, they must have all of the elements that characterized them as men here. These things, perhaps, will constitute "personal identity." For "we shall know, even as we are also known." It is moral responsibility that is the badge of intelligent manhood and womanhood, and we do not want to be less in the next life than we have been in this. Think of it!

—*Methodist Protestant-Recorder.*

The foreign missionary task has happily been redefined of late in terms less patronizing toward non-Christian peoples than were once employed. . . . Today the greatest force at work all over the world to offset suspicions, antagonisms and war trends is the force of Christian friendship, represented in backward lands by missionaries living close to the hearts of the peoples in the land of their voluntary adoption.—*Russell Henry Stafford.*

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NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm-

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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MARRIAGES

DAVIS—McGEE.

On Sunday afternoon, June 30th, Mr. W. L. Davis of Dennis, N. C., and Miss Hazel McGee of Rural Hall, N. C., were united in marriage, the writer officiating. The Ring Ceremony was used. The wedding took place at the home of the bride with many friends witnessing the ceremony.

D. M. SPENCE.

OBITUARIES

HOWELL.

Mrs. Ella C. Howell died at her home near Holland, Va., July 8th, 1935, aged 65 years. The funeral service was conducted at the home by the writer assisted by Dr. W. M. Jay. The burial was in the family cemetery.

Mrs. Howell leaves a husband, George Thomas Howell, two daughters, Mrs. E. M. Dunford and Mrs. R. L. Rawles, of Portsmouth, one son, Jacob Howell, one step-son, Willie Holland, Camden, N. J., and a step-daughter, Mrs. E. B. Shackleford, Suffolk; one brother, Rufus Holland, five sisters, Mrs. Alex Piland, Mrs. Isaac Piland, Mrs. C. A. Piland, Mrs. Sam Pruden and Mrs. Richard Howell, all of Nansemond County and four grandchildren.

Mrs. Howell had been a member of Holy Neck Christian Church since early life. Her life had been one of much sorrow and suffering borne with strong faith and Christian fortitude even unto the end.

N. G. NEWMAN.

RAILEY.

Charlie Railey was born May 1, 1847 and died July 25, 1935 at the age of 88 years, 2 months and 24 days.

He united with McGuire's chapel Christian Church more than 40 years ago. He has lived in this community almost his entire life. His first wife preceded him to the Spirit Land April 18, 1917. She was the mother of eight children.

Five boys and one girl survive their parents. His second wife who was Mrs. Exer Brown is still living. Our sympathy goes out to all the bereaved ones, especially the widow.

The writer conducted the funeral and burial was in Oak Grove Cemetery.

G. D. HUNT.

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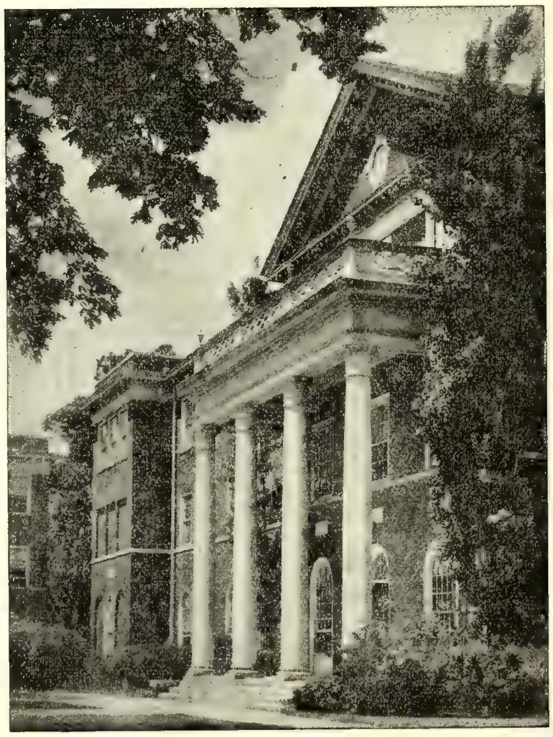

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND. VA., THURSDAY, AUGUST 15, 1935. NUMBER 33.

•• THE SUN'S OBSERVATORY ••

Should Get a Good One.—

A recent press dispatch announced that there were "forty-eight Republican and Democratic candidates in the race for the Mayorality of Philadelphia."

Benevolence Budget Increased.—

The Methodist Episcopal Church reports an increase of $46,633 in contributions for benevolences for the fiscal year ending on May 31st, over those of the previous year. This increase, amounting to 1.47 per cent, is the first shown since the year 1929. While the amount of increase is small, it is hopeful in that the downward drop has been stopped and an upturn started.

World Convention of Disciples.—

The Disciples of Christ, in 1930, inaugurated what is known as the World Convention of Disciples of Christ. The first convention was held at Washington, D. C., in that year. The second world convention was held the past week, August 7th to 12th, in Leicester, England. Not less than 42 countries were represented, there being over five hundred delegates there from the United States and Canada. At the present time this denomination, which is one of the youngest, has approximately 2,000,000 adherents throughout the world, divided among possibly 9,000 churches.

" . . . of Glory Lead but to the Grave.—

It is just another version of Grey's famous "Elegy Written in a Country Church Yard." This time it was written by a New London, Connecticut, junk dealer. He paid $5,000 for some eighty tons of lead, thirty tons of brass and a similar amount of steel. Just five years ago this same lead, bronze and steel was valued at between $4,000 and a half million dollars. It was a yacht—then in its prime—today a yacht still, but outmoded and unwanted. Only five years ago this junk dealer's new acquisition sailed under the name of *Enterprise,* and successfully defended the American Yacht Cup by outsailing *Shamrock V.* With yachts as with men "the paths of glory" often are the same.

A Longer Life Span Possible.—

The Journal of the American Medical Association thinks a longer life span for the human species not only possible but normal. Says this journal: "Comparative anatomists have established that the natural life expectancy of an animal is usually five times the period needed for full skeletal development. Since twenty-one years is required for full skeletal growth in man, the age of 105 must be set as the approximate normal human limit." Yet under present conditions, only 33 persons out of 100,000 may expect to reach 100 years, while most people fall by the wayside between the ages of sixty and eighty. Longevity is now thought to be as much an inherited characteristic as is height or the color of the hair.

Loyalty Oaths.—

We believe the movement to demand loyalty oaths of teachers is foreign to true American principles and inimical to the very constitutions they are designed to protect. These oaths so stridently advocated by Mr. Hearst and his powerful press are in reality built on the hope that teachers will be browbeaten into avoiding discussion of all current controversial issues. The desire to make "yes" men of our teachers and through their subservience to make our students accept things as they are instead of inspiring them to overthrow the evils that now threaten to plunge us all into the barbarism from which humanity has so painfully emerged. Youth should be taught to think, not blindly accept. Americanism demands the former; it is Nazism that asks for the latter.—*The Presbyterian Tribune.*

All Things in Common—Certainly Salaries.—

Rather a radical departure from the commonplace was a plan adopted by the Detroit Conference of the Methodist Episcopal Church. This "plan" provides for "the pooling of ministerial salaries on the part of such of its members as shall agree to share and share alike." Ministers who approve of the program are to be organized as "The Ministers' Salary Cooperative of the Detroit Conference," and "shall file with the secretary of the conference their written promise to share and share alike in their total receipts as salaries." Of course, money received for marriages or for officiating at funerals, or income from such investments as a minister might have would not be put in the common chest. It is recognized that there must be a fairly representative group, if the plan is to meet with any success, so it has been further provided that the plan is not to become operative "until the secretary shall have formally announced their willingness and determination to share." This modern adaptation of primitive Christian socialism, if it becomes operative, should prove an interesting experiment.

Warns Against Unconstitutional Laws.—

A judge of one of our Western District Courts, in granting an injunction against collection of processing taxes, said: "Every statute enacted by the Congress and approved by the President is presumed to be constitutional. The chief reason for the presumption that a statute regularly enacted and approved is constitutional is the assumption that members of Congress before they voted for it and the chief executive before he gave it his approval carefully considered whether it was within the powers conferred on Congress by the Constitution. Members of Congress have sworn that they will support the Constitution and the President solemnly has sworn that he will preserve, protect and defend the Constitution. The courts have rejected as unthinkable the suggestion sometimes made that the President and Congressmen might disregard their oaths, that they might seek to shift from their shoulders to the shoulders of the judges the responsibility imposed thereby. Any such course is not only unthinkable, it would be quite as indefensible as that of a witness, sworn to tell the truth, who should commit perjury on the theory that the jury would perceive it and disregard it." A rather sharp warning is this, but a timely warning withal, coming as it does just after a demand upon Congress that it enact bills now pending and leave it to the courts to pass upon their legality.

Riding on Cotton.—

There is today no blacker cloud on the agricultural horizon than that overhanging the king crop of the South. The artificial boost in cotton prices by the Federal Government undeniably gave a much needed temporary relief, but it practically wrote the death sentence of the South's supremacy in the cotton growing world. As has been stated before, last year the South, for the first time since the War between the States, produced less cotton than did the other cotton-growing countries of the world. The native cotton crop this year will be larger, but so will the foreign crop, and other countries have discovered that they can raise cotton—some of them better cotton—for less than we can produce it. But maybe the cloud has a silver lining for the South. In the near future motorists may find themselves riding on cotton. Clinton T. Revere, said to be a cotton expert who knows whereof he speaks, thinks that the use of cotton fabric in road construction is not only possible, but that it is admirably adapted to use for secondary road-systems throughout the nation. These roads, as at present maintained, cost from $250 to $400 per mile per year, which could be almost eliminated for a number of years through cotton-fabric treatment and proper surfacing. The process, which has already been tried on a small scale, consists of applying an open mesh fabric to a road bed which has been impregnated with an emulsion of asphalt or hot tar. Mr. Revere says that "it would seem that America, now so vitally concerned in its cotton problem, could not leave unexplored an avenue which holds forth such promise of solution."

NOTES-PERSONALS

News from the Churches.

Rev. W. J. Andes preached yesterday at the historic church, Old Providence, located in Alamance County near Graham. Rev. G. C. Crutchfield, pastor, was away on his vacation.

Dr. C. H. Rowland, pastor of our Greensboro Church, preached Sunday, at 11:00 o'clock, on the topic, "The Love of God"—a very timely and inspirational message. There was a good attendance at the service.

Rev. A. L. Granger, assistant pastor of our Greensboro Church and a member of the Senior Class, Elon College, 1935-36, is also pastor of Auburn Christian Church. Mr. Granger is conducting a series of meetings in the Auburn Church this week.

Mr. C. D. Johnston, Rev. W. J. Andes and Dr. S. C. Harrell attended the annual session of the Valley of Virginia Central Conference held last week at Leaksville Christian Church. They report a very enthusiastic and successful session of the Conference.

Mr. A. L. Hook, of the College faculty, is in the Valley of Virginia this week interviewing prospective students for the College. Mr. Hook was born and reared in the valley and is personally acquainted with a number of our people there. His reports are very encouraging.

It has been reported at the College that Miss Sue Preston, daughter of Mr. Talmadge Preston of Belew Creek, N. C., is seriously ill at St. Leo's Hospital, Greensboro. Miss Preston and her family have the sympathy and prayers of the members of the church who know them. Miss Preston was planning to enter Elon College in September.

Rev. W. M. Jay, D. D., for a number of years pastor of the Holland Church, has resigned and is open for work elsewhere. Dr. Jay is a faithful and conscientious pastor. He is a good preacher. It is hoped that some church worthy of his services may offer to him a field of labor. Mrs. Jay is of real assistance wherever Dr. Jay serves.

Rev. O. D. Poythress, South Norfolk, assisted Rev. H. E. Crutchfield, pastor, in a series of meetings at Apple's Chapel, Guilford County, N. C., the past week. Large audiences attended and the meetings were of deep interest. This church has called Brother Crutchfield to be its pastor the coming year. The church has enjoyed real growth and progress under his consecrated leadership.

It comes as a surprise (and regret) that *Advance* is to be a monthly instead of a weekly, beginning October 1st. The remainder of August and two weeks of September, will bring the weekly as now—after that once per month. As is known, *Advance* is successor to *The Congregationalist and Herald of Gospel Liberty*. Here is wishing for the monthly's great success and good service.

Traffic fatalities—traction lines and automobiles—in the nation the past week end were 92. Comparative figures recently issued show that people are killed far more rapidly by automobiles than in the world war. And the strange thing is that instead of taking warning and giving heed we drive more and more recklessly, and killings from fast and careless driving are rapidly on the increase.

Dr. C. H. Rowland, of our Greensboro Church, has resigned on account of ill health. The church, however retained him as pastor emeritus. His son-in-law, W. E. Wisseman of Schulenberg, Texas, has been elected to succeed Dr. Rowland and will enter upon his pastorate in Greensboro, October 13th. Mr. Wisseman married Miss Mary Graham Rowland. We are glad to welcome them into the active work of the Christian Church.

The jail population of Virginia for the year ending June 30th, was 75,599, according to figures recently issued, an increase of 13,626 over the previous year, the cost to the State being $410,007, an increase of about $61,000 over that of the previous year—a new high record in both number jailed and cost to the Commonwealth. The first year of repeal and "control" in Virginia seems to be quite a success—for the jailors, liquor store and bootleggers.

Rev. Carl R. Key has been called to our Holland Church and has accepted the call. He is to begin his work with the Holland Church September first. Holland is one of our better churches and offers an excellent field for service. Mr. Key is well prepared for his work. He is a graduate of Elon College and an honor graduate of Vanderbilt University and is at present assisting at the Raleigh Christian Church. Both pastor and people are fortunate in this field. The Sun family wishes for them a rich and successful experience together.

The managing editor of The Sun, together with Rev. J. E. McCauley, pastor of the Richmond Church, and his wife and his children, attended the first day of the Virginia Valley Conference, the past week. We enjoyed the sessions and seeing many old acquaintances as well. The conference this year was held at Leaksville Christian Church, just a few miles beyond Luray. It was with regret that we had to return to Richmond before the conference adjourned. We hope next week to have a full account of the conference from the pen of its efficient secretary, Rev. A. W. Andes.

FROM BEREA AND BETHLEHEM.

July was a very busy month for this scribe. The month was started the first Sunday with two sermons, a funeral and a birthday dinner, and it was in this fashion, after the morning service, that our old friend Luther Isley informed us that we had a very urgent call to come home as quickly as possible. The congregation had gone much more quickly that morning than usual, and, for the first time in the seven years we have been serving this church, no one gave us an invitation to go home with them for dinner. Anyhow, we hurried on home with Mr. Isley in the car with us and still without knowledge of any plans that had been made, but when we rounded into the yard it broke upon us just what was on! Lo and behold! there were many of the congregations of both Bethlehem and Berea congregated all about the place with a large table made ready out under the spreading oaks that grace our yard. This table was some thirty-six feet in length and laden with chicken and other good thinsg to eat. When the ladies finished making ready the table, our good friend, Brother A. C. Madren, called the crowd together and with a few well-chosen words, expressed their purpose in coming and wished for us many more such occasions. He then called upon us to grace the table, after which we were presented with a shower of presents too numerous to mention for all of which we were truly grateful.

These are sure fine folks to serve, just as appreciative, kind, sympathetic and generous as one can find anywhere. May God continue to bless them and may there ever remain such a warm spirit of love and appreciation for both pastor and people.

It was on the third Sunday that our revival meeting at Bethlehem began, with three services well attended, but not so largely as in former years, due to the present precaution to keep the children out of crowds. The spirit of the meetwas exceedingly good; the church was greatly revived and strengthened. Hundreds reconsecrated their lives and many new professions in Christ were made and several additions to the church. Rev. J. S. Carden of Durham, N. C., was with us and did most of the preaching. He is a deeply consecrated man who preaches out of a deep and abiding experience with his Lord. We appreciated having him with us for these few days. May God bless him, his work and his family.

G. C. Crutchfield.

A MURDERED SOUL.

By Richard Roberts, *Moderator of the United Church of Canada.*

"At college I had a friend—a lean, ascetic youth he was, with fire in his eyes," writes Dr. Richard Roberts in *The New Outlook* (Toronto). "We became friends, because we shared a dream, a dream of a new social order in which all men would be free and healthy, happy and wise. We called ourselves socialists: and in my eyes he was something of a hero, too, because he had already organized the farm laborers of an English county and had got into trouble over it. We were, no doubt, ridiculous young prigs, but we did have our dream: and my friend a better dream than mine, for which he had already suffered."

"On leaving college, my friend became a journalist: and for a time he was foreign correspondent of a British newspaper. I used to hear of him from time to time, in Paris, St. Petersburg, Constantinople, Berlin and elsewhere. The years passed; and one day I discovered that he was back in England at the head of an important journalistic enterprise. I took early occasion to visit him. When I saw him, I did not at first recognize him. The lean, austere youth had become a sleek, well-groomed man of the world. The ascetic, wistful face was fleshy and hard; the eyes were dead. And when I recalled our young enthusiasm, he sneered—I am not sitting in judgment on him. I do not know what temptation overtook him. I cannot tell by what strategism his soul had been taken. But as I left I knew that I had seen a murdered soul. Some time, somewhere, he had said to himself, 'I'll take the cash and let the credit go,' and what he sold for the cash was his very soul. Don't suppose I am pluming myself that I am better off than he. I do not know, as I said, to what fierce temptation he had succumbed. And if I have my dream still—even though it be very faded and thin,—it is by the grace of God and no merit of mine."

DRIVERS, DON'T DRINK! DRINKERS, DON'T DRIVE.

An Argument for Safety Rather Than for Sobriety.

By CURTIS BILLINGS.

Associate Editor, "National Safety News."

It is easy to argue the simple proposition that driving after drinking is dangerous. If one has acquaintances who drink and has observed them in their cups, then conviction is added to logic as one points out the psychological and physiological facts that alcohol hinders the physical functions, deadens the nerves, and unseats the judgment.

While it is easy to make such argument, few people, unfortunately, will be persuaded by it. And if you argue with many, it will not be long before somebody will look you in the eye and affirm in all sincerity that while he agrees that the out-and-out drunken man is decidedly a menace at the wheel of an automobile, a few drinks do no harm. He may add that he himself is a *better* driver after a couple of drinks than he is cold sober.

People Want Proof.

This a "show me" age. People want proof. They not only want it but demand it when they are defending a practice that they do not want to give up. And there are tens of thousands of motorists in the United States whose regular practice it is to drink and then drive. If this were not so, the taverns and combination restaurants and bars which line our highways would pass out of existence over night.

Since proof must be had, it might be illuminating to examine the findings of two eminent Danish scientists who were interested in ascertaining how a few drinks affect the average man in so far as his ability to operate a motor vehicle is concerned. Since most of us are average, we can assume that our ability would be altered correspondingly.

The two scientists, by the way, were Poul Bahnsen and K. Vedel-Petersen, of the psychotechnical Institute, Copenhagen. Their experiments were reported in the September, 1934, issue of the *Journal of Industrial Hygiene.* They selected four experiments contrived to test functions which had a close similarity to those which play an important part in driving and which at the same time permitted an accurate measure of performance.

The dose was fixed at 0.6 cubic centimeters of alcohol for each kilogram of body weight so that a man weighing 150 pounds received an ounce and a half of alcohol or the equivalent of three highballs. Two groups of young men served as subjects, one group to take the tests with alcohol and the other without, so that the reactions of the second or control group, could be used to check the efforts of the alcohol on the first group. Briefly, the results of the experiment were as follows:

The first was a test of selective reaction to a stimulant. This is a reaction which requires the person to pause and think before acting. If one is driving and sights danger ahead, one may jam on the brakes, or step on the accelerator, or swerve to avoid the danger. Making the choice is a selective reaction. The three highballs slowed the speed of selective reaction of the first group of subjects 9.7 per cent.

The second test was of speed of muscular reaction. If one must apply his brakes quickly, how soon will his muscles act for him? A tire blows out. How quickly can one redouble the force of his grasp on the wheel? The "moderate" dose of alcohol slowed up muscular reaction by no less than 17.4 per cent.

The third test was of the ability to concentrate the attention. The importance of this attribute needs no comment. A driver *must* be able to give his undivided attention to his driving in fast, dense traffic. But three highballs reduces his vital ability by the terrific percentage of 35.3.

The fourth and last test was of co-ordination between the eye and the hand, a mastery of the muscles of the hand and arm, concentrated attention, and dexterity. Again, these attributes are so obviously important to the driver that examples of their use are not needed. If a few drinks decrease efficiency in these respects alcohol *must* be deadly stuff under the belt of the motorist. Well, in this test the alcohol group of subjects made a record of 59.7 per cent more errors than the non-alcohol group.

The conclusion to be drawn from these facts would seem to be apparent. Drinkers of even small quantities of liquor should not drive. Drivers should not drink. When a man or woman asserts that he can drive as well with a few drinks as without, feel free to set him down as either knave or fool.—*The Allied Youth.*

TRIUMPH IN THE MIDST OF SUFFERING.

Suffering leads to comforting. We do not know God as He is until we know Him as a Comforter. For it is in the act of comforting that He fully reveals His faithfulness, love, and tenderness, which experiences we do not have until we pass through suffering. So it is a serious thing to turn away from suffering, for it will leave us with an undiscovered and unknown God. Moreover, we cannot know what we ourselves may be in the world until we have suffered! for it is only the one who has been divinely comforted in the midst of suffering who can comfort others. Paul had touched the deepest experiences in human living and this is what he had to say in respect to this aspect of suffering: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." (2 Cor. 1:3-6.) Evidently then, it is better to suffer than not, both for ourselves and others.

Miss Maggis Scott of Martintown, Ontario, suffered in 1886 an injury to her spine and was bedridden for two years. At the end of that time, she was healed of the Lord and became entirely well. She offered herself to the China Inland Mission in 1889, and in the following year, went out to China. She served there for a number of years under the pronounced blessing of God. Then she fell sick from tuberculosis and had to retire from her much loved service. In passing through Toronto, on her way to her home, she stayed in the Mission Home there. One day at dinner she asked permission to say something which was readily granted to her. Thereupon, our friend spoke as follows:

"You can imagine that it has been a bitter disappointment to me, having been healed by the Lord of my spinal trouble, not to be healed by Him of my tubercular affliction. I have waited long and earnestly upon Him for such a healing and have expected to receive it. But it has not come. It looks, therefore, as if I have left China for good and am on my way home to die. This has been a great mystery to me, and I have hardly known what to make of it. But I want to say that I have finally come to the conclusion that God's way is perfect, and also, that I have got something better than healing, namely, love. I have never before known so much about the love of God and that of His children. It was love out there in China, and it has been love here at home, and I am sure that it will be love until the end. So now, I am not dissatisfied. God has kept back a good thing that He may give to me a better one, and I am well content with His will and way."

Our sister went home to die. But the light of glory which had fallen upon her face never left it, even after she had passed away. In other words, she had been comforted by God. And we may add that, through her comforting, she became an infinite comfort to us.

Suffering's Ending. It is a well known fact that, for some centuries, men at large, including Christians, have been largely exempt from suffering, especially that which results from persecution and divine judgment. Aside from suffering of a general kind and that which has been occasioned by war, most peoples, particularly in the homelands, have been permitted to live out their lives in quietness and peace.

But it looks now as if a change had taken place. The world, inclusive of the Church, seems to have entered into troublous times, wherein men's animosities and God's punishments are being expressed in new forms and measures. And possibly, such tides of suffering will soon break over the earth as it has never know and as will be overwhelming in their effect.

But, after all, what matters it? Time is short and eternity is long, and one moment in the presence of God will make us forget whatever suffering we have passed through. A little more enduring and we shall be at rest. Then we shall know, as we do not now, the meaning of those precious words: "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall thers be any more pain; for the former things are passed away." (Rev. 21:4.) And thus, at last —oh, wonder of wonders!—all of earth's mysteries will be forever gone.—*Dr. H. M. Frost in S. S. Times.*

NEXT STEPS FOR BETTER FILMS.

The Federal Council's Committee on Motion Pictures recently expressed the opinion that the decency movement has effected a clean-up of pictures, at least for the time being, and that stronger and more interesting pictures have also been coming from the studios. The Committee appreciates what has been done by the industry, but feels that permanent improvement is not assured and that pressure on the studios must be continued.

The following program of Next Steps is suggested:

First, Churches should continue to agitate for abolition of enforced block-booking and blind selling of motion pictures. The bill is in committee but notice will be given when communications in support should be sent to Congress.

Second, Denominational authorities, councils of churches, and pastors are urged to begin the creation of motion picture committees in local churches, and to relate such committees to community Better Films Councils where such Councils are properly organized. These committees are needed in churches to organize study groups of parents and young people, to get film reviews to members of the congregation, and to investigate the use of religious pictures in the church.

Third, The International Council of Religious Education is asked to prepare an introductory study course on the motion picture; and groups of parents, young people, and adult Bible classes are urged to use this when it is published and

(Continued on page 7.)

E-D-I-T-O-R-I-A-L
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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WITHOUT BEING DESIRED.

The writer has a friend whose hobby is collecting curious epitaphs. For a good half hour this friend's album will entertain and amuse the most casual reader. Many people in this curious and interesting world of ours are never so humorous as when trying to be logical and conclusive.

However it is foreign to our present purpose to copy or repeat here any of these curious epitaphs. Another one, to us the most terrible and dramatic we have ever seen, comes up now—and that is worth repeating, worth it because so dreadfully and tragically true. For all the epitaphs ever written over any man's dead body, and past career we put foremost for sorrowful and tragic consideration that in II Chronicles, chapter 21, verse 20. It was written of a king who ascended the throne at 32, reigned eight years, and died. Read his terrible epitaph, a volume in a line, "He departed without being desired."

Reader, can you think of anything worse that could be said of you, now or hereafter, than that? —to depart without being desired.

We just have to manage, or imagine, so as to be desired. Being desired is all there is to life, and when no longer desired one just naturally and normally wants to die—or should do so. One recalls an incident in the life of that famous adopted son of America, Jacob A. Riis, (President Theodore Roosevelt said at the time he was the most useful private citizen in the U. S.). A few months after young Riis came as an immigrant to our shores, he decided, in his poverty, want, hunger and neglect that he was not wanted —and so would one night end it all. He was alone, save for a lean hungry dog that had taken up with him, at a deserted spot on a river front in New York. While adjusting weights that would hold his body down after taking the purposed fatal plunge, the friendly cur licked the man's hand and otherwise displayed in the way of a dog, marks of interest and attachment. "Do you really care, Fido? And if I leave will you miss and desire me?" And Fido gave answer with a longing look and a low bark. Riis decided even if Fido wanted him, he would live. And he did. And what a life. How much poorer our American life, and literature would be without the blessed memory of Jacob A. Riis. with his "Waking of An American, "How the Other Half Live," etc., etc.

The value of the dollar in our pocket depends entirely upon how much other people want it, and what they are willing to do or give for it, economists tell us. Well, we may go further than the economists and say that our life depends for its worth to us, or to any one, upon the measure in which, or by which, we are desired. "He departed without being desired" is the most awful epitaph of which we can conceive, and can only equal in dread and terror, that which may in any truth be said of us while we are yet alive. I was reading the other day a good book, "Adventures in Friendship," in which these fine lines occur: "It is the feeling of being necessary, being desired, flowing into a man that produces the satisfaction of contentment. Often I think to myself: These fields have need of me; my horse whinnies when he hears my step; my dog barks a welcome. These, my neighbors, are glad of me. The corn comes up fresh and green to my planting: my buckwheat bears richly. I am indispensable in this place. What is more satisfactory to the human heart than to be needed and to know we are needed?" Yes, indeed, what? And what more disconcerting than to feel we are not desired? And what so awful to be said of anyone as that "He departed without being desired?"

J. O. A.

DANIEL DENIES, DEFENDS AND DELIVERS.

That was indeed a refreshing and thrilling lesson we had last Sunday. It was a story of denial that led to delivery. It was a story of adventure, of hazard, of thrills, beside which your modern "detective" escapade fades into nothingness. For a real adventurer, one who seemingly made again and again, and kept his rendezvous with death, commend me to this man Daniel. It was not his equals, or associates, or their knavery he defied; it was the law of kings and monarchs and entrenched power that he dealt with—and conquered! And what modesty! Never his wisdom, but the wisdom of the God he worshipped; never his strength, but the strength of Jehovah in Whom he trusted, was ever his stay and sufficient alibi. Through self-denial he first conquered self—his own appetite, desires, wants—and through such discipline he became strong and won a king's favor and applause. Through study, close application of his mental faculties, he learned the literature, science and philosophy of his day; and through prayer, prayer, prayer, he got wisdom that gave his knowledge and understanding, his cultural power. And in this way of worship he saved his life, as well as the scholarship and learning of his day. Nor once ever did he attribute his learning and wisdom to any power or superiority of his own, but all to the God he loved, served and worshipped. Daniel was indeed a defender of the faith, an able and capable expounder of the word and worship of the true and loving God in a heathen land and amongst a pagan people.

In brief, Daniel was a missionary, a real, true, genuine foreign missionary—if there ever lived one. He did all his preaching, teaching, writing, laboring, to, with and amongst a foreign race, a pagan people. One who does not believe in foreign missions should never read Daniel. Daniel's adventures were adventures for his God, amongst a people who denied his God and worshipped other gods—save as Daniel taught them otherwise.

J. O. A.

MY NEW TESTAMENT.

Just before leaving for a visit to the Holy Land I had my Moffatt's Bible bound in two volumes, so that the New Testament became a book by itself. It is printed on India paper so I had a number of blank pages inserted. It made a delightful volume easy to carry. I read many of the passages on the historic spots to which the writings referred. On the ship I read the "Acts of the Apostles," Paul's letters and the Gospels. Every chapter seemed more interesting than ever because I had developed a new sense of reality. Here is one illustration. At St. Paul's Bay on the Island of Malta, I read aloud to the people in the car the 27th and 28th chapters of "Acts" and I wrote the following on the fly-leaf—"We drove to St. Paul's Bay in Malta, July 17, 1933. I read the 27th and 28th chapters of "The Acts" to all in the car. The sun was shining and the sea was calm and beautiful." Those in the car with me were Bishop E. G. Richardson of Philadelphia, Prof. A. A. Trever of Appleton, Wis., and Mrs. Mary Comer of Louisville, Ky. These names are written in my book. The driver of the car, a native of Malta, heard me read, "There was an estate in the neighborhood which belonged to a man called Publius, the governor of the Island: he welcomed us and entertained us hospitably for three days." He spoke up immediately and told us he would drive us to Publius' Church which he did. In this way I made my New Testament live again!

But that is not the main thought I have in mind in writing this article. I read the New Testament many times on that cruise and marked many passages in blue and red. Since my return I have continued to read it with increasing interest. It is not easy for me to remember the exact location of special passages though, of course. I do know a great many of them. Nevertheless, I have written down on the title page a number of passage references that seem to suggest to me some of the vital messages of St. Paul. The mention of these passages is the purpose of this article.

The passages as they are marked in my book are as follows: Heb. 13:8; II Tim. 2:8; I Cor. 1:18; Rom. 15:1; Eph. 2:8; II Tim. 4:5; Heb. 12:1-5; Phil. 3:12-16; Col. 3:12-15; 4:56; II Cor. 5:17-21; I Peter 1:13. I fear that the busy reader will not take time to look up these passages, so for that reason I will take the "trouble" to reproduce them here because I believe emphatically that every Christian should have them marked in some special manner in his own New Testament. There is no special meaning in the order in which they are given. They were set down at various times as they impressed me. Anyone so inclined can re-arrange them in some other way.

"Jesus Christ is always the same, yesterday, today and forever." (Heb. 13:8). "Never forget Jesus Christ, risen from the dead, (descended from David)—that is my gospel for which I have suffered imprisonment as if I were a criminal."

(St. Paul. II Timothy 2:8.) "Christ did not send me to baptize but to preach the Gospel. And to preach it with no fine rhetoric, lest the cross of Christ should lose it spower! Those who are doomed to perish find the story of the cross 'sheer folly,' but it means the power of God for those whom He saves." (I Cor. 1:18.) "We who are strong ought to bear the burdens that the weak make for themselves and us. We are not to please ourselves." (Rom. 15:1.) "For it is by grace you have been saved, as you had faith. It it not your doing but God's gift, not the outcome of what you have done—lest anyone should pride himself on that." (Eph. 2:8-9.) "Whatever happens, be self-possessed, flinch from no suffering, do your work as an evangelist, and discharge all your duties as a minister." (II Tim. 4:5.) "Therefore, with all this host of witnesses encircling us, we must strip off every handicap, strip off sin with its clinging folds, to run our appointed course steadily, our eyes fixed upon Jesus as the pioneer and the perfection of faith—upon Jesus who, in order to reach His own appointed joy, steadily endured the cross, thinking nothing of its shame, and is now seated at the right hand of the throne of God. Compare Him who steadily endured all that hostility from sinful men, so as to keep your own hearts from fainting and falling. You have not had to shed blood yet in the struggle against sin." (Heb. 12:1-5.) "Not that I have already attained this or am already perfect, but I press forward to appropriate it, because I have been appropriated myself by Christ Jesus. Brothers, I for one do not consider myself to have appropriated this: my one thought is, by forgetting what lies behind me and straining to what lies before me, to press on to the goal for the prize of God's high call in Christ Jesus." (Phil. 3:12-15).

It would be well to read the third chapter from the first to the twelfth verses to see what it is that he has not attained to as yet. "As God's own chosen, then, as consecrated and beloved, be clothed with compassion, kindness, humility, gentleness, and good temper—forbear and forgive each other in any case of complaint; as Christ forgave you, so must you forgive. And above all you must be loving, for love is the link of the perfect life. Also let the peace of Christ be supreme within your hearts, that is why you have been called as members of One Body." (Col. 3:12-15.) "Let Christian wisdom rule your behaviour to the outside world: make the very most of your time; let your talk always have a saving salt of grace about it, and learn how to answer any question put to you." (Col. 4:56.) "There is a new creation whenever a man comes to be in Christ; what is old is gone, the new has come. It is all the doing of the God who has reconciled me to himself through Christ and has permitted me to be a minister of His reconciliation. For in Christ God reconciled the world to himself instead of counting men's trespasses against them; and He entrusted me with the message of His reconciliation. So I am an envoy for Christ, God appealing by me, as it were—be reconciled to God, I entreat you on behalf of Christ." (II Cor. 5:17-20.) "Brace up your minds then, keep cool, and put your hope for good and all in the grace that is coming to you at the revelation of Jesus Christ." (I Peter 1:13.)

The passage from Hebrews was in all probability not written by Paul, but I think wonderfully illuminating. All the other passages are from his writings. There are many more, of course, that the reader may add as he reads. And I have included nothing from the Gospels. Any interested person may mark such impressive passages in the Gospels and I hope he will and report his experiences. Perhaps I should also say that some of these quotations were made because I am a minister of the Gospel and they make a special appeal to me. However, they apply to Church officials, to Sunday school teachers and all religious workers as well.

E. A. K.

CRUISING IN THE LAND OF THE SUNNY NIGHT.

By Chaplain H. E. Rountree.

[No better introduction to this series of sketches can be given than the following quoted from a letter written by their author to Dr. J. O. Atkinson, the editor, and passed on to the managing editor: "I am handing you a series of six articles on Alaska. They are written en route while on vacation in Alaskan waters. They are submitted believing that the readers of The Sun might like to have the information they are intended to carry." Mrs. Rountree accompanied Chaplain Rountree on this wonderful trip, and one believes that there would be pardon for just a spark of envy of such a glorious vacation.]

Introduction.

Being in Puget Sound area for a month, Mrs. Rountree and I are taking a little trip up the Alaskan coast for rest and a little sight-seeing to the Yukon and Klondike regions. The inland passage is our route and the sailing is as smooth as a lake. From the beginning at Seattle, it is beauty everywhere. Surely, God has made all things beautiful. The clouds, the mountains, the clear blue waters, the golden lights of the sunset sky, the silver moon in brilliant charm, and the stars beyond stand out in velvet glory.

We cannot count all of God's blessings—all things are lovely things. One day and night out and we realize that we are going to enjoy three thousand miles midst lands of mystery and romance. With a steamer for our home and with a companionship of passengers most delightful.

As fortune would have it, there is aboard the Christian Fellowship party making the same cruise. This is the party arranged by the *Sunday School Times*. They were all Christian people with a common interest and among them are some who are vitally interested in the Presbyterian Missions of Alaska.

This party is ably guided by Rev. F. R. Falconer who has 37 years experience in Alaska. That we are a part of this party is an accident, for we had no intimation that such a party would be aboard, but accidents will happen, and often accidents are God-sent, but we have been adopted and made songleader and singer for the group. The first night out your writer was called upon to bring them the daily message from the Bible.

The dazzling panoramic scenery is magnificent, the fellowship is congenial and refreshing, and God is present on the waters renewing and refreshing the soul we hope for the arduous tasks of duty.

As I write steaming along through narrow passes over smooth and mirror-like waters, reflecting the rich rays of the lingering sunshine, the spirit leaps with admiration of the world God has made for his people to look upon, use and enjoy. Here and there quaint villages are perched on rocky cliffs, midst the deep verdure of snow-capped mountains, bespeaking the life that is and becoming toward the life which may be.

God forbid that we should witness such grandeur of His and not be aware of Him. God give us understanding that divines its meaning. Flood our souls with knowledge and light and keep us eager to see his hand and to do our share in the little places where we fit in the picture.

(*To be continued.*)

THE MODERN BABY.

(*It has been attributed to Bishop Doane.*)

The hand that rocks the cradle—but there is no such hand.
It is bad to rock the baby, they would have us understand;
So the cradle's but a relic of the former foolish days
When mothers raised their children in unscientific ways;
When they bounced them and they bounced them—those poor dwarfs of long ago—
The Washingtons and Jeffersons and Adamses, you know.

They warn us that the baby will possess a muddled brain
If we dandle him or rock him—we must carefully refrain;
He must lie in one position, never swayed and never swung,
Or his chance to grow to greatness will be blasted while he's young.
Ah! to think how they were ruined by their mothers long ago—
The Franklins and the Putnams and the Hamiltons, you know.

Then we must feed the baby by the schedule that is made,
And the food that he is given must be measured out or weighed:
He may bellow to inform us that he isn't satisfied,
But he couldn't grow to greatness if his wants were all supplied.
Think how foolish nursing mothers stunted those poor weaklings long ago—
The Shakespeares, and the Luthers, and the Bonapartes, you know.

We are given a great mission, we are here today on earth
To bring forth a race of giants, and to guard them from their birth.
To insist upon their freedom from the rocking that was bad
For our parents and their parents, scrambling all the brains they had.
Ah! if they'd been fed by schedule would they have been stunted so—
The Websters and the Lincolns and the Wilsons, you know?

—*Anonymous.*

WE MUST NOT DOUBT.

Let us not doubt God's care today,
Because so many clouds arise,
Because His hand though leading still
Is hidden from our misty eyes.

He can bring blessings out of mist,
And lead us forth by paths unknown,
But we must trust and pray and hope,
Then He'll not fail to guide us home.

What hope is there anywhere for us except in a government by honest men whose only concern is for the country, the whole country, and especially for the struggling, oppressed and disinherited in it, a government that will not blow radiant soap bubbles on the air, but do things honestly, justly, fearlessly, as between man and man and mass and class. Who would not welcome such a government?—*Dr. D. L. Ritchie.*

CONTRIBUTIONS

SUFFOLK LETTER.

What will life be tomorrow? That is an important question. The Bible answers this question and Christianity interprets this answer in understandalbe terms. On the basis of Bible doctrine the Christian church believes that "whatsoever a man soweth that shall he also reap." This philosophy of life seems too rigid and severe for many minds, but it is benevolent and inspiring to people who seek to follow the tenets of the Christian faith.

In the face of this law of God one needs to have an understanding of the forces at work in human society. What are the young people of this age thinking? What the their fundamental attitudes towards the things which are related to character? What are the plans for the future? What are the motivating ideals in the social and economic life of the present time?

It is Saturday night. The clock has struck nine times. The streets of the city are crowded with young and old. Some are buying groceries for tomorrow; others are buying a supply of liquor from the A. B. C. store; some are standing in groups talking the gossip of the hour—politics, crops, markets; others are busy with their plans for spending the Sabbath at the seashore, the golf course, the fishing boats or the pleasure parks. As one passed through this crowd, the question arose: "What are these people doing, and what will tomorrow hold for them?" Will there be any difference tomorrow, between the people who are pleasure bent and the people who are studying their Sunday School lesson, and planning to attend Sunday School and Church?

There is a great difference, tonight, and the difference will be greater tomorrow. For the seed sowing is not the same; the paths are divergent; the standards are different; and life grows and multiplies under the influence of every passing motive. The preacher and teacher and the foresighted advocates of a spiritual living will be criticised for interfering with the projected plans of a leisure and pleasant seeking age. But the question cannot be evaded, the issue cannot be cast aside. Saturday night touches Sunday in more ways than can be enumerated. The work and the issues of the six days will be summarized in the emotions and motives of this night. Tomorrow, Sunday, will receive this mighty multitude of people in our land with open arms; and many high and holy privileges will be offered to all who will have the vision to receive the better things of life. Yes, and the sobering thought is this: life will be richer or poorer according to the moral and spiritual standards of this week, and this Saturday night.

The Congress of the United States has passed a Social Security Bill. This Act is too intricate and extensive to be reviewed here. But in a general way it seeks to provide a compensation for old age and assure every one of subsistence in the declining years. An assured income in old age is not social security. The money for this purpose, as outlined in the Security Act, must be raised by taxation. The thrifty people of the country will be required to provide for the people who are not willing to be assured of an income regardless of personal habits of work and economy. This Act of Congress may furnish good material for political campaigns; it has an appeal for certain classes. But in a sense such a law cannot obtain in the moral and spiritual life of the nation. It may operate, with some satisfaction as a financial and political measure. In the moral and spiritual realm, where character is formed, where life is moulded for the future, every person must become responsible for his own spiritual welfare, and will be called to give a personal account of his stewardship. No Act of any legislative group can repeal the personal responsibility of every human life.

What will life be tomorrow? What will be the harvest in old age? What can be done to make the future safe and secure against the corroding and corrupting influences of selfishness and greed and lack of religious devotion.

I. W. Johnson.

GREENSBORO FIRST CHURCH.

Dr. C. H. Rowland, pastor of the Greensboro First Church for fifteen years, has resigned on account of failing health. Dr. Rowland has served the Greensboro Church most efficiently and most acceptably. He has endeared himself to the heart of the church. In appreciation of the services that Dr. Rowland has rendered, the church, after accepting his resignation, called him as pastor emeritus at a salary of $50 a month. This is most generous on the part of the church, and is greatly appreciated by Dr. Rowland and family.

Reverend W. E. Wisseman, of Shulenburg, Texas, was extended a call to become pastor of the church. The writer was in the congregation yesterday when official announcement was made of Mr. Wisseman's acceptance of the call. The Greensboro church is most fortunate in securing the services of this consecrated and efficient young man. He has as good preparation as could well be had, and is fitted for the position by temperament and talents.

Mr. Wisseman is thirty-three years of age, a native of Texas. After graduation from Southern Methodist University, he spent three years in Boston University, from which he received his M. A. and S. T. B. degrees. After graduation he spent several months traveling in Europe and the Holy Land. On returning to the United States, he was called to the pastorate of a Methodist church in Schulenburg, Texas, where he has served continuously, and from which he is resigning to come to Greensboro. Mr. Wisseman is a member of the Methodist church, but will transfer his membership to the North Carolina and Virginia Conference of the Congregational and Christian Church.

Several years ago Mr. Wisseman married Miss Mary Graham Rowland, daughter of Dr. and Mrs. C. H. Rowland, who transferred her membership from the Christian church to the Methodist church. It is entirely fitting that these two efficient and consecrated young people should transfer their efforts to the Christian church. It is also fortunate that they are able to take up the work of Mrs. Wisseman's parents, when it becomes necessary on account of failing strength, for Dr. Rowland to lay it down. The Christian church will gladly welcome Miss Mary Graham back to its fold, and will rejoice that her husband is coming with her.

I do not have the exact date of the organization of the Christian Church in Greensboro. It was organized, however, by the Reverend L. I. Cox, deceased. Brother Cox did a good work in Greensboro, and laid the foundation well for a progressive church. He left the mark of his influence visibly in many localities in North Carolina. Pastors succeeding Brother Cox are as follows: Reverend L. F. Johnson, deceased; Reverend J. W. Bolton, deceased; Reverend L. E. Smith, now president of Elon College, and pastor of Elon Church; Reverend H. E. Rountree, now chaplain in the United States Navy; Dr. P. H. Fleming, director of welfare work of Alamance County, and pastor of Union and Long's Chapel churches; Reverend J. F. Knight, member of the Methodist Episcopal conference; Reverend H. R. Clemm, Fall River, Massachusetts; and Dr. C. H. Rowland, pastor emeritus.

On October 15th, Reverend W. E. Wisseman, a young man of thirty-three, becomes the active pastor of the Greensboro church. Mr. Wisseman will find a congregation loyal and consecrated, following to the best of its ability the leadership of the spirit in all matters. Some months ago members of the church covenanted together to give one-tenth of their earnings to the church. At the time of entering into this covenant, the church was heavily in debt, and running behind in current expenses weekly. The membership was manifestly discouraged. The leaders of the church were seeking for guidance, trying to find a way out of their dilemma. It seemed clear to them that as members of the church of Christ, they were not doing what they should with their earnings. In a most inspirational service, more than fifty per cent of the active membership marched down to the altar in personal and individual consecration and gave their vow to place on the altar one-tenth of their total earnings. The blessings of the Lord came upon them. Other members of the church joined in the consecrated program. Today the church is clear of debt. They are paying the salaries of two pastors. Rev. A. L. Granger, a member of the senior class of 1935-36 is assisting Dr. Rowland. After October 15th, they will continue to support two pastors.

They are now planning on a program of expansion which will include the purchase of additional property to make room for their growing Sunday school.

I wish to commend the act of the leaders of this Christian church to every church of our convention. If our churches could only adopt a program of tithing, bring all the tithes into the storehouse, the blessings of God would be upon us as a church and as a people. Not only would all the financial needs of the church with her institutions be met promptly and adequately but the spiritual life of the church would become dominant and imperative. How long will we deny ourselves the favor of God simply for the sake of adding to our material holdings? We have ears, but we do not hear; we have eyes but we do not see; we have hearts, but we do not understand. If we could only exchange that which is perishable for that which endureth forever, how rich and how happy we would be!

Elon College congratulates the Greensboro First Church and wishes for their continued growth in the real things of the Kingdom under the leadership of their new pastor, Reverend Mr. Wisseman, and also wishes to extend to Mr. Wisseman a most cordial welcome to North Carolina, and into the Christian Church.

L. E. Smith, *President.*

Kind words do not cost much. They never blister the lips. They make other people good-natured and produce their own image on men's souls, and a beautiful image it is.—*Pascal.*

NEXT STEPS FOR BETTER FILMS.

(Continued from page 3.)

other courses which are now available. Existing courses which can be recommended are: one for young people entitled *How Shall We Choose Movies?*, prepared by Mrs. Pollard for the Methodist Board of Education, Professor Dale's *How to Appreciate Motion Pictures,* and an interim introductory course by Dr. Tippy based upon his booklet *How to Select and Judge Motion Pictures.*

Fourth, Pastors and churches are urged to take an active interest in Better Films Councils and assume the initiative in their organization in communities where they are needed but do not exist. *These councils should be independent of the motion picture industry,* and should be composed of officially appointed representatives of the character-building agencies of the community. Their main tasks are to confer with theatre managers on their programs, to educate public taste, to get photoplay reviews to the people of the community, and to secure the showing of the more inportant pictures, domestic and foreign, in local theatres.

—*Exchange.*

THE SURGE OF A THOUSAND LOOMS.

Out in the yard forty or fifty feet from the main mill there is a building with runways going into it from every department of the mill. On the second floor is the waste house, and around the walls there are pens built with bars, something like the old cross bars we used to see instead of a gate. These pens are something like four or five feet wide, and eight or ten feet long, and the bars can go up as high as they reach.

In these pens the waste is deposited from each part of the mill according to what it is. The dirty, matted cotton that cannot be worked goes to one; the long cut filling or the ends of the warp that have to be cut off goes to another when the warp runs out. The short cut filling or the filling that gets a spot of oil or dirt on it cannot go in the cloth and must be cut off and sent to the waste house. Small pieces of cloth that have to be torn off, the lent and cotton that is blown off the machines, the sweeping from the floor all go to their respective pens. In the middle of the floor is a hole about four feet wide and six feet long with a big bailer under it on the first floor. If one goes to the waste house he will see the clean white filling, the partly soiled filling, and the dirty waste which gives a gruesome and dirty appearance.

It all makes me think of the refuse of mankind from all walks of life who fail to meet the standard of the Kingdom of God.

Just across from the waste house is the shipping room, where the cloth is brought when finished and bleached, ready to be shipped out on the orders all white and clean. The other day there was a carload or two of this cloth in the shipping room all sewed up in burlap ready to be shipped out, when a water pipe bursted in the shipping room and was about to flood all of it before it could be removed. About ten thousand yards of it did get flooded and had to be taken to the waste house.

I hope when Gabriel sets one foot on the sea and the other on land to blow the trumpet at the end of time we may not be found in the awful waste house or the shipping room.—*By J. W. Boyle in The Free Will Baptist.*

DOING TO BE SEEN OF MEN.

What do we get from the words of Christ; "But when thou doest alms, let not thy right hand know what thy left hand doeth." What class of people was Jesus here condemning? Surely those whose glory is in their accomplishments. It is not well for each one of us to desire to be successful in our undertakings in life, whatever they may be that are worthy and commendable? It is well for the farmer to desire to be the most successful farmer in the country; and for the doctor to climb to as great heights as possible in his profession. The same might be said about the lawyer, the minister, the mechanic, the teacher, or of any profession or trade; but for what purpose should people desire to gain these exalted positions? Should it be that their fame and power may be noised abroad? The true man or woman does not desire to attain to these prominent positions for vain glory.

Do you suppose that it ever entered the heart of the apostle Paul that one day he would be considered the greatest man the world has ever produced except Christ himself. The one ambition that the greatest men of the world sought was that they might be the greatest servants of mankind. Do you think it ever entered the mind of D. L. Moody that one day he would be counted the greatest evangelist of modern times? No, a thousand times, no! Those whose deeds of mercy and love are done that they may be called great are far from being great. Humility is the badge of the Christian, and the individual who says, "See what I have accomplished" is like the Pharisee who prayed and thanked God that he was not like other men, "even this poor publican."

As we see it, doing things in a boastful, bragging way even though the deed be a commendable one, is letting your left hand know what your right hand doeth. There are those who delight in doing acts of charity perhaps to discredit what others have done. They belittle the acts of others who have done deeds of mercy and love, setting themselves up so as to say, "We have done a wonderful work that no one else but our crowd could have done. You fellows in your section are so shabby; just look at us." Such are like King Agrippa whom the people called a god; and his fate was that he was made a leper and the worms devoured his body.—*E. T. Phillips in The Free Will Baptist.*

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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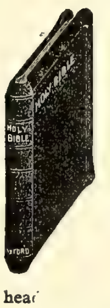

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8 ¶ [a b] Jĕ-hôi'-ă-chĭn *was* years old when he began t

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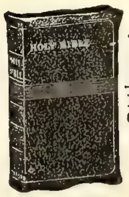

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

MISSIONARY OFFERING.

WEEK ENDING ANGUST 10, 1935.

Sunday Schools.

Pleasant Ridge, Ramseur, N. C. .$	.2.82	
Mt. Bethel, Stokesdale, N. C.	.87	
Turner's Chapel, Sanford, N. C. .	.60	
Wake Chapel, Fuquay Springs, N. C.	5.73	
First Church, Greensboro, N. C. .	10.84	
Holy Neck, Holland, Va.	4.94	
Antioch, Harrisonburg, Va.	2.62	
Timber Ridge, High View, W. Va.	1.66	
Newport, Shenandoah, Va.	1.53	
Liberty, N. C.	3.13	
Barretts, Sedley, Va.	.74	
		35.48

Individuals and Churches.

Eure, N. C.	10.00
Total for the week ending Aug. 10, 1935.$	45.48
Previously acknowledged	15,905.13
Total since Sept. 1, 1934	$15,950.61

J. O. Atkinson, *Secretary.*

THE SACRED TRAIL.

I have watched the stream of missionaries wind their way over this rugged mountain trail that leads to our mountain mission 'till the old trail itself has become sacred to me. As I think of the unselfish hearts and untiring efforts of those lovers of humanity and brave souls who have come this way to blaze the trail and bring the light of the Gospel into our hills, I think of the path over which they have come as a path of love. The way of the Cross. And I feel, as I mix with our Christian people who have backed this work, that they, too, have come to love this mountain trail. They have had a part in making this trail. They have given their money, their love, their prayers, to blaze this trail that leads through these mist-wreathed mountains to this mission field.

I was impressed with the interest I found in the hearts of our people near Elon. I had the pleasure of being in the homes of some of our Christian people this spring. I recall the home of the Pitts' near Shallow Ford. Mrs. Pitts told me with tear-filled eyes that she wanted to come to our hills and to the church here. The sincerity of her words told me that she didn't feel the same way about this old trail that she does of other roads. It would be an inspiration to her to come over this path of love. She would be drawn closer to God if she could come this way. This, to her, is a sacred trail. I truly hope she may come.

And now our revivals have just closed in our hilly churches. Once more those who have hearts burdened for lost souls, have come over this old trail to hold meetings here. Our Hilly Grissoms young brother came this year to hold our meeting at Elk Spur, and Rev. Blackmond of Bine's Creek, N. C. preached at Rocky Ford. I know the meetings were good though I was not able to attend. I heard of what was done and I felt the power of God among the hills. It is always an inspiration to have Blackmond shake your hand. I was real sick when Bro. Blackmond came, and he came to see me one rainy day. The clouds rolled away, and if one single cloud hung over my hills after he came I failed to see it. God comes with the coming of young Blackmond.

Still others have come over our old rugged trails this summer. Our Hilly Grissoms' father and mother came again. A powerful father and mother they are. The sincere smile and earnest words of the Grissoms places them among the Christians who are the most interested in human souls here and elsewhere. Father Grissom is now in the hospital and may God help to bring back his health and strength and send him out to continue in our Master's service. This is the man of God. One feels the power, and the depth of his faith. I can easily look beyond Father Grissom and see the light of the Cross. A life like his inspires one to look beyond the clouds and get a higher vision.

Brother Meadlen of Liberty-Vance Christian Church came to our hills. I found in him another friend of mankind and a sincere Christian. It is great indeed to have such people come over our mountain trail. "By their fruits ye shall know them," and these fruit-bearing Christians let their light shine among our hills. The Gospel lived is worth more than the Gospel preached. Come to our hills and live your religion. No one can say just how much your visit can mean here. You can bring a light over the sacred trail, and you can bring God to our hills.

Soon now we hope to have two young ladies to help a Bible School at our Churches here. I thank you who have made it possible for our children here to have this opportunity. It means a great deal here.

We look forward with great pleasure to one more important event. We hope to have another revival later in the season, and Brother Sorrell of Danville, who once served us here, is to be with us then.

Lend your prayers to help those who labor here to hold the Cross of Christ among these hills. And we hope that more of our people may come over our sacred trail this year. The road is open and the hills are waiting for you.

Victoria of the Hills.

MULTIPLICATION AND DIVISION.

"My Church is a place where I may take all my consecration, all my talents, all my enthusiasms—my ability to do good, and multiply them by the number of our members possessing the same will to be and to do.

"Likewise, I may take my problems there and divide them by the number of my Christian comrades.

"And since my Church is a part of that Universal Church of Jesus Christ, my Church in the same way multiplies its power for good to the ends of the earth and into eternity, and divides its problems through mutual burden-bearing with fellow Christians everywhere."

Bulletin United Church,
Rev. W. T. Scott, *Pastor.*
Winston-Salem, N. C.

A LITTLE MORE.

"A little more kindness,
A little less creed,
A little more giving,
A little less greed,
A little more smile,
A little less frown,
A little less kicking,
A man when he's down,
A little more "we",
A little less "I",
A little more laugh,
A little less cry,
A little more flowers
On the pathway of life."

Bulletin United Church,
Rev. W. T. Scott, *Pastor.*
Winston-Salem, N. C.

ALL BUNDLES MUST BE LEFT AT THE DOOR.

What bundles? Why, the bundles of worry, care, moral guilt, and anxiety. If you will leave them at the door of the church as you enter, go into the service with a spirit of reverence, devotion, and communion, when you come out again those bundles will be gone. Try it!

"Come unto me . . . . , and I will give you rest."

Bulletin United Church,
Rev. W. T. Scott, *Pastor.*
Winston-Salem, N. C.

THE HUMAN TOUCH.

There are born solitary souls who find solace in seclusion, but these are rare. The millions want human fellowship and every-day living calls for a commingling of small and large groups playing together, working together, studying together and achieving together in perfect unison. Such living would be society at its highest level. The world has not yet learned to live in such a way, neither have individuals learned to think of themselves as a part of humanity as a whole. Here is where barriers have arisen to separate men and women, communities, clans and countries. Individuals gather their resources about them to satisfy personal ambitions, to feed personal tolerance and become intolerant of their neighbors. Soon there are no dealings among them and the same barrier exists as between the Jews and Samaritans.

Difference in financial rating is the commonest social barrier. Frequently people develop a sense of responsibility only for those within a certain social strata. Those without are unsought and unknown. Many come into the cruel and bitter experiences of life, watching others with apparently everything to use and enjoy and yet there is no sharing; many hearts break for the sympathetic touch. Oftentimes one of small means feels that there is no contribution he can make to the rich and distinguished, and yet riches often go with heart-hunger and often bring a sense of aloofness to create loneliness that longs for the touch of a friendly hand.

The human heart cries out for the touch of a brother's hand as they walk in the same way of joys and sorrows, inescapable longings, continuous strivings and anxieties.

The Master was never more beautifully portrayed than when he was pictured in the midst of the crowd that thronged about Him, putting his arms about little children to bless them.

The invalid who had been sick twelve years felt that if she could but touch his she would be made whole.

And so it is when the heart is crushed and the spirit weary, the gentle, loving touch of a friend's hand will bring strength and courage and hope for a better day. The potency of the personal touch becomes evident again and again in the life of Jesus as he went about doing good. Would that we might follow him in all things at all times.—*N. C. Christian Advocate.*

"WHY NOT TRY GOD?"

By Willis L. Goldsmith.

One of the world's most famous movie stars has written a religious tract, entitled, *Why Not Try God?* It is an argument for making use of God, through the power of right thinking, to get everything one needs—health, a job, money to pay rent, happiness. God is a bank with ample resources—why don't you learn to draw a check? It will be honored, if properly drawn, and this is how it is drawn—by the power of right thinking. Try it and see. For your encouragement in so doing, here is a remarkably successful woman, who offers her experience as proof of the theory. She has tried it, and behold, it works. She thinks it will work for you. Why not try—God?

A brief statement like that does not do justice to Mary Pickford's argument nor to her experience. There is much in her little book (now selling for one dollar) that does not conform to this simple outline, much that is above criticism and deserves applause. It is so refreshing to find a woman of her profession making a plea for God that it seems ungracious to examine what is offered in any critical spirit whatsoever. Frankly, however, we have to consider the merit of her religious ideas. She writes: "God is a great power, which we can use whenever and wherever we choose by our own right thinking." Notice the emphasis falls on *right thinking*. The book is a challenge to try this power, which she calls, "right" thinking.

Let us look into this power. We must agree that right thinking is very important. She says it is the key that unlocks the garage, where the highpowered car is kept. Yes, and it must also be the firm hand that guides the car. Wrong thinking makes such cars a menace. Right thinking might lead many to forego ownership and operation entirely. The Safety Commission recently reported heroic action on the part of a right-thinking aged person. He had been driving a car for many years, but of late he found his eyesight had failed. Voluntarily he went to a traffic officer and asked for an examination; as a result he turned in his operator's license which had not expired—a noble example of right thinking and acting.

Right thinking is very important in religion. It makes religion good, and keeps it from being superstition. Every religion *claims* to have the power of right thinking. How else are we to interpret the persistent effort to teach mankind?

What is right thinking? Mary Pickford says it is thinking hopefully, expecting good. But is it unabashed wishful thinking? She says it is thinking anything you like. But may one ask to what extent it must be thinking according to facts? It is thinking good, kind, and unselfish thoughts, says she. But must it not take account of ways and means, and if so, what ways and means is it proper to make use of? She cites the example of a boy with ear trouble, who had been told by a doctor that he must have an operation. This was not a case of right thinking on the part of the doctor, as was shown by the boy's quick recovery without it. However, the case is supposed to prove that the boy's right thinking produced recovery, and this is what his thinking, done out loud to his mother, consisted of: "Mama, God made my ear; it must have been quite a job, and if he was able to make it in the first place, it would be awfully funny, if he couldn't attend to its upkeep!" Right thinking! Result: his ear got well, as if by magic, and without any help from the doctor. Question: Does right thinking about God's upkeep of human ears exclude the help of doctors, or are they, at least in some cases, God's indispensable mechanics?

There are many persons whose hearing is much impaired. Why does not God attend to the upkeep to these ears? Is it because these persons do not think rightly?

Right thinking teaches us how to use the world and all its marvelous material resources. It makes a man a good mechanic, a good doctor, a good practitioner of any art. It makes the difference between a quack and a specialist. It distinguishes sound economics from all sorts of fake ideas. It also marks the difference between innumerable cults and true religion. It calls for discarding mistaken ideas, however ancient and venerable, however novel and original. Mary Pickford recalls how as a child she hated God, because she had a wrong concept. She has done well to give up her childhood idea, which made God out to be an "old meany." But we have to inquire whether or not her present conception is entirely correct.

She writes: "Wouldn't it be awfully funny, when you stop to think of it, if the power which fashioned us, which brought us into being . . . couldn't attend to our upkeep . . . the Mind which created everything, which guides everything and which sustains everything, will move for you, work for you, bring your purposes to pass and your prayers to fulfillment, if you will but do your part." And what is your part? It is thinking "whatever you choose." Is there any weak spot in such teaching? When I am puzzled about any religious doctrine, I find it is a good rule to consider it in the light of Jesus' teaching and example. He seems to be the one religious thinker who is always right. Reading the New Testament it strikes me very forcibly that Jesus was tempted to adopt the way of thinking that Mary Pickford describes. He was standing on a pinnacle of the temple, when the idea came to him: "Why not try God?—He will give his angels orders about you and they will lift you up again with their hands so that you may never strike your foot against a stone—Jump!" To this temptation Jesus the Right Thinker replied: "Thou shalt not make trial of the Lord thy God."

Mary Pickford says God can attend to our upkeep. But how does this idea apply to national situations? That's where right thinking has to be done. A broad generalization like the providential care of the Heavenly Father has to be interpreted and applied to actual conditions, in which we find ourselves. How does the idea of "God's upkeep" apply to getting from a pinnacle of the temple to the ground? Right thinking says, "Don't be foolish! The Divine Upkeep does not imply that one escapes the consequences of missteps and dare-devil acts. Regardless of what we may choose to think, there are, for example, laws of gravitation to be overcome in a material way. There's no magic about God's providential care over us. Jesus rejected the idea, not only when he stood on the pinnacle of the temple but also when he was hungry. His eyes lighted upon stones resembling loaves of bread in outward appearance. What does a right-thinking man do when he is hungry? Does he wait upon some form of magic like turning stones into bread? Jesus rejected the idea.

"What's the good of God," writes Mary Pickford, "if He won't help us to meet the rent, to get a job, to be happy?" Yes, but how does she think God helps in these matters? There are thousands of people who are eager to know how God helps. We have all heard about money coming mysteriously, just as needed, but for the most part God's way of helping is not so mysterious. In these last few years the government has been helping to meet rent and get jobs. Does the movie star think it is necessary? God's way of helping? Or has he some magical way of doing it, so that, for example, there is no need of taxing the rich? How does God help an unemployed man to get a job? Unemployment is one of the biggest problems of this modern industrial era, and surely God will help us to solve it. But is it a matter of helping men one by one to find a job in response to their right thinking?

Suppose I were preaching in a church filled with the unemployed and I should say to them: "Why not try God? Strike him for a job! What's the good of him, if he won't help you to get a job? He has got all the jobs there are in a card catalog and at his disposal—more than enough for all right thinkers. Think that you are going to have one!" And suppore many of these people came back next week and said: "It did not work!" What should I say then? Should I say: "It must be that you did not think what I told you was true? There are plenty of jobs and God knows where they are, and if you had only believed what I told you, he would have helped you to find one!" Nonsense! The problem of unemployment will never be solved by wishful thinking on the part of its victims. God will help us to solve it only when those who have jobs and those who have none put their heads together and do some honest thinking about why we have unemployment and what we must do to get rid of it. Don't tell me God's no good, because good men and true are out of work or that good men are out of work because they individually have not tried God through the power of right thinking. That's too simple! We shall find God in this whole matter of unemployment in the midst of the process that is making for economic recovery, and that includes a variety of factors. As individuals we are helpless. God alone by himself is helpless too, but humanity has yet to see what God will help us to do when we cooperate along the whole front of human endeavor.

Consider the matter of health. "What's the good of God, if he won't help us to be well?" He will. But how does he help? Everybody ought to know that what we call Nature is our greatest ally in matters of health. Good physicians all know very well that all they can do is to assist the recuperative powers that normally reside in our bodies. Everything must be done with a view to that; nothing should be done contrary to that. Of late we have also come to understand the importance of mental states, for example, a cheerful, hopeful outlook on life. A sound mind helps to keep the body sound. We all worry too much. We worry about what Mary Pickford calls our "upkeep," including such matters as health. It doesn't do any good; it is a bad, futile state of mind. Worry consists of not knowing what to do and being afraid to do anything for fear you will have done the wrong thing. How shall you get deliverance? By making up your mind what is the right thing to do and doing it fearlessly. Perhaps there is nothing you can do. Make up your mind to that, and let events take their course. Nothing is left but courage. That's the state of mind that everyone should seek to attain.

But we have got to go a little deeper into the mystery and meaning of life, before we glimpse the whole truth about trying God. There are a hundred problems that we can fling up into the face of God without getting any immediate solution that is to our liking or present satisfaction.

What's the good of God, if he won't let this or that cup pass from us? That's a question we all

(Continued on page 12.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

EASTERN NORTH CAROLINA YOUTH FELLOWSHIP TO MEET.

The Eastern North Carolina Youth Fellowship is called to meet at Catawba Springs Christian Church, August 30th, 1935. The meeting will open at ten o'clock in the morning and close at five in the afternoon. Rev. Robert Kimball is the president, and will preside. All young people in Congregational and Christian churches in this section should plan to be present. It is expected, also, that all pastors will be present. Superintendents of Sunday schools and pastors, and others interested in young people should help the young people to get to the meeting. The tentative program is as follows:

The Program.

Worship service conducted by the president, Mr. Kimball.
Get Acquainted Period, led by Miss Pattie Lee Coghill.
Address and discussion: "The Work of Youth Fellowship," Rev. F. C. Lester.
Business session.
Hymn and benediction.
Picnic Lunch, furnished by all who attend (bring your own).
Worship Service.
Discussion groups (1) Worship, led by Rev. Carl R. Key, and (2) World Friendship, led by Miss Pattie Lee Coghill.
Findings, growing out of discussion groups.
Recreation, led by Miss Ruth Johnson.
Election of officers for the new year.
Installation of officers, conducted by Rev. F. C. Lester.
Hymn and benediction.

SECURITY.

Recently in the nation's capitol, not far from where the congress contracts for more and bigger battleships, armies and navies, a minister talked to a scattering congregation on "Security." It was a topic worthy of the consideration of congress as well as the worshippers who heard the minister preach. And it was a sermon that did one's soul good.

The minister read impressively from Matthew 27, where Pilate told the frightened politicians of his day to make the tomb of Jesus as secure as they could. Then he told how they had sought security by killing Jesus, but were then frightened lest some believe in the resurrection of the one they had killed. Interestingly he detailed how these politicians dealt treachery, hoped for their security, and were in constant fear. Like Macbeth, they thought one murder would make them secure, but instantly found that they were less secure than before.

Yes, we all want security, said the minister. We want financial, social, national security. Thousands who thought five or ten years ago that they were financially secure, are now working for daily wages or accepting the charity of a benevolent government. Those who have jobs live in constant fear lest they lose them. Nations build armies and navies, sign treaties, develop poison gases, and train soldiers in order to be secure.

And yet, said the preacher, we live in a time of insecurity. Once he climbed in the Canadian Rockies in search of a hidden lake. On horseback and then on foot he followed the trail. Finally, by walking over slippery pebbles while clinging to the limbs of dense forest growth on the very edge of a great precipice, he reached the beautiful lake far up in the Rockies. So we today seek security and find it not.

Because, said the preacher, security is of the spirit and not of physical things. The criminal never feels secure because his soul is never safe. The financier who trusts in banks may find them robbed by burglars from without or thieves within. *No nation has ever been made secure by arms.* Preparation for war leads to war, not from it. It is friendship, understanding, goodwill that guarantees peace. Security lies in the realm of spirit. When people learn brotherhood, then they will be secure from their fellows; and when they know God as Father they will be secure from all the powers of evil.

The preacher said that Pilate must have laughed when those who wanted Jesus killed came back to have his body guarded. He knew that what they wanted was a quiet mind and heart though they asked for a guard of soldiers. Pilate knew that security lay not in stones and armaments. And so do we, but we don't always act like it.

It does one's soul good to sit quietly in a beautiful church and hear the man of God speak with assurance concerning human and divine relationships. One wonders why more people do not sit and listen even in the hot summer time or in the cold of the winter. "I was glad when they said unto me, Let us go into the house of the Lord." "God is our refuge and strength, a very present help."

TODAY'S PIONEERS.

The old feet falter and old arms fail,
The Youth must take the burdens up, and tread
A rough and tangled way to clear a trail
That lies within the wilderness ahead.

No less adventure than our fathers knew,
Who staunch of heart with strong and willing hands,
Set out to blaze a pathway, straight and true,
Across dark seas and strange uncharted lands.

So, Youth, fact forward, has as hard a fight
Today as any pioneer has known;
Entangled, grappled by foes of Right
And forced to clear unbroken paths alone.

Yet not alone, for still our fathers' God
Will walk with those who choose the better way.
Oh Youth, strike your footprints in the sod;
You are the pioneers of earth today.

—*Anonymous.*

AM I A QUITTER?

Christian Endeavor Topic for Aug. 25, 1935.

Another way to state the topic is, "Finish what you start." But I like the question, "Am I A Quitter?" Now that is a question! We don't like to think that we are. But really, are we? Am I? Let each one answer for himself after thinking the matter over carefully. Do you who are in school quit studying when the lesson is learned or when you get a bit sleepy? If you work, do you work by the clock and leave things for others to do, or do you stay until the finish? I like to see games played courageously to the very end even if one side is losing badly.

Did you ever start to study the Bible and because you found some of it a bit difficult to understand just quit studying it? Did you start to keep fifteen minutes daily for devotions and then just quit for no good reason? Have you a friend that lost your help when he was in need? Would you walk out on a fellow when he gets in trouble? Or would you stick by and still have confidence and lend a hand? What became of the office to which you were elected? Have you performed your duties well, or have you just quit? How about that pledge of yours to the Church and the Christ when you promised to support the Church and the kingdom to the best of your ability? Have you made good on that pledge by giving your time, talents, and money, or have you just quit?

Jesus said that a man can't plough when he is looking backwards, and he was right (Luke 9:62). Neither is a soldier any good who walks backwards. And neither is a Christian worker. The body was made to face forwards. So was the soul.

Nobody likes a quitter. He doesn't like himself. He can't be trusted. He is very little good. Fair-weather Christians aren't Christians at all. They just think they are. The Master never turned back. He saw the cross ahead but kept walking that way until it fell on him. He struggled with it until it killed him, but he never turned back. And then he triumphed over more than a cross. He gave new life to the earth. But he couldn't if he had been a quitter. Neither can we. If you have hold of the handles, follow the plough. If you are a leader, keep on leading. If you are a Christian, follow the Christ.

Of course you are not perfect. You are short on wisdom. James tells what to do in a case like that (James 1:5-8). Read that passage until it sticks in your mind. It will do more good than the latest song hit of the movies. It will show you why people are "forever blowing bubbles." They are like the waves of the sea, only they are smaller,—much smaller. They are here today and gone tomorrow. With one crowd they are moderately good and with another crowd they are equally bad. They have no mind of their own. Such a girl is afraid to say "Don't," and such a boy can't quite say "No" and mean it. To such a person it is well to say, "Make up your mind." But, honestly, have I a mind to make up that will stick?

You can easily see that this topic may be embarrassing to some of us. But it may be immensely valuable. If we do not finish what we start, there is little chance of success in any form. Honors will not come because we are unworthy of the confidence of the people. Christian Endeavor cannot afford to elect such a person to office lest the society die for lack of leadership. The church cannot use them, because they will not be used for any length of time. Think the matter through before starting on the program for the meeting. Then make plans to get something helpful to grow out of the meeting.

A panel discussion (in which a few sit at the front and speak for the group) can easily display the truth of this discussion. There could be a meeting of the Endeavor officers with no reports from several officers, and an expressed desire on the part of others to quit. Follow this with a peppy meeting with all reports, plans for the

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

MARTHA (A Home-maker).

Lesson VII—August 18, 1935.

Golden Text: *"Jesus loved Martha, and her sister, and Lazarus."*—John 11:5.

Lesson: Luke 10:38:42; John 11:1-44.

How would you like to have Jesus drop in unexpectedly to your home? Would you feel free and at ease if he spent some time as your guest? Are there any closets that you would have to lock up, any books that you would want to hide, any habits that you would have to give up, any attitudes that you would have to change? Judged by his standards of home life, how high would your home rate as a Christian home? These questions deal with a basic principle or factor in the strategy of the Kingdom. Christ desires above all else to be enthroned in the home. The Christian home is the primary unit of the Kingdom.

Jesus had no home of His own during His public ministry. But he was a great home lover. And whenever opportunity came, he turned to the home of his friends. There was a particular home in which he found congenial friendship, and a wholesome atmosphere, and there developed between the Master and the members of the family a strong, wholesome love. Jesus loved Martha, and Mary, and Lazarus, and in their home he found that which satisfied his social nature, and his love of home life.

Busy Martha.

Martha was one of those active types of women, bustling and hustling about, always on the go, always doing something, careful of details, the embodiment of activity and energy. When Jesus came into her home she wanted everything to be right and ready. She wanted to be sure that the table was correctly set, the meal properly served, the house in spick and span order. Martha was a great housekeeper. There is some doubt as to whether she would have been a great homemaker. She was probably better at the former than she was at the latter. In any event she was so absorbed in her activities—good as they were—that she had no time for fellowship with her guest.

Activity is good. The world needs the Marthas of life. Heaven be praised for those women who have the knack of doing things and of doing them well. Perhaps every housewife can sympathize with Martha, and would defend her as against Mary. It needs to be said, however, that the Marthas are in danger of putting too much emphasis upon doing things, upon activity. This is true of individuals and church life. Many people do not have much to give to the world because they do not take time to renew their inner lives so that they will have something to give. Many churches are so desperately trying to keep the wheels turning, and especially in trying to keep folks always doing something that there is little spiritual vitality about what they do. Our American life is characterized by the spirit of Martha. Our patron saint is St. Vitus.

We must not forget the Marthas of life. Most of the good things we enjoy are made possible by the Marthas who are doing the world's work.

Meditative Mary.

Mary went to the other extreme. She sat quietly at the Master's feet and listened to his words. In her joy she perhaps overlooked her duties near at hand. What she was doing was important. But it was not the only thing that needed to be done. The world needs the contemplative type, the quiet meditative souls. But one can go to the extreme here as in the case of Martha. There are tasks to be done, there are burdens to be shared. Those who withdraw from active life are in danger of losing their perspective unless they come from the place of quiet into the world of activity again. This needs to be said however; many a life is shallow and fruitless because it does not take time for "dwelling deep," for renewing life from within.

Getting the Other's Viewpoint.

In spite of the fact that the Master was there, a tense situation developed. Martha lost patience with her sister, and with an unmistakable show of irritability she almost created a scene right then and there. With flushed face and sharp tone she suggested to Jesus that He ought to do something about it—"Lord dost thou not care that my sister did leave me to serve alone? Bid her therefore that she help me." It must have been embarrassing both to Jesus and to Mary. And in the light of Jesus' gentle rebuke it must have been embarrassing to Martha also.

But here is illustrated the difficulty of getting the other person's viewpoint. Martha thought that Mary was indifferent and lazy and selfish. Mary thought that Martha was putting too much emphasis on things that were not of supreme importance. How much we need to learn that it takes all kinds of people to make up a world—different types of temperament to blend their gifts into a stronger and richer unity, and this should make us broad and fair in judging one another.

Jesus As A Peacemaker.

Blessed are the peacemakers. With a gentle rebuke Jesus answered the fussy and fussing Martha. He did not take sides in an unfair way. He did not censure Martha for her zeal in preparing the dinner, for such work is necessary and good. But He did want her to know that her activity was too one-sided and lacked a vital part. Like so many of us today, Martha was putting the emphasis on the wrong place and overlooking something immeasureably more important.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

future, and an eagerness to get at the tasks that lie ahead. (This sort of thing might help a church.) But whatever you do, try to get across the idea that it is worth the effort to stick to the finish, if the thing is worth the beginning.

Sing such songs as "Lead On, O King Eternal," "Sail On," "God Give Us Men," "I Will Follow Thee, My Saviour," "I Can Hear My Saviour Calling," and "I Would Be True." Always make the music part of the service.

Daily Readings.

Monday—Remember Lot's Wife. Gen. 19:15-17, 24-26.

Tuesday—Peter Lacked Faith. Matthew 14:27-33.

Wednesday—Count the Cost. Luke 14:25-33.

Thursday—The Gallatians Fell Back. Gal. 5:7.

Friday—Paul Kept Faith. II Tim. 4:6-8.

Saturday—Faithful Unto Death. Rev. 2:10.

SUNDAY—*Finish What You Start.* Luke 9:62; James 1:5-8.

A man may call himself a Christian, but the measure of his Christianity is the occupation of his mind and heart with Jesus.—*Maclaren.*

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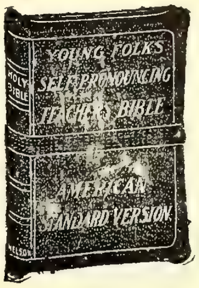
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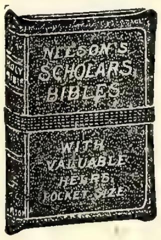

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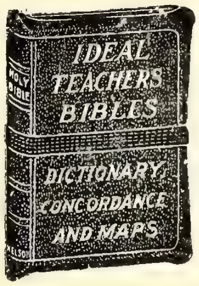

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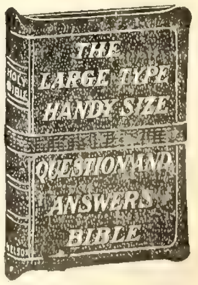

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MONDAY.

"BE CAREFUL."

"A false witness shall not be unpunished."—Prov. 19:5.

What is a false witness? Is it swearing to a falsehood on a witness stand, or lying about someone? Yes, and more; it is giving utterance, expression or impression intended to deceive.

All that is against truth, all that is against justice and honesty, all that is insincere, all that speaks fair to one's face and ill to his back when he cannot hear, all that makes a show of friendliness merely for one's own gains, is bearing false witness and God hates it. And surely there must be nothing that grieves His heart more than to see His children this way—so hollow-hearted.

"Ill is that angel which erst fell from heaven,
But more ill than he, nor in worse case,
Who hides a traitorous mind with a smiling face,
And with a dove's white feather mask a raven."
—*Wm. Drummond.*

"Each sin some colour hath it to adorn;
Hypocrisy, almighty God doth scorn."
—*Wm. Drummond.*

Prayer—Our Father, we know we need all of the Christ we can contain all along the way, lest we be a hypocrite and a liar. Grant unto us humbleness of heart and a simple walk with Thee.—*Amen.*

TUESDAY.

"THE SPIRIT OF GOD."

"As many as are led by the spirit of God, they are the Sons of God."—Rom. 8:14.

What is the spirit of God? In answer, turn to the other spirits.

There is a spirit of bondage and a spirit of freedom; there is a spirit of love and a spirit of hate; there is a spirit of joy and a spirit of sorrow; there is a spirit of good and a spirit of evil; there is a spirit of peace and a spirit of unrest; there is a spirit that is generous and there is a spirit that is parsimonious. So also, there is a spirit of God and there is a spirit of the devil.

We often speak and act as though we expected the presence of God's spirit to be shown in some miraculous manner. It is not. The spirit of God is the truth of God possessing us, and it is manifested in our interest and action in it, just as the spirit of anything else is manifested by our interest and action in that thing. "He that doeth His will shall know," saith the Lord.

Now to remember that "God is Love, God is Righteousness, God is Honesty, God is Justice, God is Joy, God is Peace, God is Longsuffering, God is Gentleness, God is Meekness, and God is Everything that is good, it is not hard to understand what His spirit is and neither is it hard for us to believe that any of us may possess all these traits. If so, we are the Sons of God, and we are that much like Him. To be guided by these traits in our thinking actions is to be led by God.

Prayer—Our Father, we thank Thee that Thou hast given us the ability to be all the things that Thou art. We thank Thee for that image of Thine in us. Forgive us of our sins and sanctify our souls that Thine image in us may be more and more manifest in our every-day living.—*Amen.*

WEDNESDAY.

"THE MEASURE OF A MAN."

"Keep thy heart with all diligence for out of it are the issues of life."—Prov. 4:23.

F. W. Robertson once said, "You must measure the strength of a man by the power of the feelings he subdues, and not by the power of those which subdue him." Composure is very often the highest result of a right heart. We have seeen men grow pale under insult but turn away in disdain. It was a mighty spirit of Christ in his heart. We have seen souls in great anguish endure stolidly as if carved out of rock. That is mastery over self. We have seen one bearing a hopeless trial never telling a soul of the canker that was eating his life out. That is a stoicism born of an eternal hope in the heart. Keep thy heart right and all thy life's actions will be right in the sight of God. "Be steadfast, unmovable," said Paul.

Prayer—Our Father, search us this day and know us. Dwell Thou within our hearts and we shall be right. In Christ's name we ask it.—*Amen.*

THURSDAY.

"STEADFAST FAITHFULNESS."

"Be thou faithful unto death and I will give thee a crown of life."—Rev. 2:10.

We are told that Gen. Howard of the Northern Army of the Civil War set an example for all his men and for all who ever knew him, of faithfulness in heart-life, until death.

General Howard never ate without giving God thanks, whether it was on a stump in the woods or in his own hut. After eating, his little pocket testament came out of his pocket and he read a few verses and bowed his head in prayer.

Midst all the confusions of war, the upset of everything with the army, and the great privations he suffered, yea, even when an arm was shot away and learning the use of the other midst it all, God was remembered and honored.

What a crown this is to his memory, and then to be able to stand before his Maker a clean soul, and say, "I have fought a good fight. I have kept the faith." Amen, O come Lord Jesus and bless us in steadfast faithfulness. Amen and *Amen.*

FRIDAY.

"THE RAILING OF IGNORANCE."

"These rail at whatsoever things they know not."—Jude 5:11.

Jude, the brother of James, the earthly brother of our Lord, was bold to condemn the evil-minded men who had crept into the church, and to declare of them that their brawling criticisms were simply born of their dense ignorance.

Most, if not all of such contentions have their origin in ignorance. And if it is so with men, it is often so with institutions and with systems of thought. We objurgate where we do not understand. Men are better than we realize or attempt to realize. It is very easy to rail at things we know not.

Prayer—Teach us, dear Lord, out of Thy heart of love. Give us more faith in our brothers—*Amen.*

AMOS R. WELLS.

SATURDAY.

"NOTHING ELSE COUNTS."

"To do justice and judgment is more acceptable to the Lord than sacrifice."—Prov. 21:3.

Religion divorced from the heart is nothing. Divine worship and Christian service without the heart is mockery.

We have been told of the death-bed scene when the light of a good mother was flickering out and her soul was taking its flight. As her children gathered by her bedside dreading both speech and silence, a son bent low and whispered, "Don't worry, Mother, we'll all be good." In reply, those wan lips lisped feebly: "Yes, my son, just be good; be good; nothing else counts."

Prayer—Our Father, Thou knowest our frame and that we are but dust. When we would do good evil is present with us. Do Thou forgive us and bless us with Thy spirit that we may be strong when we are weak and that we may always be good. This we ask for Jesus' sake.—*Amen.*

SUNDAY.

"LIFE-GIVING FAITH."

"The righteous shall live by faith."—Gal. 3:7-14.

What is there in faith that is so vitalizing? Why does faith stimulate us, cause our blood to beat more exultantly, put new force into all our being? How is it that the righteous live by faith and die without it?

Because faith unites us with the unseen, and because in the unseen alone is life. What we see, what we hear and handle, these things of sense, are perishing as the senses that perceive them. What is of the unseen world, the non-sensuous and spiritual world—in that alone dwells life, for from that alone did life proceed.

Prayer—Thou art the only source of faith, O Christ, and so we turn to Thee.—*Amen.*

AMOS R. WELLS.

"WHY NOT TRY GOD?"

(Continued from page 9.)

face in one form or another. Our Master, right thinker that he was, faced it in Gethsemane. He saw death, real, horrible, impending; he shrank from it, but he did not say, "God, you are no good, if you don't help me to escape!" No, he cried unto God, saying, "Father, I wish to live, but I am not afraid to die. I'll die if it's really necessary!" Some of his enemies next day said: "He claimed to be God's Son—if he were, he would be coming down from the cross; he would not be dying like a criminal!" And when he cried out in his physical suffering, they said, "He is calling for help; let's see whether any help comes!" Their idea was, "What's the good of God if he won't help a right thinking man to come down from a painful cross!" But Jesus never accepted that way of thinking. There are some disagreeable things in life that God helps us to endure, not to escape. Good comes of it at last—meanwhile evil! Why not try God to that extent, to the uttermost extremity, without setting any limit to what can happen? I am expecting good things, but I will not close my eyes to what happens to some of the best right thinking men and women.

Right thinking is thinking realistically—it is not thinking anything you like—it is thinking honestly. It is thinking health, but it also takes account of death. The popular motion picture is made to order with short cuts to happy endings. Such is not life. Don't try to think it is! Life is God's trial of us, not our trial of him.

—*Advance.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

HOW THE BATTLE WAS WON.

By JOHN G. TRUITT.

"Joshua did as Moses had said . . . and Moses, Aaron, and Hur went up to the top of the hill."—Ex. 17:10.

Life is a battle. In it some win, and some lose. The other day I looked in on a real struggle. A mother old. Husband dead long since. Daughter married, and her husband dead. Now the daughter permanently sick, and in a state institution. And three boys left on a poor, widowed grandmother's hands. She was fighting her battle bravely. And so far as I could see, she was winning. If you should ask me how, I should have to answer: A little garden, and a great God!

> "The greatest battle that was ever fought,—
> Shall I tell you where and when?
> On the maps of the world you will find it not;
> It was fought by the mothers of men."

Israel's conflicts were not over when Pharoah finally permitted them to leave the land of Egypt. They were not over when the armies of Egypt were drowned in the Red Sea. Sometimes we become too satisfied that the battle is won. We think it is over when it has hardly started.

> "But, oh these battles, they last so long,—
> From babyhood to the grave."

And if Israel ever thought the victory won and the Land of Promise gained as soon as they were beyond the borders of Egypt they soon learned better. For, "Then came Amalek, and fought with Israel in Rephidim. And Moses said unto Joshua Choose us out men, and go out, fight."

Israel was not prepared for war. She was fleeing from persecution. On the march were her women-folk, children, property, and cattle. A goal was in view,—a goodly land, flowing with milk and honey. Several hurdles had been passed, but now behold Amalek was arrayed against them in battle.

Too long the world has mistaken its proper instruments of warfare. They have read this story and seen the shining spears and flying arrows, and other instruments of death. But thrown into the forefront of this picture is a hill, and a man of God in earnest prayer. No wonder the world waits in constant fear of war. It too much overlooks the hill, and earnest prayer. It has prayed to God as though he were Mars. We have changed the "King of Glory" to a "god of war." But the ancient song of Israel does not run:

> "Who is this 'god of war'? The Lord strong and mighty,
> The Lord mighty in battle";

but it reads instead:

> "Who is this King of Glory? The Lord strong and mighty,
> The Lord mighty in battle."

We have wrested the divine charm and beauty from the very word 'glory' itself and made its meaning inglorious, rather than glorious. We speak of the 'pomp and glory of war' whereas we should get our meaning of the word 'glory' from such a sentence as this: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." If you would see 'glory' see Jesus! Behold his glory, *full of grace and truth!*

That is the God who fought with Joshua against Amalek in the valley of Rephidem,—a God prevailed upon not by powder but by prayer. You have the beautiful picture in mind: First, Moses, the man of God, on the hill in prayer. He is holding aloft his hand. Holding it up to God. Holding it as for God in protecting, blessing, attitude over a needy people. Since that day men have lifted their hands to God in prayer. The benediction is spoken while uplifted is the hand. But Moses' hand grew weary. It fell limp by his side, although he struggled to lift it up again. It could be seen that the battle in the valley below went against Joshua when Moses' hand went down. When his hand went aloft, the men of Joshua prevailed. So in the second place the picture shows Joshua "doing as Moses commanded," and confidently expecting Moses to keep his promise by standing "on the top of the hill with the rod of God in my hand." But when the hand could no longer stay up for weariness, the picture shows us that Aaron and Hur "hold up his hands, the one on the one side and the other on the other side; and his hands were steady until the going down of the sun," and until the victory came!

My friends, carry away with you today this lesson: Spiritual forces are mightier than the material. Goodness is mightier than gold. The battle was won with spiritual power. As long as Joshua could look to the hills for his help his weapons prevailed, but whenever for any reason the spiritual significance of the hills was frustrated his fight was a losing one. You may think in some hour of success that you can do without keeping your vows with God, that you can neglect your spiritual welfare, that you can cross the channel of life on water-wings of silver, but just remember that the battle was a losing one when the spiritual connection with the hill top was broken.

The other day I attended the funeral of a negro minister and I was struck with one phrase in a song they sang. I wish I could bring it to mind now in full, but the phrase was:

> "Oh! Thou who never lost a battle,
> Stand by me."

So it is when we read, "The Lord strong and mighty, the Lord mighty in battle" it is to one who "never lost a battle" we refer. In life's fight if we have Him to stand by us we shall not lose.

Another lesson we may learn from his story, or rather it is a phase of just what I have been saying, but I put it this way for emphasis, the power of prayer. Prayer brought victory. The grandmother to whom I referred a moment ago prayed much and often. She lived in the spirit of prayer. A light shone on her face, and even with her troubles there was a joy in her heart which could not be explained but by daily prayer to God.

> "More things are wrought by prayer
> Than this world dreams of. Wherefore let thy voice
> Rise like a fountain for me night and day.
> For what are men better than sheep or goats
> That nourish a blind life within the brain,
> If, knowing God, they lift not hands of prayer
> Both for themselves and those that call them friend?
> For so the whole round earth is every way
> Bound by gold chains about the feet of God."

And the third lesson to which I wish to call your attention is cooperation. It was there. Moses, Joshua, Aaron and Hur, and the men chosen to fight. Each at his post. Each doing his duty. Joshua could not win without the uplifted hand of Moses. Moses could not win without the work of Joshua. Moses could not have held his hands aloft without the helpers,—Aaron and Hur. All would have been in vain without

(Continued on page 15.)

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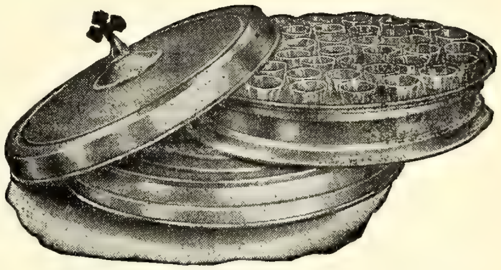

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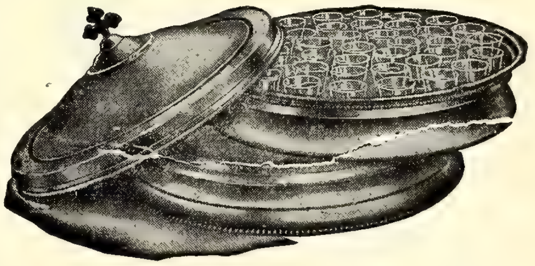

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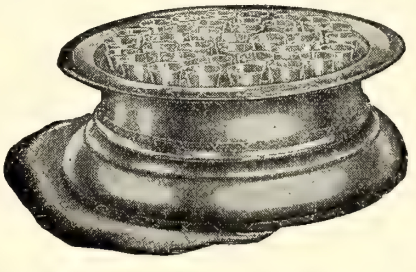

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1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

You will notice that our new barn fund keeps climbing up. We trust that offerings and individual gifts will keep coming in till the grand total will be sufficient to pay every bill when the carpenter drives the last nail.

We are building this new barn on the foundation of the one burned and we are going to paint it white. We may not have a better barn than we had before but we will have a whiter barn.

In looking over our income book we find that our income so far this year and up to the same time last year is $80.00 less than last year. Then, too, we are paying much higher prices for lots of the things we have to buy. Some things one hundred per cent higher. Can you tell us how to balance the income and expense account.

The writer had a very pleasant visit to the Valley Virginia Central Conference last week. The people in that Conference are always so kind to you that it just makes one a better person to mingle with them. Then, too, the mountain scenery is so beautiful that you are so close to nature that it makes you feel that you are a little nearer Heaven than before. We are always delighted to attend this Conference.

CHAS. D. JOHNSTON, *Supt.*

BARN CONTRIBUTIONS CONTINUED.

Brought forward ....$		680.51
W. R. Sellars, Burlington, N. C. .	10.00	
Dr. R. A. Wilkins, Burlington, N. C.	5.00	
New Elam Church, N. C.	8.00	
Lebanon S. S., N. C. (additional)	3.75	
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Winston-Salem Congregational Ch.	4.00	
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W. E. Lowe, Elon College	10.00	
Henderson Church, N. C.	2.25	
Liberty Springs Church, Virginia	13.42	
Holland Church, Virginia.	24.00	
Union Church and S. S., Va.	10.00	
Hebron Church, Va.	3.00	
Big Oak Church, N. C.	8.63	
Greensboro, First Ch. (add.)	34.60	
T. L. Deavers, Harrisonburg, Va.	10.00	
Mrs. T. L. Deavers, Harrisonburg, Va.	5.00	
Mr. and Mrs. J. A. Fultz, Va. ...	5.00	
Total for week		171.85
Grand total ....$		852.36

REPORT FOR AUGUST 15, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Mt. Bethel ....$	2.12	
Greensboro, First	9.00	
Third Avenue, Danville	6.21	
Lebanon	.77	
Durham	8.88	
Happy Home	4.57	
		31.55
Western North Carolina Conference:		
Big Oak	.84	
Ramseur	6.50	
Graces Chapel	11.50	
Liberty, June, July and August .	10.10	
Pleasant Cross	2.00	
		30.94
Eastern North Carolina Conference:		
Hayes Chapel	2.82	
Turner's Chapel	1.00	
Oak Level	1.00	
Sanford	1.00	
		5.82
Eastern Virginia Conference:		
First Portsmouth	4.51	
Antioch	1.60	
Windsor, June and July	7.34	
		13.45
Valley Virginia Central Conference:		
Linville	34.00	
Timber Ridge	1.78	
		35.78
Special Offerings.		
Ladies' Aid Society, Richland Christian Church, Richland, Ga.	5.00	
Mrs. Dalton, support of children.	12.50	
Gasoline Tax Refund	51.40	
		68.90
Total for the week		186.44
Amount brought forward		7,809.55
Grand total ....$		7,995.99

Prof. A. L. Hook, who attended the Valley Central Conference, passed through Richmond on Tuesday of this week enroute to Elon College, N. C. With Prof. Hook were his wife, his mother-in-law and his four young daughters. We were delighted with their short stay in the city and deeply regretted that they were unable to spend the night.

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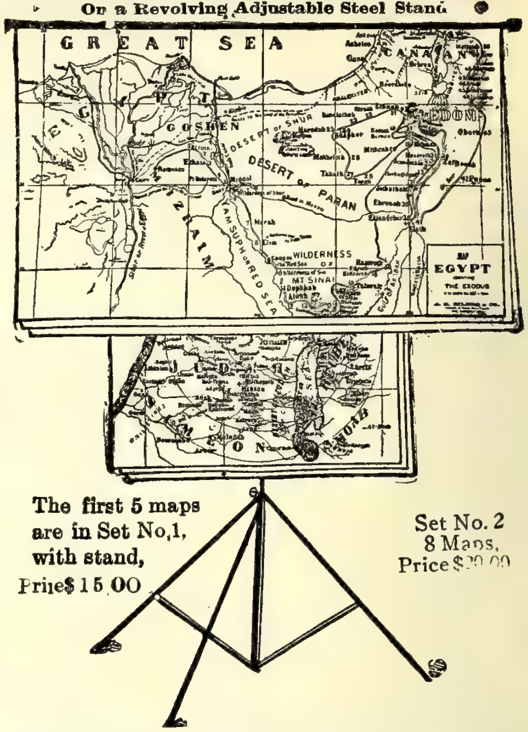

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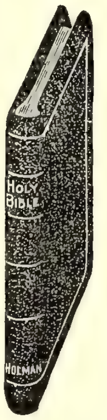

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīleṣ;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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KITTENS IN THE CRADLE.

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There had not been any babies in that cradle for a long time. A dear old grandmother lived there, but the children and grandchildren had gone far away, and the grandmother and her old bachelor brother lived a very quiet life. One day the old lady went up into the attic to look after some herbs, when, happening to look across the room, she saw that the cradle under the eaves was rocking! It would swing to and fro very fast for a little while, and then almost stop, when, as if some fairy were rocking it, it would begin to rock furiously.

The little old grandmother was a brave woman, but it gave her such a turn that it was quite a while before she could muster up courage to cross the attic and find out what made the cradle rock. When she looked down into the cradle she was astonished. There were three pretty, plump little kittens.

They were having a great frolic; and as they rolled over each other and jumped up on the sides of the cradle they kept it rocking quite as it used to do when it had a sure-enough baby in it and grandpa sat beside it.

Just then old Tabby came up and rubbed herself against grandmother's dress, and jumped, purring, in among the kittens, who gave her a joyous welcome.

Grandmother's eyes had tears in them as she looked down into the old cradle, and she stroked old Tabby on the back and said: "Your babies are safe, Tabby."

I think this is a good story for us all. Think of that manger cradle in Bethlehem where the baby Christ lay so long ago. All the cradles are safer and all the babies happier because of Him who cradled in the manger.—*Banks in Free Will Baptist.*

THE SUN'S PULPIT.

(Continued from page 13.)

the unnumbered and unsung multitude that did their part in the valley below.

Are you a member of the Suffolk Christian Church? Yes. What is your job? What do you do down there? Oh I do not do anything! I only attend the services every Sunday morning. Sometimes I go at night. My brother, if we did not fill these pews with faithful men, women, and children who simply "stand by," and faithfully hold up the hands of others we could finish the history of this church today. You are important in this church,—valuable, and necessary, whatever place you have or pew you fill. What you are doing in whatever place you are for the cause of Christ and the church is work. If you are filling your niche honorably and well do not feel that your hands are empty. If Moses failed, all failed, if Joshua failed, all failed, if Aaron failed all failed, if the men in the lines failed all failed. Contact could be broken by either person or group; but with faithfulness on the part of the leadership, and with faithfulness on the part of the helpers there is no suggestion in this story that the men in the line would fail to do their duty. So if you have been given a place of leadership fill it humbly, nobly, and the battle is won.

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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor. Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

MARRIAGES

COMER—SMITH.

Leonard P. Comer and Miss Frances E. Smith were united in Marriage at the home of the writer on June 29, 1935. The groom is from near Tenth Legion, and the bride from near Linville. They have many friends who wish them a happy married life.

A. W. ANDES.

BAILEY—FADELEY.

Charles Lloyd Bailey and Miss Reva Zola Fadeley came to my home on June 24, 1935, and were quietly married in the presence of a few close friends. Here is wishing them much happiness.

A. W. ANDES.

OBITUARIES

PATRICK.

Mary Ruth Elizabeth Patrick was born October 22, 1852 and died August 5, 1935, making her age 82 years, 9 months and 14 days. She leaves five children—four daughters and one son, twenty-five grandchildren, one brother and one half sister.

Mrs. Patrick had not been ill long and before her illness she had always enjoyed good health. As the end approached she seemed ready and willing to go at any time the Lord might call her. She prayed for her children, her grandchildren and her great grandchildren that they might live the life which would bring reunion in heaven when the life here on earth is finished.

The writer conducted the funeral assisted by the Rev. J. L. Foster of Elon College. The burial was in the New Elam Christian Church Cemetery.

May God rest her soul.

W. J. ANDES.

WHETZEL.

Mary Catherine Whetzel was born Aug. 26, 1933, and died July 9, 1935, at the age of 1 year, 10 months, and 13 days. She was the daughter of Mr. and Mrs. Joseph Whetzel of near Linville, Va. Funeral services were held at Linville Christian Church, July 11, 1935. The writer was assisted in the service by Rev. Samuel Garber of the Church of the Brethren.

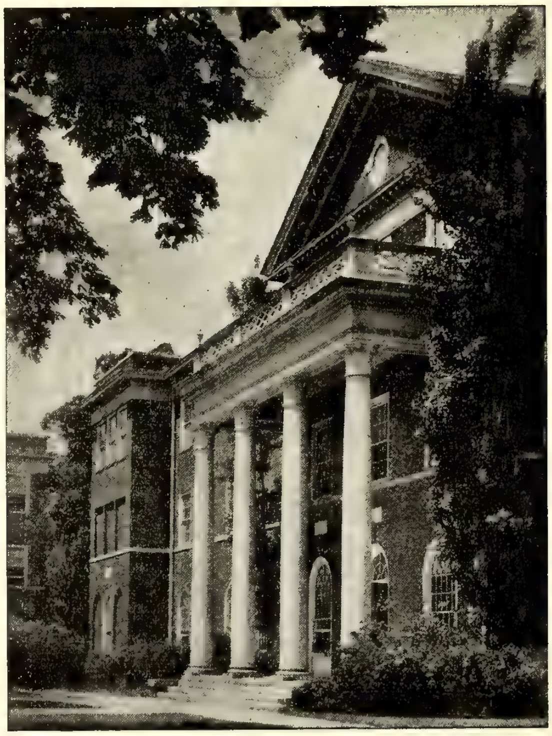
A. W. ANDES.

Man's life is a progress, not a station.
—Emerson.

Elon College

The following facts commend and invite you to Elon College

Ideally Located
Splendidly Equipped
Educationally Thorough
Scholastically High
Athletically Excelling
Socially Commendable
Morally Inspiring



Religiously Sound
Vocationally Guided
Highly Recommended
Nationally Recognized
Fully Approved
Officially Accredited
Economically Desirable

Professional training for business teachers, and religious workers a specialty. Thorough foundational work for other professions.

LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, AUGUST 22, 1935. NUMBER 34.

THE SUN'S OBSERVATORY

Lutheran World Convention to Meet.—

According to announcement by Rev. Dr. John A. Moorehead, president, the Third Lutheran World Convention will be held in Paris, October 13-20. "Lutheranism and the Present World Crisis," will be the theme of the convention and vital matters including political crises, youth movements, social welfare problems and home and foreign missions will be dealt with.

Jews in Palestine Increase.—

The Jewish population of Palestine has increased from a pre-World War population of 55,000 to 350,000. The Holy Land has become a refuge for exiled Jews from all parts of the world. Is the God of Israel seeking again to bring up his people from the flesh-pots of Egypt into the Promised Land? Is it possible that the Jews may again become a nation as well as a people?

America Mourns.—

The death of Rogers with that of Wiley Post, world-famous air pilot, with whom he was traveling by airplane in Alaska, has brought sorrow to the whole American nation. Since the first news of the disaster was brought to Point Barrow by a native who is said to have run fifteen miles to tell the story, and from there broadcast to the world, there has been a veil of sadness spread over the entire country. The daily press has told the story in far greater detail than would be possible here. May God give peace to their souls.

"The United Methodist Church."—

Meeting last week in Evanston, Ill., the joint commission from the northern and southern branches of the Methodist Episcopal Church and from the Methodist Protestant Church, voted to temporarily, at least, adopt the above name for the united bodies. The decision was reached after the committee of fifteen had debated the question for approximately three hours. It was understood that there would be opportunity given for objection to the present designation when the full constitution was presented for adoption to the three church groups.

Number of Government Employees Increased.—

According to reports of June 30th, government employees had reached a number totaling 717,712, an increase of 154,000 since the advent of the present administration. The monthly payroll of these employees amounts to approximately $109,000,000. In the city of Washington there have been 36,600 names added to the government payroll in the past 29 months, bringing the Washington total up to 103,453. The wartime peak of civilian government employees in Washington was 117,000, and the total for the country was something over 900,000.

Pedestrian Fatalities Increase.—

Not only has there been an increased death rate among motorists in the past few years, but pedestrians are, too, paying toll. Pedestrian accidents due to automobiles are estimated to have increased 16 per cent above 1933 and 30 per cent above 1927. It is interesting as well as strange to note that the safest group in the streets seems to be little children. There is another enlightening fact that might be noted: automobiles deaths per ten thousand automobiles in various countries almost parallel the rate of consumption of absolute alcohol. The rate is highest in Italy, being 54.5, and lowest in New Zealand with a rate of only 6.6. The United States is fourth, New Zealand, Canada and Norway having better records, while our own country is followed by Austria, Irish Free State, England and Wales, the Netherlands, Scotland, Belgium, Germany, Switzerland and Italy, in the order named.

Paris Peace Parley Collapses.—

The three-power peace conference, which was seeking to prevent war between Italy and Abyssinia, collapsed Sunday when Premier Laval announced that it had "adjourned." It was stated by the commission that they had "not yet been able to find a basis for discussion which would permit solution of the conflict. . . (but that further efforts to preserve peace would be) pursued through diplomatic channels." It was stated that the agreement offered was one "affording Italy wide economic opportunities, safeguarding the frontiers to Italy's colonies and assuring the possessions of Italians in Ethiopia. The offer was subject, first, to maintenance of the principle of Ethiopia's integrity and independence; second to agreement by the Ethiopian government and third, to League of Nations' consent." The answer of Mussolini to this proposal "unfortunately wasn't the kind which would enable further progress to be made." It is still hoped that a solution may be reached when the League meets on September 4th.

Trade in Narcotics.—

Dr. John R. Mott, president of the World's Committee of the Y. M. C. A. and chairman of the Institute of Social and Religious Research, returned recently from the annual meeting of the committee at Geneva. He said that after hearing League of Nations experts report on the fight against the traffic in narcotics he felt "for the first time that the drug situation is well in hand." He said further: "The facts in relation to drug traffic are now well known. The league experts' report was very encouraging. Of course, there is a long fight ahead; when drug traffic is stamped out in one country, it breaks out in another. For example, Turkey was one of the worst spots two years ago. Now it is one of the best controlled. But there is trouble with the traffic in Bulgaria. China, one of the worst places, is not under control, but General Chiang Kaishek has determined to stamp out the narcotic traffic there." Dr. Mott said Americans could be proud of the part the United States had played in the struggle. Missionaries, in supplying data, had been of great service, he said.—*Methodist Protestant-Recorder.*

Will Congress Adjourn This Week?—

"It looks now as if it will." But before our Senators go home, the President has not less than ten "must" bills which he insists be passed. Heading this list is, of course, the wealth tax bill. Another one is the deadlocked utilities bill, and several plans will no doubt be tried to pry it from the Senate-House conference. A compromise may be reached, but there seems little likelihood that the House will recede from its overwhelming action against the "death sentence" which the Administration bill contained. Utility companies will probably be pleased if an agreement cannot be reached. Then there is the Guffey coal stabilization bill, which may be good for the miners, but will make the user pay and pay, if it passes. Then there are the others almost as important to the President, and possibly of no importance to the average citizen—*if they don't pass.* But they must all be considered. And now we repeat: "Will Congress adjourn this week?" *It looks now as if it won't.*

"Not Run for Profit."—

Auditor L. McCarthy Downs, made his report the past week for the fiscal year ending June 30th, in regard to the Virginia ABC Board. This report shows that the liquor board had made a total net profit of $3,540,250 for the year. During the same period it is evident that there was still quite an extensive profit in the bootlegging business, though quite a few in that trade were penalized heavily, reports show. There were reported siezed 297 stills and 44,738 gallons of illicit whiskey. Trucks and automobiles to the number of forty were taken. 3,197 raids were conducted which resulted in 1,952 convictions for illicit use of liquor. One would like, if the bootleggers were kind enough to furnish the information, to know the total amount of illicit liquor which was not seized but was otherwise disposed of. A simple calculation from the above, with allowances for discrepancies, would show that the average family in Virginia spends around $25 a year for its liquor. Can anyone give us the figures as to the average Virginia benevolence budget?

NOTES-PERSONALS

News from the Churches.

Rev. J. E. McCauley, pastor of the Richmond church, is spending the week with his mother, near Chapel Hill, N. C.

It has been the custom for many of our churches to hold evangelistic meetings during the months of July and August. The Sun's editor will greatly appreciate any information from the various churches regarding such efforts.

Sun readers generally are rejoiced at the prospective largely increased student body at the opening of Elon College September 3rd. President Smith has worked with tireless and well directed energy for this happy consumation.

Dr. James H. Lightbourne, pastor of our Burlington Church, preached at the union services at Chapel Hill, Sunday, August 18th, at 11:00 o'clock. Dr. Lightbourne spoke as a representative of the Christian Church, on the union program of the churches of Chapel Hill for the Summer.

Dr. L. E. Smith and Floyd Hurst of Norfolk, Va., were in Richmond last week in the interest of Elon College. Extensive conferences were held with different creditors of the College. It is hoped that the financial affairs of the College may be adjusted satisfactorily to all. Significant progress has already been made along this line.

According to the public press, Rev. Jesse H. Dollar has resigned as pastor of our LaGrange Church. This news is received with regrets, but with faith and hope for both pastor and church. The LaGrange Church affords an opportunity for an aggressive pastor and Brother Dollar is capable of rendering significant service to any church in our brotherhood.

We learn with hegret that Dr. W. R. Kedzie is withdrawing from his position as Secretary of Educational Institutions of the Congregational Education Society. Dr. Kedzie is a hard worker, an impressive speaker, and one in whom, on only short acquaintance, we have found much to admire. Our best wishes go with him in whatever undertakings he is expecting to engage.

It is reported at The Sun's office that the State Board of Health of North Carolina has lifted the ban so that children of primary and junior ages may return to Sunday school. Children of the above ages have been barred from all gatherings on account of infantile paralysis. It is a source of genuine gratification that this dreaded and dreadful disease is decidedly on the wane in our State.

A commission, composed of commissioners from the three communions involved, has been in session in Chicago the past week, seeking diligently to work out and effect a merger of the Methodist Episcopal Church, The Methodist Episcopal Church, South, and the Methodist Protestant Church. Agreement seems to be reached by the commission, but their agreement will have to be ratified by the several conferences of the constituent bodies. This will require at best about three years. If the merger is effected, as now seems promising, it will create by far the largest denomination of Protestantism in the U. S.—more than 9,000,000.

Rev. Milo J. Sweet, Elon College, N. C., pastor-at-large for the Carolinas and Georgia, is working assiduously, and we think effectively, to complete the merger of our Congregational and Christian Churches within the bounds of the Southern Convention, not only in name, but in fact. He is visiting the churches of our Congregational constituency in the Carolinas acquainting them with the methods of work in the several conferences and hoping to have these churches united with these conferences in annual session this fall. It is a matter of adjustment and allocation which now should be worked out harmoniously and with helpfulness to all and hurt to none. Brother Sweet is certainly doing his part faithfully.

The distinguished and everywhere esteemed Dr. James I Vance certainly told his brethren and the world a great truth according to the Associated Press: "Montreat, Aug. 11.—(AP)—Dr. James I Vance, pastor of the First Presbyterian Church, Nashville, Tenn., today told the Southern Presbyterian conference on foreign missions that before recovery would come to this nation 'God's people must humble themselves in prayer and come back to him. Some think the nation can get along on the dole and other things to close the mouths of complaining people,' he continued, 'but America needs nothing so much as to get down on its knees and return to God. We as a church can never make America and other nations better until we get better ourselves. Sin makes the world sick and turns it from God. What the church and this nation needs more than creeds and codes, more than armies and navies, is humility in prayer.' "

Rev. B. H. Watkins, pastor United Church, Lynchburg, Va., is rejoicing and with good reason, that by planning his work and working the plan, his church has already raised his benevolence budget for the year. He says: "I am writing these lines to tell you that the greatest pleasure I now have is the fact that through the first nine months of our church year, due to our program of work which was outlined in the very beginning of the year and the task continually held before my people, we have been able to raise our apportionments for the year and I am sending you a check for $15.00 which you will note, added to that previously sent, is a little more than was allotted to our church. This has given me a great deal of pleasure as well as considerable amount of work and thought. I am very proud of the achievement of our church this year, for I believe that we will be one of the first to raise our apportionments in full."

Dr. Russell J. Clinchy, writing "From a Capital Window" for a recent issue of *Advance*, says: "Congregationalists and Christians in the Southeastern area are rejoicing over the great steps which have been taken by Elon College, in North Carolina, in reducing its debt of $600,000 to less than $175,000 at the present writing. The erection of the beautiful new buildings at Elon was undertaken before the depression, and so the college was hard hit when that occurred in 1929. Through the almost miraculous efforts of President Leon E. Smith, who has worked without limit, this debt has been refunded upon a realistic basis, and many gifts have been received, to reduce the debt to its present size. This has recreated the whole life of the college, and the past year was one of the best in its history. The college looks forward to the new year with great hope, as the student body will be over 400; new members of the faculty have been secured; and some of the older buildings are being re-conditioned."

AT MASSANETTA SPRINGS.

On Monday, August 12th, 1935, at 8:55 A. M., my wife and I left Suffolk for Massanetta Springs to attend the Bible Conference. We drove our V8 Ford over the mountains along the Spottswood Trail through Gordonsville, reaching here at 3:10 P. M., a distance of 195.5 miles.

The Bible Conference will be in session until August 25th. We have had the privilege of attending this Conference for eight years. All told, this is a total of nearly sixteen weeks spent in Conferences here.

The Conference this year has a great program. During the first week the principal speakers have been Drs. A. W. Blackwood of Princeton, S. D. Gordon, W. E. Blackburn of Liverpool, Robt. E. Speer. Next week (Aug. 19th-25th) another group of distinguished speakers will be heard. Courses of Bible Study are given in addition to these addresses.

The Bible Conference is a great help to a busy pastor. I have been greatly uplifted by these conferences in the past. The present conference offers inspiring and instructive information.

My churches are entitled to the best I can give them. Its costs money to stay here. All culture and progress is expensive. If I can become more useful I am willing to pay the price and make the sacrifice for the glory of God and the growth of the Church.

We appreciate this privilege, and we hope to be better fitted for work when we return to our field of labor.

I. W. Johnson.

VIRGILINA LETTER.

Three of the churches of this charge have held their annual series of meetings this summer.

Lebanon, Liberty and Union. Hebron has a series of meetings every other year, alternating with Averitt Baptist Church in the same community.

Rev. Stanley C. Harrell assisted at Lebanon, Rev. J. L. Neese at Liberty and Rev. J. G. Morgan at Union. No pastor ever had more faithful and congenial helpers.

Summing up the visible results of the three meetings there were some fifty professions, a large number of reclamations and fifty-two received into the churches.

The work of this field doesn't progress rapidly. Yet, with the aid of the Sunday School, Christian Endeavor, Missionary and Ladies' Aid Society, I feel encouraged that some contributions are being made to the kingdom's advancement.

C. E. Newman.

A HARVEST PROGRAM.

A "harvest" program was recently presented by the Young People's Choir of the First Congregational-Christian Church of Newport News. It included instrumental music, vocal selections and dramatized hymns.

Miss Louise Baker played the prelude, and following the choir processional and a hymn, Miss Lorraine Holland and Henry Wise sang a duet, "Must I Go Empty-Handed?" A hymn story, "What Shall the Harvest Be?" was told by Miss Emma Wooldridge, and dramatized by Morris Dobson, the solo part being sung by Miss Irene Edwards. A dramatized hymn, "Where Hast Thou Gleaned Today?" was sung by Miss Hazel Harris, with Ralph Cole, Mr. Wise and Miss Holland the gleaners.

The Rev. Robert Lee House, pastor, spoke on "The Harvest of Life."—*Norfolk-Virginian Pilot.*

RECEIPTS ON SUN SUBSCRIPTIONS.

We wish to acknowledge with appreciation the following remittances on Sun subscriptions since our last report:

Mrs. W. B. Baker, 1045 23rd St., Newport News, Va.
Mrs. J. W. Barney, Elon College, N. C.
Mrs. H. L. Bondurant, Jr., 1001 Liberty St., Berkley, Va.
Mrs. H. L. Bodurant, 3413 Bainbridge St., Berkley, Va.
Miss Julia A. Brinkley, Box 196, Suffolk, Va.
J. W. Brinkley, 151 Saratoga St., Suffolk, Va.
D. A. Burgess, Ramseur, N. C.
Mrs. W. R. Cole, 1253 25th St., Newport News, Va.
Mrs. J. B. Craven, Coleridge, N. C.
Samuel Earman, Harrisonburg, Va.
Miss Lucy M. Eldredge, 519 C. P. A. Bldg., Dayton, O.
Mrs. Ashby Fultz, Luray, Va.
Mrs. G. G. Givens, 1029 24th St., Newport News, Va.
Rev. E. C. Hall, Vienna, N. J.
Mrs. R. L. Hancock, 846 26th St., Newport News, Va.
Dr. W. A. Harper, Vanderbilt Campus No. 3, Nashville, Tenn.
F. M. Harward, 423 Andrews Ave., Henderson, N. C.
Mrs. F. W. Hawks, 924 Gates Ave., Norfolk, Va.
Mrs. A. E. Hines, R. 1, Wakefield, Va.
Mrs. J. T. Hogg, R. 1, Hampton, Va.
Rev. Archie H. Hook, 414 Plum St., Troy, O.
Rev. R. L. House, 2308 Roanoke Ave., Newport News, Va.
Mrs. G. M. James, 421 Hall St., Burlington, N. C.
Mrs. R. C. Jarrett, 241 Greenbriar Ave, Hampton, Va.
Mrs. W. H. Jones, 520 W. 27th St., Norfolk, Va.
Mrs. Allen Lassiter, Sunbury, N. C.
W. E. McClenny, Suffolk, Va.
Mrs. Doyle McFarland, Jonesboro, N. C.
Mrs. E. E. May, P. O. Box 267, Shenandoah, Va.
Miss Adelle Mathews, Waverly, Va.
B. F. Morgan, 139 E. Berkley Ave., Norfolk, Va.
H. B. Newman, R. 1, Henderson, N. C.
W. A. Newman, 928 Nicholas St., Henderson, N. C.
Mrs. Mary Noblin, LaCrosse, Va.
E. F. O'Berry, R. 1, Suffolk, Va.
Mrs. J. H. Pierce, Sunbury, N. C.
Mr. James C. Poole, 2217 Montclair Ave., Norfolk, Va.
Mrs. R. E. Pully, 311 Pennsylvania Ave., Hampton, Va.
A. Shadie Roberts, Windsor, Va.
H. Braxton Rountree, 26 Rector Place, Red Bank, N. J.
Mrs. Robert Sahnow, 110 N. Blvd., Apt. 1, Richmond, Va.
Mrs. J. P. Sanford, R. 1, Box 0, Stem, N. C.
Rev. Ivan R. Smith, 12 W. Clifford St., Winchester, Va.
Mrs. J. A. Simmons, 218 49th St., Newport News, Va.
Herman C. Taylor, Box 163, Dover, Del.
Mrs. C. B. Thomas, Siler City, N. C.
Caleb D. West, Newport News, Va.
Mrs. R. M. White, Box 13, Ambrose, Ga.
Mrs. W. B. Williams, 1253 24th St., Newport News, Va.
Mrs. W. B. Warrington, R. 5, Suffolk, Va.
D. H. Wright, Hampton, Va.

Remittances were received from the following just before going to press, but too late for correction on the mailing list. Proper credit will be given on our books and the label will show correction the second or third week in September.

F. F. Brinkley, R. 1, Suffolk, Va.
Mrs. S. P. (Caroline) Gort, 1622 McDaniel St., Portsmouth, Va.
Mrs. George H. Hinton, Reedville, Va.
T. R. Moore, Eastham Route, Charlottesville, Va.
H. R. Morrison, 3201 Bainbridge St., Berkley, Norfolk, Va.
Rev. Clarence A. Vincent, 9823 N. E. Fourth Ave., Miami, Fla.

Sincerely yours,
J. T. Kernodle,
Managing Editor.

GREENSBORO FIRST CHURCH.

The Daily News of Greensboro, August 12th, carried the fine and friendly face of our congenial and beloved Dr. C. H. Rowland and his worthy successor, with the following comment which will be of interest throughout the Church:

"At the morning service at the First Christian church yesterday a letter from Rev. W. E. Wisseman, of Schulenburg, Tex., communicating his acceptance of a call to the pastorate of the church, effective October 13th, was read.

"Decision to extend a call to Mr. Wisseman was reached at a congregational meeting at the church July 7th. At that time the resignation of Rev. C. H. Rowland, D. D., as pastor was accepted, to take effect as soon as his successor could take charge, and Dr. Rowland, resigning because of ill health, was elected pastor emeritus.

"Mr. Wisseman, who is 33, is a native of Texas. After graduation from Southern Methodist university, he spent three years at Boston university, from which he received his M. A. and S. T. B. degrees. After traveling for several months in Europe and the Holy Land, he became pastor of the Methodist church in Schulenburg, Tex., from which he is resigning to come to Greensboro. He will transfer his ministerial credentials and his membership from the Methodist church to the North Carolina and Virginia Conference of the Congregational and Christian church.

"In 1931, Mr. Wisseman married Miss Graham Rowland, daughter of Dr. and Mrs. Rowland. Mrs. Wisseman, a graduate of Elon college, received her Master's degree in religious education at Boston university. She then worked as a missionary among the Apache Indians in Arizona and for a year before her marriage was director of religious education at the First Christian church, Burlington.

"Mr. and Mrs. Wisseman, their son, Wm. Rowland, and daughter, Mary Graham will move to Greensboro early in October. They will make their residence at the parsonage, 315 North Edgeworth street.

Dr. Rowland, the pastor emeritus, a native of North Carolina, came to Greensboro in 1923 and he actively served the pastorate of the First Christian church continuously until his health failed about a year ago. Following his graduation at Elon college in 1900 he accepted a call to the pastorate of the Christian church in Franklin, Va., which he served continuously 23 years, prior to his removal to Greensboro.

" 'The church congregation feels fortunate in being able to retain Dr. Rowland as pastor emeritus,' William B. Truitt, a leading layman of the church, remarked yesterday. 'During his 11 years' residence here he has won the love of the membership through his patience and loyalty and he has a host of friends in Greensboro who rejoice because of his continued connection with the church and continued residence here.'

"Leaders of the church are anticipating a great period of sound development under the pastorate of Mr. Wisseman."

DESTINY.

By Robert Whitaker.

Through all the madnesses of man,
  Follies of war and greed,
In vain he stars and seas we scan
  To mark that they give heed.

The stars pursue their ways on high
  As man had never been.
The seas roll in their majesty.
  Careless of human sin.

Yet stars and seas alike may pass,
  New systems breed and burst,
While man, though seeming as the grass,
  Sates his immortal thirst.

And he, perchance, himself will note
  New universes rise,
Their transciency, to him, remote
  As now, to us, the skies.

Is it to dream, that so may be
  The orbit of mankind?
Man, more than ever star or sea,
  One with Eternal Mind.

MY PERSONAL COMMITMENT.

I will be Christian.

Like a crimson line running through our movement's life let this covenant bind us to the will and way of Jesus.

I will be Christian.

My witness to the experience which is the most revolutionary and profound man may know; my personal testimony to its reality.

I will be Christian.

My body, mind, and spirit Christ centered, that I may learn His will; that I may walk His way; that I may win my associates; and that "in all things He might have the preeminence."

I will be Christian.

My voice of passion in an age grown cold and cynical because of faltering faith and shrinking deeds, my answer to the Macedonian call of spiritual continents unpossessed and unexplored.

I will be Christian.

In my heart, in my home, in my group, in my country—now; to help America that America may serve the world.

I will be Christian.

Through my church, and through Christian Endeavor, these not two, but one with one purpose and goal: agency, at once human and divine, weak as man, but strong as God, through which He at last "shall reign wherever the sun does his successive journeys run."

I will be Christian.

Across all lines of color and class, into every human relationship, without respect for temporal circumstances, in spite of threat and with no thought of reward.

I will be Christian.

Thinking peace; studying to find and helping to perfect its machinery; recognizing no sea as a division and no language as a barrier; enrolling in a fellowship of peace; loving my own country first, but all who love another, and knowing that patriotism which begins at home ends only in the unity of mankind.

I will be Christian.

That Christianity may become as militant as Fascism, as terrible toward wrong as God's hatred of sin, as tender with the weak as His love for little children, as powerful as the prayer of the righteous, and as sacrificial as Calvary's cross.

God helping me, in my whole life, everywhere, I will be Christian! At whatever cost, *I choose Christ!*

(*The words of decision signed by thousand of Christian Endeavors in the Thirty-fifth International Convention.*)

EVENING.

Soft o'er the earth the shadows falling;
A robin to his mate is calling;
Homeward his weary way he's winging,
To rest his tired throat from singing;
But pauses once again to call—
"Come home."

So o'er my life the shadows lengthen;
But through the days there comes to strengthen
And send my gladsome spirit winging,
While joyfully my heart is singing:
The thought that God will call to me—
"Come home."

By Mary Davis Reed in
The Presbyterian.

E-D-I-T-O-R-I-A-L

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I. W. Johnson   Elisha A. King

THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WILL ROGERS.

This man of the movies, the stage and the lecture platform, proved, if proof had been necessary, that one does not have to be vulgar, immoral or unclean, to win popularity and applause from all kinds and conditions of people. This writer had fallen into the habit of reading whatever Will Rogers wrote, and of listening whenever he spoke. Not one vulgar word or allusion, not one oath or immoral line do we recall as coming from his tongue or pen. Will Rogers was clean, and the world, certainly we of the United States, had learned to laugh with him and to love him. His sudden death, with his flying companion, the indomitable Wiley Post, through the crash of their plane in a remote region of Alaska on the night of August 15th, carried a sense of loss, deep regret and genuine sorrow to more homes and hearts than could have been caused by the death of any other citizen of our time. Beyond question he had carried cheer, laughter and good old home-spun philosophy into more lives and homes than any man or woman of our day. This is explained in a measure by the epitaph which in 1930 in a Boston speech he said he wished placed on his grave stone when he was gone: "I joked about every prominent man of my time but I never met a man I didn't like." There you have it! Will Rogers made fun and created laughter, but he loved people and said no word or wrote no line to wound the feelings, shock the modesty, or injure the virtue or good name of any living person.

He was one of the world's rare geniuses and we shall not see his kind again. Again we surmise that one does not have to be vulgar to be funny, nor impure to win applause, nor unchaste to win universal acclaim and applause.

J. O. A.

THE WORLD CONVENTION.

"The Church of Christ" ("Disciples," and by some called "The Christian Church") has just held a "World Convention" at Leicester, England. The largest delegation was from the United States where the numerical strength of this communion is greatest. In delivering the Convention address, the president, Dr. John Wycliffe Black said:

> "Fifteen nationalities were represented at the first Pentecost, when the Church of Christ was established upon the earth, and when 3,000 convicted Jews were immersed into Christ upon the one day. In Leicester today, in this convention, 42 nationalities are united together, in the common service of the same Lord; loyally to maintain the faith which, by the inspired Apostles, was 'once for all delivered to the Saints.' "

Some of us, not members of this communion, might raise a question about "3,000 convicted Jews being immersed upon the one day, all late in the afternoon we suppose, as Peter was quite sometime in preaching that marvellous sermon that brought conviction to so many. But Dr. Black enlarges upon his statement with this illuminating exposition:

> "The ordinance of Christian immersion as a part of the plan of salvation according to the Scriptures, administered to penitent believers upon confession of their faith and with a consequent repudiation both of sprinkling and pouring as being outside the scope of, as well as being contrary to, the plain teaching of Scripture.
>
> "The weekly breaking of bread as an ordinance within the church for the perpetual remembrance of the death of our Lord, and as being a spiritual means of grace and a proclamation of his gospel to the world.
>
> "Some measure of the mutual ministry of the members of the body of Christ for her edification, as well as for the development of their spiritual abilities.
>
> "The name 'Churches of Christ' as having New Testament authority, and as tending to promote unity, as against the divisive tendencies of unauthorized appellations which are not found in the Scripture.
>
> "Thus, whilst being prepared to recognize and to rejoice in whatever measure of truth is to be found amongst all professing Christians, and to associate with all confessors of the faith, in so far as they will act in hormony with the written word, thereby carrying out the principle laid down by the Master: 'He that is not against us is on our part'; there remains the obligation to witness to the truth as it is revealed in the divine oracles, and to continue in the matters specified to contend earnestly for the faith."

At any rate President Black was telling his convention, and the world, what "The Churches of Christ" believe and teach, whether others agree or disagree. It was good of President Black, we opine, to admite that his Church was prepared "to recognize whatever measure of truth is to be found" and taught by other churches and the rest of us. Verily, there is in this world a diversity of beliefs and doctrines and dogmas, but the love and the faith of our blessed Lord are broad enough and deep enough to embrace all who trust Him and seek diligently to follow in His way.

J. O. A.

ISOLATION UNREAL AND IMPOSSIBLE.

It has been a long time, and the world has moved a long way, since Paul wrote in his letter to the Romans: "For none of us liveth to himself, and no man dieth unto himself." What Paul said of individuals then is true of nations now. The whole world is watching with bated breath the war cloud that seems to be lowering over far-off Ethiopia. And well we may for a match struck now may set ablaze any one or all of endless powder houses throughout the world. Look at this for example and illustration. The Christian Evangelist relates it:

> "When the giant German liner 'Bremen' was preparing to leave New York harbor on her return transatlantic voyage recently, a mob formed at the pier and succeeded in tearing down the German flag. The mob was accused of having communistic leadings, perhaps to mitigate the tension created by this violent reaction to Nazi Jew baiting. The German government made a strong representation to our state department over the incident. The state department has expressed regret and referred the matter of punishment to the Governor of New York, who will turn it over to the Mayor of New York City. It would seem by his action that Secretary Hull is content to give the Hitler government only mild satisfaction. No apology was offered.
>
> "The fiery New York Mayor had already created much comment by his refusal to license a German citizen as a *masseur,* giving as his reason, 'It is well known that American citizens of Jewish faith have been discriminated against in Germany.' The official German press took notice of the episode by declaring the act of the New York Mayor a breach of the German-American commercial treaty of 1923.
>
> "While these reactions of violence are to be deplored, it is interesting to note that they have had some influence in modifying the severity of the Jewish persecution in Germany. They also indicate the world-wide solidarity of interests that men have in all political and social conflict and the impossibility of localizing racial and national issues. Isolation is unreal fiction in our modern world."

J. O. A.

PROOF OF PROGRESS.

A news item from Calcutta dated July 19th, stated that two men had been punished for amazing sacrificial murders; one at Nagpur for throwing an aged man into a "Holy" fire to propitiate the gods, the other at Patna for cutting the neck of a shepherd girl and taking the severed head home to worship. This item reminds one of two things, viz., superstition still exists in its crass form in some parts of the world, and the growth of public opinion against such horrible deeds.

There was a time when such deeds were common. Among the Aztecs in Mexico hundreds of thousands of such deaths were performed as a part of the state religion. The Spaniards, through the influence of the Catholic Church put a stop to that. The British government put a stop to such sacrifices in India, but, of course, has not been able to restrain each individual as in this case. However, the custom has been put under ban and the guilty ones have been punished.

There are many evidences that missionaries and their teachings have enhanced the value of human life among savage peoples. I can never forget a story I once read about an atheist who visited a South Sea Islander Chief and found a copy of a Bible on his table. The atheist pointed to it and smirked, saying: "Of course we don't take stock any more in that book." The chief took him out of the back of the house and showed him a big iron pot and then said, "We were cannibals. If it had not been for that book you would have been in that pot and eaten long ago! Do not speak disrespectfully of the Bible."

In Professor Bennett's book "Social Salvation" he gives several proofs of human progress and among them cites the fact that human sacrifice is practically unknown in the world today. All nations recognize the value of human life as they have never done before. This, of course, must be qualified somewhat in view of the "sacrifice" of human beings in war. Also something must be said about 'sacrifice of human life in industry. And yet, let us notice the growing sentiment against war and the increasing care for life in industry. These, however, are problems by themselves. Progress has been made and is being made in the value of personality and the sacredness of human life. Let us take courage.

E. A. K.

DR. KIRBYE'S APPOINTMENT.

Dr. J. Edward Kirbye, pastor of the United Church, Raleigh, has been given a year's leave of absence and has accepted an appointment as head of the division of projects of the Rural Resettlement Program. He has already gone to Washington to take up this work. Dr. Kirbye was largely responsible for the homestead project near Raleigh. An editorial in the *News and Observer* says: "In furthering that project he made probably the most complete and thoughtful study of housing conditions in Raleigh which has yet been made. Beyond Raleigh in recent months he has given his wisdom and his help to the debt-loaded farmers of this section."

Dr. Kirbye's pulpit will be supplied by Rev. Carl R. Key during August. Rev. Geo. L. Day in September and Dr. Russell of Duke on the second Sunday in October. Dr. Kirbye himself will preach on the first Sundays in September and October. Dr. Kirbye's friends will all congratulate him on this fine opportunity to render a larger service to the country.

E. C. G.

VIRGINIA VALLEY CENTRAL CONFERENCE.

The Virginia Valley Central Conference met in regular session at Leaksville, August 7th and 8th. The opening devotional service was conducted by the President, Rev. R. L. Williamson. The enrollment showed the following ministers of the conference present: A. W. Andes, R. L. Williamson, Ivan R. Smith, Wm. J. Andes. The following churches were represented by one or more delegates: Antioch, Bethel, Bethlehem, Dry Run, Joppa, Leaksville, Linville, Mayland, Mt. Lebanon, Mt. Olivet (G), Mt. Olivet (R), Newport, St. Peter's, Timber Ridge, Whistler's Chapel, Winchester, Woods' Chapel—seventeen out of twenty-six.

The welcome address was given by R. O. Rothgeb, an active member of the entertaining church. Roy Hosaflook of Linville responded.

The Executive Committee had recommended some time ago that the conference take steps toward selling the East Liberty Church property. The conference thought best not to be in a hurry about this, and to make further investigation before making the sale.

By an oversight last year no one was elected to deliver the annual address at this session. The conference voted to ask Rev. R. L. Williamson to deliver an impromptu address which he did, with credit to the cause and to himself.

The following visitors were in attendance at some time during the session, and were invited to seats as deliberative members: Rev. J. E. McCauley, pastor of the First Christian Church of Richmond, Va., Mrs. J. E. McCauley, John T. Kernodle, Managing Editor of THE CHRISTIAN SUN, Richmond, Va., Dean A. L. Hook and wife of Elon College, Dr. Stanley C. Harrell, President of the Southern Christian Convention, C. D. Johnston, Superintendent of the Christian Orphanage.

The new budget system as adopted by the last session of the S. C. C. came up for a prolonged discussion, but in the end was not adopted by the conference.

Bro. Johnston, in his usual quiet, but effective way told about the orphanage, its needs and possibilities. Bro. Johnston never fails to interest our people in this great institution. He did not ask for an offering, but an offering was taken amounting to $15.98.

Dr. Stanley C. Harrell, President of the S. C. C., gave an inspiring address at the Wednesday night session on the subject: "The Limitations of Christian Education." Dr. Harrell also gave a fine address on foreign missions at the Thursday's session.

Rev. Wm. J. Andes, who was licensed last year, asked for ordination this year, which request was granted. The ordaining Presbytery was composed of Revs. R. L. Williamson, chairman, S. C. Harrell, who delivered the charge, Ivan R. Smith, who offered the prayer, and A. W. Andes, who presented the Bible. This service was a very impressive one.

An address was delivered by Dean A. L. Hook on the subject of Education.

The Committee on Apportionments recommended that the same amounts be raised by the various church this year as last.

Rev. Wm. J. Andes was elected to deliver the annual address next year, with Rev. Ivan R. Smith as alternate.

Antioch was selected as the place for meeting next year.

The following were elected officers of the conference for the ensuing year. President, Rev. R. L. Williamson; Vice President, J. C. Bradford; Secretary, Rev. A. W. Andes; Assistant Secretary, Roy Andes; Treasurer, Samuel Earman; Director of Religious Education, K. B. Hook; Mission Secretary, R. O. Rothgeb; Stewardship Secretary, Minnie Dofflemyre.

Officers for the Women's Mission Board are: President, Mrs. K. H. Sale; Vice President, Mrs. A. W. Andes; Secretary, Mrs. B. F. Frank; Treasurer, Verdie Showalter; Cradle Roll Superintendent, E. Lena Rothgeb; Women's Superintendent, Ora Dofflemyre; Spiritual Life Superintendent, Mrs. A. F. Kite.

Chairmen of Standing Committees are as follows: Executive, A. W. Andes; Education, A. W. Andes; Home Missions, R. O. Rothgeb; Foreign Missions, W. C. Wampler; Evangelism, Wm. J. Andes; Religious Literature, Irene Hensley; Christian Union, Alfred Dofflemyre; S. S. and C. E., R. A. Larrick; Social Service, E. W. Cather; Apportionments, W. C. Wampler; Woman's Board, Mrs. A. W. Andes.

The conference was well attended and a good spirit prevailed throughout. I think all will agree that we can say we had a good session.

A. W. ANDES.

A great sorrow is a great repose, and you will come out from your grief stronger than when you entered it.—*Dumas.*

CRUISING IN THE LAND OF THE SUNNY NIGHT.

By REV. H. E. ROUNTREE.

"KETCHIKAN."

We are in the land where the Indians live in streams of green and blue waters midst towering mountains rising sharp often from the water's edge, rich with verdure of juniper and fir and capped with glistening snow. Everybody aboard is happy and seem to be friends. What a world it would be if everybody were friends! Is not that the goal of Christianity?

We are now crossing the international boundary which separates Canada from Alaska. This line begins at latitude 54 degrees and 40 minutes north and runs through the center of the Portland Canal—according to traditions, once this was the line where law and order ceased.

At Ketchikan, our first port of call, we have two hours and all go ashore to see this thriving new town. Most of the towns in Alaska are old, Ketchikan, however, is an exception, having been built within the last thirty-five years. The fishing industry is the basis of the prosperity of the town, Ketchikan being headquarters for all of Southern Alaska. There are nine salmon canneries located around the city and it is the distributing center for approximately thirty others in this district. Just thirty miles away is the famous Salt Creek Mine, the largest producer of platinum and Pelledium in the United States.

Ketchikan is a very modern city boasting of a radio broadcasting station and a number of very fine stores. It is a land of totem poles and totem pole lore. Close by are the falls of Ketchikan Creek. We are told that salmon leap these falls on their way to the spawning grounds.

What can make life better? Days of fun plus the hospitality of experienced service by experts in the art of cruising, promenades, deck sports, parties, orchestra, singing, relaxation, sleep, and not the least, the excellent cuisine with delicious creations of master chefs, served in congenial surroundings with an orchestra providing inspiring music during meals, followed by the social hour under the twilight of a sun that loathes to set, all make gracious living in cruising style.

Our guide, Dr. Falconer presents a stereopticon lecture on Alaska every night with special emphasis on the development of Christian Missions here. Many of the group are interested in this and are giving study to this far away branch of His Kingdom.

Isn't it fine that we cannot get away from God! We left our duty thinking that we were incognito, that we would be on a cruise midst strangers having nothing in common but the objective of seeing Alaska. To our surprise we find not only the Christian Fellowship cruise, but members of the Christian Church in the midwest and have acquaintances and interest in common.

Christian environment, Christian singing, and Christian prayers, furnish an enriching of soul that is strongly lacking in an everyday life on a battleship. Here we stand together and help one another spiritually—on a battleship we stand alone. But thanks be to God for Him who is within and gives strength and courage to stand alone.

(To be continued.)

Let all think kindly of others; never criticize them, never condemn, never judge; on the contrary, let all condone, excuse, justify, seek to comprehend, seek to put themselves in the place of others. This mental attitude has to be perseveringly cultivated. It cannot be adopted by mere good resolution.—*Arnold Bennett.*

CONTRIBUTIONS

SUFFOLK LETTER.

Mrs. Doris Eure Baker, daughter of Mr. and Mrs Claude Eure, of Nansemond County, Virginia, was born near Scotland Neck, N. C., March 4, 1910, and died at Blue Ridge Sanitarium in Charlottesville, Va., August 8, 1935, after a lingering illness, at the age of 25 years, 5 months and 4 days. She was married to Mr. Ernest P. Baker of Nansemond County, Va., December 20, 1933. Several months ago she went to the sanitarium in quest of health, but no improvement was made by this change. She is survived by her husband, her parents, a sister, Miss Frances Eure, and two brothers, Oscar and Lucien Eure, all of Nansemond County, Va.

Mrs. Baker united with Bethlehem Christian Church when a child. She became deeply interested in the church, and became an efficient leader in the work of the young people. The Young People's Missionary Conference and Youth Fellowship of the Eastern Virginia Conference have been greatly enriched by her deep devotion, her far-sighted vision, and her efficient leadership. After her marriage she transferred her membership to Liberty Spring Christian Church, where she, at once, became active in the promotion of the Sunday School and missionary interests of that church.

Her funeral was conducted by the pastor and her former pastor, Rev. R. E. Brittle, at Liberty Spring Church, on Sunday, August 11, 1935, at 3:30 P. M. The largest congregation ever assembled at this church for a funeral came to pay tribute to the character and life of this splendid young woman. Many beautiful floral offerings attested the high esteem in which she was held.

She was a young woman of unusual gifts of personality. She was kind, friendly and enthusiastic in her approach to any task assigned her in the church. Her smile was encouraging and her faith was inspiring. She was deeply religious and found her greatest joy in spiritual things. She endured her illness with a spirit of good cheer and her resignation to the will of God was beautiful to the end.

She had a large circle of friends and acquaintances among the young people of the Eastern Virginia Conference who mourn her departure when her life offered so much promise for the future.

As we listened to the music and watched the hundreds of people quietly and reverently pay tribute of respect to her life, the thought came to us: "This is a beautiful tribute to character and religious living." A pastor wishes, with hundreds of others, that such a beautiful Christian life might have been continued in our midst. But God knows best and His will and His way may enrich and help in the midst of great bereavement. Life must be measured by eternal issues and not personal wishes. Such a life makes a greater impression for God than volumes of cold theology. God give us more people who are willing to live for Him and will be ready to die for Him when He calls them up higher.

I. W. JOHNSON.

THE CHURCH PAPER.

The gospel is good news; good news that should be published widely. It is the news that the World needs and for which humanity hungers. There are those among us who feel impelled and compelled to bear this news, to witness as widely as they can for Christ and his gospel. This good news proclaimed by consecrated spirits has borne fruit; this fruit has ripened and is represented in organized units that we know, and the world knows, as churches. These local churches, bound together by love and a common purpose constitute the Church. The Church Universal is represented by organizations known as denominations. These various units are naturally bound together by common faith and practice.

The Congregational and Christian churches in a very definite way form an organization. Inclusive though it be, our churches are intimately related in certain sections; in other sections they are situated widely apart, and differ somewhat in practice and belief. There is, as I see it, danger of further disintegration, unless we can somehow beget a better understanding and a more brotherly attitude.

Surely we are a great people and we represent a great cause, but how can we be of help and inspiration to each other without some knowledge at least of each other's successes and failures, of each other's burdens and liberties. We not only need to know of each other's condition, but we need to know how we do things. If one minister and congregation happen upon a plan which means inspiration and success, perhaps the same plan would bear fruit in another congregation; or if one church makes a mistake, others might profit by the same.

Our only medium of communication, as widely scattered as we are, is the printed page. The church paper came into being in answer to conscious demand for information concerning the whole brotherhood. The church paper has the opportunity of becoming teacher, minister, evangelist. It came into being to meet the need of the local church from the standpoint of the entire denominational organization. Its function is to keep the brotherhood informed as to the progress of the church and her institutions, and to point the way to better understanding and to more aggressive undertakings. Strictly speaking, it is not the purpose of a church paper to cater to literary tastes, but rather to spiritual development and religious culture.

It is with regret that I read that the *Advance*, the national organ of the United Church, is to cease its weekly visits and to continue to appear monthly. We have a constituency of a million souls. If the *Advance* would gather items of interest to churchmen and local congregations, and also provide prophetic suggestions for individual and congregational advance in matters spiritual, would there not be a sufficient number in our great church who would subscribe to the paper to make its weekly visits imperative? I can easily see how a religious magazine of the first magnitude would fail to elicit sufficient patronage to guarantee its life, but I cannot see how a paper devoted to the personal interest and the religious development of its constituency could perish.

The daily newspaper thrives. Its list of subscribers multiply to the extent that it gathers the news from the ends of the earth in which the public is keenly interested, and puts that news attractively and concisely before the public. The church and church people are interested in themselves and in what they are doing. They want the news of the church, they want to know what the organization of which they are a part is doing here, there, and everywhere, and the periodical that satisfies this want will have their patronage. The history of the papers of our own great church seems to be a process of combinations and eliminations, until finally we are about to eliminate the last one.

There are two things aside from the spiritual essential to the development and progress of the church; viz., a college, a campus, where young people are trained and fired with wholesome ambitions, and a church paper which by its columns of interest, creates a sense of voluntary solidarity in its constituency, widely scattered though they be. This is not a condemnation of any program or policy, but a plea and an appeal to the church of which I am a part, to create for itself a spiritual organ, by which and through which the heart and the purpose of the church may become intelligently conversant with its entire membership.

I regret to see the *Advance* step out of the weekly column and takes its position with the monthly periodicals. I hope sincerely that THE CHRISTIAN SUN, our church paper, seeking to administer to the churches of the southeast, may not become discouraged, but may become more determined to prove its worth and value and to secure the support of the entire church in our section that it may live and live more brilliantly and more helpfully than ever before. Let the leaders of our church paper be warned that unless we give it more complete and enthusiastic support, that it, too, may find it necessary to close its columns. In the fear that such a calamity may befall our church, let us, one and all, not only pay our subscriptions, but speak to our neighbor and our neighbor's children, and urge them to give their support. The best support that a minister can give his church paper is to pay his own subscription and then to take it upon himself to personally interview the members of his congregation and persuade them to follow his example.

Let us strengthen THE CHRISTIAN SUN, and offer its services to the whole church.

L. E. SMITH, *President.*

Elon College, N. C.

JUST FOR TODAY.

Just for today, my Saviour,—
  Tomorrow is not mine;
Just for today, I ask Thee,
  For light and help divine;
Tomorrow's care I must not bear
  The future is all Thine.

Today I bring my measure
  To Thee, that Thou might'st fill
And bless it, Lord, and teach me
  To trust and to be still.
Today I'd be, my God, for Thee,
  And do Thy holy will.

Just for today, my Saviour,
  For e'er the morrow break
Thy voice may call me unto Thee
  And I shall no more walk
The desert path with need of faith,
  But face to face shall talk.

And if I have enough, Lord,
  Today, why should I grieve
Because of what I have not,
  And may not need to have.
Each day, I pray Thee, have Thy way,
  And I will trust Thy love.

—*H. McD.*

The test as to whether Christianity is operative in industry must surely be the reaction on the lives of those engaged in it. If the final result is the creation of fear, anxiety or uncertainty, whatever the immediate material results may be, the motive power is un-Christian.—*Angus Watson.*

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

I thought perhaps it would be interesting to you to know which conference comes the nearest being a 100 per cent conference on our monthly contributing list up to July 31, 1935. It is very interesting to me. It is always interesting to me to watch a group of boys at work or play and see the difference in the attitudes. Some will put all they have in the work or game. Others will drift with the general crowd and some will lag behind and some will do their work almost perfectly. Some will "get by" as they term it. But you may notice it when you will that the boy or girl who puts their best in what they do, especially here in the orphanage, always get through High School and in some cases get through college.

The church that is interested in its church enterprises is always a working church—a live church. It wants to see the college, missions, the orphanage and the other departments of our church grow and glow and go and they want to help make it so. A working church is a happy church.

It is always happy over things accomplished.

I try to attend all our conferences and I have always noted with much interest the delegates who bring up all the conference apportionments wear a smile when the report from his church is read. He has something to be proud of. He represented a church that is alive with interest in doing things. Interested in the welfare of the whole church.

We have tried year after year to get all our churches and Sunday Schools interested in supporting the Christian Orphanage. This year is no exception. Our report this week shows that our Valley Virginia Central Conference stands at the head of our list with every church on our list but one—20 churches in the conference, 19 making offerings, or 95 per cent. North Carolina and Virginia comes up with 80 per cent; Eastern North Carolina, 80 per cent; Eastern Virginia, 76 per cent; Western North Carolina, 70 per cent; Alabama , 40 per cent; Georgia and Alabama, 27 per cent.

If you want to get your conference nearer the head of the class get more of your Sunday School congregations making regular monthly offerings.

CHAS. D. JOHNSTON, *Supt.*

THE FOLLOWING ITEMS HAVE BEEN SENT IN SINCE OUR LAST REPORT.

Mrs. Pearl Earnhardt, 129 Ludlow St., Albemarle, N. C., 5 pairs socks, 3 pairs bloomers, 1 skirt, 1 piece dress material, 1 belt, 7 dresses, 2 boys' suits, 1 shirt.

Woman's Missionary Society, Windsor Christian Church, Mrs. A. P. Beale, Pres., Windsor, Va., 6 cakes soap, 3 pairs bloomers, 5 pairs shoes, 1 cap, 1 slip, 1 brassiere, 5 skirts, 3 sweaters, 2 blouses, 12 dresses, 1 evening dress, 6 pairs boys' underwear, 1 pair pants, 1 shirt, 7 pairs socks, 2 towels, 1 coat.

Woman's Missionary and Aid Society, News Ferry, Virginia. Mrs. J. C. Talbert, 1 dress, two sheets.

Mrs. V. V. Ellis, 219 Clay Street, Suffolk, Virginia. 2 pairs oxfords, 113 soap wrappers.

Miss Celeste Penney, 1 pair blond oxfords, 1 skirt, 1 cotton dress, 2 silk dresses, 1 coat.

Miss Edith Walker, Burlington, N. C., 1 silk dress, 66 coupons.

Ladies' Smart Shop, Burlington, N. C., 39 hats, 5 silk dresses, 3 cotton dresses, 4 blouses, 2 coats.

Christian Church, Burlington, N. C., Circle No. 2, honey.

Mrs. T. A. Lamn, Burlington, N. C., 8 small boys' spits for Sunday, 1 new Sunday shirt, size 15, 4 pairs small boys' pajamas (new).

Woman's Missionary Society, Lanett, Alabama, Mrs. G. L. Stephens, Pres., 3 dresses, anklets, bloomers for Katherine Whitten.

Miss Nellie Mae Holt, Burlington, N. C., 2 pairs shoes, 4 dresses, 1 suit, 2 blouses.

Mrs. W. K. Holt, 1 box second-hand clothing.

Concord Christian Church, 1 quilt, 2 pairs pants, 3 dresses, 1 pair slippers.

REPORT FOR AUGUST 22, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Ingram	$ 6.00	
United Church, Lynchburg	2.50	
Mt. Zion	1.00	
		9.50
Western N. C. Conference:		
Biscoe	.58	
Flint Hill	.69	
Ether	1.00	
Pleasant Ridge	2.97	
Burlington	18.83	
		24.07
Eastern N. C. Conference:		
Plymouth	4.55	
Christian Light	2.60	
Wentworth	3.96	
Piney Plains	4.50	
		18.61
Youngsville	3.00	
Eastern Vnrginia Conference:		
Suffolk		25.00
Valley Va. Central Conference:		
Concord, July and August	2.18	
Palmyra	2.09	
Joppa	1.65	
		5.92
Georgia and Alabama Conference:		
Vanceville	1.00	
Bethany, July and August	2.00	
		3.00

Special Offerings.

Mrs. Dalton, support of children.	10.00
A. J. Morgan, guardian for Morgan children	25.00
T. B. Roberts	16.00
W. P. Perry for Billy	10.50

(Continued on page 14.)

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THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

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Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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1815 French Morocco leather, overlapping cover, round corners, red under gold edges, headbands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

a My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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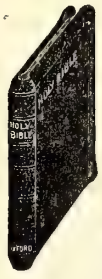

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

CERTAINTIES AND UNCERTAINTIES.

By Brewer Eddy.

The people of America have never before faced more complex uncertainties than they face today. Radical policies have been proposed which will eventually produce vital changes in the economic and political life of America. As we talk with friends on the streets or trains, or meet with casual groups, it is amazing to note the absence of all appreciations of where present tendencies will lead. Amid the experiments that are flowing from Washington, varied in form and immense in magnitude, our population lives on, bemused, almost dazed by conflicting policies in economic principles, combined with what seem to many to be mere political expediencies.

To this strange state of affairs must be added greater world uncertainties. Mussolini's ruthless purpose in Ethiopia, Germany's rash rearming, and the steady drift toward increasing armaments throughout Europe, leave us with a sense of the futility of every solemn pledge made by the nations for international righteousness or justice; while the aggressive attack of Japanese militarism upon helpless China in defiance of the Washington pact is apparently succeeding without rebuke from the eight other nations signing the Pact.

Without taking into consideration the industrial and economic complications existing by the score in our homes, our churches and our communities, we may well admit that no other age has presented greater uncertainties in basic principles of government, and of morals.

In contrast, many of us find a refreshing certainty in thinking of the continuing convictions we hold concerning Christ. We believe His was the message and His was the example needed by every nation on earth; that His spirit, lived by dictators, political leaders, cabinets, and business executives would solve every question, international, national and local, if given a fair chance to challenge and to conquer the spirits of men. Out of this certainty comes the conviction that Christian people everywhere should maintain their steady loyalty to the lines of work and the basic sense of duty that have guided their lives.

Certainties like these inspire confidence:

Of the college graduates listed in China's "Who's Who," thus occupying positions of leadership in the country, 51 per cent are graduates of our Christian institutions.

In one district especially in India, the government authorities gratefuly acknowledge that their best teachers come from our higher schools. 90 per cent of all women teachers and 30 per cent of all men teachers among 3,000,000 people are from our institutions.

Dr. Goodsell reports that he finds our missionaries the most cooperative of any he has seen, east or west. At Bangalore, the United Theological College is jointly sponsored by five missions—the Scotch, Wesleyan, Dutch Reformed, British Congregationalist and the American Board—and other missions are about to join the group. As the cooperative spirit reaches higher levels, anything that resembles rivalry or competition is eliminated.

Our local constituencies in all mission fields gave, in 1934, 50 per cent more than the total gifts from Congregational-Christian churches through the American Board.

We believe that the needs of many nations can best be met by selecting and training their leaders in the qualities of Christian character. We believe that our present missionary schools, colleges, hospitals, churches, are accomplishing exactly this result. We believe that our missionaries reveal both devotion and ability in their appointed tasks, and that the national Christian churches that are spreading in our mission fields have shown successful growth and give promise of permeating the life of their nations with the spirit of Jesus. We believe that our gifts toward the support of such work are definite contributions to the advancement of God's Kingdom of Righteousness on earth. Many hundreds of the Board's friends are expressing such beliefs in their gifts this summer.

We stand by these certainties and beliefs despite all the confusing uncertainties that perplex the world today, at home and abroad.—*In Missionary Herald.*

MISSIONARY OFFERING.

WEEK ENDING AUGUST 17, 1935.

Sunday Schools.		
Union Grove, Asheboro, N. C. ...$	.81	
Henderson, N. C.	3.77	
Zion, Sanford, N. C.	1.71	
Big Oak, Biscoe, N. C.	1.14	
Ingram, Va.	5.00	
Leaksville, Luray, Va.	1.82	
Suffolk, Va.	25.00	
		39.25
Individuals and Churches.		
Pleasant Cross, Asheboro, N. C. .	3.00	
Catawba Springs, Apex, N. C. ...	8.10	
Specials.		
Dr. I. W. Johnson's Class, Oakland S. S., Carrollton, Va.		3.50
Coin Card.		
Mt. Auburn S. S. Class No. 2, Manson, N. C.		1.00
Total for the week ....$		54.85
Previously acknowledged		15,950.61
Total since Sept. 1, 1934 ....$		16,005.46

J. O. Atkinson, *Secy.*

THE EPISCOPAL FORWARD MOVEMENT.

Men and organizations which inspired by religious ideals are a unity. They face a common task and are beset by common enemies. It is significant, therefore, to all who are interested in the same cause, that a church numbering about two million members should be taking stock of itself, and pausing to ask itself with the deepest seriousness: What are we doing to forward the Kingdom of God among men?

The leaders of the Episcopal church were conscious of the fact that the church has not enlisted in any adequate way the idealism and the energy of youth in the program to build a better world. Nor is the church exerting any very great influence on the social, economic, national and international life of our day. Worse than that, it has compromised with the world and often accepts its standards. The chaos in the world is due not so much to the activities of foes of the Christian religion as it is to the inconsistency, the indifference and the worldliness of Christian people.

Facing these conditions, and believing that the Episcopal church, as well as the other great communions in Christendom, should exert a new power in the life of the world, the General Convention decided to set its own house in order. It issued a rallying call to the church to stop its retreat and begin an advance. A Joint Commission of five bishops, five Presbyters, and ten laymen was created and instructed "to prepare and carry out definite plans in collaboration with the National Council for an organized effort to reinvigorate the life of the church and to rehabilitate its general, diocesan, and parochial work."

The commission began its efforts for revival where any great religious awakening must begin, with the individual. It was recognized that the root of all the difficulties and weakness in the church was a failure on the part of the majority of our membership to live up to the demands of discipleship.

A Lenten booklet of daily Bible readings was issued in which the seven marks of a disciple were the themes for weekly meditation. Discipleship must begin with penitence; the first theme, therefore, was The Disciple Turns. Then came The Disciple Follows, Learns, Prays, Serves, Worships and Shares.

Another daily guide to Bible readings and prayer with suggestions for acts of Christian service was prepared for the 50 days between Easter and Pentecost. In this the disciple's relationship to the home circle, to the parish, to society and to the wider world have been the topics followed. More than 600,000 of these were purchased and distributed—more than enough for every family in the church.

From time to time other guides to the Christian's life of devotion and service will be issued—as well as other literature which will fit into the educational program.

It will be seen that the commission is effectively leading us back to the Scriptures as the central and indispensable doctrine of our faith. This is a basic part of its program. It is convinced that if we can have a worshiping church, a Bible-reading church, a church made aware of the needs of the world, obedient to its invisible Head and filled with his Spirit, it will be a witnessing church with its members ready and able to change the lives of men and women around them, and also the un-Christian social background against which the lives of so many in all lands are lived.

The program of the Forward Movement, therefore, does not stop with the renewal of the individual Christian life. While this is of fundamental importance, it is a means to a larger end, which is the forwarding of the Kingdom of God on earth. There must be formed new men and women in order that there may be a new social order.—*Henry Wise Hobson in Christian-Evangelist.*

If founding the church is the only aim of missions, then the time of missionary activity is at an end. But Christian missions is a world enterprise. It is an exchange of life, a sharing of cultures, a giving of background and inculcating qualities necessary in preparation for the new type of world we must build. We must pour our personalities, our lives, our particular gifts into the world situation, and carry forward the mission of sharing on a world-wide scale.—*A Japanese Christian.*

The church, suffering from an easy complacency, is content to patch up social wounds instead of stopping the slaughter which causes them. In the social service field, the church has been too ready to render "ambulance service" instead of undertaking a genuine campaign of prevention of social ills.—*Rev. C. Rankin Barnes, secretary of the social service department of the National Council of the Episcopal Church.*

A Story for the Children

A'NAWFUL QUARREL.

"Hi there, Bob, what's the matter, you look all fussed up like you were mad about something," said grandpa, as Bob came in from the garden with some blackberries in a little pail.

"Well I am mad, and I just had a'nawful quarrel, too."

"That's too bad, now whoever could have made you so mad that you had to quarrel with him?"

"It was that old Mr. Robin that built his nest on grandma's front porch."

"Well, well, I didn't know that boys and birds quarreled, I thought that only dogs and cats, and wolves and wildcats quarreled and fought. Now tell me about it," said grandpa.

"Well, I went out to the garden to pick some blackberries, and there was old Mr. Robin helping himself to the nicest berries there were in the patch. And when I told him to get out of there and quit stealing our berries, he just cocked his head to one side and said 'I'm not stealing your berries. These berries are just as much mine as they are yours, and I am only eating the fine dinner that my Father has provided for me!" Then I got mad and told him that my grandpa planted these berry bushes, and that his old daddy had nothing to do with it. Then he said, 'Boy, you are awful dumb. You don't know who my Father is, or you would not talk that way.' 'Well' I said, "who is your daddy anyhow?' And he said, 'I didn't say my daddy. I said my Father, for I have better manners than you boys have, I said my Father.' 'Well, who is your father then?' I asked.

Then he looked at me kind of queer like, and said, 'Boy, I knew that you were awful dumb, but I thought you knew that my Father lives up in the sky, and he planted all kinds of seeds and berries to make food for all of his children and I have as much right to live off of them as you and all of your family have.' 'Do you mean that God is your father?' I said, 'Why he is Our Father which art in heaven,' and then we sing 'Praise God from whom all blessings flow,' and we mean that God is our father in heaven.' 'Well, isn't God my heavenly father, just the same as he is yours, and don't I sing praises to him every morning before you get your eyes open?' 'And don't he provide my food every day, and give me nice, new warm feather clothes every year?"

"Grandpa, what did he mean by all of that kind of talk about God being his Father in heaven, same as ours? I couldn't make him leave the berries alone, and so I just came away and left him there."

"He seems to be a wise old bird," said grandpa, "and maybe he knows more about God than we think he does. He seems to know God has provided for his needs just the same as He has for ours, for he finds everything that he needs to build his home, and feed his children; and he always has nice clothes. And when the weather gets cold he can go South much cheaper than we can, and can live there just as fine as he does here in the summer. And maybe he does pray as well as sing in the mornings before we are up. Anyway, he doesn't seem to think that it is stealing for him to help himself to any kind of fruit or berries that he finds; and he don't call it murder to kill all of the worms and bugs that he can find, to feed his children.'"

"Well, grandpa, maybe God put all of the worms and bugs here just for him to eat, and all of the other birds too. Do all of the other birds know about God like old Mr. Robin does?"

"The Bible tells a good many things about birds, how God cares for them, and knows every one that boys kill. And he sometimes uses His birds to do his work for him. You remember when an old prophet was hiding in a cave because a bad woman was going to have him killed, that God sent birds to carry him food until he was ready to send him into another place to find a young man to be a prophet after he was gone, and to make two kings for people who needed better ones than they had."

"I didn't know all of this before," said Bob, "and I'm not mad at old Mr. Robin any more, and I won't quarrel with him any more. And when I get up early some morning and hear him singing in the maple trees, I'll thing, maybe he is singing, 'Praise God from Whom All Blessings Flow.' And maybe he knows as much about God and religion as we do. Anyway, I'm his friend now."—*by Grandpa in M.-P. Recorder.*

MARS AND MERCY.

Millions of Japanese devotees of Kwannon, the goddess or god of mercy—the one who looks down upon suffering, needy humanity with infinite compassion—are today supporting a militaristic government in the task of making the Chinese people serves its nationalistic purpose, while millions of Italian worshippers of the "Mother of God" are enthusiastically backing Mussolini in his purpose to subjugate the Abyssinians. German millions, though bred upon Luther's great hymn, are paying tribute to Kultur with unpublished ends in mind, and even democrat America, with all its boasted love of freedom and peace, is "getting ready for something" by adding vast sums to its military and naval expenditures.

"Of what use is Religion," we cry, "when Nationalism dominates? What chance has the God of Mercy when Mars is in the ascendant? Is Christianity proven futile as a saving force in society, and must it sit sadly by, like the League of Nations, helpless and despised by those who are working their will upon the weak? Can cynics get away with the statement that the Church of Christ is done?"

Of course we do not have to become alarmists as we watch the development of national selfishness and the will to war. Yet we cannot help becoming very serious, and each can search his own soul to see if he is as really concerned over this matter as he should be.

If the Christians of the world cannot prove Religion dominant in national as well as personal life, who can? If the Church—as individuals or as a fellowship—cannot prevent wars and produce world peace, what concern can? Surely, if there are any humans capable of controlling the destinies of man, it is those who experience in their own lives the compassion of a merciful Father and are ready to go the "Way of the Cross," if necessary, in order to shock peoples into a realization of the menace that threatens them, to help in molding public opinion the world over against war, and to secure enlightened, effective action for peace everywhere.

We need not feel helpless. Each of us, no matter how humble or circumscribed, can do something. We can keep on asserting that wars must cease because they waste human life and produce economic chaos; because they unleash demoralizing instincts and interfere with the normal growth of civilization; because they brood other wars and will eventually destroy us altogether. We have courage enough for that. We can also begin talking up that Plebiscite on Peace which our Fellowship is to conduct in November, and doing our part in seeing to it that everybody knows what he is doing when he votes. We can surely go on supporting the missionary enterprise at home and abroad, a movement that has demonstrated again and again its potency as a will-to-peace agency. We can keep steadily at this fundamentally religious and social work of ours, knowing that as individuals and society are led to contemplate Him who is the "Face of God," they will be quietly but truly transformed into His image of compassion and love. For where the true missionary goes there Mercy is bound to win over Mars in the mind of man.

And we all can *pray*. After all, "except the Lord build the house they labor in vain that build it." Miracles have been performed by prayer in the past. Equally wonderful and unexpected things can now be done. It is as true today as it has been all down through the ages that "more things are wrought by prayer than the world dreams of," and that the surest way of advancing is when we are on our knees. Anybody who likes to say that he is a man of action rather than a man of prayer knows next to nothing personally of this great power at his disposal. It is mainly through prayer that he can grow into the compassionate likeness of Christ. It is principally through prayer that we learn to suffer with those that are exploited the world over and express in heart and life a real redemptive love. It is only through "fasting and prayer" that the impossible is done. Peace will never come on earth so long as there is a prayerless Church. On the other hand ,it will come if, when and as we truly pray.

—*Editorial in The Missionary Herald.*

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[illegible]

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

WILL ROGERS, THE MAN.

People everywhere were shocked and grieved last week when word was flashed around the world that Will Rogers and Wiley Post had "cracked up" while on a trip through northern Alaska. Government officials, world leaders, and the man in the street all felt a personal loss because of this tragedy. Why? How can a country cowboy become such a personal friend to people all around the globe?

Will Rogers did it by just being a friendly man. Of course he had special talents. He could throw a rope and tell jokes. They are not considered the greatest talents, but they brought him fame and fortune. He could say in a kindly way what others thought with a vengeance. He always found something funny, and something intensely human in life. He was a man like the rest of us wanted to be. That's why the world loved him so.

Back of his jokes was a very fine philosophy by which he lived. It was a simple philosophy. That's why we liked it. His fortune of two and a half millions never changed Will Rogers. He was the same loyal friend, the same genial person, the same cowboy. His pictures were worth the time it took to see them, and none of them brought to the company less than a million dollars. And he didn't memorize his part written by another, he lived the part and people paid to see and hear.

Will Rogers was world-famous because of his personal worth. It will be fine if the rest of us can remember that and live accordingly.

A CORRECTION.

The program for the Eastern North Carolina Youth Fellowship carried on this page last week failed to say that the afternoon worship service is to be led by the young people of Liberty Christian church. That was the fault of the typist, the present writer. It is very difficult for me to get the typewriter to tell the truth at all times, and it is especially bad on spelling. The managing editor or typesetter one or both do a very good job of making corrections, but they cannot put in the facts that I leave out.

I am sorry to have made the mistake, but it really gives me another chance to say that all pastors, young people and their leaders are expected at Catawba Springs Christian Church on August 30th from ten o'clock in the morning until five in the afternoon. This is an important meeting of the Youth Fellowship, or at least it should be, and will be if those who live in the Conference are present for the meeting.

Catawba Springs church is about twelve miles south of Raleigh, four miles west of Buffalo Service Station, which is on route 21 of North Carolina's good roads. Be sure to find the way to the church in time for the opening program.

WILL YOU HELP?

The Board of Christian Education wants to serve the churches in the realm of religious education. There is no doubt but that we need a higher grade of religious education in our country today. Our churches need the help the Board wants to give.

But the Board is only the servant of the churches. It has no funds of its own. It has no work for itself. It is dependent upon the good will and the contributions of the churches. Every Sunday School and Christian Endeavor Society should make an annual contribution to the Board other than that sent to the Convention or Conference, says the Southern Convention. This may not be as it should be, and I do not think that it is, but it is the way the Convention says work. The Board has no other choice.

We now appeal to the Sunday Schools and the Christian Endeavor Societies to follow the guidance of the Southern Convention and make some contribution to the Board of Christian Education. Many schools will make the offering on Rally Day in October, but some may want to get at it earlier. Suit your own convenience as to time, but *please* make the offering so the work can be continued.

CHRIST OR CHAOS.

This was the topic of the sermon for the union services in my church last night. The speaker came from Cleveland, Ohio. He was enthusiastic as he spoke to an audience of adults. The young people didn't seem to be in the services of the church at the evening hour yesterday. They didn't know the speaker, so it was not his fault that they were absent. Where they were I do not know but they were not in the churches of Berkley.

Perhaps they were down by the beach. Or perchance they were at the movies. Or maybe they were out on the highways somewhere in the moonlight. Wherever they were, they were not in the churches. Only a few, a very few.

Christ and the Church are closely related. They seem to fit together. Christ is the head of the Church, and the Church is the body of Christ. Does leaving the Church mean leaving the Christ? Some of you who are younger and wiser answer that one. And this one. If the children and the young people learn to stay away from church services, when will they over learn to follow the Christ whose custom it was to enter into the church on the Sabbath?

The speaker said we either choose Christ or chaos. Was he right?

THE COURAGE OF JESUS.

CHRISTIAN ENDEAVOR TOPIC FOR SEPT. 1, 1935.

Daily Bible Readings.

Monday—Jesus Faces His Townsmen. Luke 4:16-31.

Tuesday—He Cleanses the Temple. Jno. 2:13-17.

Wednesday—Plain Truth. Luke 11:37-54.

Thursday—Starts Towards Jerusalem. Lk. 9:51-53.

Friday—When Silence Meant Conviction. Isa. 53:7; Matt. 27:12-14.

Saturday—Faces Ignominous Death. Jno. 12:23; 27-33.

Sunday—Topic: "*The Courage of Jesus.*" Matt. 23:16-24; 26:36-3.

This is a consecration meeting, and the beginning of the fall program. The leader should make special effort to make this an interesting and challenging program. The courage of Jesus is the kind of thing that will stab one awake. Few, if any, have ever had such courage as he.

The daily Bible readings should be studied and their message brought to the meeting. Imagine the young preacher as he tells his home people that the prophecy is being fulfilled in their midst. Go with the reformer to the temple and see him drive out the cattle—both human and dumb. Like the people of his day, slip into the dining room in the home of a Pharisee where Jesus is a guest who eats without the ceremonial washing of hands and hear what that young fellow has to say about those who were careful for the ceremonial and cared nothing for the real. Catch step with Him as he walks face forward towards Jerusalem and death with the disciples following afraid. Stand with him in Pilate's hall and listen to the lies they tell about him and notice with what calm unconcern he disdains their falsehoods about him. Listen to him as he says, "My hour is come." Do your best to live through these scenes with a young man who seemed to fear no danger although he had decided years before not to ask the Father for special protection (Matt. 4:6, 7).

We like to think of the meek Master, but let's not forget that he was the Master. He spoke with authority, but only the authority of truth and not what people believed. His words cut across the teachings of his time. He would not conform to the ideas of his day. He thought for himself and taught as he lived. His courtesy ended where right and wrong diverged. Men and money could not draw him from the path he chose to travel. Death itself could not keep him from his course.

Others might fear and falter. Others might forsake and flee. But Jesus kept right on going ahead. While others slept he prayed, and when they feared and ran he was calm and composed. It is perfectly marvelous the way He faced facts, fancies, powers, suffering, death, and never showed signs of a fear.

There was a secret somewhere. Could it have been those hours on the mountains alone when he talked with the Father? Was it his absolute consciousness that he was right? Could it have been his undaunted faith in the eternal goodness of the God who rules the earth? Surely there was a secret source of fearlessness somewhere. Long years later we hear a friend of his saying, "Perfect love casts out fear." Ah, that was it. He loved the Father and the Father loved him perfectly. That love would not let him be afraid.

It is doubt that chills the blood and sends us cringing from the battle. It is love that buoys the heart, raises the head, lifts the shoulders, and sends us forward towards the goal that we are sure we are to reach.

This lies in the realm of the spirit. It is more than physical courage. It is easier to fight like a bully than to suffer as a saint. It takes real courage to stand for the right when all around are out for the wrong. Many young people commit sin rather than to be laughed at by the crowd.

Make something of this topic and meeting. Sing songs of courage. Get testimonials and a pledge to stand the tests. Finish with singing, "I'll Go Where You Want Me To Go," or some similar song of consecration.

The liberty of the other man is the front-line trench of our own liberty. However much one is inclined to play favorites in this matter of defense, such a temptation must be resolutely resisted because in the endit is a dangerous policy. Let the Jew be discriminated against and it will be easier to introduce discrimination among Gentiles. Let the Negro's rights before the law be ignored, and it will be easier to lynch white folks. Let the communist agitator and political insurgent be deprived of just consideration, and it will be harder to obtain the just treatment of even respectable minorities. Let us throw "the sincere conscientious objector to war" in jail in time of war and turn "the sincere conscientious objector to military training" out of state-owned colleges in time of peace, and we have cast the first votes for a military Reich-bishop to preside over our religious destiny.—*David Rhys Williams.*

Sunday School Lesson

By Rev. H. S. Hardcastle.

BARNABUS (A Consecrated Man of Means).

Lesson VIII—August 25, 1935.

Golden Text: *"He was a good man, and full of the Holy Spirit, and of faith."*—Acts 11:24.

Lesson—Acts 4:36, 37; 9:26-30; 11:19-30; 12: 25; 13:1-15:41; Galatians 2:13.

Barnabus was a native of Cyprus, a small island in the Mediterranean Sea, but when he appears in the biblical record he has been living in Jerusalem and had acquired a great deal of property, at least he seems to have been well-to-do. Whatever material riches Barnabus may have had, he had great riches in his good name, for wherever he appears in the story of the New Testament he is represented as a good man, of unquestioned integrity, large-heartedness, dependability, sound judgment, and sympathetic spirit. Indeed Barnabus gives new meaning to the term "a good man." He is one of the truly great men of the New Testament, not the kind of man who would get his name on the front pages of the newspapers, but a man whose name was written high up in the list of those whose names are in the Lamb's book of life.

His name was significant. Barnabus, the "son of exhortation," or the "son of consolation." He was eloquent in speech, and he was also sympathetic in spirit. He was eloquent in speech because he was sympathetic in spirit. There was something about the man's life that gave power to his words. Let us look at the man through the fragmentary records of his life and works as given to us in Luke's story of the Acts of the Apostles.

He was generous-hearted, generous-hearted to an unusual degree. When he became a Christian he became a Christian in his pocketbook. He sold his possessions and gave the money to the apostles that it might be used for the common good of the members of the early church. Barnabus was a layman who consecrated his means to the Lord. Barnabus was, of course, also an apostle, or at least he is so designated by Luke in Acts 14:14.

Barnabus was interested in folks. When the young man Paul came to Jerusalem after his conversion and tried to join the Christian community, he was left out in the cold. But Barnabus believed in the young man, and he "vouched for him." It was through his good graces that Paul was allowed to enter the Christian circle, and one may be sure that Barnabus' wise counsel and friendly spirit did much to shape Paul's life during the formative years of his early Christian experience. The same thing is true of Barnabus' attitude toward John Mark. He was instrumental in taking him on the first missionary journey, and when Paul refused to take him on the second journey because Mark had deserted the party on the first, Barnabus took Mark and became his missionary companion to his native land. Here was a man who was a friend to folks who were having a hard time, and who was willing to give the personal touch to such men.

Barnabus was trustworthy. Whenever there was an important mission to be undertaken, his fellow-Christians selected him to represent them. Whether it was to carry relief funds to Jerusalem or to visit the fast-growing Christian community in Antioch, or to get a decision on the matter of the status of Gentiles in the Christian Church, or the launching of the missionary enterprise to the Gentile world, his fellow-men turned to him, for they knew he would not let them down. Barnabus was dependable.

Barnabus was willing to take second place gracefully. He was sent to Antioch to take charge of the work there, but he soon saw that it was too big for him, and he immediately went for Paul. As Paul increased, Barnabus was willing to decrease. He took second place gracefully—something that many of us have not learned to do. It took a good man and a great man to do what Barnabus did. When he and Paul started out on their first missionary journey it was "Barnabus and Paul." Before they returned it was "Paul and Barnabus." Would that there was more of the spirit of Barnabus in the world today, especially among church workers and religious leaders.

Barnabus was heroic in moral courage. We read so much about Paul's moral heroism. We must remember, however, that Barnabus also "hazarded" his life for the Lord Jesus Christ. He suffered many of the same persecutions that Paul suffered, but he did not turn back. Barnabus was willing to pay the price of his convictions, something that some of us are not always willing to do.

Barnabus had the missionary passion. He was always trying to share the "good news" with others. When the call of the Spirit came, challenging him to the Gentiles he quickly said in act if not in word, "Here I am, send me." And when later he and Paul disagreed about taking John Mark with them, Barnabus, nothing daunted, set out on his own missionary journey.

Barnabus had the spirit of forgiveness. He and Paul had a disagreement, a disagreement so sharp that they parted company. But there are evidences in Paul's letters that he and Barnabus did not harbor their grudge, but that they were reconciled to each other again. The willingness to forgive and forget—that is the sign of a good and a great man.

This good man Barnabus, was a man of spiritual insight and power. "Full of the Holy Spirit is the way Luke characterizes him. There was something about him that reminded folks of Christ. There was something about him that won folks to Christ, for Luke adds, "and much people was added unto the Lord." There are some folks who are religious who are not particularly likeable. There are some folks who are pious, who are not winsome. But Barnabus was a good man whose goodness made him winsome. There was a sweetness about his goodness that spoke eloquently of a life hid with Christ.

The Christian Church owes much to Barnabus, much more than it realizes. In those early formative days, this quiet, unassuming, unselfish man, in countless ways with his money, with his speech, with his service, and with his life, gave meaning and stability and power to the Christian movement. Barnabus ought to be the inspiration of every layman who names the name of Christ.

Some of the greatest thinking has been done by those who cared little for riches—Pasteur, Edison, Jane Addams—and who shall say that theirs was not the richer life? Today, the world knows the poetry of Shakespeare, the music of Wagner, the art of Rembrandt; but who knows even the names of the money barons of their day—or cares to know? If you want your name to live after you, you'll not give all your thought to money. But, whether you want to make money, or write a book, or run a streetcar—or do anything else successfully—you'll do well to remember that in all the world there is no word more important than—*"Think."—Edwin Baird.*

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MONDAY.

"SUBSTANTIAL PROOFS."

"Make full proof of thy ministry."—II Tim. 4:5.

Beloved, every day we must give substantial proof of our religion and devotion. It is not enough to be clever, we must be true. We may have unsurmountable problems and difficulties, but we must still fight them with unselfish devotion.

The one who would do most to illuminate human darkness, mitigate human distress, alleviate human suffering, and comfort human sorrows, is one who bears the stamp of God in his heart and "none of his steps shall slide."

Prayer—Our Father, who are able to do so, grant that we may hold in contempt all things that take us away from Thee. Help us to turn away from every vain appeal, to turn to Thee and find Thee waiting with the blessing we need.—*Amen.*

TUESDAY.

"OUT IN GOD'S WORLD."

"Thou wilt show me the path of life."—Ps. 16:11.

It's a grand thing to live—to open the eyes in the morning and look out upon the wide spanse of the ocean, to drink in the pure air of God's cosmic glory and enjoy the sweet sunshine, to feel the throb of the ship and to listen to the music of the waves as they rise and fall and splash their spray against this moving city of the sea out in the great silent Pacific, 4,000 miles away from home, tho' is be; to feel the pulse of my own veins bound, and the being thrill with the consciousness of strength and power in every nerve; to live with young men and think thoughts with them and have them think thoughts with me; to wonder about the God of the universe and how He holds all these things in His hands; to know that even so far away men with me are receiving messages—some of joy and some of sorrow and in like manner they talk back to their loved ones; in spirit joining them in their joys and sharing with them in their sorrows. Whoever can comprehend all this and fall down and worship God?

It is a grand thing simply to live, and it is a good world to live in, in spite of the sin that is in it and in spite of the abuse we are fond of giving it.

Prayer—Our Father, give us the eye of Thy spirit that we may see Thee in all things and suffer no sin to separate us from Thee. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

"PULL A GRIN."

Strength or weakness of character is manifest most in the crisis of life.

"There's a sayin' I've been hearing,
(read it when I'm blue):
It's kinder like what follows:
'If you smile, the world smiles too.'
I've tried to smile just all the while,
And find it hard as sin,
But when I can't smile broad and big,
I can always pull a grin.

"When the way is rough and treach'rous,
And your burden is a load,
Just grit your teeth and watch ahead,
For the turn that's in the road,
When pain is gnawin' out your heart,
And death's your nearest kin,
Why, brace up proud, don't laugh out loud,
But try to pull a grin.

"Each desert has an oasis,
And every night an end,
And every mountain has a top,
And every road a bend;
And you'll find the bend heap quicker,
And your world will easy spin
If you clench your two fists tightly,
And try to pull a grin.

"If there ain't no flowers bloomin'
And 'the best is like the worst,'
And you seem to hear slow music
A'playin' roun' your hearse;
Why, 'tinkle' up your fiddle,
And make a 'rag' begin,
Or brace up strong, and be a man;
Just try to pull a grin.

"Just pull a grin and bear it,
Our lives can't all be rhymes,
Cowbells can't always jingle,
Like Trinity's sweet chimes;
If smilin' makes the whole world smile
And lightens every sin,
Why, brace up, see what it will do,
If you try to pull a grin!"

—*A. P. M. in Tampa Times.*

THURSDAY.

"CHRIST THE GREAT HEALER."

"And great multitudes came unto Him, having with them those that were lame, blind, maimed, and many others, and cast them down at Jesus' feet; and He healed them."—Matt. 15:30.

At this moment we are looking at a print of Dietrich's portrayal of the Christ healing afflicted people.

The author says that if there is one characteristic which Christ manifested more often than another it was sympathy. Man's misfortunes depressed His spirit and made an instant appeal to His soul. Notwithstanding, we are reminded that He never let His sympathies run away with Him and abase His power. He must have been tempted often to relieve suffering in a wholesale fashion, but he never went beyond the requirements of the occasion.

We wonder why Jesus did not relieve suffering in a wholesale fashion? Did it ever occur to you that gratuitous service is but little appreciated? If not, turn to Luke 17:17, read the story of the healing of the ten lepers. Only one returned to give Him thanks. What became of the nine? We don't know, and never will. They represent the great host of the ungrateful for gratuitous service.

One cannot believe that God withholds His helping hand because of the lack of gratitude, but it is understood that the kingdom of God is "righteousness and peace and joy in the Holy Ghost," and therefore it is something that is in the character, everything else is beyond the pale of that existence. The nine had a place for the Lord, as any one, in their physical condition, but they must not have had any place in their souls for Him nor any desire for His reign in their lives. Hast thou?

Prayer—Our dear Heavenly Father, it is in Thee that we live and move and have our being. Forbid that we shall forget this. Make us humble, appreciative and grateful of Thy soul life as it is in Jesus, and when our days are numbered we pray for the "Well done" benediction. In Christ's name we ask it.—*Amen.*

FRIDAY.

"GOD'S WILL BE DONE."

"You may work and worry and strive
In your puny human might,
With the Devil's aid
And the dark night's shade—
And your soul shall find no light.

"You may work with a will of iron,
'Till the nerves shall quiver and snap,
Tho' your back may ache
And your heart may break—
And there's no one to care a rap.

"But when you have reached your limit,
And your human strength is gone,
As you stand alone
In the soul's last zone—
Will you say, 'God's will be done?'

"There is no neutral ground as you turn to God,
The Devil must know his loss,
You must go God's way,
Through night or day—
If you'd reach the foot of the cross.

" 'Tis a peaceful way as you journey on,
No matter what life shall bring,
For we know God's right,
And ahead there's light—
As we travel to meet our King.

"This lesson I've learned thro' a mother's love,
As I strove for my youngest one:
'God alone can save.'
Says my baby's grave—
Thus I learned, 'God's will be done.' "

SATURDAY.

"FOOD OF FELICITY."

"They took their food with gladness."—Acts 2:41-47.

We are not surprised when we read in the account of the early Church that it grew rapidly, that it was faithful to divine services, that it was filled with gratitude and awe, that it was most charitable and highly honored; but we are surprised at this note about happy eating.

What have meals to do with piety? Very much. At the household table we have more opportunity perhaps than anywhere else to show our Christianity. Here we can praise and encourage one another. Here we can manifest our cheer in the Lord. Here we can exercise good-will toward all men.

If at our food we are churlish, gloomy, and harsh, we may be sure that we have not partaken of the true bread.

Prayer—May every repast in our household be a eucharist, Lord of the Upper Room! Preside Thou over the feast, however plain it may be, and then we shall take all our food with gladness.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"THE PERPETUAL QUERY."

"If Jehovah is with us, why then is all this befallen us?"—Judges 6:11-16.

Gideon asked of the angel the question which many millions of God's children have asked ever

(Continutd on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

IMPORTANCE OF READING.

By JOHN G. TRUITT, D. D.

"Give heed to reading."—I Tim. 4:13.

Here is a personal letter from a great man to one of his very best young friends. It is an important letter, therefore. For it will point out some things that this great man thinks essential for the success of his young, beloved friend. Advice that comes out of love, interest, and anxiety for a friend's success will show what the giver of the advice thinks important. Paul says to Timothy: "Give heed to reading."

Imagine a father giving advice to his son. He loves his son. He wishes him to have happiness, joy, success. Wishing for him these blessings the father looks back over his own experiences. He sees his own mistakes and his own achievements. In the light of all he knows, and understands, he speaks. It would certainly be worth consideration, would it not? Out of an abundant experience Paul speaks to one who is to be in a sense his successor. To one who is his own son in things spiritual. He desires him to be all he would want him to be, all God wants him to be, and all the great Cause to which he is giving his life would need him to be. He will give him the wisest counsel in his mind. He tells him to: "Give heed to reading!"

It does not seem like it would take so great a man to say that. A man who is himself author of at least thirteen of the world's most read books. A man who had read until he was familiar with the three prevailing tongues of his times; acquainted with three philosophies of life; accustomed to three cultures which have stood the tests of the centuries. And not only that but they are the words of a man who had found a great cause for living,—a cause so great that for it he was willing to lay aside everything, even his own life in time. And not only that but he had the wisdom to select the cause which the ages has honored, and he influenced that cause as much as any living man since the days of its founder,—Jesus Christ. He had a very dear young friend whom he wished to see succeed with all the interest and anxiety of his soul, and as I have said, him he advised: "Give heed to reading."

Paul was himself a reader. Talking to other cultures he could tell them what their own poets had said. Talking to other courts he could speak in their own tongue. Talking to his own race he could tell them of its birth-pangs as well as its history up to his very day. He read. We think the advice about which we are thinking was given Timothy just after Paul had been released from his first imprisonment. But here is a very interesting incident in the light of what we have been saying, in his second letter to Timothy written while a prisoner the second time. He is telling Timothy to come to him. Come before winter. The dampness and coldness of this dungeon is already numbing my fingers and cramping my bones. When you come bring my old cloak which I left in Troas. I need it even now. But maybe you will not be able to come with many things for me, so I had rather you bring my books. Bring the books. There is a secret of Paul. Bring the books. He was familiar with them everyone. But now he needed them. He needed the cloak so much, but he was willing to go almost naked in that old dungeon if he could only have the books! No wonder the world has heard from him! And then this very touching word. . . "but especially the parchments." The blessed Scriptures. They would tell of great men in touch with God. Their courage would comfort him. Their faith would feed him. Their God would he his God, and would sustain, keep, comfort him. Timothy, if you can bring only a tiny parcel, bring the parchments.

If reading was important then how much more so it is now. Life was lived then by a slow, manual process. Now we live in a rapid electric age. Then time was used for toil, travel, and the slow processes of the day. Now time hangs heavily on the hands of youth, age, all. What shall we do with leisure which the electric machine has given us?

The other day,—only yesterday, in fact,—there was in my study to see me a youth eighteen years of age. He had no job. No money. His parents were poor. He said, "All I can do is walk the streets, and wish for something." It may seem trite to say so, but many of the world's most loved heroes have been in well-nigh the same position. Only they had a book. They read!

> "A book of verses underneath the bough,
>   A jug of water, a loaf of bread,—and Thou
> Beside me singing in the wilderness,—
>   Oh, wilderness were paradise enow!"

Will the leisure of our youth make a "paradise" or a hell! Some may reply that they lack the "loaf of bread,"—and for some it is true, all too true,—God have mercy upon us! But bread can be had. And there are so many youths that have the loaf of bread and with it unlimited leisure. A good book, an interesting, helpful story, an inspiring poem, a great biography, a remarkable history, a scientific article, or a page from the sacred Scriptures may guard from some ugly pitfall, and place a motive and a courage within that will help to make a noble and useful life. It will help you to wish to be somebody. Paul wishing Timothy to be somebody said to him: "Give heed to reading."

One day Jesus stood in the temple. Among those who loved him came others filled with malice, selfishness, and bigotry. As a certain one tested him with his own worldly wisdom, Jesus looked him gently over, and asked one of his very disconcerting questions: *"How readest thou?"* "Give heed how you read." What are you reading for? What are you going to gain by your reading. What food will it be? Food for the soul, or food for the lusts of the flesh? Will you catch the sunlight of the wisdom and goodness of the centuries and bring it into your thinking to heal, and bless, and feed your soul; or will you sow deadly germs of destruction and reap sorrow, and sickness, and death? "How readest thou? There is trash before you, young people. Trash on our newsstands, trash on our bookshelves, trash coming daily off our presses. "Give heed to reading." Have a care how you read, and what you read. On those same newsstands is good food for thought, and on those same bookshelves good books, and much of the news from our daily presses is very important. But you will be very foolish to take the poison and leave the wholesome things unread.

What sort of respect can you have for yourself if you keep the worst possible reading company? What need is there to take so much care with the outward appearance, and all the while submerge the soul in the rotten filth bound in bright paper covers and displayed for money? Your thinking is going to control your destiny,—your happiness,

(Continutd on page 14.)

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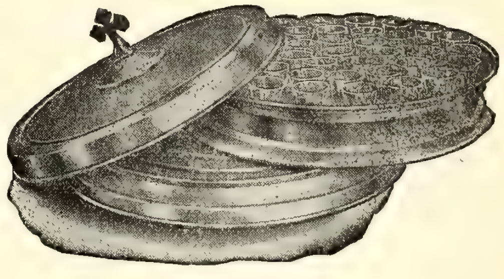

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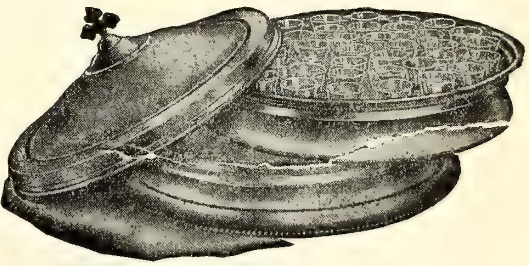

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THE FAMILY ALTAR.

(Continued from page 12.)

since. The Midianites were swarming over the land. The whole country was in poverty and distress, and it was God's country.

We know that God is all-powerful. Why does He permit sorrow in the world? Why does He not abolish sin? Why? Because He knows that peace is not best for His people. Because He knows that one such victory as Gideon was to accomplish is worth a thousand years of peace won without human exertion.

Prayer—So may we serve, O God, to receive unearned good. So may we know, O God, that Thou dost help those that help themselves.—*Amen.*

Amos R. Wells.

THE SUN'S PULPIT.

(Continued from page 13.)

your usefulness, and your own self-respect is bound up in your thinking. Reading is a road to thinking. "Give heed to reading." "As a man thinketh in his heart so is he."

What is your reading? If one knew that he could tell much about you. Shallow! Deep! Happy, wholesome or morose! Aspiring or indolent. Steady, or flippant. Much or little, or nothing!

How the heart of any sensible person yearns for you. I yearn to see the young people to whom I minister come to life's best. How I wish I could know that I have a reading congregation, and that the things read were beautiful, worthy, ennobling! You would be the better able to detect the mistakes in my poor messages, but on the other hand you would the more appreciate the great privileges of worship, and the inspiring passages from the Scriptures which out of a heart of love I seek to bring to you.

I do not wish to 'preach at you.' But I do wish to help you with your leisure, and with your reading. Use some of your leisure for reading good books, good magazines and papers, and most surely in some quiet place at some proper moment and in a friendly way as conversing with a friend read the Bible itself. "Blessed is the man . . . whose delight is in the law of the Lord; and in his law doth he meditate day and night."

A CRY.

By Viola Rose Skillin.

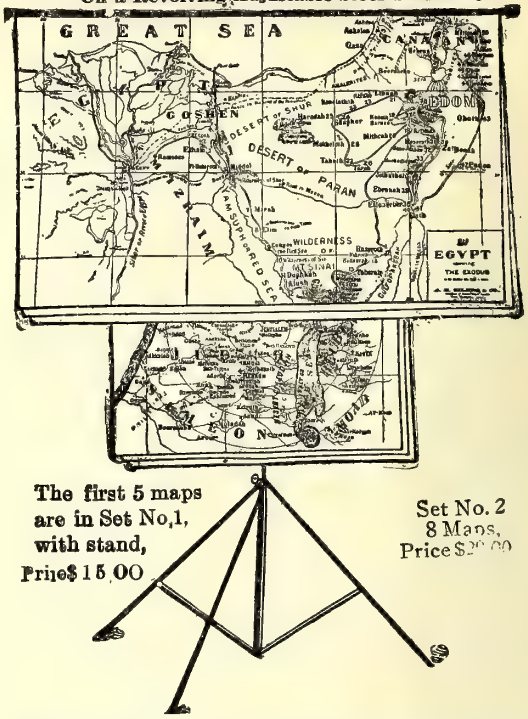
You must rise again, O Son of God!
Not from your tomb of stone and sod,
Not for disciples' eyes to see
But in a grander way,—to be
The Spirit which rights the cruel wrongs
And makes our world a place of songs.

Rise from haunts of vice and crime
Where ribald laughter flows with wine,
From slums' repellent corners, turn
And shout the words that scorch and burn
The last bare trace of purple hate
From people's hearts, before too late.

Rise from the empty dinner plate,
From children's claw-like hands which take
The moldy crusts from street and ditch,
Where youthful lads are taught to snitch
Their way through life and then to sell
Their very souls to get a prison cell.

You must rise again, O Godlike One,
Wherever a rank injustice's done,
Through fog of chimney's belching smoke,
From hearts' despair, from souls which broke
Beneath the crushing weight of things;
O rise, with healing on your wings!

Hear, O God, Thy children's cry for aid
And send Thy truth to make them unafraid!



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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a̤-rĕth, he came and dwelt in Că-pĕr′na̤-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′da̤n, Găl′ĭ-lee of the Gĕn′tīleṣ;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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MARRIAGES

MONGER—ALGER.

Mr. Floyd Weaver Monger and Miss Virginia Vivian Alger came to my home on the evening of August 10, 1935, and were quietly married. They are popular young people of the Bethel community, the bride being an active and useful member of our church there. They will likely live in Pennsylvania where the groom has employment. Their friends at Bethel regret to see them leave the old home community.

A. W. ANDES.

OBITUARIES

KING.

Another beloved friend and co-worker, Mrs. Dora Riddick King, has left us and passed into the great beyond, and in her passing our hearts have been saddened, yet, at the same time, we are made to feel that Heaven is a little nearer and dearer, and that she is waiting, to welcome us when our labors here are ended.

"Miss Dora," as she was affectionately called, peacefully passed away May 4, 1935, leaving to mourn their loss two sons, John Walter King and Edward R. King; one brother, Dr. C. J. Riddick and a large number of other relatives and friends.

Devoted to her family and her church, she walked in humble dignity with the Master and thus grew in grace and fellowship with Him. Her gentle manner, her sweet Christ-like spirit, her courage and strong faith were a source of great strength and a beautiful, refreshing inspiration to all who knew her. Diligent in all things, broad in her vision, sincere in her sympathy, firm in her stand for the things that are good, that are pure and holy, she emulated the mind and heart of Jesu's Christ and exerted an influence endless in its wholesomeness and benedictions. Contact with such a Christian personality was an enriching experience and in this age of confusion, may we, as a body of women doing the Lord's work, uphold and emulate the principles for which she stood, and go forward more actively in the course she loved.

Calm and dignified in every difficulty, we shall miss her wise counsel, her clear judgment, her generous support of every department of the church. Up to the end her interest never weakened. It is not ours to weep with those who weep but to rejoice with those who rejoice, because she was ready when the summons came.

Because of these lovable traits which she possessed, her active interest in every improvement of church and community life, and her ready response in time of need, we, the members of the Ladies' Aid Society of Cypress Chapel Christian Church wish to express our appreciation of her life of service and loyalty by adopting the following resolutions:

First: That we thank our Heavenly Father for her faithfulness, for a heart so tender, loving, sympathetic; for a devotion so true and loyal to her church and its institutions; for the inspiration and influence emanating from that life, and for her precepts and examples as she daily lived and taught them.

Second: That while we sorely miss the sunshine of her presence, the cheerfulness of her nature, the helpfulness so freely given, we submit to the Divine will, looking forward to that day when we shall be united in Him.

Third: That we extend to the bereaved family our most heartfelt sympathy and assure them of our continued love and of our prayers that the Holy Comforter wh ois able to sustain and comfort in every sorrow, may be very near and dear to them.

Fourth: That a copy of these resolutions be sent to the family of the deceased, a copy sent to The Christian Sun for publication and a copy placed on the records of our society.

MRS. C. WESLEY ROUNTREE,
REV. R. E. BRITTLE,
MRS. F. E. PARKE,
MRS. MARY HOWELL,
MRS. JAVAN BRINKLEY,
Committee.

HILL.

Mr. G. W. Hill departed this life at his home at Pleasant Grove, Chambers County, Alabama, August 4th, 1935. He leaves to mourn his death a faithful wife, two sons, one daughter, a number of grandchildren, one sister and one brother besides a great host of friends.

His long life of 79 years had practically been lived in this community. He was a very familiar character, loved and respected by all. Generous to a fault, he was a good neighbor and a trusted friend.

During the years of my acquaintance with him, which have been more than 40 years, I have never had a better friend. He was a friend to the church and also a friend to the school. Plain and unassuming in his manner, unpretentious in his conduct, he came to his end in peace, having died suddenly in his home. It was a great surprise to his loved ones to find him dead in his bed.

My prayers and sympathy are hereby expressed for the feeble wife and loving children.

G. D. HUNT.

KITCHENS.

Mrs. Maud Kitchens, who, after a long period of affliction departed this life August 11th, was in the forty-fourth year of her life. She was the faithful wife of Bro. Lee Kitchens who had been very attentive to her in her long affliction. She also leaves of her immediate family eight children, her father and mother. The many relatives and friends as well mourn her departure.

Sister Kitchens was a heroic sufferer always cheerful and kind to all who visited her. Her children loved and honored her and all that human hands and medical skill could do for her relief proved of no avail, so she went away to be with Jesus, free from disease and suffering.

She is waiting for you, dear weeping friends. Dry your tears and take a new hold on life and be faithful. You will meet your wife and mother some sweet day.

G. D. HUNT.

ALGER.

David F. Alger was born September 10, 1869, and died August 7, 1935 at the age of 65 years, 10 months, and 27 days. Surviving are his widow, five sons, and one daughter. Some of the family are members of our church at Newport near which they live. Funeral services were held at the home of the deceased August 9, 1935, and the remains laid to rest in a family cemetery nearby.

A. W. ANDES.

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HALE.

Mr. B. F. Hale, a widely-known salesman, died July 2nd. The funeral was held on the following day from the Baptist church of which Mr. Hale had served as deacon and clerk for many years. Burial was in the church cemetery.

Surviving are his widow, Mrs. Maibelle Pritchette Hale; three daughters, Maibelle, Katharine and Betty; five sons, Ben F., Jr., Byron, Virgil, Carl and Clyde, all of Pine Apple, Alabama.

BREEDEN.

Mrs Delilah Breeden, wife of John Breeden, died at Waynesboro, Va., August 4, 1935, at the age of 78 years, 2 months, and 22 days. The family formerly lived at Island Ford, and Sister Breeden was a good member of our church there. She is survived by her husband, five daughters, and three sons. Funeral services were held at the McGaheysville Methodist Church, August 6th. 1935.

A. W. ANDES.

CAMPBELL.

Mrs. Carrie B. Campbell was born January 26, 1880, and died July 30, 1935, aged 55 years, 6 months, and 4 days. Sister Campbell was a faithful member of the Brethren at Newport, and was held in high esteem by a large circle of friends. She is survived by her husband, Wm. C. Campbell, and by one daughter and four sons. By request of the deceased the writer preached the funeral. Rev. E.. L. Cave, pastor of the Church of the Brethren, assisted. The service was held at Newport Christian Church, August 1, 1935.

A. W. ANDES.

WYANT.

Mrs. Mildred Louise Wyant was born September 20, 1913, and died July 8, 1935. She was 21 years, 9 months, and 18 days old. She was a faithful member of Mt. Olivet (R) Christian Church, and was greatly beloved by a large circle of friends. Her untimely death cast a gloom over the entire church and community. She and her husband had gone to housekeeping but a few weeks before, and it seemed so sad that the death angel so soon broke it all up. She is survived by her husband, her father and mother, and by two brothers and two sisters. Funeral services were held at Mt. Olivet, July 10, 1935, and the remains laid to rest in the cemetery at McGaheysville, Va.

A. W. ANDES.

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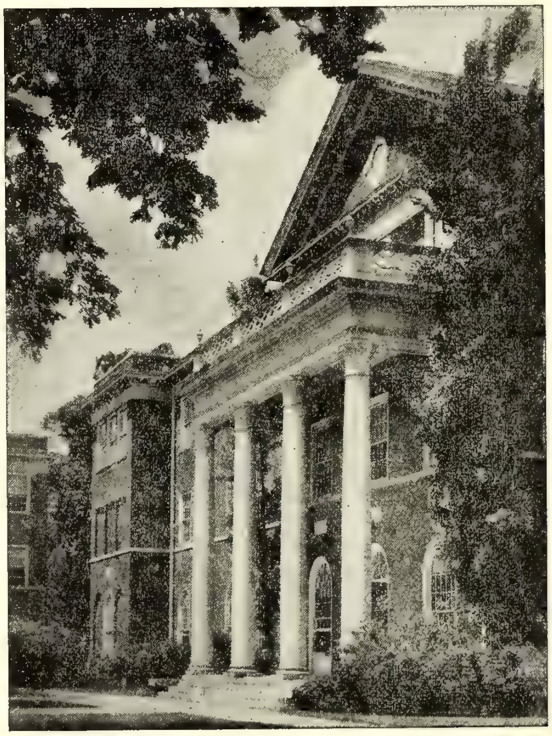

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, AUGUST 29, 1935. NUMBER 35.

THE SUN'S OBSERVATORY

A New Dollar Bill.—

For the first time in history, both the face and the reverse of the Great Seal of the United States will be engraved on our currency. The new $1-bill will bear witness to the fact that our Revolutionary fathers actually envisaged a new deal, for on the reverse side of this seal is found the Latin inscription, "Novus Ordo Seclorum"—a new order of the ages.

Industrial Warfare.—

It is not pleasant for us to learn that twenty-two Americans were killed in the first six months of this year in industrial warfare. In Georgia, California, Ohio, Nebraska, and various other states these casualties occurred. Whether we believe in "class war" or not, we seem to have it. The ceaseless struggle of men to better their living conditions goes on. Surely the Christian church must lend its aid to the securing of justice for all men, and it must show a better way of securing that justice than this guerrilla warfare.—*The Presbyterian Tribune.*

On Unfamiliar Ground.—

Prof. Rexford Tugwell, master mind of the brain trust, in imitation of some eminent statesmen, occasionally tries to draw on the Bible for some of his illustrations. He had an extended article in the *Atlantic Monthly* recently in which he allegorizes the Ark of the Covenant as "stranded on the Mount Ararat of arid facts." He seems to have gotten his arks and mountains mixed. Some Sunday school pupil might inform the learned professor that there is a difference between the Ark of the Covenant and Noah's Ark. This is the same Tugwell who about a year ago expounded the Abundant Life in terms of "wine, women and song." We have been quite convinced that a little more familiarity with both the letter and spirit of the Scriptures might prove helpful to some of the folks who are trying to direct the policies of our Government.—*Religious Telescope.*

Prejudice and Sound Business.—

"When government provides credit facilities that business needs, and does so on favorable terms, business ought to take advantage of the opportunity." This opportunity has hecently been provided by the Federal Housing Administration, but we are told that "the response of many business men has been curiously stubborn and shortsighted." Certainly there can be no harm in investigating this government offer of credit. The loan is made by a bank or finance company for a period of not over five years, and is gradually reduced by the monthly payment plan. The FHA never comes in contact with the borrower unless he defaults in his payments, as it accepts the judgment of the lending company, which is guaranteed against loss to the extent of 20 per cent of its loan. "Plainly," continues *Business Week,* "such an arrangement is good for the bank, the borrower, and the seller of modernization equipment. It deserves investigation, at least. Prejudice should not obstruct it."

1935 Session of Congress.—

Looking backward at the Congress which has just adjourned, one will find many flareups against the Administration, especially in the final two months of its session. Closer analysis, however, will show that there was not much that Mr. Roosevelt asked for that was not accorded him. Probably the most spectacular of the President's defeats was in the elimination of the so-called "death sentence" in the public utility holding company bill. In the question of the World Court, not in the New Deal program at all, he was overridden, but by those who usually supported him. The President insisted upon the elimination of deduction from taxes in case of contributions by corporations to charity, and again he lost. And the decision of Congress was against him in the question of Gold Clause suits; even the most docile Congressmen rebelling. Passage of the St. Lawrence seaway treaty would have pleased the President, but he did not fight for it. Now let's consider the victories: First, Carte blanche to spend $4,000,000,000 for relief—never before has one man been given such authority, in peace or in war. Then we find him triumphant in his Social Security legislation, which Secretary of Labor Frances Perkins describes as "One of the most forward-looking pieces of legislation in the interest of wage earners in the entire history of the United States." His share-the-wealth program passed almost as he had outlined it, notwithstanding the fact that practically every member of both Houses would have rather had no tax bill at this session. The Banking bill greatly strengthened Federal control both of money and of credit, and one commentator aptly remarks that "It is axiomatic that he who controls the credit and money controls all." In agriculture, the AAA was amended to give the Secretary of Agriculture greater power, not only over farmers, but over all who handle farm products. A new Railroad Pension bill was passed—this time one it was hoped the Supreme Court would sustain. Mr. Roosevelt also had his own way with regard to the Guffey coal bill and the TVA amendments. He opposed the Soldier Bonus, and here, too, was sustained by a slim margin. There are other victories that might be mentioned, but these give the picture. There are reports throughout the country that Mr. Roosevelt is losing in popularity, but however that may be, he has retained sufficient strength up to the present to get with few exceptions, what he wanted from Congress.

Virginia's Movietone.—

An advance showing of a moving picture supposed to give the tourist from other states a glimpse of the educational and esthetic value of a tour of the Old Dominion, was presented at Loew's Theatre on Wednesday evening of last week. There was an audience of possibly two thousand present to witness this presentation, they being guests of Governor Peery and of the State Conservation Commission, headed by Hon. Wilbur Hall. The picture was made under the direction of the executive vice-president of the American Automobile Association, not a native Virginian, and this would possibly be a partial reason for the lack of greater judgment than is displayed in the selection of the material photographed. The pictures were quite evidently taken by a cameraman who knew his business, and the selection of the pictures to be taken was naturally limited by the space of time that could be allotted to such a picture. Certainly, though, there is no excuse for taking as much time for showing a dancing scene in a casino as there is allotted to the wonders of Hampton Roads. Dancing scenes have a sameness wherever portrayed, and this one might well be entirely eliminated. A short visit to the shipbuilding yards would prove vastly more interesting to most tourists. The Capital City is given scant recognition. Notwithstanding that it is certainly one of the three most historic cities of America, it is passed up with the presentation of one view of the Capitol and another of the White House of the Confederacy. St. John's Church, St. Paul's, Hollywood Cemetery, the resting place of three presidents, are all ignored—lack of time being the excuse. Yet there is time a plenty to show a party of cocktail-drinkers and to give a minute if uninteresting pictoral description of how cocktails should be made. And in Williamsburg almost equal time is given to picturing the chain stores and business area—rebuilt it is true in colonial style—as there is devoted to the historic restorations. The pictures of the Virginia caverns and those of the mountains of the Valley and of Southwest Virginia are most beautiful and are well taken, but even here the reel might well be cut, as the sameness becomes somewhat monotonous. Virginia is primarily of interest to the tourist from an historical standpoint; the picture should be seriously studied and revised with this in mind. It is the first picture of its kind ever taken, and its possibilities are almost unlimited, and it would be little less than tragic for the State Conservation Commission to miss the wonderful opportunity it will afford to advertise the State, by allowing it to go out in its present lopsided condition.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. L. E. Smith told SUN readers last week something that all ought to read and heed. Strange isn't it that we have to be told again and again the things that we should do—and that which is best for us to do.

We are sending hearty congratulations to our good friends, and former neighbors at Elon College, Rev. and Mrs. A. R. Van Cleave, Roanoke, Ala. Their announcement says: "Our baby is here: Vera Elizabeth arrived August 19th." A glad hand to the happy parents and the newly arrived.

From La Grange (Ga.) *Daily News* of August 12th: "Completely surprising his congregation and friends, the Rev. Jesse Dollar anounced his resignation from the pastorate of the United Christian Church at the conclusion of his sermon yesterday morning. This was not a departure from the usual procedure, Mr. Dollar stated. A pastor may hand his resignation to the board of deacons or announce it from the pulpit, as he chooses. The resignation is to become effective on November 1st, on which date he will have completed four years as pastor of the La Grange United church. During this time he has made hosts of friends both in and out of his congregation, who will hear of his coming departure with regret. Before coming here, Mr. Dollar was pastor of the First Christian church of Reidsville, N. C., for which position he left a history professorship to Birmingham-Southern College in Birmingham. Prior to this he was a student in the graduate school of Vanderbilt University in Nashville, where he received the Master of Arts degree, following undergraduate work at Elon College of North Carolina, where he received the baccalaureate. Mr. Dollar admitted no plans for the future. 'Let it be understood,' he stated at the close of the sermon yesterday, 'by all concerned that there is no ill will toward any person in or out of the membership of this church which prompts this action. It is impelled only by the earnest endeavor of my heart to act in accordance with that which seems to be wist.' "

DID GOD FORSAKE HIS SON?

Why should one ask this question? Because there are many who believe God forsook His Son at the time he hung on the cross. They reach that conclusion from Christ's utterance: "My God, my God, why hast Thou forsaken me?"

A careful study of the Scripture bearing on this subject will reveal the fact that Jesus was not forsaken by his Father and that he was not uttering a plaintive wail of despair. Concerning his Son, God said: "This is my Son in whom I am well pleased; hear ye him."—Matt. 17:5. At the baptism of Jesus, there came a voice out of the heavens, saying, "This is my beloved Son in whom I am well pleased." We have the statement, that "God so loved the world, that he gave his only begotten Son, that whosoeved believeth on him should not perish but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved." John 3:16, 17.

On one occasion when the Jews sought to kill Jesus because Jesus said God was his Father, Jesus said to them: "Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel." John 5:19, 20. In this discussion with the Jews, Jesus said: "I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of him that sent me." John 5:30.

Again he said: "And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." John 8:29. Again: "Believest thou not that I am in the Father, and the Father in me? The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works.'" John 14:10.

Again Jesus said: "Therefore doth my Father love me, because I lay down my life, that I might take it up again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father."

These statements clearly show that when Jesus hung on the cross it was in accordance with the Father's will. How then could God forsake him when he was doing that which the Father sent him to do, namely to give his life a ransom for many? Jaul does not hint at such a thing as God forsaking his Son, but says God was in Christ reconciling the world unto himself, not inputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God were entreating you by us: we beseech you on behalf of Christ, be ye reconciled to God. II Cor. 5:19, 20. Christ Jesus came into the world to save sinners, and it pleases God through the simplicity of preaching to save them that believe. So then we see that there was perfect harmony between the Father and the Son in the plan of human redemption. You ask: Why then did Christ cry out while on the cross: "My God, my God, why hast Thou forsaken me?" When I was in Lewisburg, Pa., last April, I attended a Lenten service in which the seven ministers of the village treated the fourth word, (My God, my God, etc.) and gave such a dark picture of the Father's treatment of his Son as to be a reflection on the Father's charaster. I felt sad that men who preach the gospel of love do not let Scripture interpret Scripture and thus come to a better understanding of the word. Matthew says that at the ninth hour Jesus cried with a loud voice, saying, "Eloi, E-lo-i, lamasabach-tha-ni?" Twice while on the cross Jesus cried with a loud voice. Have you ever asked yourself: Why was this, and then sought to answer the question? If you will turn to John 8:28, you will find the reason of his crying aloud. He told the Jews when they had lifted up the Son of Man, then they should know that he was their Messiah.

When a minister says: "Let us sing, 'Rock of Ages, Cleft for Me,' " he throws on the canvas of the peoples' mind the whole hymn, so when Jesus said: calling out loud and clear, giving the title of the Messianic Psalm, the Jews were given to understand they were crucifying their Messiah, so that it was not a plaintive wail of despair, but the fulfilment of what he had promised, that the Jews should know he was the Messiah, and that his words came true is shown by the fact that under Peter's preaching 3,000 accepted him as Messiah and soon the number was swelled to 5,000 and later to many thousands. It seems to me this explains why Jesus gave the title of the Messianic Psalm in a loud voice so the listening Jews might hear and know they had crucified their Messiah. In Gethsemane the Father sent an angel to strengthen his Son, and no doubt Jesus felt his Father's sustaining presence while on the cross. Twice from the cross Christ called out loud, the last time was when he laid down his life, as he said no man took it from him for he laid it down of himself. He died as he would, when he would, not as a weakling, but as the strong Son of God who said in clear tones that all might hear and know that he did not think God had forsaken him: "Father, into Thy hands I commend my spirit"; and having said this he expired. Tenderly his Father cared for him and declared him to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead Jesus Christ our Lord. Thus did God prove Himself the model Father for all time so that Paul in writing to disciples could say: Be ye imitators of God as dear children. Fathers should find great inspiration for the proper treatment of their sons in the study of the relationship existing between God the Father and his Son Jesus Christ, and in the study of the life of Jesus may we find unspeakable joy in our sonship to our loving heavenly Father and may we maintain that sonship in the spirit of Jesus who said: "I do always those things that please the Father."

S. Q. HELFENSTEIN.

Dayton, Ohio.

YOUNG PEOPLE ENJOY WEEK'S CAMP.

Monday afternoon, July 29, 1935, forty young people from Dale, Henry and Barbour counties gathered for the beginning of the fifth annual session of Camp Sealacon (pronounce it (Se-ala-con.) The name of the camp is adapted from the longer name, Southeast Alabama Conference of Young people.

Camp Sealacon is sponsored by the Midland City Group of Congregational Churches for the purpose of bringing together young people of all denominations for a week of worship, study, and recreation, with the hope that these young people may be strengthened spiritually, mentally, and physically, and that they may use this strength in their own homes, churches and communities for the advancement of God's Kingdom. So far as we have been able to learn, this is the only institution of its kind in southeast Alabama.

Camp Sealacon is situated about ten miles northeast of Ozark, on the farm of Mr. J. W. Snell, and only a short distance from his home. To get to the camp-site, it is necessary to go down a very steep hill. If you are lucky enough to stop at the foot of the hill, you will be able to see the small artificial pool in which two springs unite. But from wherever you stop, you can see the simple beauty of the place. You are in a natural amphitheatre—there are hills on three sides. The "floor" is about one hundred yards long, and half that wide. Almost the whole site is covered with beautiful pines, oaks, gum, and other trees, which provide very welcome shade from the summer sun. The beauty of the place is natural, for the only additions that man has made are a provisions shack, a cabin for the girls and one for the boys, and a swimming pool with a gutter to convey the water from the small pool at the base of the hill.

This year Camp Sealacon was in session from July 29 to August 4. Through the constant efforts of Rev. N. A. Long, its founder, and others, the camp has steadily grown in scope and usefulness, and the sessions have been lengthened from three days in 1931 to seven days this year.

A brief summary of the camp schedule wi give a general idea of our daily activities.

Miss Eva Casey and Mill Mildred Rister, Student Summer Service workers, had charge of th cooking, but all members of the camp were calle upon from time to time to help.

Everybody got up at six o'clock, and those who wished went in swimming for a few minutes. Morning Watch, the early morning worship service, came at six-thirty. Mr. Philip Havener, a student at Andover Newton Theological Seminary, and temporary pastor of Blackwoods Congregational Church, near Headland, had charge of these very inspiring services.

Seven o'clock was breakfast hour. After breakfast was over, everyone helped prepare the vegetables for dinner, or helped with any other work that was at hand.

Classes for the morning began at eight-thirty. During the first period, which ended at nine-twenty, two classes were in session—*Youth at Worship*, by Dr. F. P. Ensminger, Superintendent of Congregational Churches in Alabama, and *Race Relations*, by Rev. Carl Dollar, pastor of the United Congregational Church, Phenix City, Alabama. From nine-twenty-five until ten-fifteen, Miss Marguerite Davison, Director of Young People's Activities for Alabama, taught a class on *Dramatics in the Church Program*, and Mr. Dollar taught a class on *The Life of Paul*. The two classes during the third period were *Christian Youth in Action*, by Mr. Havener, and *Health*, by Miss Davison, Miss Rister, and Mr. Malcolm White. The only class during the final morning period was *Missionary Materials and Methods*, by Mr. White, who is an instructor in Southern Union College, Wadley, Alabama.

A swimming period which followed classes ended in time for dinner at twelve-thirty. After dinner everyone was supposed to observe Quiet Hour—rest or work quietly.

From two until three o'clock, Miss Rister and Mr. White gave instructions in handcrafts—leatherwork, basketry, etc.

The Recreation period began at three o'clock. The camp was divided into two sides, and for two and one-half hours there was friendly rivalry between the sides, in softball games, volleyball games, and other sports. The recreation period ended with a few minutes for swimming. The recreational activities were climaxed Friday in a track and field meet between the two groups.

Supper came at six o'clock, and afterwards we climbed the hill for a view of the glorious sunset, and for the vesper service conducted by Dr. Ensminger and his worship class.

From dusk until ten o'clock we enjoyed a variety of attractions around the campfire. These included a mock trial one night, stunts by the various groups another night, and games and songs still another. At ten o'clock we ended the day with "taps." Everyone slept outside under the trees—the cabins are for use only in case of rain.

Throughout the session, special effort was made to maintain a proper religious atmosphere, to give useful information to the members, and to maintain the best of fellowship among the members.

REX BRANNON,
MISS GRACE LONG,
LUTHER STEVENS.
Committee.

"Since repeal, deaths from accidents in automobiles in 86 leading cities of the United States have averaged 110 more each month than in the same months of 1932-33." (From *Westways Magazine* of the Automobile Club of Southern California.) "In studying the ages of persons killed we find that the greatest increase has been in the group between 5 and 14 years. In other words, we are slaughtering our children in order that men may satisfy their appetites for liquor." (From a leaflet published by Washington Federation of Churches, the facts of which were based on a report from a nationally-known insurance company.)—*The Presbyterian Banner.*

TIMES OF REFRESHING.

A Devotional Service.

(For Sunday School or Missionary Society.)

By MRS. ETHELBERT V. GRABILL.

"Times of refreshing shall come from the presence of the Lord."—Acts 3:19.

Perhaps there has never been a larger number of people seeking refreshment of body and spirit than at this moment. Although scientists, through carefully collected data as to health and achievement, have proved that there is no time when a vacation is more needed by both student and worker than at the end of January and throughout February, August still remains for Americans the popularly accepted time for vacation.

The tonic of a change is the most widely sought for refreshment, as well as the healing power of beauty and quiet at the countryside or seashore. A week by a lake or at the mountains not only rests weary body and nerves but revives the spirit and gives a new outlook on life. How often our Master withdrew from his followers to grow strong in the solitude of the mountains or in the quiet waters of the Sea of Galilee.

Into the woods my Master went,
Clean forspent, forspent.
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him:
The thorn tree had a mind to Him
When into the woods He came.

Out of the woods my Master went,
And He was well content.
Out of the woods my Master came,
Content with death and shame.
When Death and Shame would woo Him last
From under the trees they drew Him last;
'Twas on a tree they slew Him—last
When out of the woods He came.

Sidney Lanier.

"God of the hills, grant us Thy strength to go back into the cities without faltering, strength to do our daily task without tiring and with enthusiasm, strength to help our neighbors, who have no hills to remember.

"God of the lake, grant us Thy peace and Thy restfulness, peace to bring into a world of hurry and confusion, restfulness to carry to the tired whom we shall meet every day, content to do small things with a freedom from littleness, self-control for the unexpected emergency and patience for the wearisome task, with deep depths within our souls to bear us through the crowded places. Give us the hush of night time when the pine trees are dark against the skyline, the humbleness of the hills who in their mightiness know it not, and the laughter of the sunny waves to brighten the cheerless spots of a long winter.

"God of the wilderness, with Thy pure winds from the northland blow away our pettiness; with the harsher winds of the winter drive away our selfishness and hypocrisy; fill us with the depth and the height and the breadth of Thy wilderness. May we live out the truths which Thou hast taught us, in every thought and word and deed. Amen." (From *The New Hymnal for American Youth.*)

The vacation change brings precious renewal to many, but others there are who can visit neither mountain nor lake. In their accustomed place, and bound to a routine task, where is refreshment for them? Read Paul's letter, I Cor. 16:18—"I am glad for the coming of Stephanas and Fortunatus and Achaicus for what was lacking on your part they have supplied; for they have refreshed my spirit and yours; acknowledge ye them that are such."

Paul with so much to say in his letter to the people of Corinth, did not fail to record his appreciation of friends who could refresh him. Our friends fulfil for us many offices. Some seem primarily to entertain; others to share responsibility, to advise; but how rare and priceless is the comradeship of those who refresh, those from whose company we go out rested, strengthened, renewed.

Marcus Aurelius began his *Meditations* by listing his friends, and the contributions they had made to his life. His mother taught him simplicity in his way of living, "far removed from the habits of the rich." From his tutor he learned "to want little and to work with my own hands." And so on through the long list of friends and virtues. In Sextus alone he found the power of "readily accommodating himself to all, so that intercourse with him was more agreeable than flattery." Like Stephanas and Fortunatus with Paul, so through the centuries has record come of Sextus for refreshing the spirit of his friend.

But even the friend is not always accessible. One cannot always be sure of refreshment, essential to even the stoutest heart, gained through withdrawal to a spot of beauty and restfulness, nor can one always reach the friend whose word and glance mean courage and new life.

What then? "Times of refreshing shall come from the presence of the Lord." What a statement to memorize, to repeat to oneself in season, and out of season. Times of refreshing *shall come.* There is no uncertainey or variation. It is never inaccessible or impossible. That presence is always imminent, waiting only to be felt, to be recognized, to be used. All that is necessary is a heart at leisure from itself, a heart willing to pause and listen, to renew its strength so that one "shall run and not be weary, shall walk and not faint."

Lord, what a change within us one short hour
Spent in Thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh us with a shower!
We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear;
We kneel, how weak! we rise, how full of power!

—*Richard C. Trench.*

Unite in singing: "This is my Father's World."

—*In Missionary Herald.*

OPPORTUNITY.

They do me wrong who say I come no more
When once I knock and fail to find you in;
For every day I stand outside your door,
And bid you wake, and rise to fight and win.

Wail not for precious chances passed away,
Weep not for golden ages on the wane!
Each night I burn the records of the day,
At sunrise every soul is born again!

Laugh like a boy at splendors that have sped,
To vanished joys be blind and deaf and dumb;
My judgments seal the past with the dead
But never bind a moment yet to come.

Tho' deep in mire wring not your hands and weep.
I lend my arm to all who say, "I can!"
No shame-faced outcast ever sank so deep,
But yet might rise and be again a man.

Dost thou behold thy lost youth all aghast?
Dost reel from righteous retribution's blow?
Then turn from blotted archives of the past,
And find the future's pages white as snow.

Art thou a mourner? Rouse thee from thy spell;
Art thou a sinner? Sins may be forgiven;
Each morning gives thee wings to flee from hell,
Each night a star to guide thy feet to heaven.

—*By W. Malone in Royal Arcanum Bulletin.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FIRST CHRISTIANS.

It was a missionary, and converts to Christianity, won through missionaries, who were first called Christians. The name had long been promised through prophesy "which the mouth of Jehovah shall name." But the name was not given until some Jews, God's chosen people, accepted Jesus Christ as Saviour and in His name went out in the true missionary spirit to win Gentiles as well as Jews, to the way of Righteousness. So through the first missionary endeavor, preaching the Gospel to Gentiles as well as to Jews, the Church found its true name, and displayed its true spirit. And from that day to this the one dynamic of the Church, the one power by and through which it keeps alive and going, is the spirit of missions. The one business of the Church is to give to all who will hear and heed, both Jew and Gentile, the spirit and life of Him who said: "I am come that they might have life and have it more abundantly," and Who again said, "I am the way, the truth and the life." And shall we not bear in mind that it was He who taught us when we pray to say, "Thy kingdom come, Thy will be done on earth."

When there came into this world those who were willing to build up of all peoples, persuasions, tongues and tribes, the kingdom of righteousness on the one foundation—Jesus the Christ, the Son of the loving God, these were given a new name—Christians. "For other foundation can no man lay than that is laid, which is Jesus Christ." And it seems most appropriate, and quite sufficient, that those who build on this Foundation should be called Christians.

Born into the world through missionary pain and travail, the spirit of all true Christians, of every class, church and communion, is the missionary spirit—that spirit of sharing with others the love, life and light of our Lord. Otherwise we do violence to the Name and Spirit of Christ—and true Christians.

J. O. A.

THE CENTER OF A UNIVERSE.

How easy it is for many of us to think that we live on the fringe, or in a corner, and that life, real life, is for others, not for us. The great, good God and Father of us all never intended that any of us should so shelve or sidetrack ourselves. Life is full of interest if we explore, venture, seek to discover. Each individual, however small or great, is the center of a universe around which the planets, and stars in their courses, revolve.

Mrs. Franklin D. Roosevelt, in a recent number of *The Saturday Evening Post* writing "in Defense of Curiosity" has this paragraph: "If you look upon your home as the center of a universe, and allow curiosity to carry you into the various fields of contact around you, you will soon find your life brimming over with interests. Perhaps you will tell me that you live in a small place where nothing ever happens, so you can have but few interests. This is not so. The great experiences of life are the same wherever you live and whether you are rich or poor. Birth and death, courage and cowardice, kindness and cruelty, love and hate, are no respecters of persons, and they are the occasions and emotions which bring about most of the experiences of life. You cannot prevent unhappiness or sorrow entering into any life —even the fairy godmother of the legend could not give freedom from these experiences—but curiosity will insure an ever-recurring interest in life and will give you the needed impetus to turn your most baleful experience to some kind of good service."

The reference the writer makes in the above is not to that species of "curiosity" which is idle and selfish and trouble-making, but that healthy curiosity that stimulates imagination, leads to discovery and engenders wholesome activity.

Self-elimination is almost as injurious as self-pity, and leads in the same direction, eventually to a dull, drab, dreary life and world. God invites us to explore His and our beautiful and interesting world—nowhere so beautiful nor so interesting as among and with the people who form the universe of which we, each of us, are the center.

J. O. A.

"LUPITA."

This scribe has just read a book. The title is "Lupita." Now, Lupita is the name of a girl in Mexico who, starting life in a convent, in training to be a nun, gets swept into the maelstrom of Mexico's economic and spiritual upheaval and lands in the center of a Communistic group and movement. Lupita spends her inherited fortune, and her physical strength, in the cause of Communism, and there with health and fortune gone, she has a longing not yet satisfied, the insatiate desire of a hungry heart—a spiritual longing that only the Church, and Him upon Whom the Church was built, could satisfy. Lupita returns to her first love only at the end of a forespent life and in her death did what she had not been able to do in health—show, to others what it meant to trust in the God of love and righteousness. But what a life, what a career, what an experience, this Lupita had.

She was the child of that revolution in Mexico that seems to be sweeping our southern neighbor into the vortex of soulless, godless, Communism.

It is the spirit of Lupita, rather than her adventurous daring, but misdirected life, that gives weight and worth to her name and to this book. She gives reality and truth to the Spanish phrase —"Los muertos mandam"—the dead issue orders. Lupita dead, rather than Lupita living, gives orders for righteous living and ultimate victory.

We of the United States little reckon with those tremendous forces now stirring our southern neighbor from center to circumference. Says John A. Mackay in his words of introduction to "Lupita."

"This book is a transcript of the titanic spiritual struggle now going on at the heart of the Mexican nation. It is a tale in which the chief forces that are bidding for the soul of Mexico move in personalized form across the revolutionary stage.

"In Mexico, as in Russia, a revolution has taken place of that vertical, volcanic type in which the social crust of an old order is shattered by Cyclopean forces from beneath. Mexico is now following Russia in launching one of the most anti-religious movements in modern history. The characters in this tale have come up through the revolution and in their actions and their words one can witness the issues involved and the trends that are being followed in the still undecided conflict.

"The value of this picture is greatly enhanced by the fact that the author himself is a distinguished son of Mexico and a child of the revolution."

"Lupita" is indeed worth reading by one who wants to feel the throb and thrill of a life struggling for the right. J. O. A.

A WORTHY MOTIVE.

I read the other day a remark by Mrs. Stanley Baldwin, wife of the British Prime Minister. She said, "We believe that in politics, as in everything else, one must just 'follow the light' as one sees it. The mainspring of my husband's life and mine are the same. We want to do something for others before we pass on, not to leave everything just as we found it."

One might call this taking life seriously. I once heard a woman say, "Deliver me from earnest people!" In the midst of so much selfishness and corruption in public as well as private life it is heartening to know that one great statesman at the head of a great nation desires to improve conditions. And I believe there are many more in high places in every nation, and in this country especially, who are seriously and earnestly seeking to make this country a safer and better place in which to live. There never was a time when upstanding Christian statesmen were needed more than now.

E. A. K.

A LEAGUE OF HEARTS.

My friend, George Mathew Adams, who writes such splendid "Morning Talks" for newspapers, said recently that if it were possible to have a League of Hearts wherein each understood the other, there would be no trouble in establishing a League of Nations that would last forever, and through which all war and fear would vanish, so far as national security would be concerned—until the nations of the earth speak a universal language, one by which each nation can understand the other.

That is an ideal to work for, and it is true. The language of an understanding heart is love and good will. Think of it! If the citizens of each nation would cultivate good will toward each other and try to understand each other, peace would come after awhile.

The place to begin is in our own hearts, in our own families, in our own churches and in our own communities. There is no hope of world peace until we all take a hand in practicing peace in every department of life.

E. A. K.

THE SUNDAY SCHOOL A FORCE FOR GOOD.

It must have been an inspiring sight to have seen one hundred thousand children marching in the streets of Brooklyn representing the Sunday Schools of that city. It was directed by the Brooklyn Protestant Sunday School Union and was the 106th anniversary parade of that organization. The children were divided into twenty-seven divisions, each taking a different line of march. This enabled more citizens to see the children.

One of the best things being done by the church today is the gathering in of children from everywhere into its Sunday Schools. The next best thing is to discover teachers and set them to work teaching and leading the children and youth of the community. What a wonderful opportunity it is to influence young life, furnish it with its ideals and impart something of one's own personality to unfolding and impressionable beings. Every earnest Christian should be glad to be called to teach.

E. A. K.

CRUISING IN THE LAND OF THE SUNNY NIGHT.

By H. E. Rountree.

"The Land of the Totem Pole."

Everywhere in Alaska is the well known Totem Pole. This is a native Indian creation, a high pole of grotesque carvings of man and beast.

We art told that "the word 'totem' came into the English language in the form of 'totam' thru a work published in 1791 by J. Long, an interpreter between the whites and the Red Indians of North America. There is no subject pertaining to the natives of Alaska more interesting than totemism, and none about which most people have such vague and unsatisfactory notions. The reticence of the natives, their reluctance to talk to white people on the subject and the absence of any written language, make it very difficult to acquire a true knowledge of it. The average white man can gain no satisfactory knowledge by approaching the natives. The old natives who know will not respond, and the young ones claim to know nothing about it.

"Because totem poles consist of carved images, some declare them to be idols. They were never regarded as such by the natives of Alaska. The totem poles of Alaska, while bearing images of creatures, were never erected to represent any imaginary deity or God. Nor were they ever worshipped. They are highly revered because they carry the tribal emblem. What the coat-of-arms or crest is to the English aristocracy, so are the totemic marks to the native families.

"The native word for totem is 'ko-te-a,' meaning image or likeness.

"The natives are Darwinians to the very letter. Their belief in the origin of man from animals is expressed not only in their verbal legends but also on their totem poles.

"The entire native population of Southeastern Alaska is divided into two great divisions, known as the Eagle or man's totem, and the Crow or woman's totem. The sub-totems of the Eagle are the Bear, Wolf, Whale, Shark, etc., and of the Crow, the Beaver, Frog, Salmon, Seal, etc. Every family must be both of the Eagle and the Crow fraternity, i. e., one of the Bear totem may not marry one of the whale as these belong to the same grand division.

"Totemism is recorded history, genealogy, legent, memorial, commemoration and art. The genealogical pole is usually erected directly in front of its owner's house and, as the name indicates, gives the genealogy of the family within. The wife's totem crowns the top; next the husband's, and so on down. Any native passing by and seeing the pole can tell at a glance the clan of the mother, which is the ruling one of the house. From this he will know whether or not he would be welcome to enter and stay there. If the ruling family of the house is not of his totem he passes on.

"There are two splendid totem poles in Ketchikan, the Johnson totem, and the Kyan, which is now in front of Pioneer's Hall. This pole is surmounted by the Crane; below is the Kyak, a fabled bird of the mountains, and still below is the grizzly bear. The pole then reads: 'I am a member of the Crane clan and am married to a member of the Kyak and the Bear Phratry.'

"Chief Johnson's totem is surmounted by Kajuk, a fabled bird of the mountains. This bird amuses himself by throwing rocks at ground hogs. Those who find one of these are sure to become rich.

"Kajuk is placed high up on the pole to show the dignity of the family.

"Below are the two servants of the raven. These are the ones that obtained fire for mortals, says legend.

"The fire was in the west. These two servants stuck their bills into pitch and flew out to the fire.

"On their return the fire so heated their bills, they say, that under the weight of the burning pitch they bent, and the curve was produced.

"Below is the Raven, and still below is the Frog woman with her children, the Salmon."

Many of the original totems still stand.

"Totems had a double significance, historical and legendary—they indicated the prestige, occupation, marriage relationship and incidents occurring in the life of the owner or his tribe. They also bore a legend so mythical and unintelligible that ancient Grecian mythology would fade into discard in comparison.

"Then again, there is the grave totem, usually only one figure—unless the deceased was in debt to the medicine man, in which case another figure was added: the grotesque statue of the Medic himself, which remained atop his monument until his relations paid the debt. (American physicians take notice.)

But we are told that "with the coming of the White Man's civilization, education and manner of living, these old customs have fallen into disuse. The totem poles are no longer carved. The legends and myths are being forgotten. Already much is lost beyond recovery.

"Realizing this, the Ketchikan Post of the American Legion is making a vigorous campaign to collect and preserve examples of the various types of totem poles.

"Working against the indifference of the younger natives and the cupidity of the older ones, they have gathered and restored a number of totems, erecting them in the City Park in Ketchikan."

The totem pole literally adorns everything and it is said that it has justly earned this recognition for it has become symbolic of southeastern Alaska.

(To be continued.)

The demagogues with their share-the-wealth programs, would get nowhere if there were not a fundamental conviction gripping the masses that both extreme poverty and great wealth are undemocratic and unjust.—*The Christian Leader.*

A SHAMELESS DESECRATION.

By Deets Pickett.

The liquor traffic continues to violate every sense of propriety and decency in its greedy fight for profits. Few incidents in recent years have been more shocking than the use of Lincoln's Gettysburg Address in a nation-wide broadcast advertising a certain brand of beer. Representative Francis D. Culkin was fully justified in his denunciation of this incident. In a letter to Mr. Anning S. Prall of the Federal Communications Commission, the representative accuses the man in charge of the broadcast with mutilating the address, paraphrasing it to extol the alleged merits of alcohol and defiling a sacred classic with misplaced and vulgar comedy. "Cannot the power to withhold a license be used some way so that this shameless performance will not be repeated?" he asked.

It might be thought that with the door barely closed upon national prohibition, the liquor traffic would show some restraint. It is showing none. A rising tide of indignation is the direct result of the prevalent advertising intended to increase the use of liquors by women and young people.

It requires no prophet to predict the state of affairs in America within a few short years if this commercialized debauchery of the people is not stopped. Bringing the women of the nation within the sphere of influence of the liquor traffic will alone double the liquor bill, double the incidental cost of the traffic, double drink-caused delinquency and deficiency, double the alcoholism rate, double the police problem, and, once doubled, these social calamities will be supported by a deeply-rooted narcotic appetite throughout the population. Meanwhile, traffic in other vices is daily increasing their menace. The thin crust of civilization has been broken by the underworld, which is surging up to a new influence of power.

There is one alternative, and one only, to prohibition, and that is a liquor traffic stripped of all privileges of trade promotion and of the incentive involved in private profit.—*Exchange.*

WHAT SALVATION DOES.

When Zaccheus was saved he immediately became honest and liberal. Honesty and liberality do not bring salvation, but salvation brings honesty and liberality. There are many people who seek to be saved by endeavoring to imitate the fruits of the Spirit, but all such efforts are fruitless and will never bring anyone anywhere near to salvation. Good works will never save one but the saved will bring forth good works as a natural consequence. Salvation changes a man's life entirely. Out of his self-seeking extortioner it made an honest and liberal man and a lover of good men. Salvation corrects a man's inner life and puts him in proper relationship with God. It corrects his outward life and corrects his relationship with his fellowmen. It takes him from the company of evil men and makes him a lover of good men.—*E. N. C.*

If religion leaves out play, it leaves out one of the most important aspects of human life. Nothing beautiful ever came into human experience until people began to play. When primitive man first made pottery he made it as a matter of utilitarian necessity, but when his life eased up a little he began to play with pottery, to mold it, decorate and color it. All art comes from play. It springs from that margin of energy and leisure over and above the stern demands of need. It is life's surplus and overflow.—*Harry Emerson Fosdick, D. D.*

CONTRIBUTIONS

SUFFOLK LETTER.

Revs. H. S. Hardcastle, John G. Truitt, O. D. Poythress, Aubrey C. Todd, J. F. Morgan, Jos. Jrench, J. L. Neese, A. W. Andes, G. C. Crutchfield and the writer were among the ministers of the Christian Church who attended the Bible Conference at Massanetta Springs during the week. A number of laymen and women of our denomination were present. One could wish that every minister in the Conferences of the Southern Convention might have this privilege next year.

After attending a similar Bible Conference at Northfield some years ago, in company with Dr. J. O. Atkinson, this writer has wished that such a Conference, on a smaller scale, might be established at Elon College. That wish has deepened with the intervening years. If a large number of our ministers and laymen could be persuaded to attend such a Conference it would be possible to establish and maintain a similar school for our own people. The Young People's Leadership Training School already established as a Summer School at Elon College should be enlarged and supported. It is doing a great work, and has tremendous possibilities. But is it not intended to meet the needs of the laymen and ministers in the field of Bible study.

Until such a Conference can be established for our own people it would be very helpful to make it possible for our ministers to attend a Bible Conference at least one or two weeks in every year. If a minister is not financially able to pay his expenses it would be easy for several liberal laymen to assist the pastor by paying his expenses. This is not a personal hint to the laymen in this writer's field.

It would be impossible to outline the impressions made by the addresses I have heard at Massanetta during the past eight years. In a general way the Conference offers three things to the ministers who attend: 1. A Broader Vision; 2. A Deeper Spiritual Life; 3. Definite Religious Convictions.

The Christian Church, during its history, has given great emphasis to its broad and liberal doctrinal teaching. It is easy to be broad and shallow. But it requires much study to be broad and deep. A man may be so liberal in his views that he does not emphasize any thing. Jesus was a liberal in His earthly ministry; but He had definite truths which He constantly and consistently brought to the attention of His hearers. It was not His liberalism that gave Him power; it was His ability to bring deep spiritual truth to the attention of the people. He taught and preached the truth to make converts, and to instruct them in the way of life and service unto salvation.

There is a place today for any Christian church which will discover the needs of this age and seek to interpret the Gospel of Jesus Christ for this generation. Every age has its problems. Jesus Christ made a Gospel for every age and condition of humanity. The present age has lost the word sin; the Christian minister should find this lost word and proclaim it. The present age has in a measure lost the Deity of Jesus Christ; the Christian Church should expound this truth with increasing fervor. The present age is losing the holy day of rest and worship; the pulpit has an opportunity to rescue the Lord's Day. The secular greed for gold has brought thousands to serve Mammon instead of God; the Church should give increasing heed to spiritual life. The people are pleasure and profit mad; they should be challenged to enrich their present and future by establishing deep religious convictions as the motivating force in their daily conduct.

So many great challenging truths knock at the door of our churches for distinctive consideration and emphasis. For more than a hundred years our leaders have held up the Bible as "a sufficient rule of faith and practice." Why not seek to give emphasis to the Bible by proclaiming its teaching in a specific and dynamic way concerning: the Cross, the Deity of Christ, Regeneration. Missions, Family Religion and Peace?

I. W. JOHNSON.

THE RESPONSIBILITY OF A COLLEGE.

Buildings and grounds do not constitute a college. Buildings, grounds and students do not constitute a college. You cannot have a college without a faculty. The faculty, more than any other force, determines the efficiency or inefficiency of a college; and yet buildings, grounds, students, and faculty do not of themselves constitute a college. In addition to faculty, students and equipment, a college, to be a real institution, must have a principle and a purpose.

A college is built and conducted for the training of the youth of the day in which it exists. Young men and young women are invited to the campus and to the halls of instruction together with all the privileges attached thereto. In response to this invitation, young men and young women from the best homes of the land, with alert minds and burning ambitions, come. These young people, the young people on the college campuses of the nation, represent the flower of the land. They come out of the heart of civilization and hold within their grasp the future of culture and refinement. Upon their shoulders will eventually rest the responsibility of government and of society.

In receiving these young men and young women for training the college assumes a fearful responsibility. They are not as stone beneath the sculptor's chisel, but are as clay in the poter's hand. They are to be fashioned for the higher and better things of life, or for the more sordid courses in society. They are ready to be made and ready to be guided. The colleges of this country, more than any other force, humanly speaking, will determine the destiny of state and of church.

The youngster who spends awhile on the college campus should not be the same ever again. He cannot be the same. After having spent four years in college the whole world looks different. Neighbors neither look nor talk the same. Home itself has changed. In realiey it is the youngster who is changed, and other things appear to be changed. This is right. If it is not so then the college days have been a failure.

The world is not so much concerned about the gate a youngster enters when he arrives at college, but it is greatly concerned about the gate through which he makes his exit when he leaves college. If he makes his exit through a radical gate, bent on destructive rather than constructive policies, at war with the government rather than fired with a patriotic spirit, then his college experiences have given to him the wrong slant on life, and the college itself has helped to multiply the world's woes. If, on the other hand, the gate through which he makes his exit as he faces the world with its opportunities and responsibilities, be a gate of sane and constructive policy, one that has a progressive vision for his day and a determination to discover and cast aside the ills of politics and society, and to throw the weight of his ability into the fray for the advancement of all, then his experiences in college have been profitable, and his college has added to the success and joy of humanity.

Every year the fruits of our colleges are passing judgment upon the merits of our efforts, and will eventually write the destiny of the college itself. The college must justify its existence by the fruits of its campus, as well as merit its support by the public. I am not contending that a college should curb the natural expressions of its students, nor am I advocating the cessation of free speech on our campuses, but I am contending that it is the business of a college, not only to teach history, science, etc., but that it is also its responsibility to ground a student firmly in the judgment of values, and the work of conducting the affairs of society. Honor and integrity must be instilled as cardinal virtues in every man's life. Our colleges must become the steadying forces in the training of personality and the development of individual character. Unless we can train a youngster how to act and how to live our imparting of facts and training of minds are of little value.

Elon College stands for the highest and best in scholarship, but it also stands for the safest and surest in morals, and for the purest and the noblest in religion. We had rather teach a youngster how to think, how to act, and how to live than teach him how to perform an experiment in a scientific laboratory. When we shall have taught him clearly the high virtues of living, the reality of God and the lordship of Christ, then we will have made a significant contribution to him, and he in turn will make a worthwhile contribution of the world. Elon College accepts the responsibility of training the present day youth for the responsibility of tomorrow, and cheerfully invites ambitious young men and young women to come. Our campus is open to them, and we have stored up our best against the day of their coming.

Our fall term opens September 3rd. Present indications are that we will open with the largest enrollment in the history of the institution.

L. E. SMITH, *President.*

Elon College, N. C.

The Christian family ideal needs to be restated and re-emphasized, the Christian economic ideal needs to be recovered and adapted to our complicated age. This, as nothing else, would restore confidence in Christianity and win a multitude to that transformation of character that the Christian religion is able to make. By creating personal integrity and social ideals the Christian religion can give to this bewildered age the two things most needed for recovery.—*Rev. M. Madeline Southard.*

No one can explain your misfortunes. No one can tell you why they came on you rather than on someone else. Those questions belong to the larger mystery of life itself, a mystery that no one has ever solved. Suppose you do the natural thing. Suppose you hold a permanent grudge against existence. That inward bitterness will infect your own personality, and finally cast its baneful influence on your home, your children, and everyone who comes in contact with you. That is not the solution of your problem. What is? Jesus found the way to live. Drop your grudges. Forgive everything and everybody. Forgive life itself. As soon as you do that the new days of quietness and power will begin.—*James Gordon Gilkey.*

A Story for the Children

THE VISITING SHOES.

By LUCY MECHAM THRUSTON.

"Tom," in a long drawn tone of admiration, "you certainly shined 'em."

"Think so myself." Tom leaned out on the rock to see the reflection of his shoes in the mountain pool. A look at that shining image thrilled him even more than one at the shoes themselves. He humped himself ready for a jump back to the shale bank where Joe stood. But the rock was slippery. Tom wavered. Joe, barefoot, plunged into the stream, steadied him and in a second both boys were sitting hunched up on the shale. "Saved me." Tom grinned.

"Maybe. Don't believe anything could ruin shoes good as those. I asked and asked for a pair, but those were the only small ones that came out in that box from Philadelphia."

"And they just fitted me."

"Bet you they'd fit me, too. Tom, could you, would you—"

"Let you put them on?" Tom was slipping the shoes from his feet. "Sure, go ahead. They do fit you for a fact."

"And don't hurt that place on my foot at all. Hadn't been laid up with that cut," he twisted his foot to show the scar, "I might have gotten them, instead of you," he teased.

"Might," Tom's mind flickered back to the picture of the schoolhouse, to that day; the box, dresses, hats, shoes! He had waited breathless. Shoes big, shoes bigger, the very last pair fitted him. He had tied the laces together, swung the shoes about his neck and strutted off home. "It's tough you were laid up with that cut," he stated, "does it still hurt?"

"If it's rocky. I'm going over to see Bill tomorrow," he added.

"Rough road." Tom whistled through his teeth. Suddenly he leaned over and thrust the shoes back into Joe's hand. "You wear 'em," he said.

"TOM! You don't mean it, you can't."

"But I do. So long. Off at daybreak? won't see you then, me? I'm lazy." Tom was lazy next morning, the sun was shining down the hollow and striking back from the gurgling stream when Tom opened his door. He almost stepped into a sort of rough basket woven of green leaves. And through the leaves shone rosy plums. "Joe left 'em here, only plums around back of his house.—Say, they were great," he hailed Joe the minute he saw him coming up the path. "Where're the shoes?" he asked abruptly. Joe stood barefoot.

"I—I—Bill has 'em," Joe stammered. "I got a lift back to the foot of the hollow. Bill wanted to go to the picnic. Tom, I knew you would lend 'em if you'd been there. He—he sent you a basket of raspberries, I left them at home, come on get 'em."

"Raspberries," Tom hefted the basket, "let's leave some at Gramma Rowe's.

"And you gave most of the plums to Aunt Lou. I heard about it. Well, Bill said he'd have the shoes back by Saturday." But Saturday night Bill's uncle handed Tom a knobby bag. Apples. "Asa wanted to go to church, he begged Bill—" Tom grunted as he sat the bag of apples on his floor. " 'Nough to make us a pie, make Ma Sayles one too—hm!" He felt in his blouse pocket for the stub of a pencil. He had a newspaper picture tacked on the wall and on the margin he wrote: Tuesday and Wednesday, Joe. Red Plums. Thursday and Friday, Bill. Raspberries. Sunday, Asa—"and if he sends me anything I'll throw it at him."

"Slow, go slow," Joe stepped in the doorway. "Don't you like plums and things?"

"Of course, but I don't want to be paid every time I—You see some other fellows sent them to me, or I wouldn't have had them at all."

"But you had 'em and you lent 'em and we had—well plums and things, it sort of went all around."

"I see. Hold on, we all had times and good things, sharing. Great. That's the way of it, helping along, sharing, and everybody is happier and better off, don't you forget that. I won't either."—*In M. P.-Recorder.*

THE MOUSE'S RIDE.

M. A. G.

A little mouse who seldom ventured out except at night,
One morning saw an airplane aloft in wondrous flight.
It sailed above the housetops and above the highest hills,
But such a mighty roar it gave it filled his soul with chills.
Yet, as he watched it gliding—for he had time to spare—
He thought how very fine it was to skim right through the air.
To sail way up so gracefully, like a bright-hued bird with wings,
Then to look down on the housetops and all enormous things.
That frightened him so terribly. Oh, wouldn't it be nice
To see a lot of giant folks appear as small as mice!

Now, while he sat alonging through the upper air to sail,
A monstrous bird swooped down on him and caught him by the tail.
It bore him up, and up, and up! There was a glorious view
Of mountains and of housetops as through the air they flew.
But he was sick with terror, and he dared not look around;
He did not see the giant folks like mice upon the ground.

(Continued on page 15.)

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

SAVING THE ORPHANS.

This writer never realized what missions meant to orphan children, real helpless, defenseless, and homeless orphans, until he went to Porto Rico and saw with his own eyes. At the time of our visit we were told that there was no orphanage, or children's home, in all of the island of 3,000,000 inhabitants, and that there were 10,000 orphan children that knew no father or mother or parental care, protection or training. They lived as best they could, like birds or cats or rats. The churches were headed in the direction of parental and community care but had not reached the institutional stage of care and protection. In a land of so many orphans and so few churches, the church was helpless. Only after the Gospel of sympathy and service and salvation has been preached to a people and has taken root in their lives does the institution come to care for the needy and dependent, the fatherless and motherless.

These reflections come now as we read *The Bulletin* containing the following from Africa, where Christian Missions are at last beginning to save some orphans. We quote:

"Missionaries in Africa are slowly breaking down some of the old customs among the natives. One that is giving way before Christian ideals is that of burying babies alive with their dead mothers. Recently five orphans, one a new-born baby, were brought into the mission station at Minga from a village over a day's journey away. A native woman insisted that instead of burying these babies alive that they be sent to the mission station. They have been given to Christian mothers in the mission village, who have agreed to take care of them, although they know that the mission is not able to furnish a drop of milk for these little ones. Miss Ruth O'Toole, nurse at Minga, says, "Thus the horrible old custom has been broken and our Christian mothers are giving their milk to other mother's children." The natives have held the superstition that if a mother nursed another woman's child, it would mean death to her own children."

Yes, our Gospel of salvation serves and saves the most needy, the most helpless, the most pitiable ones of this earth.

J. O. Atkinson, *Mis. Secy.*

MISSIONARY OFFERING.

WEEK ENDING AUGUST 24, 1935.

Sunday Schools.

Cary, N. C.	$ 1.56	
Mayland, Brodway, Va.	1.00	
Rosemont, Norfolk, Va.	11.57	
Linville, Va.	3.76	
Berea (Nans.), Driver, Va.	4.19	
High Point, N. C.	2.75	
Liberty (Vance), Henderson, N. C.	3.00	
Bethlehem (Nans.), Suffolk, Va.	2.18	
Franklin, Va.	4.68	
Flint Hill, Biscoe, N. C.	.67	
Pleasant Union, Lillington, N. C.	1.00	
Union (N. C.), Burlington, N. C.	2.00	
		38.36

Individuals and Churches.

First Church, Richmond, Va.	34.62	
United Church, Lynchburg, Va.	15.00	
Happy Home, Ruffin, N. C.	4.80	
Brown's Chapel, Spies, N. C.	4.00	
New Elam, New Hill, N. C.	3.00	
		61.42

Specials.

Mrs. Gibson's Class, Rosemont S. S., Norfolk, Va.	12.50
Total for week ending August 24, 1935	$ 112.28
Previously acknowledged	16,005.46
Total since Sept. 1, 1934	$16,117.74

J. O. Atkinson, *Secretary.*

A ZULU WRITES OF THE ZULU MISSION CENTENARY.

Rev. John Dube, editor of the *Ilanga lase Natal* offered a prize for poems about the American Board Centenary. I send clippings of three poems and a prose article, all appearing in the May 10 copy of the *Ilanga.*

The article in prose I have put in English, for it seems to me a pretty complete resume of the results of the Board's one hundred years in Natal, and it is so quaint and African in style.

No one can appreciate what the enclosures signify in the advancement of our Zulus who has not a vivid picture in mind of the beginnings of the Board's work among our Zulu people. The fact that the Zulu language had never been written, not even one word of it until the Board's missionaries arrived there in 1835 should be kept clearly in mind when reading these clippings. It is only recently that our Zulus have learned to talk on paper, and the writing of poetry has only been attempted within the last two or three years, as far as I know.

John Dube's Article.

"Father, allow me to place this thought before the Christians, in view of the fact, our Father, that they are soon to celebrate the completion of one hundred years since we were enlightened.

"Christians, I say in view of the fact that this remembrance is about to be made, it is fitting that not one side alone should be chosen, that is the side of those who become Christians alone. Let all the kinds of people, whose eyes were opened by these our missionaries, be called and they also give words of thanksgiving.

"One man bears five sons, but all these people do not do the same thing [do not choose the same occupation]: one becomes a doctor, one becomes a teacher, one becomes a preacher, one becomes an outlaw, one becomes a policeman. All these five have been educated and they also know the Church, but with the exception of the preacher and the teacher, their occupations are at variance with things of the Church.

"It does not happen that when the head of a *kraal* has work to be done for the *kraal* that he chooses only those from among his children to help him, who work along his line. He summons them all even though some are scorpions and others are iguanas [monitor lizards]. Nevertheless, all are his children.

My point is this: I know it is Christians only who are expected to be there and to throw words about the Gospel. They forget that the Gospel opened up all the kinds of light. Dress, nice houses, meetings, foot ball, tennis, casting out of grog from the canteens, the helping of a man to come out top in the courts. All these things came with the coming of our missionaries. It is fitting that all the divisions should be summoned for exhibition, that it may be pointed out to our Fathers that now we know this and this.

"Let the memorial occupy the whole of one week. Let those of the football play the ball and let the others look on. The tennis players ditto. Let everything be brought that was made by an American Board person, that which was made by his hands, and that which was made by his brain. Let all this be brought before our Fathers.

"After all this has been exhibited which has been done by our people because of their learning, then let speeches be let loose, and let the scorpions talk to our Fathers and say, 'You see I am like this, I am a scorpion, but I am yours, in this way, and this way.' Then let the iguana stand up, and he also will tell the iguana side of it.

"That then, I would say, would be an exhibition indeed. But if they choose those of the church only, then it will be one-sided.

"The American Board has leaders of meetings who take fish out of the water [those who engage in deep sea fishing and whaling]. It has doctors. It has B. A's. It has agriculturists. It has builders of houses. It has preachers who have but to say, 'Let that mountain blaze up,' and it would blaze up.

"Even if our Fathers should now return to the 'Beyond' America, it is all right, and they also would go happily, because they would know that they are leaving a house which never could fall.

"And the leaders of the meetings should not be pinched in their chance to give thanks for the whole congregation, those who are Christians, and those who are not, and let all that comes out of their mouths be listened to with a Christian spirit, whether what is said should be sour, or whether it shoud be sweet. All are our children."—*By Amy B. Cowles in Missionary Herald.*

STEWARDSHIP.

Before we take our stewardship seriously we have to come to the realization that we do not own anything in this world. Each of us says "my time," "my money," "my land," when in reality we are like the rich man who died suddenly. A group of his acquaintances were in the bank lobby discussing his unexpected death, and one man asked the question, "How much did he leave?" Another answered briefly, "Everything."

Things aren't given to us for "keeps"—they are entrusted to us for a short while. In the end they will all be taken away; but our care in the exercise of our trust determines our reward in the life to come.

For a moment let us turn our attention to an incident in I Kings 20. One day as Ahab, the king of Israel, was returning from a hard-fought battle, he came upon a man much disheveled and apparently greatly distraught. The man approached the king and quickly poured out the story of his trouble. He had been in the thick of the fight in the recent battle when another soldier came to him bringing a prisoner whom he entrusted to his keeping. He was charged to guard the man well, for if he allowed the prisoner to escape there would be a lot to pay—in fact, his own life would be at stake. The man confidently accepted the charge and I Kings 20:40 contains this account of the result:

"And as thy servant was busy here and there, he was gone. And the king of Israel said unto him, So shalt thy judgment be; thyself hast decided it."

No complicated maneuvers were indicated for the man to execute; he was given one thing to do.

Jesus said, "But one thing is needful"; and St. Paul declared, "This one thing do."

All through the Old Testament God told his chosen people, Israel, "Ye are my witnesses." And Jesus' parting words to his chosen ones were, "Ye shall be witnesses unto me." That is the one thing given us to do, and witnessing doesn't mean just talking—talking is the cheapest thing we do

—it means living and providing ourselves good stewards of the trust committed to us.

"As thy servant was busy here and there, he was gone."

Some years ago some of our people had some money, and we were extremely busy here and there trying to find ways to invest it. Some of it was placed in the banks and some of it was invested in the stock markets. Then one morning we awoke, and it was gone—and we had the headache. I think Christ must have had the heartache, for though it was gone, not one penny of it had gone to provide Testaments for those who haven't the gospel; not one dollar had gone to pay a missionary's salary; none of it was carrying the Word of Life to longing souls who send us such messages as these:

"Tell your people how fast we are dying, and ask if they cannot send the gospel a little faster." And "Are we only to hear this once—only once?"

As thy servants were busy here and there, our treasures were gone.

Some seven or eight years ago in our neighborhood we used to hold community prayer meetings at the school house. In our young people's group were some promising boys and girls who took active part in the services, leading the devotions and giving testimony. But thy servants were busy here and there; the prayer meetings were discontinued; and if some of those same young people were asked to take part in a religious service today they would refuse with embarrassment. Their talents, their gift of testimony, through disuse, have gone.

As thy servants were busy here and there, our talents were gone.

Not far from our house lives a middle-aged gentleman, a bachelor. His house was kept by his unmarried sister—just the two of them in the old home. Household duties kept the sister occupied, and her social life was somewhat limited. I used to go to see her, and she was always most cordial, urging me to come again soon. One Sunday afternoon my father and my mother went to see the two, and the sister sent me word by my mother that she wanted me to come over and talk to her about the Bible. I was teaching school then, and thy servant was busy here and there; and the next Sunday afternoon she was gone.

When death closes the door in your face, you realize that there are some judgments that are irrevocable—some decisions from which there is no appeal.

As thy servant was busy here and there, time and opportunity were gone.

As thy servants were busy here and there, our treasures were gone, our talents were gone, and our time was gone. We come to the end of the way with empty hands and despairing hearts. And the King of kings will say unto us, "So shall thy judgment be; thyself hast decided it."

No, no; God forbid! May God help us to be worthy stewards, faithful in the use of our treasures, our talents, our time—in the use of all that is committed to our care.—*Clara Elizabeth Morris in N. C. Christian Advocate.*

IVY HILL.

Something new and interesting has happened here in our Virginia hills. There is a crying need at a place called Ivy Hill, a few miles from here. Some of the people in that section felt the need for a Sunday school and church and came to get our pastor to go over and get things going for them. But Bro. Grissom has a large field to cover as it is, and could only go when he had time to help these people. God must have seen and wanted to help for Bro. Sorrell of Danville, not knowing of this need among our hills, just sent a young lady here because, he says, she wanted so much to help someone in need. So Miss Bessie Mitchel, came into my room last week and offered a prayer, just a simple prayer, but I knew when she prayed that here was a life filled with the Spirit of God. She told me how she had felt the call and answered it. It was a real inspiration to hear her talk. Here is a young person just like other young people, yet there is a difference from many, for she seems to live her religion and talks God wherever she goes. It is evident that she is not here to seek pleasure except the joy that she gets from telling us of God—a God of love. She is willing to go into the most humble home, the most out of way place to reach the people and tell them of Jesus. She really seems to have a faith that is equaled by few, and surpassed by none.. I had the great pleasure of going with her to her new field, Ivy Hill, Sunday, and I was surprised to find so many people interested in a church there. They told us they could get almost a hundred children for a Sunday school and would give the land for a church; also would do all they could to build one if they had a leader. I told them they could have Miss Mitchel for their leader and what she couldn't do, God could. So I really believe they can have a church. Surely they can have a church. I do not know yet just what these people can do for there is no market for the few crops that can be raised here now. If a farmer in our hills lives and pays his taxes he has done well. However, as I looked on those eager young faces gathered at Ivy Hill school last Sunday, I could not help but have faith enough in the Christian world to feel that these young lives could have a church and Sunday school, and I told them as much. And now it is all up to you who love the Lord and want to help these less fortunate than you. If there is money for shows, for fine clothes, for cars and all pleasures, is there not money to help give young hearts and minds Christ and Christian training?

Search your hearts and find out how you feel. Are you really Christian? Are you willing to do it unto the least of these? I believe you are. And I believe many will hold up Miss Mitchel's hand as she strives to give these people a church. She is going to that section next week and start work and asks that you pray for her. She really believes in prayer like few young people of today. And please remember she is doing all this just as willingly as anyone ever did anything. The Third Avenue Christian Church, Danville, Va., is to pay her expenses and she is getting no more. If this girl can give her life this way can you not give something also? Please write to her and find out what she needs and just what you can do to help. I do not know yet what the needs will be, for I do not know that section so well. But she will soon know, and her address will be Fancy Gap, Va., until she gives you another. And remember, "God has no hands but ours."

These are human beings such as you, and they have a right to the light of the Gospel. Bro. Grissom asked a group of these young people at Ivy Hill who among them had been to Sunday school and only one or two said they had ever seen a Sunday school in all their lives. One little boy asked what they did at Sunday school. Christian friends, do you want these young people to know what you do at Sunday school? Does God mean enough to you that you want to give Him to others? Here is an opportunity for you to share a burden and get a blessing. How much does your religion mean to you and do you have enough to share with others?

Miss Mitchel is helping the workers here to hold a Bible School now. We also have Miss Spain and Miss Williams of South Norfolk, Va., helping. I want to ask again that you lend your earnest prayers for this field. If you have nothing else to give you can have a part through prayer.

And now I want to thank you Christian friends for all you have done among our hills and all you have tried to do. I realize it was the Christian Church that made is possible for me to enjoy the fellowship I now have with this young girl who is filled with the Spirit. Just to hear her pray is worth all I have gone through with in the past twelve years. May God bless her unselfish heart, and may her beautiful faith never grow dim.

VICTORIA OF THE HILLS.

Fancy Gap, Va.

FIGHTING DOES NOT BRING FREEDOM.

M. Ashby Jones of Atlanta is both a Southern gentleman "of the old school" and an enlightened Christian. At the last commencement of Hampton Institute he said: "The American tragedy was that Northern people came to look upon the Southern people as slave-drivers, every man with a bloody whip in his hand; and the Southern people were taught to look upon Northern people as industrial tyrants who were seeking to take away their civilization and rob them of their leadership in the country.

"Then they fought. They fought each other with deadly and growing hatred, and every battlefield deepened that hatred, and every campaign inflamed that anger. We come to face the truth that there never has been fought a bloody fight on the battlefield that can free people. The deepening hatreds that grew out of the Civil War have left their marks on both races; and the very fact that war was fought for the freedom of the Negro people inflamed prejudice, lit the flame of racial hatred and hostility.

"Reconstruction days followed, to add to that deepening gulf between the races. Conscienceless politicians organized newly enfranchised Negroes into a mass of resentment and hostility to vote en bloc, and that very challenge made of the Southern white people a solidarity of race and party. The white people robbed the Negro of his franchise. Yes, and in doing so, they robbed themselves of their political freedom, for when the South went solidly Democratic, it lost its democracy. You cannot curtail the freedom of one people without, in the very doing of it, curtailing your own freedom."—*In Missionary Herald.*

WAS SAM JONES RIGHT?

A man once said to Sam Jones, "Jones, the church is putting my assessment too high." Jones asked, "How much did you pay?" "Five dollars a year," was the reply. "Well," said Jones, "how long have you been converted?" "About four years," was the answer. "Well, what did you do before you were converted?" "I was a drunkard." "How much did you spend for drink?" "About $250 a year." "How much were you worth?" "I rented land and plowed a steer." "What have you got now?" "I have a good plantation and a pair of horses." "Well," said Sam Jones, "you paid the devil $250 a year for the privilege of plowing a steer on rented land, and now you don't want to give the Lord who saved you, $5.00 a year for the privilege of plowing horses on your own plantation? You are a rascal from the crown of your head to the sole of your feet?"—*C. H. B.*

Of my classmates in college, so far as I know, none of those who drank steadily is now living, and of those who were addicts to even a very mild degree, from the time the addiction became manifest none progressed or maintained his position. —*Dr. Wm. J. Mayo.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

SUMMER SALES.

Progressive merchants are now finishing their summer sales in which they have endeavored to reach new customers and increase their sales. They have done much advertising and some price cutting. They needed business, and went after it. Statistics indicate that they got the business. They have made money. Advertising pays. And so do plans and work. Without these the business world would always be in a slump.

This is equally true of the Church and its various organizations. It is marvelous how well some churches get along without advertising, definite plans, or very serious effort. But those churches do most who specialize in all three. That does not leave religion out. It is religion that is advertised, planned and worked. With a bit more thought, planning, and work, churches could increase their business just like progressive merchants do.

THE FALL OPENING.

Merchants will soon be advertising their fall opening. They now have fall and winter clothing on display. They will let the public know what they have to sell, and will do it so skillfully that the people will feel that they really need the things that are advertised. Hence more sales in the fall.

But what of the churches? When summer is over and vacations are completed, will we just struggle back and take what comes, or will we definitely begin on the fall and winter work? Why not have a big opening on a definite Sunday? Next Sunday is September. That is the time we should begin. The past Sunday I urged those present to aid in getting others present next Sunday. This week letters will go out to all members of church and Sunday school. Some special invitations will be given in person. Next Sunday will be Opening Day for us, and I hope that it will be for many others.

LEADERS AND PLANS.

Leaders and plans are needed by all institutions. Without them nothing can be accomplished. Now is the time for the leaders to get together and make definite plans for the fall church work, if they have not already done so. If the pastor has been away, he will probably some home with some new ideas. Why not call a council meeting of all leaders of the church and its organizations and talk over just what is to be undertaken and how best to get it done?

First decide on what you want to accomplish. Set goals. These should include money, but should not stop with that. How many do you expect to reach with the Christian message this fall? What will be the message? How will you get the message across to those prospects? Will you expect to win any to Christ and the Church by the time of Jesus' birthday, Christmas? Are you going to have a Rally Day? What will you do for Thanksgiving? Will the Christmas program be planned, or will it have to be rushed at the last minute? Are there to be any socials for fellowship? How much better do you expect to be, and how much better do you expect others to be, when Christmas comes? Will your church pay all of its Conference Apportionment, or will you just let it slide by? Answer some of these questions, and many others, by setting definite goals for accomplishment.

Then make definite plans to accomplish the goals. Make someone responsible for every phase of the work? A committee on Special Programs could arrange this matter for the rest of the year. A visiting committee could be responsible for getting delinquent members back on the job and for getting new members. A finance committee should see that all are sharing in the financial part of the program, and that they know where the money goes and for what. Teachers and program leaders should set standards for their work, and plan definitely to teach in a better way. The preacher who always talks about whatever happens to come into his mind the week before he is to preach will never develop a very intelligent congregation. The real pastor looks ahead and plans to bring constructive messages that will feed the flock the things that will make them grow in grace and in the knowledge of Jesus. So do real teachers, Christian Endeavor and missionary leaders. Of course something may change the plans, but the plans are there and for definite reasons.

COOPERATION.

When goals are set and plans are laid, then comes cooperation. Without it nothing is accomplished. A poor plan well worked will do good, but a good plan just fussed about isn't worth anything. If you are part of a group, work with the group. In this way lies success. Some people call it organization, but it is a little more than organization. This old story tells what I mean.

The old darkey cab drived kept killing flies on his horse. With the long lash of his whip he would pick them off without hurting the horse. The man in the cab suggested that he pick off a hornets' nest by the roadside in the same way, but the darky said, "No Sah, dey is organized."

Yes, they are organized, and they cooperate. And they accomplish. It takes organization and cooperation for any group to succeed. If you are a leader, seek to cooperate with other leaders and to secure the hearty cooperation of others. If you are just a member, your cooperation will make a real contribution. It may be only a little thing like sitting up near the front and listening to what is being said. But whatever it is that will show that you are in harmony with the big aim of the religious program of your church, do it heartily.

DEFEATING DISCOURAGEMENT.

CHRISTIAN ENDEAVOR TOPIC FOR SEPT. 8, 1935.

Scripture: Psalm 42.

Daily Bible Readings.

Monday—Elijah did not perish. I Kings 19:1-21.
Tuesday—Remember the past. Heb. 11:32-40.
Wednesday—God provides. Matt. 6:27-34.
Thursday—Jesus was tempted. Heb. 4:15.
Friday—There is a Comforter. John 14:26-28.
Saturday—A better day. Jas. 1:12.

"Wringing Success Out of Failure" is another way to state the theme for this meeting. Those who know discouragement or failure should find real help in the study of this topic, and that includes most people. How can we really defeat discouragement, or turn failure into success? This is important; very important. This ought to be more than just another Christian Endeavor meeting. It should mean real help to those who really want to make life worth living.

The music will help or hinder your program. This is the time for music that is strong, courageous. Sing with Martin Luther, "A Mighty Fortress Is Our God." "O God, Our Help in Ages Past." "What a Friend We Have in Jesus." "My Faith Looks Up to Thee," and hymns of this type will do much to strengthen the moral fiber of life. Sing them, and love them. Get the best your song book has to offer. And if it does not offer the best, seek the best elsewhere. Great poetry and great music have grown out of great hearts, and they speak a message of courage and cheer to hearts that want to be great. Don't put trashy, weak, flippant poetry or music into a program of worship. It will hinder rather than help. The pianist, the leader, and the music committee should be constantly on the look-out for good music to use in the society. For this meeting, think of Luther defying the Pope, of John Knox standing against the Queen of Scots, of the Crusaders marching to Palestine, and of all those who must suffer. Then select the music that will bring courage to face life at its worst. This will go far towards making the meetings a success.

Now turn to the Bible to see what helps can be found there. The Daily Readings give some of the best, but not all. Study these, and then seek for others. I certainly would want to read Ps. 27, Ps. 46, all of John 14, and Joshua 1. In all of these passages there is to be found that which renews faith and courage. In Psalm 27 the writer spoke my sentiments exactly when he said: "I had fainted unless I had believed to see the goodness of the Lord in the land of the living." "When my father and my mother forsake me," well, they won't do it right away, but when they do, "then the Lord will take me up." If that be so, and it is, then why should I get discouraged?

Notes on the Scriptures.

Elijah got scared when the queen threatened his life. The preacher ran away and wanted to die. He thought everybody had forsaken God. But he was wrong, dreadfully wrong. But God's messengers, they called them angels, fed the old preacher. After the storm, earthquake and fire, while the preacher covered his face for shame, the Lord spoke to him and sent him out to anoint kings for Syria and Israel and a prophet to take his place. God never forsakes us, even though we sometimes think so.

The writer of Hebrews tells of a long list of those who lived by faith and did great things. Then he says time would fail to tell of all who have wrought wonders by walking in the dark, walking by faith. "And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect." Can our faith and courage, the little that we have, add anything to them? Read the chapter and think of that.

Jesus says that the lillies grow and the birds live without worry. God takes care of them. And he cares for us. Seek first for right and goodness and all the other necessary things will be added.

Jesus was tempted in every way that we are. He did not yield. But He knows the strain. He can help us.

It is a weary world when one travels alone. Jesus did not want his friends to get lonesome. He said a Comforter would come to walk with them. This Comforter is the spirit of God, and may be the companion of each of us. It is God's plan to give us cheer and companionship.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

PAUL (Worker with Hand and Brain).

Lesson IX—September 1, 1935.

Golden Text: *"In all things I gave you an example, that so laboring ye ought to help the weak."*—Acts 20:35.

Lesson: Acts 20:33-35; Philippians 4:4-13.

Paul was such a big man, his character was so many-sided, that the Lesson Committee has not made any effort to give an estimate of his life or his work. Instead it has presented him in this lesson as a worker with Hand and Brain. Even from this standpoint Paul has something to say that shames and inspires those who profess to be followers of Jesus.

Not Given to Covetousness.

"I coveted no man's silver, or gold, or apparel." Here was a man whose wants were simple, whose desires were few, who was not concerned about whether others had more than he had or better things than he had, one who did not unlawfully desire that which was another's, one who kept material things secondary to the things of the spirit. What a rebuke he is to so many who are covetous, who love gold more than they love God, who are dissatisfied because they do not have as much as the "Joneses" have, who unlawfully desire "silver, or gold, or apparel."

Doing One's Share of the World's Work.

As a minister of the gospel Paul could have looked to the churches to support him—it would have been a legitimate thing for him to do in that day, as it is in this day. But Paul did not want to handicap his gospel. He did not want to be under obligation to others. Hence he made his own living, and also helped to support some of his fellow-workers. This does not mean that a minister should not have a salary and an adequate salary. It does mean that a minister ought not to be under obligation which might embarrass his ministry. It also means that every man ought to do his share of the world's work. One wonders if the worst part of the present unemployment and relief situation is what is happening to men and women who expect others to provide for them.

I Gave You An Example.

It is a fine thing when a minister or a Christian worker can say that he has given others an example. There are few of us who would tell others to do as we do, for we realize our limitations. But we would tell others to be like Christ. It might be said here that although people expect more of a minister than of others, there is no reason why a minister should be any better Christian than others. Being a Christian means being a Christian. If it is wrong for a minister to do a thing, it is wrong for others to do it

To Give or to Get.

Paul quotes some unrecorded words of Jesus: "Remember the words of the Lord Jesus, that He himself said, It is more blessed to give than to receive." Jesus himself ought to know for no man ever gave more lavishly than He and no man had more deep or abiding joy. And Paul shared the Maser's secret, for his life was a life that was concerned with what he could give and not what he could get. In the final analysis every man lives either to get or to give. And the secret of joy is with those who look upon life as a great adventure in giving. Jesus loved us and gave Himself for us. There is only one way to demonstrate the truth of Paul's words—to try it out in actual experience.

Rejoicing.

"Rejoice in the Lord always; again I will say rejoice." The man who wrote these words was in prison, chained to a soldier, and facing probably execution. He had little of this world's goods, but he had abundant and abounding inner resources. He had found the secret of the joy which Jesus said the world could not give and could not take away.

The Peace of God Which Passeth Understanding.

"Let your requests be made known unto God, with thanksgiving, and the peace of God which passeth all understanding shall guard your hearts and minds (or thoughts) in Christ Jesus. Paul had his problems and his burdens. But he did not worry. Because he believed in the promises of God he had found the secret of peace, as well as the secret of joy.

Think on These Things.

What do you think about? What you think about not only affects your health but it shapes your character. Think mean thoughts and you will be mean. Think clean thoughts and you will be clean. And you can direct and master your thinking. Think of the things that are true, lovely, honest, pure, just, virtuous, worthy and worth-while—think persistently on these things and you will progressively develop beauty and strength of character. In another place Paul says, "And be ye renewed by the transforming of your mind." How important it is that we think right!

One of Life's Most Difficult Lessons.

Paul had learned both to abound and to be abased. There are those who have learned the latter who have never learned the former. Many a person has been helped by poverty while many another man has been ruined by riches. It is not everybody who knows how to abound, how to use material things to high purposes. Alas how few there are who, like Paul, have learned in whatsoever state they are in therein to be content. Paul was not satisfied with his present Christian experience, he was not satisfied with the progress of the gospel. But he was not discontented, whining, complaining, so far as his personal comfort and his personal fortune were concerned. Godliness with contentment is great gain.

Adequate Resources for Daily Living.

"I can do all things in Him that strengtheneth me." Paul knew that Christ was adequate. For any duty that must be performed, for any burden that must be borne, Christ could and would give grace. Thus he faced life courageously, joyously, expectedly, triumphantly.

DON'T TRIFLE WITH GOD'S MERCY .

A young girl one day ventured to grasp a live wire that was hanging from a post. She did it in playful fun. Instantly a fearful scream proclaimed the fact that her hand was fastened to that burning current and she was helplessly in its grasp. The other hand was quickly raised to loosen her stiffened fingers, and it too, was caught, and there she hung in agony and helplessness. Her mother rushed to the scene to pull her down but she was flung far off by a shock communicated from the body of the girl. She seemed lost, indeed. At the last moment a young man who understood, took an axe and severed the wire by striking it against the post. The current was broken and the girl fell swooning on the ground. Her life was saved, but her hands were cinders for the rest of her days. Beloved, don't play with live wires. There is mercy, boundless mercy. You can have God's love, you can all have it, but you can't trifle with it.—*H. B. M.*

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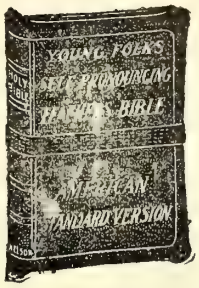

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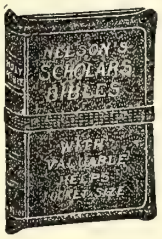

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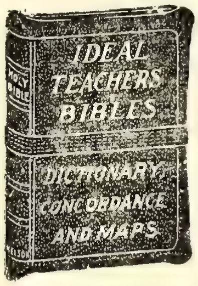

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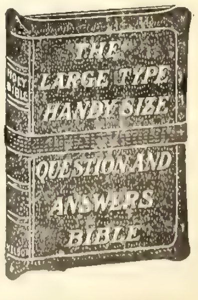

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MONDAY.

"OUT IN THE UNKNOWN."

"My God shall supply all your needs according to his riches in glory by Christ Jesus."—Phil. 4:19.

There is a spirit today which limits faith in God to the material. It refuses to go further than the mind can know and the eye can see. It ascends the peaks of human achievement, looks off into the space of the unknown and cries "there is nothing further."

Faith in God takes us into that unknown. How well we are told by the Hebrews that "faith is the substance of things hoped for, the evidence of things not seen." Paul said "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead." We need this faith that takes us out into the realm of trust in this invisible God who supplies all our needs according to His riches, "His riches," of course, being estimated not in our own desires and estimate of values, but in eternal values.

Faith begins where our resources end. To illustrate: we have seen a bird holding himself on his pinions, motionless, thousands of feet above the surface of the earth. He would have dropped like lead if he could not have trusted his wings. Likewise we may say that faith is not a longing feeling hanging out in vacancy; it is a definite grasp upon that which can float us, where otherwise we would be helpless; and there must be that definite something which faith can grasp. God is just that. So then, that God is, that the Bible is His word, that He is all-loving, that He cares for us, and that "He doeth all things well to them that love and serve Him," is a definite something which has never failed. It is far more trustworthy than the changeable sea, and we trust that. We trust the sea by committing ourselves to its bosom. Why not God?

Prayer—Our Father, help us to know Thee better, to love Thee, to trust Thee, to rest in Thee, to believe Thy word, and accept Thy gifts forever.—*Amen.*

TUESDAY.

"GOD'S ESTIMATE OF VALUES."

"Man shall not live by bread alone but by every word that proceedeth out of the mouth of God."—Matt. 4:3.

This is as if Jesus had said, "Let me go hungry, but let me not disobey Him."

Intense longings for physical comforts is one of the great temptations of man, which, when it overpowers him, robs him of his true life. To choose a profitable business that is hurtful to the soul; to abandon Christianity in order to get richer; to hide honest convictions in order to win favor; to refuse to acknowledge Christ because of a foolish fear; is to seek the things which the Gentiles sought, referred to by Jesus when He said, "Seek ye first the kingdom of God and His righteousness and all these things shall be added unto you." And to seek as they sought means to lose what they lost.

Prayer—O Lord, our heavenly Father, our sins are great when we consider how far we have failed in seeking Thee and Thy kingdom as first in our lives. Forgive us, and by Thy help we set ourselves on the right track this day. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

"CHRISTIANITY'S PARADOX."

"He that findeth his life shall lose it; and he that loseth his life for my sake shall find it."—Matt. 10:39.

Jesus reveals the essence of Christianity to the disciples. In Matt. 19:30, he revealed the same truth in saying, "many that are first shall be last; and the last shall be first." In other words, there are two elements in the future reward, eternal life, which is common to all, and "the heavenly treasure," awarded individually proportionate to the sacrifices made (read the 29th verse for this, also Mark 10:34-45).

The essence of Christianity is (according to Mark 10:45) righteousness and service. To illustrate, we read from the reports of the League of Nations council that "because of jealousies of great powers agreements are prevented," each afraid the other will get credit of accomplishing something instead of himself. How jealous we are to be first! Could we be as jealous to render service and forget our own importance, Christ says, we would come nearer getting the first place.

Prayer—Our Father, be Thou our guide in thinking and give us Jesus for our life's service. This we ask for Jesus' sake.—*Amen.*

THURSDAY.

"GUILTY."

"It is of the Lord's mercies that we are not consumed, because His compassions fail not."—Lam. 3:22.

This chapter of the Lamentations of Jeremiah is devoted to an acknowledgement of a faithful soul, who bewails the weakness and frailty of men; at the same time affirming his hope in God's mercies and justice.

The weakness, frailty and imperfection, of men, yea, his uncleanness, is ever present. To enumerate, or to estimate, or in any way to evaluate one's own worthiness is but to bring condemnation on his own head. In the words of the Episcopal ritual, "There is no good in us."

But, we thank Thee, our Father, that "when the wicked turn away from his wickedness, and doeth that which is lawful and right, thou dost, by Thy mercy, save his soul." We thank Thee, that even as an angel touched the lips of Isaiah and cleansed his soul from the power of sin, so there is an heavenly angel to touch our defiled natures, as a free act of God, and take away all our sins, and all that is within us opposed to Him.

Prayer—Grant that cleansing to us, we pray Thee. Take us through the refiner's fire and efface every stain from our souls, though it be at the price of patient toil and tears. We would stand still and see Thy work fulfilled.—*Amen.*

FRIDAY.

"WHATSOEVER IS NOT SACRIFICED IS SATANIC."

"If any man will come after me, let him deny himself, and take up his cross, and follow me."—Matt. 16:24.

Again we are reminded of the essential principle of Christian living, self-denial and sacrifice. So strongly is this principle felt by men of deep piety and close acquaintance with God, that they say "whatsoever is not sacrificial is satanic."

It is well to consider what it was that invoked these words from our Saviour. Peter had just been highly complimented and he was given the "keys of heaven." This gave him the "big head," so that when Christ spoke of his betrayal, Peter assumed the role of protector of his Lord. Whereupon Christ called him a devil, and, for the time being, Peter lost his keys. He who was given the leadership, in one hour later was ordered behing like a dog. Then Christ gave utterance to the text.

One cannot live today upon the bread of yesterday: neither can he live today upon the inspiration of yesterday. Every morning brings its own dew, and every day must bring its own inspiration, and God deposes us when we lose that inspiration. His prayer says, "Give us this day our daily bread."

We all, like Peter, when we rise to the highest touches of Divine glory, the human asserts itself and we fall beneath a benediction. The heights of glory are obtained only by taking up the cross, and not by standing upon it.

This lesson, however, cannot be learned in lectures, sermons, churches or Bibles. It is learned only through the school of Christ in the heart; and to experience Him may mean utter forsakenness and nights in Gethsemane. When out of such depths the soul cries, "Lord, what wilt Thou have me to do?", that will be the day of jubilee and a morning of coronation.

Prayer—Our Father, we confess that we love ourselves. We like soothing thoughts and we cherish fond desires. But if it is necessary that we shall crucify these for the glory of God, we pray for the willingness to do it, and even then we know we shall have not tasted the bitterness of the cup the Master drank. The world, indeed, cannot understand nor contemplate such a sacrifice. But we would not be of the world. Make us Thine Lord, for Jesus' sake.—*Amen*

SATURDAY.

"IMITATING IMITATORS."

"Be ye imitators of me, even as I also am of Christ."—I Cor. 10:23; 11:1.

Paul was bold to set himself up as an example, because he was conscious that thereby he was setting up Christ as an example. He knew that his following of Christ was imperfect, but so is any man's following of Christ; and he knew that his desire to do the will of Christ was flawless. In that desire lay the essence of his Christianity.

In this way only, and to this extend only, do we dare to set up any mere mortal for our imitation. We can be imitators of imitators. We can follow those that follow the Great Example.

In doing this we do not place any intermediary between ourselves and Christ, nor cease to go direct to him for leading and instruction. Our human examples are of value only as pointing us to the One Example. We follow Paul and John and Peter, Luther and Calvin and Wesley, Spurgeon and Phillips Brooks, Carey and Livingstone and Moody, because these men teach us how to follow Christ.

Prayer—All is of Thee, Lord Jesus, and all shall lead to Thee. Be Thou ours and may we be Thine forever.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"THE MEASURE OF THE HARVEST."

"Reap according to kindness."—Hos. 10:12-15.

We might have thought that Hosea would have said, "Reap according to your zeal in plowing and in seed-sowing," or "Reap according to your care in watering and tending the grain," or even "Reap according to your faith in the Lord of the harvest." But the prophet says nothing of the sort. He promises us a life-harvest in the measure of our kindness to our fellow men.

(Continued on page 15.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

OVERCOMING EVIL WITH GOOD.

By JOHN G. TRUITT, D. D.

"Overcome evil with good."—Rom. 12:21.

There is evil. There is good. We can be sure of the one. Thankful for the other. And sure that there is enough good to overcome the evil. We like a good fight, a friendly, good, sporting game. It sharpens the joy of living. It is something to feel that you are in the game somewhere, and that your licks are counting for something. Every youth here this morning likes to feel the thrill of the contest. Others of us may stay young by deciding not to be licked.

Within us good and bad are: "There is so much bad in the best of us, and so much good in the worst of us."

And the battle is on. "When I would do good, evil is present." (Rom. 7:21). You and I *can* decide to be in the battle of life to win, and to *win* we must be on the side of good. Good and evil have been at variance with each other since the world began.

Evil is its own enemy. If we join with evil nothing can result but death. "The wages of sin is death." (Rom. 6:23.) But the gift on the side of goodness from God is eternal life. Life for the good. We want life, and life abundant. That is what Jesus himself came to give. An eminent physician told me the other day that typhoid fever germs had a tendency to kill themselves. The treatment for typhoid is just to wear it out. "Good has but one enemy, evil; but evil has two enemies, good and itself."

Evil is a great fighter. Its powers are great. It can reach right into the choicest gifts and bear them away: Manhood, happiness, work, health, beauty, honor all fail easily its victims if there is not the spirit of overcoming. We are told that an artist in painting the Lord's Supper chose for Christ a very fine looking man, innocent, strong, kindly. Years later while he was still working on the painting he had sitting for him a man who was to be the likeness of Judas, and one day as he worked away the man told him that he had sat for him years before as the Christ. I do not know that the story is true, but it does illustrate how completely evil can mar our manhood, and break our life.

Evil is a sly fighter. It will hold out ugly things before us in such a way as to make them appear beautiful, and wrong things in such a way as to make them seem right. It will challenge us to chase bubbles, and butterflies, telling us that we are finding the real joys and happinesses of life. He is a sly fighter. He knows that one day we will be "winded," and stranded, and that he will be victorious. Let us rise up in our righteous indignation, and see to it that we fight like men. That we are not overcome of evil, but that we overcome evil.

Evil does not hesitate. The other day a very, very talented young man had a wonderful position. Along with a fine salary went respect and honor from a large clientele. Evil and good battled within him. He drank while evil fought. Good was whipped. He is without a job. His family must suffer, too. Who wants to let such a slick fighter as that overtake him, and whip him?

Evil will tell you many tales. Since the days of the Garden of Eden he has been a fast talker. This is the real thrill says he. Just this once. But a bad habit is formed. A good habit is broken. Good suffers defeat, and eventually one wakes to find that something has snapped within worth more than all the thrill gained from without along the road of evil.

Good offers health, happiness, strength of character, and the lasting joys of life. I looked at a fine young father the other day. He has denied himself the ugly, cheap, low and base things of life. He has had the courage to stick to the nobler and higher ideals at any cost. Is he happy? Well, I should say he is. Friends, home, family, work, and opportunity well exercised to do good to others all along the way.

Yes, you say, I see the contending foes. I know the battle is joined. How am I to overcome evil. Let the Christian philosophy of life written in our text reply: "Overcome evil with good." Have you the bad habit of sleeping too late, break it by putting the good habit of getting up early. Overcome the bad habit with a good habit. Do not think you can fight evil with evil. You will never overcome evil that way. You only multiply it.

He got up and said mean things about men and I gave him back just as *good* as he sent. What he sent was not *good* at all. It was evil, and in evil he was repaid. Result: All evil. No one a winner but evil itself. But evil must be overcome with good. Seems a hard saying, and it seemed harder still when Jesus first taught it in his sermon on the mount saying, "Love your enemies," but it will work where all else fails. Happy the persons who learn the art of it. He is cleverer than evil, and a winner in the fight.

Overcome negative evil then by filling the life with positive goodness. It seems a very trite saying, but I have been thinking there is a great deal of truth in it, namely: "We can do more good by *being good* than in any other way." Being good, I mean, for something. There are, for instance, many people who believe in the power and blessing of church attendance, public worship, and Christian association together on Sunday. They have been taught it, they have observed its value, they readily assent to its worth. But they simply do not attend church regularly. They say they have gotten out of the habit, and they find it hard to live up to the life of private prayer, scrupulous honesty in word and deed, and hence the highest thrill from real nobility of life they lose. They find evil winning. They fight a losing battle because they do not fight with the strength of the whole armor of God. They should break the habit of neglecting church, and find there a new strength, a real inspiration in worship and prayer, that would help them overcome evil with good.

"Be not overcome of evil, but overcome evil with good." Jesus Christ is good. Take him as a friend, and counsel. Prayer is good. Use it as a daily tool. Church is good. Find it an instrument of comfort and blessing. Kindness is good. Make it the manner of your life. Love is good. Use love even to your enemies. Be not overcome of evil, when there is so much good. Overcome evil with good. And the joy of winning is yours,—it's commonly called eternal life.

War is a world-wide, very ancient, very persistent, scourge; so ancient, so persistent, that its roots are likely to be very deep. For man to shake off that scourge will be difficult in any case. But it will be quite impossible if he does not know even whether he wants to shake it off or not, is in two minds about it, at one moment declaring it to be the greatest of all crimes, and the next that we cannot do without it, and that it is time we had a dose.—*Sir Norman Angell.*

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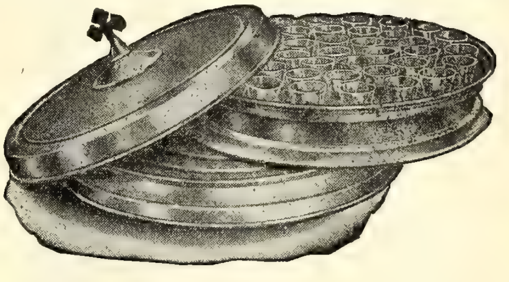

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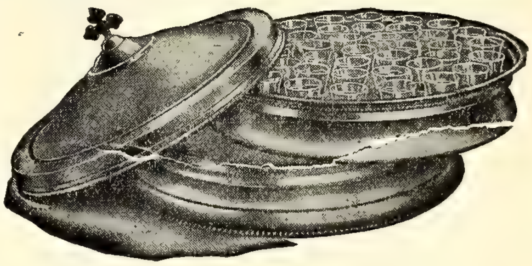

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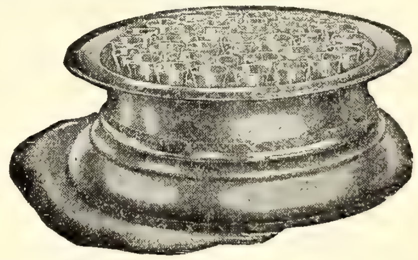

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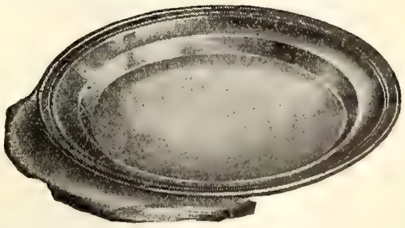

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THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

One of the inspiring things about orphanage work is the fact that we realize we always have friends who are interested in little children—friends who are always glad to help when there is a need to be supplied—often times we do not realize the number of friends we have until misfortune, sickness or death comes to one's door.

The writer did not realize this until a few years ago when he was in the hospital very ill. Friends visited him from a distance when he did not even know that they were at all interested in his welfare, but he learned through severe illness that they were.

Since the loss of our barn by fire, friends have been so generous and kind and have been so liberal to help us that we rejoice that the orphanage has such warm friends and so many of them.

Our good friend, J. M. Darden, who has a heart large enough to take in the entire orphanage, (and if you could be here when he comes around and see those little children rush to him and put their little arms around his neck and love him, you would realize why his heart is so large) offered to have all the rough lumber cut and supplied to us from his farm in North Carolina, and we pay the freight, to build the barn, which has been quite a help to us.

Then, too, we had two other friends who live in Virginia, who have hearts full of love for the orphanage. They made is possible this week for us to buy two acres of valuable land right on our front just across the street which we needed very badly to carry out our plan of beautifying our grounds, which will add much to the appearance of our orphanage plant as well as making a fine place to raise vegetables. They, too, always come to our rescue when we have a need. We are grateful for our friends.

We earnestly pray that God will spare them many years to be a blessing to humanity.

CHAS. D. JOHNSTON, *Supt.*

BARN CONTRIBUTIONS CONTINUED.

Brought forward		$ 973.64
A Friend, Franklinton, N. C.	100.00	
W. A. Newman, Henderson, N. C.	10.00	
20th Century Baraca Class, Suffolk, Va.	25.00	
Randleman S. S., N. C.	5.00	
Mrs. C. O. Robins, in memory of Rev. P. T. Clapp	10.00	
Mt. Zion Church, N. C.	30.00	
Shallow Ford S. S., N. C.	12.30	
Glendon S. S., N. C.	25.16	
		217.46
Grand total		$ 1,191.10

REPORT FOR AUGUST 29, 1935.

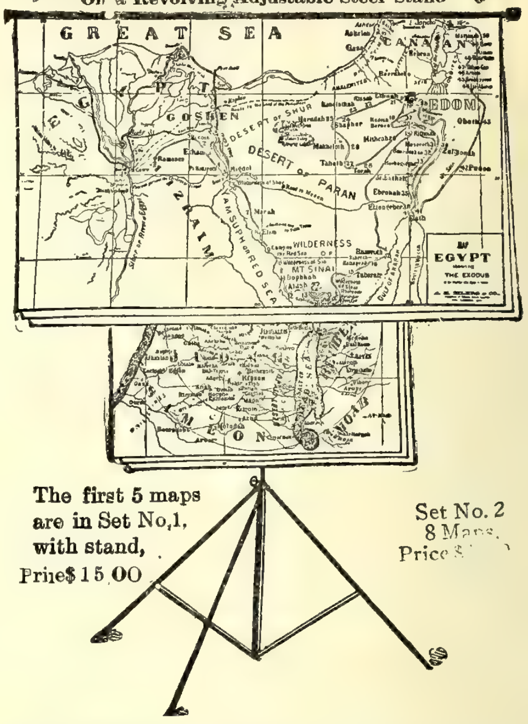
Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Reidsville	$ 6.01	
Shallow Ford	7.13	
New Lebanon	4.50	
Mt. Zion	1.00	
Howard's Chapel	1.00	
Bethlehem	6.16	
Union Ridge, N. C.	2.00	
		27.80
Western North Carolina Conference:		
High Point, July and August	2.50	
Zion	1.29	
		3.79
Eastern North Carolina Conference:		
Wake Chapel	6.38	
Liberty, Vance	3.42	
Shallow Well	7.50	
		17.30
Eastern Virginia Conference:		
Liberty Springs	7.00	
Bethlehem, Nansemond Co.	4.57	
Cypress Chapel	2.99	
Holy Neck	3.73	
		18.29
Valley Va. Central Conference:		
Leaksville	2.17	
Whistler's Chapel	.25	
Newport	1.87	
Mt. Olivet (G), June, July, and August	11.24	
		15.53

Special Offerings.

Mrs. Thelma Hines, support of children	10.00	
A Friend, to buy land	250.00	
A Friend, to buy land	350.00	
Hanks Chapel Woman's Missionary Society	1.40	
		611.40
Total for week		$ 694.11
Amount brought forward		8,197.09
Grand total		$ 8,891.20

Wars do not usually start by design. They start with tensions during which "incidents" occur unexpectedly. The grave danger in the present situation on the Pacific lies in the tension which our Government's policy of pressure is creating.—*Frederick J. Libby.*



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THE CHRISTIAN SUN.
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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a̤-rĕth, he came and dwelt in Cȧ-pĕr′na̤-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′da̤n, Găl′ĭ-lee of the Ġĕn′tīle̤s;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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CHILDREN'S STORY.

(Continued from page 7.)

At last the big bird dropped him right by his cellar hole;
That he had landed there alive, he thanked his frightened soul.
And afterwards, where'er he heard an airship overhead,
He never stopped once to look up, but to his cellar fled.

—*Zion's Herald.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

"Blessed is the man who endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." This is the message of James. But we seldom think that it is good to be tempted. We hate it. We yield to it, and lose its blessing. There never is a day so dark but what there will be sunshine again. God waits just beyond the cloud to give his radiance in due season. If we do not look up and smile we cannot see the radiance.

David knew what it meant to face conflicts and to wipe his eyes when he should have been sleeping. He knew the meaning of despondency and tears. With a burning heart he cried to God, and then worked while he wept. People made fun of him and said: "Where is thy God?" But he said to his soul; "Hope thou in God: for I shall yet praise Him, Who is the health of my countenance and my God." So may we all, if we really trust God in the midst of our conflicts and upset emotions.

Additional Helps.

Poetry is a source of inspiration. There are many poems that give courage and strength. Search out some of them, and use them in the program.

Get someone to tell why people get "blue." Try really to discover what the things are that cause loss of spirit. Then seek to find a method of overcoming the difficulties.

Christian Endeavor presidents and program leaders have a real chance to serve the members by making this program practical and helpful. Don't get discouraged, but wring success out of every seeming failure.

THE FAMILY ALTAR.

(Continued from page 12.)

Not only is this precisely like Hosea, but it is precisely like our Lord Jesus. He says to the ambitious, toiling, eager throngs of human workers, "Look to your loam, but look even more to your love."

It was thus that Christ built His church. He laid down no creed but the creed of kindness. His terms of admission were almsgiving. His throne is built on lowly service, and the thrones of all His followers are likewise founded.

Prayer—We rejoice, O Lord, in Thy love for us and for all men. May we be true to Thee by being kind to all men.—*Amen.*

AMOS R. WELLS.

THE DEVIL'S SERVANTS.

The Devil has a great many servants. They are busy and in all places. Some are so vile-looking that one instantly turns away from them in disgust; but some are so sociable, insinuating, and plausible, that they almost deceive at times the very elect. Among the latter class are to be found the Devil's four chief servants. Here are their names:

1. "There's No Danger."
2. "Only This Once."
3. "Everybody Does It."
4. "By and By."

All four are cheats and liars. They mean to cheat you out of heaven, and they will do it, if you listen to them.—*Missles.*

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NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Běth'-lĕ-hĕm-

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OBITUARIES

HOLLAND.

On May 2nd, 1935, God saw fit to remove from our midst, Mrs. Addie Holland.

Be it resolved by the Ellen Grimes Bible Class of the First Christian Church,

First—That in the death of Mrs. Holland, we have lost a faithful member and loyal friend,

Second—That we extend to her family our sincere sympathy and pray that God will bless and comfort them.

Third—That these resolutions be entered on the records of our class, a copy sent to the Christian Sun for publication and to the family of the deceased.

Respectfully submitted,

MRS. J. F. BROTHERS,
MRS. W. O. DAUGHTERIDGE,
MRS. ROSA G. CURLING.

McGHEE.

Sister Emma McGhee came to the end of life's way August 14th, at her home in South Ga. She had been afflicted for several years and had been a great sufferer, but she bore it all with Christian fortitude. She was a woman of fine character, industrious and energetic.

Diligent in service, she loved her home and gave her life as a living sacrifice for those she loved. She loved her Lord and was faithful to him and died in the triumph of a living faith.

Her body was brought back to LaGrange, Ga., and interred.

May the God of all grace sustain the bereaved. The funeral was held at St. Johns Methodist Church by Rev. C. W. Hanson with this writer assisting.

God rest her soul in peace.

G. D. HUNT.

All the gold we leave behind us
When we turn to dust again
(Though our avarice may blind us),
We have gathered quite in vain;
Since we neither can direct it,
By the winds of fortune tossed,
Nor in other worlds expect it;
What we hoarded, we have lost.
—John Godfrey Saxe.

He is the happiest who has power to gather wisdom from every flower, and wake his heart in every hour to pleasant gratitude.—Wordsworth.

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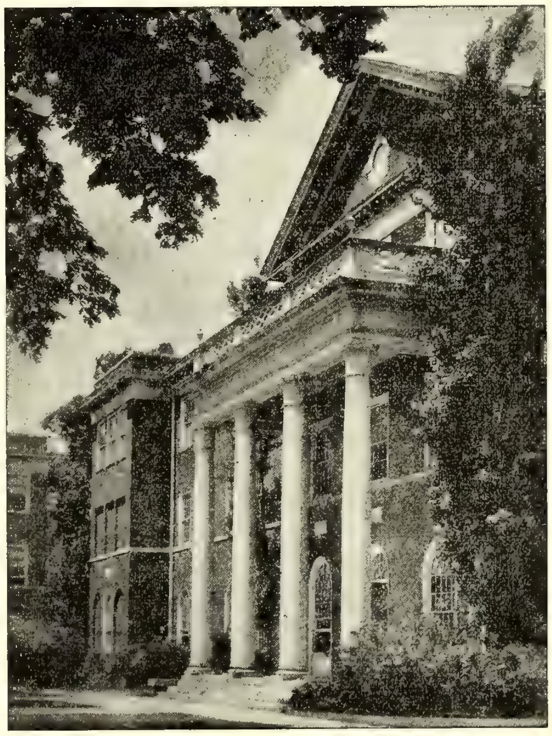

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Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, SEPTEMBER 5, 1935. NUMBER 36.

•• THE SUN'S OBSERVATORY ••

Overreaching.—

Owen D. Young reminds us that "Capital which overreaches for profits; labor which overreaches for wages, or a public which overreaches for bargains, will destroy each other."

Texas Joins Wets.—

Experience, after all, seems to be the only teacher that really teaches. Looking around her, Texas might have learned of the results of repeal, but she would not. So Texas joins the wet parade. Yet even here the vagaries of politics is seen, for the home county of Senator Sheppard, one of the authors of the national prohibition amendment, voted wet. But Uvalde, home county of Vice-President Garner, an advocate of national repeal, voted dry.

Its First Victim.—

College days have hardly started, yet college football has taken its first victim. An Associated Press news item reads: "A sophomore collapsed on the football field during the first day's practice today and was pronounced dead when taken to the hospital." The boy, only a fifteen-year-old, had been a star member of his school's football, basketball and track teams. Death was pronounced due to exhaustion and a weak heart. A doctor's advice should be secured by students before entering upon the more exhaustive sports.

Hurricane Sweeps West Coast Florida.—

The hurricane which earlier in the week swept the Florida Keys, turned northward along the western coast past St. Petersburg and Tampa, and then veered to the northeast, carrying death and destruction in its wake. Unofficial estimates are that as many as 500 lives have been lost, mostly in the keys, and as yet no accurate estimate of property damage has been made. Crops have, however, suffered a heavy loss, especially the orange and grapefruit crops. Red Cross and other relief workers have been rushed to the scenes of disaster, and are doing all possible to alleviate suffering and distress.

Brain Food.—

The Federal government's report on municipal finances, just issued, contains some thought-provoking comparisons. In 1933 (the latest year for which government figures are available), the cost of government for cities with populations of more than 100,000 was $2,464,319,000. Revenue was $2,506,724,000, which leaves a tidy surplus. But operation, maintenance and interest costs (the great bulk of municipal expenses) rose from $26.41 per capita in 1917 to $60.58 in 1932, and declined only slightly to $58.62 in 1933. New York City led the list in spending, with a total of $684,800,000; Chicago, number two, was far behind with $191,840,000. Boston, however, was the unchallenged first in per-capita expenditures with $91.19.—*Forbes Magazine.*

Does Sunday School Attendance Pay?—

Judge J. L. L. Fawcett, of the Supreme Court of New York answers this question in unmistakable language. As reported by the *North Western Christian Advocate,* he says: "More than 4,000 of the 8,000 prisoners sentenced by me were under the age of twenty-one years, and only three were members of the Sunday school at the time of committing their crimes . . . In 1,092 cases of suspended sentence, in each of which a minister, rabbi, or priest became interested, at my request, with the hope of saving the boy to a future life of usefulness and good citizenship, only sixty-two of the boys were brought back for violation of the conditions of their parole. I believe the reform in the other cases, over 1,000, was prompt and permanent. I regard our Sunday schools and churches as the only effective means to stem the rising tide of vice and crime among youth."

A Joint Reunion.—

Will Dixie's Stars and Bars fly again at Gettysburg in 1938? At the Confederate Reunion now in session at Amarillo, Texas, it was unanimously voted by that body to join forces with the "Yanks" in celebrating the seventy-fifth anniversary of that momentous battle which decided the fate of the War Between the States. The vote was not taken until the veterans were assured that "they would be free to carry the Southern flag whenever and wherever they pleased." The vote was approved by Commander-in-Chief Rice A. Pierce, who had on a former occasion opposed such a reunion when informed that it would be possible only if the Southern flags were furled. Paul Roy, representative of Governor Earle of Pennsylvania, said that he would carry the invitation to the G. A. R. meeting which is to be held in Grand Rapids, Michigan, next week. The action taken by that body will, of course, determine whether the joint reunion is held.

A Student's Prank.—

Thoughtless pranks may have far-reaching results. Of this fact there is no better example, possibly, than the one related by T. T. Brumbaugh in a recent issue of *Zion's Herald.* Doshisha University is the oldest and largest Christian school in Japan, and, incidentally, it was founded by Congregationalists. The story told by Mr. Brumbaugh follows: "In the fencing hall just completed on the campus of the commercial department of the institution, it was planned to place a memorial likeness of Joseph Neesima, founder of Doshisha and one of Japan's earliest and mightiest Christians. Before the founder's likeness was installed, however, a student thinking to have some fun put a Shinto god-shrine in the place of honor reserved for the Neesima memorial. It was just a joke of course, but when removal was attempted, and in spite of apologies on the part of the offending student and petitions signed by the entire student body, it was found by the military authorities to be an indignity to the Japanese nation to replace its deities. Threats were made that the War Department would withdraw all recognition from Doshisha if the school authorities dared to defy the military's interpretation of the incident, and at last report the shrine still holds the place of honor reserved for Neesima. Education leaders in this country see in this no interference with the guarantee of religious freedom contained in the Japanese Constitution, inasmuch as they insist that national Shinto is not a religion; but many are perturbed at the spectacle of education so completely under the control of Japan's military clique."

The New Banking Act.—

The Eccles banking act which was recently passed by Congress, thanks primarily to the efforts of Senator Glass of Virginia, was so greatly modified that the good in it possibly outweighs the bad. Its effect will hardly be felt in 1936, except that there may result the purchase by the Reserve Banks of long-term government securities to replace some of their short term paper. Rediscount rates may also be still further reduced, but the small borrower will likely not note the difference. Under the new banking act, the Reserve Board will have more power and be more independent. Heretofore it has consisted of six members, while the Secretary of the Treasury and the Comptroller of the Currency have been members ex-officio, representing the White House. Under the new act, these two are excluded, while the number of regular members is increased to seven. The pay of members is increased from $12,000 to $15,000 per year, and the term of office is increased from twelve to fourteen years, but members are not eligible for reappointment. This should eventually make of the body a thoroughly non-partisan board—a Supreme Court in the financial realm of our country. Heretofore the board has acted in a more or less advisory capacity regarding the purchase of government securities. Now the seven members may, together with five representatives of the regional banks, fix a policy which all banks must follow. This means more power for the government, yet it is not likely that seven board members, when unreappointable, will assume a partisan or harmful political policy against the undivided opposition of the banks. The seven-to-five division of power is likely, in practice, to operate for the good of American banking and American business.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. and Mrs. E. C. Gillette, who have been spending several weeks at the Bannockburn in Asheville, N. C., have returned to their home in Jacksonville.

Rev. Wm. Redd Turner, of Portsmouth, formerly supply pastor of the Burlington Church, and a graduate of Elon College was a visitor at the college on August 27th.

The Brannock family will hold its annual reunion at the old home place, fourteen miles north of the college. "Uncle Ned" of the Elon faculty, is a member of this large family and expects to attend the reunion.

THE SUN's editor and Mrs. Atkinson are expected back at the College Wednesday. The College and community will be delighted to welcome them home. We trust that the doctor's stay at the beach has been of great help to him.

Most of our pastors have been away on vacation during the month of August. Last Sunday found most of them back at their post, and we trust that under their ministry our local churches may be blessed and prosper.

Services at the Elon Community Church will be resumed, Sunday, September 8th. Dr. Smith, President of the College and pastor of the church, will speak. This will be a service for everyone, but of particular interest to students entering Elon

Missionary Societies will please take notice of the fact that Mrs. W. M. Jay has moved to Suffolk, Va., Linden Apt. No. 3, Smith St. All societies will please mail their news articles to this address in the future.

Dr. E. A. King and family of Miami Beach, Fla., and Dr. Rexford Raymond and family of Southern Pines, who have been spending vacations at Fairview Inn, Fairview, N. C., have returned to their respective homes.

Suggestion comes that we have in THE SUN an "Open Forum," a column in which our readers may express their views. Fine! "What Our Readers Are Thinking" ought to make not only interesting, but very helpful and wholesome reading. Come along readers, and, in as few words as possible tell us and the world what you are thinking about—as and when you read THE SUN.

Rev. F. Ervin Hyde, minister of Monticello Christian Church, assisted Rev. S. M. Penn of the Flint Hill Congregational Church in an Evangelistic meeting during the week of August 18th-25th. The services were well attended and profitable to the church. Mr. Hyde begins another series of services with Mr. Penn at Sophia Community Church September 1st.

Our Holland (Va.), Sanford and Shallow Well (N. C.) churches are without pastors (unless acceptances have been secured very recently). Here is hoping that both of these important pastorates (the two last named being in one pastorate) will soon be supplied, as no church, however strong or weak can long go pastorless without serious inroads into its spiritual strength and resources.

Rev. J. Howard Smith, an alumnus of Elon College, now of Hartford, Vermont, is visiting his home in Newport News, Va. His friends at home appreciate his work and are glad to have him bring them messages. He has preached at the Tabernacle Baptist Church and also at the First Congregational-Christian Church in Newport News.

The forty-sixth annual session of Elon College opened Tuesday, September 3rd, at 12:00 o'clock. One of the great needs of the college is to bring its dormitories up to date and to provide additional ones. The student body is growing rapidly. There will be five new members on the faculty this year, every one thoroughly prepared for his particular field. Dr. Morton French is to assist Dr. J. U. Newman in the biblical department.

The Newport News Church has taken a commendable and advanced step. Mrs. R. L. Baker and Mrs. T. G. Hyatte have been appointed by the church as a committee for THE CHRISTIAN SUN. Rev. Robert Lee House reports that this committee has already raised $44.00 in new subscriptions and renewals. Brother Pastor this is a good lead to follow. Our church paper needs your support, but most of all your church needs the support of your church paper.

It would be difficult to express in few words a better estimate and a finer analysis of Will Rogers than this from the N. C. Christian Advocate:—" 'Will Rogers cared little for finery' is a big headline in a daily paper. Is that news? How could such a great soul be taken up with tinsel? Will Rogers did not drink or smoke or play the market or divorce his wife. To many these facts would be news. He kept above the dirt, had a tender concern for the love affairs of youth and had faith in God and man. The incidentals of life were not first with Will Rogers."

Did ministers, interested laymen and other SUN readers note what Dr. I. W. Johnson said in his Suffolk Letter last week about us Congregational-Christians having a real Summer Bible Conference at Elon College? Our constituency in the Southeast now can well afford, and with proper cooperation can and should have such a Conference—one that would be of untold worth and blessings to our pulpits and our pews. May Dr. Johnson and those who agree with him in the matter keep up the good work of agitation 'till realization comes.

Dr. Elisha A. King, Mrs. King, and Miss Jennie H. Leach of Miami Beach, Florida, have been spending a two months' vacation at Feirview Inn, Fairview, N. C. This is the fourth summer that Dr. King and his family have spent in the North Carolina mountains at Fairview. Dr. King is pastor of the Miami Beach Community Church and has been in charge of that important field since the church began its corporate life, a period of fourteen years. He returns to his labors refreshed and ready for the usual strenuous program of a winter season. During his vacation he has preached twice for two sick pastors, once at the Baptist Church in Fairview and once at the Congregational Church, Asheville.

Rev. and Mrs. John Rae Chapman of Asheville have returned from a month's trip to New England, especially visiting Mr. Chapman's old home in Massachusetts. This has been a happy "honeymoon" trip. Mr. Chapman and Deano Jo McCurry were married in the Asheville Church on August 3rd. The ceremony was performed by Dr. Edwin C. Gillette in place of Dr. Thrall who was ill. The wedding was a beautiful affair and the young people received the congratulations of many friends and they are now being welcomed back to the church. During the absence of the Chapmans, the pulpit has been supplied by his brother, Eben Chapman, a student at Union Theological Seminary in New York City.

Dr. John Brittan Clark has resigned the pastorate of the Erskine Memorial Church at Tryon, N. C. The resignation is due to ill health following a serious illness last spring. Dr. Clark not only resigns the pastorate of this church but definitely retires from the active ministry, though he hopes to be able to preach occasionally and we are certain that he will have the opportunity. Dr. Clark came to the Tryon Church from an important Presbyterian Church in Washington, D. C. He has entered heartily into the fellowship of the churches in the Carolinas and has contributed not only wise leadership but his richly spiritual messages to the Conference and Convention life. He has been greatly beloved by his church, all the members of which deeply regret his necessary retirement. Dr. Clark's resignation has already taken effect but he will be in Tryon until November, after which he will go to Florida for the winter.

A brother minister and much beloved (Rev. J. E. Franks) sorely afflicted, with throat paralysis and so unable to preach now for several months past, and just recently indulging an operation and hospital treatment pens us this line of revelation and refreshing: "Oh! how I long to see you that I might try to tell of the glorious time I have had during these thirty-two days—yes, every one of them—as Jesus my blessed Saviour, as He alone can do, made my sick bed one of unmolested and unspeakable joy. All think that I have come through a most trying and very critical illness of the body, and maybe I have and do not care to have the affliction repeated, but the sweet peace and heavenly joy that have been mine are not to be compared with the light affliction of body. If I was near to death it was only a foretaste of Heaven to me. While I could not talk above a whisper what a joy to my soul it was to whisper the Gospel message of Him who verified His promise: 'And, lo, I am with you always, even unto the end. What a wonderful Saviour we have, and how He can make a sick bed blessed." One year ago, September 12th, Bro. Franks lost his voice, but it is returning now and he anticipates preaching again soon.

A PRAYER.

The Spirit that I find in Thee.
God, take the blindness
From my soul
And give me kindness;
Let me see
The pain of other's misery
God take unrest
From my heart,
Let faith be manifest
Even in me;
I would the good in others see.
God, take from me all
That I have;
Hear my earnest call
And give to me
The Spirit that I find in Thee.

If the men who are preparing for the Christian ministry can be fired with the gospel of peace within half a generation, the churches everywhere will renounce war as a sin against both God and man.—*Rev. Leyton Richards.*

General Council News

By Herbert D. Rugg, *Editorial Secretary.*

A new forward program for the Congregational and Christian churches will be presented by the executive committee of the General Council to the coming biennial meeting of the Council, June 16th to 24th, 1936, at Mt. Holyoke College, South Hadley, Mass.

An advance movement for all phases of Christian life is proposed. The new program, it is planned, shall be well-rounded and balanced and bring into the movement every church activity,—local, state and national. The advance will be undertaken with the coordinated resources of the denomination.

It is not contemplated that the program will require the establishment of new organizational machinery. Instead the aim is the more effective use of the organized forces which now exist by providing a unified program to whose objectives churches throughout the country may devote themselves with definiteness and determination.

The idea of the program was suggested to the executive committee by the Council's general secretary, Dr. Charles Emerson Burton. As outlined by Dr. Burton the program will have at least five main divisions:

The Enrichment of the Life of the Membership of the Churches.

Here there should be a careful study of what it means to be a disciple of Jesus Christ. There should be a clarification of the meaning and significance of genuine religious experience. There should be developed processes and technique for the actualizing and promoting of such experience. In this connection more general attendance upon the services of the churches should be secured for what the churches have to give to their members will not reach them if they are not these to receive it. Growing absentee lists should receive attention, preventing the necessary revising of rolls in such large proportions.

"Here also attention should be given to preaching. The foundations of the minister's thought should be strengthened. There should be a clarifying in his mind of the things that are essential and a kindling of the fires of passion. So also adult learning which is being extended in so many fields should be effectively promoted by the church especially in the realm of religion. Then, too, every member of the church should have exercise in Christian living. He should be given a job to do in the church or on behalf of the church in the community at large.

The Enlistment of New Members.

"A church should not be content with its own family. The unchurched should be sought. The Christians should go out into the highways and hedges as exhorted by Jesus Christ. There is a call also in our day for preaching missions to be conducted denominationally and interdenominationally for the enlightenment of the people generally on the subject of religion. Here also there is opportunity for religious lectureships. More attention should be given also to the gathering of children into our church schools which have shown a serious falling off in numbers in recent years.

In the Field of Applied Religion.

"Intense interest is now evident on questions of social responsibility of the churches. Here the program being developed by the Council for Social Action, appointed at the last meeting of the General Council, should be promoted and in connection with its promotion the motive for social action should be magnified. Here there should be a connection between the enrichment of the life of the members, the enrollment of new members and the actual expression of the religious life in the world in which we live. Particularly should each church be active in carrying out community service in its own parish.

In the Field of Finances.

"It is to be remembered that in giving is to be found an avenue for the expression of spiritual passion. Here the depression has made necessary active attention to the recovery of resources for the expenses of the churches and in no less measure for the benevolent enterprises of the churches on the mission fields at home and abroad. Here the teaching of and the securing of the practice of Christian Stewardship is of fundamental importance.

In the Field of Missions, Home and Foreign.

"There is need for the development or at least perfection of the present-day theory of missions, that is, the cultivation of concepts under which our missionary programs are seen to be justified. Much work has been done in this field but it needs to be brought home to the individual church."

The formulation and presentation of the proposed new denominational program has been assigned by the executive committee of the General Council to its special program committee for the Mt. Holyoke meeting. This committee is: Dr. Fred B. Smith, New York, N. Y., chairman of the executive committee (convener); Dr. Jay T. Stocking, Newton Centre, Mass., moderator of the General Council; Dr. Burton; Dr. Robert E. Brown, Oberlin, O.; Dr. Allan Knight Chalmers, New York, N. Y.; Mrs. C. J. Chandler, Detroit, Mich.; Dr. Frank G. Coffin, Columbus, O.; Rev. William W. Patton, Glen Ridge, N. J.; Rev. Phillip S. Sailer, Brooklyn, N. Y.; Judge John V. Sees, Huntington, Ind.; Mr. Frank C. Van Cleef, Montclair, N. J.

Heretofore the Council has always been entertained by a "host." Next year at Mt. Holyoke, a women's college, it will have a "hostess."

Invitations for the 1936 meeting were also received from Springfield, Mass.; Wellesley, Mass.; and Grand Rapids, Mass., and an invitation to return was extended by the College and First Church, Oberlin, O., which were the joint hosts last year.

Judge John V. Sees of Huntington, Ind., moderator of the Indiana Conference of Congregational and Christian Churches 1934-35, has been elected to the executive committee of the General Council. He fills the vacancy left in January by the death of Mr. Hermon Eldredge, editor of the Christian Publishing Association, Dayton, O.

The denominational Year Book off the press of the Christian Publishing Association, Dayton, O., in August, shows the membership of young people's organizations up 944 from last year to 189,330. This is the tenth successive year of gains in the membership of young people's organizations for the Congregational churches and since the merger for the united churches. In no other statistical category has a similar series of uninterrupted gains been reported. Dr. Harry Thomas Stock, Boston, Mass., and Miss Lucy M. Eldredge of Dayton, O., are the national student and young people's work secretaries of the Education Society.

The idea of a more just social order has arrived. It is a leaven of unrest. Old ways of thinking are insufficient to meet the problems of the present. Social ideals adequate to the old situation will not fully meet the new conditions. But the obstacles are primarily mental attitudes—hate, fear, greed and ignorance.—*Dr. Raymond C. Brooks.*

KNOWLEDGE AND A BETTER CONSCIENCE.

It is said that when Oliver Cromwell asked his Parliament for more worthy soldiers to replace the decadent serving-men and the topers who filled the ranks of his army, he asked that they be men who were alert in knowledge and deeply conscientious in what they did. From this class of men was organized his historiaclly famous regiment of Ironsides. Out of their individual and collective conscience came the mighty spirit which actuated them in their extraordinary achievements.

Such is the great need of the present age in the choice of men for the progressive undertakings of state and national affairs. It is good philosophy in all problems affecting human betterment to "let our better self (conscience) be our guide." Conscience is not a guide only, but it prompts us in our activities and inspires us as we advance in the higher motivations of a Christian discipleship. Somebody has said that "conscience is a sense of God's intimate presence, and when heeded always assures us that 'Tabernacle of God' is with men." Another says that "conscience is the turning point in the road of life where, if we contemplate intently, we catch our first glimpse of hope." Howsoever much we may have lost in our standards of living, both individually and collectively, it is but the meager nurturing of our conscience into an effective inner response to the righteous mental presentations of every-day happenings.

A. R. Flowers.

SCIENCE AND FAITH.

I stand amazed at the great record of the astronomers. They began with mist imperfect instruments. I mean their own eyes, which are by no means so perfect an optical machine as a modern telescope, regarded merely as an instrument of precision. They put their observations at the service of mankind. What debts do not our sailors owe to them! They have kept in view the needs of men and have been ever serving them. I know few better witnesses to the worth of our humanity than their long record shows.

I have said that astronomy and Christian faith are one in effort and desire. This seeks to make us more at home in our environment, to use its resources for our practical human purposes. The other has a like aim on a more far-reaching plan, recognizing that we are both citizens of this world and that which is to come.

What is the purpose of all science? Is it not the service of mankind? The passion for knowing, the passion for doing—these are its spheres of service. What is the purpose of our Christian faith? Is it not our individual relation to Christ, in whom we meet the image of the ruler and the maker of the world? Both serve, each in its own degree, in the making of men. And both are witnesses that men are of value in the scheme of things, and worth all the effort it requires to make them what they were intended to become. And every life of faith, growing more and more into the image of our Leader, tells us more and more of what men may become in character under the influence of his companionship.—*Exchange.*

We Americans are accused of having a disease which has been called "'spectatortis." We go as spectators to see other people have experiences. But there are realms where experience cannot be borrowed. Especially is it a tragedy to live in a world where such spiritual life is possible as Christ represents, and not to know it for ourselves—its strong faiths, its inner powers, its saving virtues—so that we can say, at least about some of it, that it is our very own.—*Dr. Harry Emerson Fosdick.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

"MODERNISM" RUN TO SEED.

One wonders how far "modernism" will go before it breaks down of its own folly. It has given us humanism, bolshevism, communism and heaven only knows how many other isms, and yet it is not satiated. Comes a writer now in the dear old cultured, dignified *Atlantic* with this outburst: "Hundreds and hundreds of people throughout the country today want to be more religious and would be more religious if they could have for themselves a God as modern as their furniture, their automobiles, their advertising, a God that fits in with present-day needs and manners of living. I believe it is human nature to be good, but I believe that the pattern set up for goodness is two antiquated and preposterous. . . . I think the public's mind is ahead of its religious teachings." With that last sentence one can fully agree if one will look at the gangsters, racketeers, kidnapping, hold-ups, bank robberies and cold-blooded murders! The public mind that permits and contemplates and devises these and an ever increasing tide of crime around us will agree that this indeed is far ahead, or woefully behind "its religious teaching." The least and last thing on this earth we do need is a "God as modern as our automobiles," with which we seem destined to race ourselves to death, and kill or be killed by all who get in our way; and the first and greatest thing we need now is to find and follow the true and living God "with whom is no variableness, neither shadow of turning."

Another writer in the same magazine (September *Atlantic*) tells his readers and this modern world that "The Ten commandments are a little out of date, and the relations of morals to law are obscure." We should say, yes, very obscure, so obscure in fact, that morals are abandoned, and law disregarded, by those so modern as to ignore the Ten Commandments, as being too ancient and so out-of-date.

If readers want to know what is the matter with our times the answer is found in the writings, the teachings and the effusions of such thinkers (?) as those from whom we have quoted. We simply can't rule God out, or change Him to suit our convenience, without disaster to ourselves, and chaos in our lives. No improvement can be made, none need be made, on the opening sentence of our Holy Scriptures, "In the beginning God."

J. O. A.

WHERE THEY DON'T SMILE.

To this writer's mind no sadder comment can be made of a person, or a people, than this: "They don't smile anymore." Our divine Creator and Father was so wise and good in making His world and they that dwell therein that He caused an inspired writer to pen these lines for us, "Ye shall eat, before Jehovah your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein Jehovah thy God hath blessed thee."

Our neighbor, Dr. Plyler of the *N. C. Christian Advocate* is just returned from a tour that took him into Russia. In an interview with a newspaper correspondent he says of that country and people: "Of course I know that one doesn't find out everything about a country by staying only a few days in it. But I do know this, that during the time I spent in Leningrad, a former capital of Russia, I never saw a native of that country smile. People were wandering about in miserable condition. I walked a few blocks in Leningrad and reached my room positively sick at the sight of the misery of the people on the street. Not a man, woman or child owns a single thing worthy of mention and their wages are distressingly small. There is no distinction between men and women from the work they do. They work together on equal terms, loading trucks, handling freight and doing other heavy, hard work."

This is the people who some five years ago nationally and legally decreed that "There is no God." Their children are being taught in all their schools that there is no such a being as God, and that all teaching of and about such a Being is fiction and false. It has been a long time since these imperishable words came from the lips of Job, "Can the flag grow without water? Whilst it is yet in its greenness, and not cut down, it withereth before any other herb. So are the paths of all that forget God: and the hope of the godless shall perish."

Poor, smilingless Russians are beginning to reap what they have sown—and the end is not yet.

J. O. A.

A COMMON LANGUAGE.

The language of the spirit is universal. When the soul speaks other souls hear and understand. The reason for a confusion of tongues, and a babel of voices, when men were building the Tower of Babel was because each was going in his own way and all were going contrary to the will and way of God. And the reason why all "Parthians and Medes and Elamites, strangers of Rome, Jews and proselytes, Cretans and Arabians" and all spake a language that each could understand on the day of Pentecost, was because "they were all with one accord in one place." Such an experience startled even the Apostles who in their amazement declared "We do hear them speak in our own tongues the wonderful works of God." (Acts 2:11.)

And, how hard indeed it has been through the centuries even for disciples of our Lord to see and learn that when we are of one accord in one place we understand the language, the voice, the speech and the experience of each other. In such experiences, creeds and climes and classes and colors and differences fade away, the soul sounds its message and the real inner, deeper life is laid bare. In the kingdom of righteousness—righteous deeds, righteous living—God rules and reigns, in and with infinite love—and the world is yet counfounded "because that every man hears them speak in his own language." The language of the spirit is one, love knows when love speaks, and when the soul gives voice other souls hear, heed and understand.

J. O. A.

THOUGHTS ON WAR AND PEACE.

I have been deeply impressed by two articles that I have read recently and feel convinced that every Christian should read them. The first one is "Men Like War" by Leo C. Rosten. It was first published in *Harper's Magazine* and then in condensed form in *The Readers' Digest* for August, 1935. The second article is entitled "Six Million Little Brown Shirts" by P. T. Ybarra in *Collier's* magazine for August 31, 1935.

These two articles deal with unusual frankness with war psychology and very likely they strike at the very heart of war's attractiveness. Every minister of the Gospel should read these articles and all who have charge of boys' societies, clubs, or other organizations where boys and young men are trained. These articles are especially pertinent to the present strained conditions among the nations. If we are to avoid war we must seek to understand what is going on in the minds of the unemployed, the uneasy and the troubled in this and every other nation. And one should seek to know the mind of certain leaders who perhaps know and understand human traits better than we do. What can the Church do about it? Much, I think, and that is just the reason for the reading of those articles.

E. A. K.

GOD GIVE US WORK.

As we approach the annual national holiday on which the nation pays homage and respect to *Labor* we can already begin to visualize the marching legions of the various units which will form the Labor Day parades throughout the country, and we can see the sidewalks lined with cheering crowds as the hosts of labor sweep by in martial array, carrying banners proclaiming their affiliation with some particular branch of the great labor army of the nation.

The bright and varied colors in which the marchers will be dressed, and the stirring music of the bands fitted into the parade at proper intervals, will all go to make up an imposing spectacle wherever it is staged, and when it is remembered that such a parade will be held simultaneously in practically every city and hamlet of the nation, it is impossible to keep from feeling a thrill creep over you, even in advance of the actual occurrence of the events that take place each year in celebration of one of the most solemn and awe-inspiring of all our national holidays.

As a matter of fact, we are *All Laborers* of some kind and the most satisfying of the mortal things of life is *Work*. In fact right now the silent prayer of millions of the citizens of America is *God give us work*. It matters not how deep the ache in the heart or how terrific the mental strain, regardless of the cause therefor, man finds relief from most all of his human harassments through the uplifting and enobling activity designated *Work*.

I came upon a group of men one day who were excitedly arguing about something and some of them seemed ready to throw the group into confusion by staging personal combats when one of their number shouted "All right men—it's time to go to *work*—you can finish this argument after we have finished the *work* in hand."

I can think of no slogan or battle-cry more fitting to the present moment in America than for the entire nation to cry in stentorian tone *"God, give us work."* It is "work—work—work" that the people of America need probably more than anything else at the present time to relieve them of heartaches, of empty pocketbooks and to free them from the insidious poisons being spread by the "spieler" and the "ballyhoo" artists who prey upon those who are idle and without work.

The truest of all axioms of the sages is that "an idle mind is the devil's workshop," and idle hands as well as idle minds is the one major thing that produces social unrest, religious indifference and political chaos.

I sometimes wonder if we appreciate and are duly thankful for *work*. In a place like this the one thing that helps most to enable the inmate to "make his time" in the easiest possible manner is *work*. If I have heard it once I have heard it 500 times since I arrived inside these walls—the cry from an aching heart—"If I did not have my *work* I would surely go crazy." It is one of the things for which to be duly grateful in connection with this institution—the fact that there is *work* here of varied kind and character for practically every inmate.

The sound of the hammer and the saw and the heavy and steady "whack" of the axe in the forest, and the "whirr" or the "chug" of the engines which are a part of the "work of the world" is the most thrilling of all sounds to the brain of man. The reason that America today is in such a "dull and listless" attitude is because of the "lack of work" from Maine to California and from the Great Lakes to the Gulf. We should be shouting in a voice that cannot be denied "God give us work."

I remember one day going into a Western city that was having quite a boom and when I stepped off the train it seemed that the whole town was in an uproar as whistles were blowing, men were shouting and hammers, hand and steam, were "working away" enlarging this city of the plains to accommodate its ever-increasing population. As I walked from one end of the town to the other the same thing greeted me—noise—noise—noise everywhere—the noise created by *work*. The atmosphere of the place was *contagious*—the sluggishness of my body and mind left and I was soon engaged actively myself in a piece of *work* for this hustling and bustling and growing city of the West.

In the boom days of Florida some ten years ago I stopped off at Miami. Automobiles were rushing at terrific speed through the streets and crowds on the sidewalks were bumping into you, and "begging pardon" as that city *feverishly worked* day and night to keep up with the activity that was then part of its life. You could not stay gloomy or mad very long in Miami in those days—and why? All because there was *work—work—work* for everybody—and more work than people to take care of it.

I stopped a traveling salesman friend of mine on the street one day, and, noting his dejected attitude, I said, "Well, Jim, how are you?" To which salutation he replied, "Not much, Jake; you know it's pretty tough having nothing to do." His shoulders were drooped and his eyes were dull and his voice had a tremble in it.

"Listen here, Jim," said I to him. "How would you like to be rushing right now to the office and slamming things about your desk, and writing out orders and handing them to the secretary, and shouting to the shipping clerk, 'Don't fail to get that order off to Smith today,' and then grabbing your hat and rushing madly to the train station, or bus depot, and riding to the next town for orders and not only going after them but *getting them,* and then rushing back to get them filled?"

I stopped talking as I heard a gasp from Jim, and looking at him I saw his breath was coming hard and fast, and his eyes were flashing like meteors in the sky, and his fingers were twitching. Seeing me looking at him he laughed, rather apologetically, and said, "Excuse me, Jake. Your conversation has set me afire. My God, I wish what you were talking about was true?"

After a moment's hesitation I said to him, "All right, Jim—then go home and get down on your knees and start praying to Almighty God—and let this be your prayer:

"God give us work!"—By Edward Y. Clarke, Editor "Good Words," publication of United States Penitentiary at Atlanta, Ga.

CRUSADE FOR CHRIST.

A Letter to Virginia Christian Endeavorers

During 1935-36 the Virginia Christian Endeavor Union and its member societies and unions in reality should see accomplished "Greater things than these."

At the Arlington County Convention the officers of the Virginia Union went on record authorizing the launching of a "Youth Revival" campaign during the present year which should literally "Set the State on Fire." The "Youth Revival" is a *Crusade for Christ.* It is a campaign to bring the youth of Virginia into fellowship with Christ and His people; to enrich the worship and religious experiences of professing Christians and to help others enter into the experience of Christian fellowship. It is a campaign to increase the size of existing organizations and to form new societies, unions and Christian Youth organizations. It is a campaign to improve the whole program of existing C. E. societies and other Christian Youth groups. It is a campaign with unlimited possibilities. It is a *Crusade for Christ!*

The Crusade can be worked in different ways for different communities, churches and Young People's organizations. One plan would be to get every Christian organization in every community in the State to set aside a definite, coinciding period of time covering from four to six weeks in which they will join together and each group endeavor to bring Young People and others into closer touch with their own organizations and with the Church. Sunday Schools would work with their own organizations and with other Sunday Schools in an effort to improve their program and increase their attendance. Christian Endeavor Societies, the B. Y. P. U., the M. Y. P. U., the P. Y. P. L. and other organizations would work together in their communities and endeavor to improve their program and increase their strength. Church members who do not belong to auxiliary branches of the Church could work together to improve the main program and the attendance and membership of those bodies. Or, other plans could be worked out. The idea is: "A Crusade for Christ" throughout the State of Virginia.

All organizations in a community may be urged to work as individual units or they may want to set up a central committee in the community and work together. Many organizations may cooperate and others may not. City-wide or county-wide worship and religious services, discussion groups, dinners, suppers, etc., may be planned. There is much that can be done. There is much that will be done.

Where there are societies that do not have the benefit of belonging to a union they are urged to conduct individual Crusades on whatever basis their knowledge tells them is best. Where there are C. E. unions that cannot secure the cooperation of other organizations they are urged to conduct their own work.

Christian Endeavor societies and unions are earnestly requested to adopt the plan, to appoint committees, to solicit the aid of other organizations and to work out the necessary details for their particular section.

The time suggested for the "Crusade" is from Sunday, September 29th through Sunday, November 10th. Start off with a proper beginning. Plan the "Crusade" well in advance. Wind up with a big city-wide or county-wide rally or meeting, with a well-planned, well-conducted worship service and fellowship features, followed by an outstanding youth speaker with a challenging message.

Give the plan plenty of publicity. Use the newspapers, mimeograph, printing press, postal cards, flying squadrons, etc. Let the Churches and the community know what each unit is doing.

And, don't stop when the "Crusade" is over. That is the beginning. Continue in the work. Make the effort worthwhile. Give your old and the new members something real for which to work.

Let's set the State of Virginia on fire with the enthusiasm of Christian Youth! And, let's keep the fire burning!

C. E. Warrington,
Second Vice-President

2516 Vincent Avenue,
Norfolk, Virginia.

THE MASTER SCULPTOR.

By Vivien M. Ogden.

A master sculptor hews a rugged stone
  That he may in it beauty see,
So Christ the Master Sculptor of our souls
  Would shape us for eternity.

When he in his great love would chisel off
  The ugly knots of hate and pride,
Let us be patient in his loving hand
  For nothing good will be denied.

O what a glorious heritage is ours
  To grow into a temple fair
To have the Master Sculptor shape our lives
  And make each stone his image bear.

Then let us not rebellious be
  When in his loving hand we lie;
But let him chisel, hew and hammer us
  Until all pride and self love die.

That we in him together fitly framed
  May grow into a temple fair
To be an habitation of our God
  And his great love declare.

Kansas City, Kan.

One great value of religion in today's world, after allowing for all the hypocrisies, inconsistencies, and follies of religious people, is that it has vastly more to offer than irreligion; which, by the way, has plenty of hypocrisy and folly of its own. To put it another way, the case for religion grows stronger, not weaker, when you think of what are offered as substitute for it.—*Julius Timberlake.*

CONTRIBUTIONS

SUFFOLK LETTER.

In response to the request of the Board of Health the churches of Isle of Wight County have postponed their revival meetings. Among the Christian Churches, Antioch, Isle of Wight Court House and Mt. Carmel are affected by this action. These churches expect to hold their meetings at an early date.

A gracious meeting was conducted by the pastor, Rev. R. E. Brittle, at Cypress Chapel Church during the week after the Third Sunday in August. There were scores of reconsecrations and confessions, and twenty-seven were added to the membership of the church.

Meetings were held last week at Bethlehem, Holy Neck and Liberty Spring. At Bethlehem the pastor, Rev. R. E. Brittle conducted the meeting. The congregations were large, there were many consecrations and twenty-three new members were added to the church. Rev. Robert Lee House assisted Dr. N. G. Newman at Holy Neck. Mr. W. H. Baker of Newport News conducted the singing. Twelve or fourteen new members were added to the church. At Liberty Spring Dr. Jno. G. Truitt assisted the writer. There was a gracious revival among the members. Six new members have been added to the church.

Other meetings have been held throughout the Conference, but the writer has not received definite information as to the results. A meeting is to be conducted at Oakland beginning Sunday, September 1st, with Rev. Robert Lee House assisting the pastor.

The revival season is still regarded as the harvest time for the churches in the Eastern Virginia Conference. Until some better plan is discovered and introduced this season should be regarded and observed with much prayer and preparation. The minister cannot do all the work necessary for a successful revival campaign. The members of the church should be enlisted in personal work. People who do not attend the meetings can be won for Christ and the church by personal visitation. It requires preparation, consecration and work to do this successfully.

The harvest is plenteous but the laborers are few. Only a few people in the local church are deeply interested in winning others to Christ. Sometimes it is difficult to awaken an interest in the salvation of our neighbors. There are many ways of approach to this work, and many methods are used. Personal workers must have a definite religious experience and a deep desire to win converts to be successful. It should be the aim, and it is the high privilege of every Christian to be a soul winner.

A recent survey made by members of Oakland Church in preparation for the revival, revealed the fact that more than seventy people living in that community, are not members of any church. This church has a membership of about three hundred. If these three hundred members would take this opportunity to heart, prayerfully and seriously, these people could be won for Jesus Christ. Think of an opportunity like that at the very door of the church. Yet many people will pass by on the other side and never utter a real prayer for the salvation of their neighbors.

The Christian church needs money to pay off debts on church buildings, institutions, and carry forward the work of the church. But it needs the vision and the efforts to win converts and church members. God expects His Church to grow. It is a shame to be indifferent concerning the evangelization of the unsaved. This is the season for adding new members to many of our churches. May God help us to do our duty towards our unsaved friends and neighbors.

I. W. Johnson.

WHAT TO BRING TO COLLEGE.

It is a highly important date in a youngster's life when he decides to go to college. It is a more important date in his life when he arrives at college. But it is most important what he gives and what he receives while in college.

Elon opened Tuesday, September 3rd, at noon. All freshmen arrived for a two-day orientation period in which to get acquainted with each other, with the college environment, curriculum, and the nature of our courses. During the past week I had a number of inquiries from these freshmen as to what to bring with them when they came. They were inquiring, of course, about personal effects to be used for their comfort, such as bed linen, blankets, towels, etc. These are necessary but I am thinking about some other things that every freshmen and every upper classman should bring when he comes to Elon.

Certainly he should bring a good character; a character above reproach is essential to success anywhere, but it is more essential on a college campus than anywhere else. There may be some radicals and rowdies among the student body, but you will always find that there is a majority who know what is right, who believe in it, and who seek to do it. It is only a question of time when those who are not of good character will be weeded out. Either they will improve themselves, or they will be eliminated from the student body. Character tells wherever you find it.

Not only is it necessary to come with a good character, but it is also essential to bring a clean mind, a mind that feeds on wholesome thoughts, contemplating the best in life, not suspicious of college, faculty, or fellow-student, but believing in the sincerity of purpose and in the integrity of conduct. As a student thinks, so he will be guided in his pursuit of information and development.

A youngster with a good character and a clean mind will necessarily have high ideals. High ideals for himself and for his institution. He will see at once that his success is tied up largely with the success of his college, and that as he or his fellow students succeed they contribute largely to the success of their college.

It is possible, I think, for a youngster of good character and clean mind and high ideals to fall by the wayside. There is another equipment that he should bring with him when he comes to college, and that is a great ambition. Determining not only to be and do his best in college, but to use these days with their opportunities as a means of fitting himself for something really worthwhile in life. He knows the perils of the world and the needs of society, and that the opportunity has been given him to get ready to help turn these perils into wholesome possibilities and to meet adequately the needs of his day and generation. Surely God has not created him in vain, nor has He brought him to this day without a high purpose.

Young people do not just happen to come to college. It is a part of the plans laid out for their lives. To fail to fit into such a plan means that the ultimate goal of his life and living will not be attained, and that tragedy must inevitably be the result. Few things are more disturbing than for an ambitious spirit to be conscious of lost opportunities, and of the penalty it is then paying for such losses. God can only provide; the individual must of his own volition take advantage of the provisions which such provisions occur.

Thursday of last week a father and son came into my office. The father said, "This is my boy. I want to enter him in college. I had the opportunity when I was a youngster to go to college, but no one encouraged me particularly, and I did not go. I have an older son I urged him to finish high school. He refused. Now he regrets that he did not take advantage of the opportunities that were his. This is my second boy. He wants to go to college and I am going to send him. I have nine children. I would like to see them all have an education. I am going to start with this one."

It frequently happens that a father has the opportunity to correct his own mistakes in the lives of his children. And usually he does it.

My young friend, with the right kind of character, and the right kind of thinking and the right kind of living, and a great ambition, you can amount to something if you will only avail yourself of opportunities as they come.

There is one other equipment that you should bring with you when you come to college, and that is a grim determination—a determination to make good. Let the past be what it may, it may be favorable or unfavorable, if you have God-given ability and a grim determination you can rise above the wrong, take hold of the right, and get ready for opportunities when they come on the waves of the future.

Elon College constitutes an opportunity for the youth of the church and of this day. Hundreds and thousands have taken advantage of the opportunities that Elon offers, and have gone out in the world to succeed. The opportunities at Elon are as great, if not greater, than they have ever been. If you are coming, be sure to bring with you a good character, a clean mind, a cooperative spirit, high ideals, a great ambition, and a grim determination, and nothing can prevent you from succeeding.

The college is ready, and we will have welcomed a host of young people to our campus by the time this article goes to press.

L. E. Smith, *President.*

Elon College, N. C.

NEW LEBANON CHURCH.

Tuesday night, a few weeks ago, your writer and wife were visited by a few of the New Lebanon Church members and then came a real surprise. There was unloaded on our porch the largest pounding we have ever received. It took a car and a trailer to bring the foodstuff to our home. It consisted of 6 bushels of wheat, 5 bushels potatoes, a large quantity of vegetables and fruits both fresh and canned. May God's richest blessings be upon them for their thoughtfulness of their pastor and wife. We have thoroughly enjoyed working with the New Lebanon people for the past four years and have found them to be a fine cooperative group.

Our New Lebanon meeting closed a few weeks ago. We had a real spiritual awakening. There were 52 saved and 14 additions to the church. Brother A. E. Elmoe, our helper, a licentiate coming into our conference and a member of the First Christian Church, Greensboro, is an able preacher and worker. The New Lebanon people surely enjoyed his Gospel messages.

J. L. Neese.

When I saw people [in Hawaii] of different races studying side by side in perfect amity and friendship, I realized that what the world needs most is an extension of this spirit.—*Zona Gale.*

SURGERY AND BUTCHERY.

It is so easy to criticize and find fault that it is hard not to do it most of the time. It is much easier to see the bad in folks and in what they do than it is to see the good. Perhaps that is because the bad sticks out so big; or is it because there is so much bad in us? It is much easier to debate in the negative than in the affirmative. When I was a boy, doing practice debates in the literary society, I tried to get the negative side of the question. The negative had an easy time generally. All the negative had to do was tear down. The affirmative had a much harder job. The affirmative had to build something up. He had to build up his contention, logical and strong. So far as just the ease of the debate was concerned, I had rather have the negative on the wrong side than the affirmative on the right side.

When our children were babies, we used to sit on the floor and build block houses for their amusement. It would take two or three minutes to build the blocks up complete, but the baby could knock the thing down in one sweep of his hand or one kick of his foot. And he did not have near as much ability or reasoning power as we had. He had the easy side of the proposition. We were building the thing up; he was tearing it down. A few years ago a contractor with a group of skilled workmen took some plans made by an efficient architect and built a splendid building. One careless laborer caused that building to be wrecked in a few minutes just a day or two before it was complete. He could not have built it if he had worked a lifetime, but he tore it down in a few minutes and without thinking what he was doing.

It is easy to call attention to error. Anybody can cut out an appendix from the human abdomen if somebody will show him where it is. But cutting the thing out, necessary as it sometimes may be, is not the only thing to be considered. What kind of a hole is going to be left? What about the patient to whom the offending member belonged? We owe him some consideration. We should be careful not to cut out too much. The surgeon who would cut out half the intestinal tract in getting the appendix, or maybe cut out the stomach and liver in the operation—that surgeon would certainly make a bigger show than the surgeon who made a small incision and skillfully removed the offending member only. The surgeon must and does have in mind the remains after the cutting is done. If the patient is so badly crippled by the operation that he can never be useful any more, then it was a bungling job. If the surgeon cuts out so much that there are not enough organs left to carry on body functions, then he has not helped matters. It would do no good to have a parade and hold the offending member up to the gaze of the applauding crowd if the patient has to be turned over to a home for invalids or to the undertaker.

What about the body of Christ? Sometimes there are offending members. We are commanded to mark them and to cut them out of the body when they get to the point that they are a menace to the body. Offending members in conduct need to be gotten out of the body when they get to the status of the rotten apple in the barrel. But it is not best to turn over the whole barrel and bruise half the apples in it in the process of getting out one rotten one. It ought to be done with more skill than that.

So in the matter of false doctrine. It is impossible perhaps to calculate the harm that false teaching can do to the body of Christ. Some false teaching is so harmful that it digs the very foundation out from under our faith. Such is the denial of the deity of Christ. The man who denies that Jesus was God in the flesh ought not to be allowed to teach in any church. There are other false ideas that in themselves will never damn the fellow who believes them, if he keeps them to himself.

It is possible to be mistaken in some matters of Bible teaching and still go to heaven. Some people believe that Matthias was an apostle; some believe he was not. Able preachers differ on that. One side is surely wrong! Both sides can go to heaven, even though one side is wrong. But if one fellow gets so full of his idea that he presses it on everybody else and causes division in the church, then he is on dangerous ground. His idea may be harmless in the hands of a sensible man, but in the hands of an extremist and a bigot it becomes a menace to the church. After a while he has to be cut out of the body. This is done for the good of the body. But there is a way to do it. Far more skill and tact are needed in doing this surgery on the body of Christ than in cutting some member out of a human body. Why so? Just because the body of Christ is so far more important than any human body. The injury or death of a human body has some consequences and entails some losses, but the injury of the body of Christ is a far more serious thing. Many of us can recall surgical operations on the body or church that have been done with such an unchristian flourish and such butchery that the church in the community died of the shock or was crippled for that generation. Some braggart may have waved the bloody knife and exhibited the butchered heart and lungs and liver that he gashed out in the operation. But he butchered the body there is no getting around that. What if he did give himself the reputation that he was sound in faith? What if he did proclaim from the housetops and command every satellite in his dominions to catch up the strain? He butchered the body. There is no betting around that. The bleeding, prostrate body of the Lord drags painfully out its days of an impotent life. Shall we let wicked men stay in the body and bring reproach upon it by their ungodly living? Not at all. God condemns the cowardice or indifference that allows such festering rottenness in the body of the Lord.

(Continued on page 15.)

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [21]Jĕ-hôi′-ă-chin *was* years old when he began t

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

KAGAWA, THE GREAT MAN OF JAPAN.

The story of Kagawa is the record of a great man driven by a divine purpose, a simple man filled with a love and devotion strong enough to overcome the handicap of physical frailness and the hate of enemies. Kagawa is one of the outstanding Christians of today, probably the greatest Christian in the Orient. He is an example of a Christian who has taken Jesus Christ in earnest, and by "going the limit," or as he says, making of himself "Christ's fool," he has, like Francis of Assisi, shaken half the world.

He has combined in one life the two often-contrasted emphases of social work and evangelism, so that in his career they are but one and the same. Today Kagawa lives and moves before us as a vital and worth Christian disciple. For him every moment and every move is an adventure with God, "every bush a cathedral, every stone an altar, every task a sermon, every act a prayer, and every breath incense rising to God who waits to be worshipped everywhere."

Through his influence the slums of six great cities in Japan have been wiped away. "The six-by-six cell homes of Shinkawa are no more. The foul disease-breeding, criminal-producing slums of these six major cities are no more. The cell-like homes have been destroyed and modern municipal apartments have been erected in their stead. The narrow, filthy alleys have given place to streets, paved and properly sewered. The way has been cleared for the sunshine, the light and the air to do their healing and redeeming work." (From Kagawa, by William Axling). In 1921 Kagawa organized the first labor union in Japan made up of 35,000 men. His action aroused bitter feeling among the wealthy landlords and capitalists of Japan, and he was inprisoned as a dangerous and radical labor leader. But a prison could not put an end to his purpose to bring justice to his people; he used his pen to fight the greedy forces of capital, demanding that the laboring man should be paid a living wage, and that the peasant farmers be given an opportunity to rid themselves of thieving landlords.

He knew that his people of Japan would be able to avoid poverty and its awful companions of ignorance, prostitution, crime and disease, if they were given a chance to live and to earn a living.

But the greatest accomplishment of Kagawa's life is the testimony of his earnest Christian faith, and his attempts to be more like Christ.

His heart and life are filled with a passion to spread Christianity, his soul is filled with a yearning love for all people. In 1929 he inaugurated a Christian crusade called the Kingdom of God Movement, an evangelistic effort to carry the Christian message to every city and village of Japan in three years.

He is still criticized and opposed, and the wisdom of his plans doubted, but his sincerity and Christ-likeness are beyond question.—*From the Church School Magazine.*

MISSIONARY OFFERINGS.

WEEK ENDING AUGUST 31, 1935.

Sunday Schools.

Mt. Olivet (G), March, Va. .....$	5.16	
Shallow Ford, Elon College, N. C.	5.44	
Spring Hill, Waverly, Va.	1.00	
Long's Chapel, Mebane, N. C. ..	2.16	
Cypress Chapel, Suffolk, Va. ...	5.57	
Timber Ridge, High View, W. Va.	1.14	
Whistler's Chapel, Quicksburg, Va.	.40	
Ether, N. C.	1.00	
New Lebanon, Summerfield, N. C.	5.50	
Bethlehem, Altamahaw, N. C. ..	3.20	
Wentworth, Raleigh, N. C.	1.63	
Durham, N. C.	8.31	
Holland, Va.	5.17	
Pleasant Ridge, Guilford College, N. C.	3.11	
Holy Neck, Holland, Va.	5.45	
Randleman, N. C.	2.00	
Salem Chapel, Walnut Cove, N. C.	1.46	
Shiloh, Kemps Mill, N. C.	1.00	
Damascus, Sunbury, N. C.	5.00	
Turner's Chapel, Sanford, N. C..	1.10	
Youngsville, N. C.	2.00	
Ramseur, N. C.	2.70	
		69.50

Individuals and Churches.

Antioch, Windsor, Va.	2.00	
Monticello, Brown Summit, N. C.	3.00	
United Congregational-Christian Church, Winston-Salem, N. C..	5.00	
Ocean View, Va.	5.66	
		15.66
Total for week ending Aug. 31, 1935 ...$		85.16
Previously acknowledged		16,117.74
Total since Sept. 1, 1934 ....$		16,202.90

J. O. ATKINSON, *Secretary.*

NEWS ITEMS OF SOCIETIES.

As you will see by the following group of news items, the societies are beginning to check up on their standard of excellence. The items bear testimony of much good work being accomplished and it is encouraging to read them. This type of thing is just what this department is for and we crave your loyal support by sending us a report of your year's work. This applies to the whole Southern Convention, so we would be glad to hear from the North Carolina Conferences, the Valley of Virginia Conference and the Alabama and Georgia women too. So let's fill the page with something good and helpful. In your reading, if you find a good missionary selection or will write a missionary article, that will be helpful also. Note the change of my address from Holland, Va., to Linden Apartments, No. 3, Suffolk, Va., Smith St.

The Wakefield Woman's Society reports a splendid year in every respect. The attendance, interest and offerings have been good and the society in general has taken on renewed life. A splendid public program was presented in March and both the Home and Foreign Mission study books have been studied, the Pastor, Rev. J. A. Pierce, teaching the lessons. Two new members have been enrolled during the year. Mrs. R.. L. Murphy is the secretary of this society.

Mrs. H. E. Savage, Jr., president of the Young People's Missionary Society of Liberty Springs Christian Church sends us the following news. They held their membership campaign during the quarter, gaining the 5 per cent and have had the required 50 per cent attendance monthly. At Easter time they gave their public program to a large and appreciative audience. A lovely lawn party was held on the church lawn recently and enough was cleared to finish up their apportionment in full.

On Wednesday night after the third Sunday in August they held their mission study class with Mrs. W. V. Leathers, Mrs. Upton Savage and Mrs. E. F. O'Berry, the superintendent as teachers. They used the book, "Suzuki Looks at Japan." Surely this society has done a splendid work from the report sent in and we hope these young people will push on to greater achievement in the Master's work.

The Barrett Missionary Society of the Holland Christian Church with Mrs. J. P. Darden, Supt., and Miss Sue Overman, Secretary, is pushing every point to be a standard society. They presented their annual public program at the regular morning service hour, August 11th. The program was divided in two parts, with Miss Rachael Lewis having charge of the devotional period, using the theme "Christ Our Companion." The play "Something Big" told the interesting story of a young girl who longed to do something really worth while with her life and found *that something* to which she was willing to give her all, a life of service to the American Indians.

The Home and Foreign Missionary Society of the Franklin Church has been doing a splendid piece of work this year. Their Thanksgiving program was given by the young people of the church under the leadership of Mrs. E. L. Beale using the pageant, "A Thanksgiving of Praise." This proved to be a very fine drama and the audience was well repaid to witness it.

At Christmas time a party was held in the home of Mrs. E. P. Jones, president of the society. A splendid program was presented and the attendance and offering was very good.

In January they observed the week of prayer and in March the World Day of Prayer. A union service was held in their church with a large crowd.

The two missionary organizations attended the all-day mission school in Suffolk when Dr. A. W. Palmer, author of the mission book "Orientals in American Life" lectured on his work in a very acceptable and helpful way.

A chicken salad supper was sponsored by the society to which a large crowd gathered and the offering was excellent.

In April a good number of the members, with their pastor, Dr. Elwood W. Jones, attended the district missionary meeting held at Berea Nansemond Church.

Their mission study class closed in May with a good attendance and interest. In June the society met with the cradle roll society, Mrs. Hayes Holland, superintendent, when a good program and a nice party was enjoyed. Mrs. W. J. M. Holland is secretary of this society.

The Woman's Missionary Society of Liberty Spring Church has been striving to meet all the requirements for the year of 1935. They began their work this year by having a membership contest. They divided their members into two groups, each side working to bring in the most new members. At the end of the first quarter the losing side served the winners with refreshments.

The Society visits the sick and carries trays or fruit or flowers. The Society had the pleasure of hearing Dr. Palmer explain his book "Orientals in America" at Suffolk Christian Church. They observed the World Day of Prayer at their regular meeting in March.

(Continued on page 15.)

A Story for the Children

THE STORY OF THE BIRTH AND DEATH OF OUR LORD.

The Father had told the wise men if there appeared a star in the sky, and it was not like other stars, that a boy would be born to be King of the Jews. So one night when the shepherds were watching their sheep, a star came in the sky. It was lower than the other stars. It was morning, they followed the star and it led them to Jerusalem. They asked the King where was the boy born to be King of the Jews. He said for them to go and find the baby and then come back and tell him so he might worship him. But he didn't want to worship Him, he wanted to have Him killed. They went out of Jerusalem and followed the star and soon it came to Bethlehem. They went on until they came to the place where Jesus was born and it stopped over the door. The wise men went in and laid their precious gifts at His feet.

That night when they went to bed an angel appeared and told the men to go back another way; that the king wanted to kill the baby Jesus, so they went home by another route. Not long after the king found out the wise men had gone home another way, he became very angry and had all the little boy babies under two years put to death.

The Lord told Joseph in a dream to take the baby and its mother and go to Egypt, he obeyed. When the king had all the baby boys killed, the Lord told Joseph, he would have the baby Jesus put to death also. The Lord told Joseph in another dream to take the baby and its mother and go to Bethlehem for the king was dead. On his way he heard that the older son was king, and he was afraid. The Lord told him to go on and he would see that no harm came to him.

When he was twelve years old they went to a passover feast at Jerusalem, and had started back home. They had traveled three days when they missed him, so they turned around and went back to look for him. They found him in the temple asking and answering questions. They asked him what he was doing there and he said that he was about his Father's business. They took him and went home.

He began to preach at thirty years old, and he was baptized by John the Baptist. There were some men who hated Jesus and wanted him crucified. One day they accused Jesus of stealing, and carried Him to Pilate for trial. Pilate said "let him go, I don't see any harm he has done," but they cried crucify him, crucify him and Pilate said, "You may do as you wish." They led him away, put a robe on him and a crown of thorns on his head. They spat upon him, and hit him with reeds and nailed his hands and feet to the cross and crucified him. He asked for some water but they gave him vinegar. He tasted of it and then gave it back to them, and darkness came over all the world and stayed until the ninth hour.

A very kind man came and asked for Jesus' body. He wrapped it in linen and laid it in a sepulchre. The first day of the week two women came to the sepulchre and they asked each other who would roll away the stone, but when they got to the sepulchre, to their surprise, the stone was rolled away, and there stood an angel in white. He told them to tell the people that he had risen from the dead.

One night when they were having a passover feast he appeared to the disciples, but one of them said "I will not believe it is Jesus until I have seen the print of the nails in his hands and feet and where they stuck the spear in his side." Jesus asked for bread; he took it and blessed it and gave it to them. One day when he was walking along the road the Father took him up to heaven to live with Him, and that is where he is now.—*By eleven-year-old Audrey Pearls in Free Will Baptist.*

CRUISING IN THE LAND OF THE SUNNY NIGHT.

By REV. H. E. ROUNTREE.

"SADNESS."

A pall of sadness befell our ship Saturday morning at Juneau. The body of our leader, Dr. Falconer, was found dead in bed at 8 o'clock. He had retired about midnight the night before and said, "I shall sleep in tomorrow morning." He fell asleep and never to awake again. When found it was estimated that he had been dead five hourse. Rev. Dr. Waggoner, a life companion of Dr. Falconer's in Alaska, of Juneau, joined the party and became our guide.

"UP TO THE YUKON."

Saturday and Sunday we visited Juneau and Skagway. These towns suggest the Bonanza days the great Yukon gold rush of '98. It was at Juneau that Joe Juneau and his partner, Dick Harris first discovered yellow gold in Gold Creek. Little did they think then that this discovery heralded the coming of the largest quartz gold mine in the world, and that it meant the location of the Capitol of Alaska. The gold mine is still in operation, the biggest in the world and it is the big thing one sees as the city is approached, an outstanding attraction.

We awoke Sunday morning the 21st at the famous town of Skagway. We went ashore and worshipped at the Presbyterian Mission, a lovely little church presided over by a young Princeton minister from New Jersey, and his charming young wife. We then took a train (with the party) to Lake Bennet the head of the Yukon river, over the route of the "Iron Trail" of '98 when thousands struggled and perished for gold.

Those exciting days with their Bonanzas and sideplay on life were amongst the most amazing in the history of man. The names Klondyke and Yukon were on millions of lips throughout the world. In those days men begged and borrowed the wherewithal to reach these places and they struggled and strove, gambled and fought, suffered and died to push their way to wealth. The spell of the land gripped their souls. The mystery, beauty and charm of the country intrigued them, the gamble lured them, and the race was to the swift and the strong and a survival of the fittest. Only two persons now remain in Skagway to tell the tourist of the harrowing and hazardous days of '98. There is a Mrs. Pullen who then operated eating places for the people. She now operates a comfortable and the only inn in the town, and the other is Martin Stjen, who operates the only sight-seeing bus company in the town. This company consists of himself and his sons.

I must tell you about this bus. First, Martin is a unique character himself, a natural-born showman. In the days of '98 he was a gambler in the city, but now he is an honest and well respected citizen. His bus seats about 25 persons and is built on the chassis of a 1929 Ford car. The front is equipped with a bear (mounted), his eyes are electric lights and his mouth is the Klaxon and in his forepaws is the cord that rings the bell. The rear is equipped with the rails of "Soapy" Smith's saloon of the days of long ago, and on the platform stands an effigy of "Soapy" Smith, waving one arm motioning the passersby into the car. Martin himself wears a mustasche that stretches the full width of his face and it is almost as big as a foxtail. He wears a chain of gold nuggets weighing altogether about two pounds, and his story is worth the fifty cents in entertainment saying nothing about the ride on such a unique bus and the facts of the days of '98.

In the days of '98 Skagway was a city of 16,000, there being more than 30,000 over all in the area. Today it is a town of only about 400 and of interest mainly to tourists. The little town of Dsei was over 10,000, and now has a population of just one man who is mayor, chamber of commerce, police department and everything in that town. The scars of the old days are everywhere. All along the line to the Yukon we are told of deserted villages and are pointed out untravelled trails strewn with the bones of those daring souls who perished on the way.

The history of '98 is the most exciting chapter in the history of man. The scars of trails, bridges and huts are stray evidences of the price paid to turn "America's Ice Box" into America's greatest wealth. The gold of the Yukon and the Klondyke ran out, but at Juneau it is still abundant. While Skagway is reduced to nothing Juneau thrives and is the epitome of progress.

The trip from Skagway to the Yukon is one of the most scenic and awe-inspiring of the world. It beggars description and it is unbelievable to those who have not seen it, high, rugged and precipitous, snow-capped mountains, waterfalls, glaciers, overhanging rocks, narrow passes, deep gorges, inspirational views from thousands of feet of elevation; lakes, plains of the moose country, the green of the grass and the fir tree, all in one brief trip, mingle to make the most alluring panorama ever witnessed.

At "Inspiration Point" a monument has been erected to the faithful pack-horses that gave up their lives in these valleys to further the interest and sometimes to save the lives of their masters. The monument bears this inscription:

> *"The dead are speaking. In memory of us three thousand pack animals that laid our bones on these awful hills during the gold rush of 1897-98. We now thank those listening souls that heard our groans across the stretch of years. We waited but not in vain!"*

The fury of those 1898 days is displaced now by the lure of 1935. The past is a dream and law reigns in the land. The white man and the Indian work together. The spell of old times has given place to the spell of modern life,—religion, machinery, railroad and products.

Believe it or not rhubarb grows here six feet high, stalk two inches in diameter ,and one stalk makes one quart of rhubarb for the table. Pansies are two and three inches across the face and dahlias will measure nine inches. Other products likewise.

Alaska is still a vast unknown, a country as big as one-fifth of the United States, and it is said "rapidly becoming not 'America's Ice Box,' but America's Greatest Wealth!"

Speaking recently before the Montreal and Ottawa Conference of the United Church of Canada, in Montreal, James Simpson, Toronto's socialist Mayor, a life-long churchman and active Christian worker, said: "The greatest tragedy today is the inability of the young to find a place which gives them the opportunity to make the most of their abilities. . . We have spent our millions of dollars on our system of education, yet we find that our young people are not privileged to find any medium for the exercise of their faculties or the development of fuller lives."

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

GOD'S CALL TO US.

The story of Jesus calling His disciples is familiar to all who study the Scriptures. So is the call of Abraham, Moses, Isaiah and Paul.

But God's call to us is often not so familiar although much more important to us. I believe He is calling in very tender but urgent tones to young people today as He has done through the centuries.

A Call to Explore.

God called Abraham to explore a new country. He may not expect us to find new territory which can be made into a new nation, but there is plenty of room for youth to explore in the realm of thought, ideals, and life. Every dew drop, ocean wave, sun ray, disease, and human emotion is God's challenge to thought. He wants us to understand. Every person we meet offers an opportunity to explore in human experience.

We have much to learn about the operation of the human mind, emotion, and spirit. Human relations are far from peaceful and until we understand how they are supposed to blend we will be unable to make society as cooperative as it should be.

A Call to Deliverance.

Moses was sent to Egypt to lead Israel out of bondage. Young people today are called to deliver other young people from the bondage of customs, clans, and conflicting emotions. Too many of us are too often discouraged, despondent, and unable to do what God intends us to do. We need to be delivered from littleness, selfishness, and the sins that take away joy and keep us from being our best.

A Call to Holiness.

When Isaiah "say the Lord high and lifted up," he immediately became interested in cleansing his own life and the lives of the people about him. There is a doctrine of holiness that runs all through the Scriptures. It does not teach that people shall do funny stunts or boast of their goodness. It simply tells how the grace of God can cleanse and purify human life and make it divine. God is calling young people today to clean speaking and living. It is a call to consecration of person and purpose.

A Call to Sacrificial Service.

Saint Paul says he was not disobedient to the Heavenly vision, that he counted all things but lost for Christ, and that he rejoiced in being able to suffer for Jesus' sake. He counted life not dear unto himself. It was in this way that he became the world's greatest evangelist and the writer of half of the New Testament.

God is calling us to do service that sacrifices self. New programs of worship and education need to be planned and developed. New financial efforts should be started at once. The kingdom tarries while we spend our time and money selfishly, but God is calling us into service with Him and for Him, which will make it necessary for us to sacrifice our personal desires.

A Call to Fellowship.

Jesus called his disciples to be with him. He wanted their friendship, and they needed his. He commissioned them to heal the sick, to teach righteousness, and to develop Christian personality. They went to minister to the bodies, minds, and spirits of the people. He sent them into the villages and cities then followed them himself. He wanted to be with them.

The Christ is calling young people today to enter into fellowship with him. This is a personal matter and it takes place in the inner consciousness of the individual, but it works out into Christian service. Those who seek his fellowship must labor for the spread of his kingdom, for he is going to the ends of the earth to make disciples of all the nations.

God's call is clear, definite, and impelling. By answering it we come to our best. By refusing it we lose ourselves.

GOD CALLING YET! SHALL I NOT HEAR?

God calling yet! Shall I not hear?
Earth's pleasures shall I still hold dear?
Shall life's swift passing years all fly,
And still my soul in slumber lie?

God calling yet! Shall I not rise?
Can I His loving voice despise,
And basely His kind care repay?
He calls me still; can I delay?

God calling yet! and shall He knock,
And I my heart the closer lock?
He still is waiting to receive,
And shall I dare His spirit grieve?

God calling yet! I cannot stay;
My heart I yield without delay;
Vain world, farewell! from thee I part;
The voice of God hath reached my heart.

—*G. Tersteegen.*

VALLEY OF VIRGINIA CENTRAL YOUTH FELLOWSHIP MEETS.

On Wednesday evening, August 7th, the Valley of Virginia Central Youth Fellowship met in connection with the Annual Conference at the Leaksville church near Luray, Va., the Vice-President, K. B. Hook of Winchester, presiding. Rev. William J. Andes of Elon College, N. C., conducted the devotional exercises, and Dr. Stanley C. Harrell of Durham, N. C., was the speaker of the evening.

Officers for the coming year were elected as follows: President, Thelma Morris, Dyke, Va.; Vice-President, Arthur W. Spaid, 916 Amherst St., Winchester, Va.; Secretary-Treasurer, Irene Hensley, Route 2, Elkton, Va.; Superintendent of Service, Anna Lou Showalter, Route 4, Harrisonburg, Va.; Superintendent of Leadership Training, K. B. Hook, 1002 Amherst St., Winchester, Va.; Superintendent of Devotional Life, William J. Andes, Elon College, N. C.; Superintendent of Publications and Reporter, Norma Showalter, Route 4, Harrisonburg, Va.; Pastor-Counselor, Rev. A. W. Andes, Route 4, Harrisonburg, Va.; Pastor-Counselor, Rev. Ivan R. Smith, 12 W. Clifford St., Winchester, Va.

Following the evening session, the Youth Fellowship held a watermelon social on the lawn, to which all attending Conference were invited. Wm. Andes and Alfred Dofflemyre were in charge of the recreation.

The young people in the Valley of Virginia Central Conference seem to be eager to carry forward the work of the Fellowship of Youth. Plans are already being made by the newly elected officers for district rallies to be held in the fall.

INTERRACIAL ANIMOSITIES.

CHRISTIAN ENDEAVOR TOPIC FOR SEPT. 15, 1935.
Acts 10:28-35.

Daily Bible Readings.

Sept. 9.—God is not partial. Acts 10:34.
Sept. 10.—Cain's question. Gen. 4:9.
Sept. 11.—Jesus overcame prejudice. John 4:9.
Sept. 12.—Pentecost did wonders. Acts 2:1-11.
Sept. 13.—Should Gentiles be Christians? Acts 14:27; 15:3-19.
Sept. 14.—Christ is all. Col. 3:11.

Animosity: Active hatred. Is it true that there is inter-racial hatred today? Would you like to tell God that there is hatred in your heart for anyone? Who are God's chosen people? Does the majority race have rightful rule over the minority race? Suppose you were a member of the minority race, would you think it fair for the larger group to make decisions for you?

Dr. H. T. Stock says: "Most of us exaggerate the unpleasant things we see in a despised race, and overlook the good things. One rule for people who actually want to be Christian is this: look for the good things, when you see anything disagreeable try to understand the reason for it. Often we shall find that the disagreeable thing is due to some mistreatment which the white race has given."

Maybe we think of people in terms of race and not as individuals. Have you ever heard anyone say, "That's just like a Jew?" Is that statement fair? A church member who often uses that expression wonders why Jesus was a Jew. What do you think of his attitude?

Pearl Buck, the noted author, spoke recently before a group of negro men and women on the subject of race relations. She knows what is means to live among people of different skin and mental outlook, for all her life has been spent in China. So she spoke as one who knows.

"I consider race feeling in any country, in any individual of any race, to be a deadly poisonous emotion . . . Every man and woman of intelligence must fight it in himself, herself, everywhere.

" But what shall we use as weapons in such a fight?

"Not guns and swords. They are the most futile weapons in any cause. Race feeling thrives on wars.

"But you know your weapons. You are using them already. They are the weapons of solid achievement, which prove your equality with all races and your special superiorities, those special gifts which each race has to bring to others. When one of you writes a matchless poem, creates a piece of music, translates into words some portion of life, discovers a new truth in science. . . . or, lacking these special creative gifts, simply is a dignified, noble personality, here is your weapon that must vanquish race feeling . . achievement is your proof, the sign of your greatness." January, 1933.)

Help can be found in *Christian Herald* for May, 1935—"If We Want Peace." This article tells how to refute that old argument, "What would you do if a man was threatening your sister?" Beverly Nichols, the brilliant author of "Cry Havoc," is the author. You will also find helpful material in the booklet "So this is Missions" by Stock.

MAKE WAY FOR BROTHERHOOD.

Of all things beautiful and good,
The kingliest is brotherhood;
For it will bring again to earth
Her long lost poesy and mirth;
And till it comes these men are slaves,
And travel downward to the dust of graves.
Clear the way, then, clear the way.

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

LYDIA AND PRISCILLA.

(Christian Women in Industrial Life.)

LESSON X—SEPTEMBER 8, 1935.

LESSON: Acts 16:11-15; 18:1-3; Rom. 16:1-6.

GOLDEN TEXT: *"Give her of the fruit of her hands. And let her works praise her in the gates."*—Prov. 31:31.

Paul was being true to the heavenly vision. In the night there appeared to him the vision of a man imploring him to come over to Macedonia to help him. It seemed like the call of a new continent—the call of Europe, the challenge of Europe to the claims of Christ. And Paul obeyed the vision. He went to Philippi, one of the chief cities of that region, and a Roman colony. And when he got there he found only a small group of women at a prayer-meeting along the river! A man with less courage, and less spiritual insight than Paul would have felt chagrined and duped. But not Paul. Here at least was an opportunity to "speak a good word for Jesus Christ." The spirit of God moved on the heart of at least one woman, and she believed, and became the first convert in Europe. Lydia, a woman, a business woman, a devout woman, a hospitable woman, a courageous woman, a well-to-do woman—she was the first fruits of Paul's first mission to Europe. She was a symbol of that long line of women of the West who have been touched by Christ, and who have gone out to serve him in many forms of service, or who have remained at home to serve Him just as effectively as home-makers and Christian mothers.

Several suggestive thoughts are embodied in this story of Lydia. There is, for instance, the lesson on the right use of the Sabbath Day. Paul and his companions did not spend the day in pleasure or sight-seeing, or in loafing, but they sought the most likely place of worship. They used the Sabbath day for the high purpose for which it was ordained. How America needs to learn how to use the Christian Sunday.

Then there is the lesson of the importance of the inner furnishings of life. Paul and his companions found what they were looking for, because of what they were within. Turn two young men loose in a big city and they will find what they want. One will find that which lifts and exalts and ennobles; the other will find that which debases and defiles. One who wants to do right will find that which will help him to do right.

Of course there is the lesson not to despise the day of small beginnings. Paul did not find a great multitude clamoring for the gospel. He did not find any men at all at the prayer meeting. (That sounds rather modern.) But he was faithful to his opportunity and obedient to his vision. It would be interesting to know just how far-reaching was Paul's ministry that day because through his word God had opened Lydia's heart. God does not ask that we succeed; He asks that we be faithful. His word shall not return unto Him void. We are not to be weary in well doing, for in due season we shall reap if we faint not.

Priscilla.

Priscilla was another early Christian woman in the industrial life of her time. She and her husband were tent-makers, and because this was Paul's means of a livelihood, he worked with them and formed a warm friendship for them. Indeed it is quite likely that he led them into a personal experience of discipleship to Christ. And as he worked with them he instructed them in the things concerning Christ. They were apt pupils, and they learned not only about Christ, but they came to know Christ. Thus it was that when Apollos, a learned and eloquent Christian Jew met them later, they were able to instruct him in the deeper secrets and meanings of the Christian way of life. There are humble workers with their hands who can tell many educated and presumably wise people much about the deeper realities of the Christian life. They can speak with a note of authority and finality because they speak out of a first-hand experience of Christ.

Aquila was perhaps one of those good men who is best known because he was the husband of some outstanding woman. Priscilla was undoubtedly the more able of the two. Both of them became fast and true friends of Paul and he held them in high esteem. He says that they had "laid down their necks for his life." Furthermore they used their home as the meeting-place of the church in Corinth. They too are typical of that great host of working people who use such as they have for the service of their Lord.

Here again the lesson has some simple truths. For instance it tells us that some of the most vital opportunities for witnessing for Christ are among those with whom we work. One need not look far afield for opportunities to win others to Christ. Those with whom we work are a constant challenge to us to share Christ.

Again there is the lesson of sharing with others what we have been taught. Paul and Aquila and Priscilla and they became teachers of others. They were willing to use what they had for God.

These humble workers put their home at the disposal of Christ. It was the center of worship for the time being. We are not called upon to turn our homes into churches. But we are called on to place them at his disposal. They ought to be places in which His spirit sweetens every family relationship, and in which His ideals and spirit motivate family life, and from which the members of the family go forth in His spirit to serve others.

Christian Women in Industrial Life—this is the title of the lesson. It is a far cry from that far-off day and its simple industrial life, to our modern complex industrial life, in which women have such a large and important part. But the problem remains essentially the same. Some way must be found to apply the spirit and principles of Jesus to the industrial problems of our modern life. Christian women must play their part in this difficult but necessary program. In their personal service, and by their personal influence and efforts, they must help to bring in the new social order which is involved in the progressive coming of the Kingdom of God.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Blind kings and creeds have had their day.
Break the dead branches from the path;
Our hope is in the aftermath.
To this even the ages ran:
Make way for brotherhood . . . make way for man.

—*Edwin Markham.*

FOUNDER'S RECOGNITION DAY.

September 15th is being observed by societies all over the land as a recognition of the life and work of Dr. Francis E. Clark, founder of Christian Endeavor. A special program has been prepared, full of many notable and interesting things and it will be sent free to any society requesting it. It is designed either for the Christian Endeavor meeting hour or for the evening church service conducted by the young people. Address, International Society of Christian Endeavor, 41 Mt. Vernon Street, Boston, Mass.

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THE CHRISTIAN SUN
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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

"HUMANITY'S ACHING VOID."

"As the hart panteth after the water brooks, so panteth my soul after thee."—Ps. 42:1.

Herrick Johnson has said "The Bible is the most thought-suggesting book in the world. No other book deals with such grand themes." In the text we have the grand theme of a high degree of a hunger and a thirst for God. The figure of a deer panting with thirst for water is a strong one, and yet it was not beyond the experience of David, nor has it ever been beyond the experience of thousands of His children through the ages, nor is it beyond the possibility of any one in this age.

Indeed, there are, everywhere without doubt, those who hunger and thirst for God. But apparently the great masses do not hunger and thirst for Him. Every Sunday one may count noses in his congregation, and on the outside, the hosts of the world that go by, without the semblance of a thirst for God, is legions.

Folks thirst for home, for loved ones, for a living, yet, even for the hording of gains, they thirst for honor and esteem, for the praise in the job they have given their best to, for recreation and pleasure, but are woefully lacking in the thirst for the blessed gifts that supercede them all.

The great cry of God's children, "Why the empty pews?" "Why so much sin and wrongdoing?" is an aching void of human experience. When will this void be filled? It will never be filled by the masses, but it will be filled by individuals, one by one, as each shall turn from their sins and love in obedience to His laws. Keep on, beloved, and lead souls to Christ, and as thou shall lead one to Him, send that one out also to do likewise. That is the clarion call of today..

Prayer—O Lord, spare us from Thy wrath. Warm our souls to the glow of thine own fervor, and quicken us in Thy spirit. —*Amen.*

TUESDAY.

"GOD'S GREAT GIFT."

"Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come buy wine and milk without money and without price. Wherefore do you spend your money for that which is not bread? and your labor for that which satisfieth not? Hearken diligently unto me, and eat ye that which is food, and let your soul delight itself in fatness."—Isa. 55:1, 2.)

It was Dryden who said,

> "More liberty begets desire for more
> The hunger still increases with the store."

Some people do not want God, and yet they are restless till they find Him. When they find Him, they find that the truth expressed by Dryden is true,—the thirst is no sooner slaked than it is again revived. In other words, the more one receives of God, the more he feels his deficiencies, and the more he desires to fill that chasm with His knowledge and truth.

There are so many people who want heaven when they are dead, but not while they are living. Until the earthly life is like the life of Jesus Christ, there will be no satisfaction and no rest.

Prayer—

"Thy power lies there—unfolded power—
A bud that never blooms a flower;
Thou seekest, true, a clime not far
The "might be" in the things that are:
Though brave and true and calm austere,
Thou laborest in a narrow sphere,
'Tis Christ, right now, thy spirit needs—
And this is the best of all the creeds."

—*Amen.*

WEDNESDAY.

"LIKE JESUS."

"When he shall appear, we shall be like him."
—I John 3:2.

The song of Ackley says:

"Earthly pleasures vainly call me;
I would be like Jesus;
Nothing worldly shall enthrall me;
I would be like Jesus."

Just how much can we be like Jesus in this life?

One of the most serious views of life is that we are constantly being tested and proved,—proved to ourselves that we are far from being like Jesus, and proved to Him (if He finds us faithful) that we are fit and willing to be prepared for the eternal abode with Him, where, if found faithful, we can hope to be like Him, and, if not faithful, fit to be cast out.

We return to our question. In our deficiencies, then, how much can we be like Him in this life?

To be like him is in the realm of the Spirit. The realm of the spirit is in our thinking, our feelings, our will, our emotions, our love and devotions, in faith in ourselves and faith in Him, in goodness and kindness, in grace and truth, and certainly in desire. It is in these that we may be like Him in this life.

Let us find instances. It is said of David Hill, the missionary to China, that they called him "the little Jesus." They who knew him at home said that he looked like Jesus. When the sainted memory of one is "He dwelt among us with grace and truth," that's to be like Jesus.

Prayer—We thank Thee, Father, that Thou hast made it possible for us to live in Christ and that, so living, He may be seen of us. O God, help us so to live.—*Amen.*

THURSDAY.

"ONLY A LETTER AND A MARK.

"Thou has made him a little lower than the angels, and hast crowned him with glory and honor."—Ps. 8:5; Heb. 2:7-9.

The soul that comes to Jesus is received by Him into a relationship of honor, nearness and privilege that is analygous to the relationship between Him and the Father. "The spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God and joint heirs with Christ . . . that we may be glorified together." Rom. 8:16, 17.

"Here are we dark and weak, yet are we not
Excluded from thy glorious family;
Pain to thy children is a transient lot;
We suffer that from sin we may be free.

"If but a letter of the All-perfect name,
If but a mark of the celestial pen,
Distinguishes us, we will, despising shame,
Abjuring self, live boldly among men.

"Named after God, a little like to Him,
In whom the entireness of the name divine
Brightly involved was once by woes made dim,
But now unfolded shines,—Lord let me shine."

—*T. T. Lynch.*

Prayer—Dear Father:

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fears.

"Jesus, my shepherd, husband, friend,
My phophet, priest and king;
My Lord, my life, my way, my end;
Accept the praise I bring."

—*Amen.*

FRIDAY.

"THE MAGIC MAGNET."

"If I be lifted up, I will draw all men to me."
—I John 12:32.

A. Maclaren, speaking of the mysterious drawing power of Christ illustrates it thus:

"Astronomers tell us that dead, cold matter falls from all corners of the solar system into the sun, drawn by its magic magnetism from farthest space, and, plunging into that great reservoir of fire, the deadest and coldest matter, glows with fervid heat and dazzling light.

"So you and I, dead, cold, dull, opaque, heavy fragments drawn into the mysterious oneness with Christ, the Sun of our Souls, shall be transformed into His own image, and, like Him, be light and heat which shall radiate through the universe."

Prayer—Our Father, so transform our poor earthly souls till we shall be luminous, and known as saints of the Lord.—*Amen.*

SATURDAY.

"THE GLORY OF THE CHURCH."

"The glory of Jehovah filled the House of Jehovah."—I Kings 8:1-11.

This was the climax of the making of Solomon's temple, when the ark of the divine covenant was brought into it, and the awful Presence of the Most High rested above it, and the glory of Jehovah filled therefrom all the house of our Lord. No wonder the priests could not stand to minister in that majestic splendor, but were driven by it into the courts of the sanctuary.

Let it be thus in our lives. When we have erected the enclosures, and hung the curtains, and put in their places all the instruments of worship, then may we not rest content until the glory of Jehovah has entered to consecrate it all.

For an unglorified religion is only the husk and outer shell of a religion. The heart of it is the whole of it, and that heart is the shining presence of the Father.

Prayer—May we realize Thee, O God. May we know what it means to have Thee with us. And may we seek Thy presence with all our souls.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"THE SURGERY OF SIN."

"If thine eye causeth thee to stumble, pluck it out."—Mat. 18:7-14.

Religiou must be thorough, or it is nothing. There must be no compromise in religion, no parleying with the devil, no bargains with worldliness, no halfway pause toward holiness. Re-

(Continued on page 14.)

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

SEANCES WITH THOSE WHO SLEEP.

By JAMES DAVID KITCHIN, JR.

"The voice of thy brother's blood crieth unto me from the ground."—Gen. 4:10.

Our text commences, "The voice of thy brother's blood." What an indictment! A rebuke to Cain, the murderer of Abel—his mortal brother. This fratricide was the inception of an inglorious train. All men are sons of God in the great sense that no blood can be shed from human veins which is not our brother's or our sister's. Yes, still answers the quiz, "Am I my brother's keeper?"

Our thought continues, "crieth unto me from the ground." A ghostly interlude! Blood from a vital tract soon dies and returns to its kindred dust. But all blood, they say, tells. And questions too, by mute omens. That iniquitous sentinel halts us. Imputing guilt by virtue, he queries, "What hast thou done?" "Murder will out," hence we trow, "Seances With Those Who Sleep," may make dramatic disclosures. Four of these whispers with the recumbent and their messages might follow.

Foremost, *The Voice of Soldiers' Blood,* arrests us. In life they spoke a thousand tongues, but now only one. Isaiah essays to describe the hideous throes of the world, before the coming of the Redeemer, with consummate austerity. "Garments rolled in blood," was the motif of his words. A pall of despair hung over the redoubts of mankind. War had drenched the creation in crimson horror and bequeathed hate and fear to ensue with the unborn. Shame on us to broach this truth, but the world has had absolute recess from war only about 300 years of known history.

Our hiking ditty, "It's not the pack"—"But the last long mile," recurs. In serious and wider scopes to say that, no generation ever negotiates the last long mile of war. In the wake of march the burden falls on innocent shoulders. Animus and expense in crushing heaps descend upon our progeny. That our federal government now pensions nigh a hundred widows of soldiers of the War of 1812, is sad copy to read.

From the din of clarion tumult there issues this behest, "Put up again thy sword"—Jesus is speaking. Sensing the futility of the world's vaunted weapons, none would he tolerate. What Jesus found impracticable, the world will find impossible. Another way is open, it remains to be used. The way up is the way out and, "The Road Back."

A trite old statute of cause and effect is, by another inspired writer, affirmed. "Ye fight and war, yet ye have not," says the irenic prelate, James. Moreover, objective losses in duration of combat are nothing beside subjective losses in any recourse to carnage. Too many rare gems of genius have been dissipated and buried in abortive tombs.

If, as promised, we bring some profound word from the slain of every battle, here would likely be the hint:

Thou shalt not press down upon the brow of society
A crown of arms,
Thou shalt not crucify humanity on
A cross of war.

Further, *The Voice of Slaves' Blood,* engages us. We are not thinking about one familiar bondage, but every kind extant.

This is a day of colors in the social and other fields. A tri-color emblem which dazzles the eyes of the world today is composed of red, black and yellow. They typify Russia, Africa, Italy and Japan. Birth or death may be betokened. No longer in smug lethargy can we sing, "Let the rest of the world go by." Their predicament is premonitory.

Capital has been fencing with labor while both are seemingly oblivious to God. It has been the manifest aim of each group to lord it over the other. Onus and initiative alternate here. It has appeared to matter too little that half the people are hungry while polemics flourish. There has been too much shouting about rights when duties were being sorely neglected.

Every drop of blood spilled through avarice stains the escutcheon that our retiring hands deliver to posterity. Most people have ere now ceased to eat their fellows; ours is the task to stop killing them; if peradventure the coming race shall full-orb their lives. Sepulchers from every clime join the chorus that now is saying:

Man's inhumanity to man
Makes countless thousands mourn.

Forlorn, *The Voices of Childrens' Blood* appeals. This like a Shekinah hovers about us and quickens the pulse beat. A most pathetic era of ancient history is thus depicted in Holy Writ,

> The sacred gems are scattered over every street, the priceless sons of Zion, worth their weight in gold, count no more than crockery, mere pots of clay.

Lamentation! A correct guess, and capital grief to be sure. A graphic delineation of a nation's remissness concerning its offspring.

The present company of juveniles is beset with more vices than any before chronicled. Awake fair America! To your task! Danger crouches at the door. The number of miscreants and misfits is staggering. They are begetting their ilk to our dismay. Children deserve a more worthy heritage and a chance to burgeon our their excellencies. Inverting our perspective, too many young can sing, "Where are my wandering parents tonight?"

That which inhibits personality from reaching fruition or starves the altar fires of the breast is ally to death. Infamy not quite so mild, lurks ever, for the hot red blood of babies is fresh upon us. "Herod slew all the children in Bethlehem," we are told. He was called a fox for the good reason that he was less than human. But, his species like a colossus disputes the sanctity of laws both huma nand divine.

Of all the crusades of line, or lore, the most romantic was the Children's Crusade. Little ones in a holy zeal went looking for the vessels and vistas known of Jesus. Led by babes we can yet escape the foul underworld and enter the fair upperworld of life. "A little child shall lead them" quoth He. Sacred ashes from a little urn speak:

List the ominous stern whisper
From the Delphic cave within—
They enslave their children's children
Who make compromise with sin.

Finally, *The Voice of Christ's Blood,* enjoins. It speaks never a word on behalf of self, but of others always. "Led like a lamb to slaughter," is not a very auspicious inaugural procession for a king. But, this was the way of Jesus and he is the paragon of potentates. His was the fine art of giving self royally, for friends and enemies, too. At once is placed upon the recipients of this atonement an obligation to perpetuate it.

None too pleasing a prospect hedges our horizons. The "Melting Pot," is boiling over. We

(Continued on page 15.)

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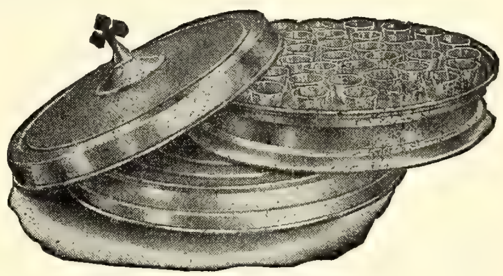

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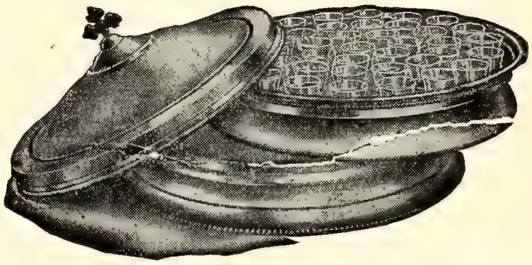

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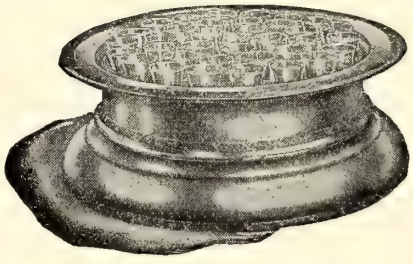

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The writer heard a preacher say on one occasion that he preached sermons on how to rear children when he was a young man; but after he had experience in rearing a family of children of his own he came to the conclusion that other people knew as much about the art as he did and he laid that sermon aside.

Rearing a family is no easy job for any parent but a happy and interesting one. The writer has often heard his mother say that no child ever paid for its rearing until it reared a family of its own. Theer is more truth in that statement than poetry. The writer has been working with children for more than thirty years and nineteen years as Superintendent of the Christian Orphanage and in all his work with children has has never come in contact with one yet, however bad it might be, but that it had some good traits and some kind spot in its heart.

If we could always discover the good traits in the problem child and cultivate it and gradually overcome the bad in many cases you will succeed.

In handling children for all these years the writer has learned at least three things:

First: All children are pretty much alike—have many of the same traits and inclinations and characteristics;

Second: We have learned that kindness shown gets nearer a child's heart than anything else;

Third: We have learned that praise for their best efforts and few criticisms for their shortcomings will inspire them to better efforts and brings out the best.

"THE SOUL OF A CHILD."

"The soul of a child is the loveliest flower
That grows in the garden of God.
Its climb is from weakness to knowledge and power,
To the sky from the clay and the clod.
To beauty and sweetness it grows under care,
Neglected, 'tis ragged and wild.
'Tis a plant that is tender, but wonderously rare,
The sweet, wistful soul of a child.

"Be tender, O gardener and give it its share
Of moisture, of warmth, and of light.
And let it not lack for thy pains—taking care
To protect it from frost and from blight.
A glad day will come when its bloom shall unfold,
It will seem that an angel has smiled,
Reflecting it from beauty and sweetness untold
In the sensitive soul of a child."

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR SEPTEMBER 5, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Concord	$ .90	
Long's Chapel, April, May and June	2.08	
Salem Chapel	1.00	
		3.98
Western North Carolina Conference:		
Shiloh	3.00	
Spoons Chapel	2.00	
Big Oak	1.44	
Smithwood	1.25	
Pleasant Grove	2.40	
		10.09
Eastern North Carolina Conference:		
Henderson	4.13	
Ebenezer	1.00	
		5.13
Eastern Virginia Conference:		
Antioch	1.90	
Holland	5.44	
First, Portsmouth	3.65	
Berea, Nansemond	5.00	
Spring Hill	2.49	
		18.48
Valley Virginia Central Conference:		
Mayland	1.00	
Winchester	3.61	
		4.61
Alabama Conference:		
New Hope		1.08
Special Offerings.		
The Fidelity Bank	12.50	
To correct error	.45	
		12.95
Total for week		$ 56.32
Amount brought forward		8,891.20
Grand total		$ 8,947.52

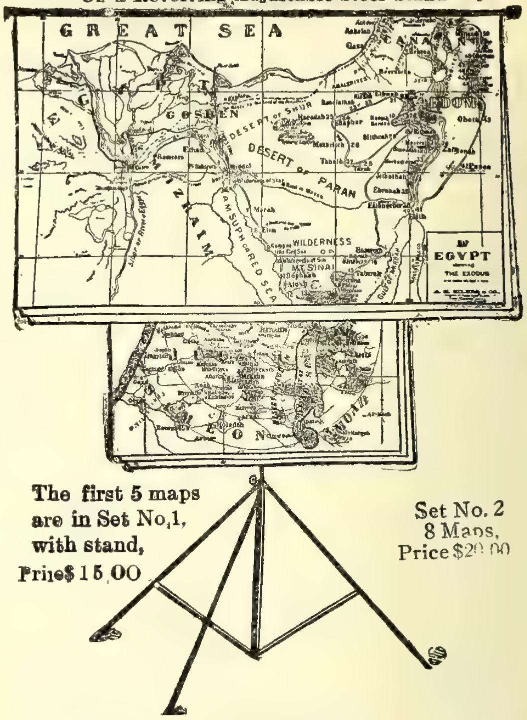
THE SUN'S PULPIT.

(Continued from page 13.)

hope we are not pessimist, nor platitudinarian, but prophet. Everything is not wrong, but something is wrong. There is not more dearth of prosperity than of piety. Jesus says, "They have rejected me,"—He's right. Folks are not singing, "Give me the old-time religion"; some tolerate the new; many ignore all. We need a comeback to the foundation and fountains of Christianity. To a grave that could not retain its deposit let us go, for the ablutiosn of our spirits. Silence and absence eloquently speak:

Father forgive them, for they know not what they do!
Into thy hands I commend my spirit.

First Christian Church (Disciples)
Newport News, Va.



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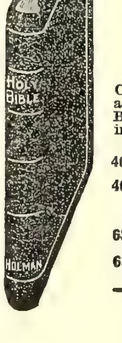

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13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Găl'ĭ-lee of the Gĕn'tīleş;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7. Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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SURGERY AND BUTCHERY.

(Continued from page 7.)

Shall we allow men to ride hobbies right thru the church and kick over the furniture? No, never. When any man through living or teaching becomes dangerous to the body of Christ, the duty of Christians is too plain to be misunderstood. But let us never forget that we owe an obligation to the body. The operation is for the purpose of saving and helping and strengthening the body and not to cripple or kill it. There is a difference between surgeons and butchers.

—*John T. Lewis in Gospel Advocate.*

NEWS ITEMS OF SOCIETIES.

(Continued from page 8.)

In April they spent a wonderful day at Drivers' with the ladies of the Methodist Church hearing Mrs. Lee Britt teach the book "Suzuki Looks at Japan." They carried sandwiches and the ladies of Drivers' served hot coffee. The day was well spent and the opportunity appreciated by all. The attendance has been great this year. They have a good Spiritual Life leader, Mrs. E. C. Skinner. The society voted the best way to raise their money was to have a free will offering from each member and by this way they hope to reach their goal. Mrs. E. F. O'Berry is president of this wide-awake society.

MRS. W. M. JAY, *Editor.*

THE FAMILY ALTAR.

(Continued from page 12.)

ligion calls upon us for all our body and mind, our time and strength, our ideals and longings, our heart and soul.

What is more precious in our bodies than our eyes? And yet if they get in the way of holiness, Christ bids us pluck them out. The counsel, of course, is Oriental symbolism, but we must not on that account spare the use of it. It means that we must spurn our dearest idols, if they keep us from worshipping God alone.

This resolution is indeed hard and strenuous, but it is of the very essence of religion, the climax of faith, the pathway to eternal life.

Prayer—Give us strength for all needed sacrifices, O Christ; and make us joyful in them all, knowing that they bind us to Thee.—*Amen.*

AMOS R. WELLS.

THANK GOD FOR FRIENDS.

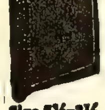
Thank God for friends, the friends who do not fail
When bleak skies chill the marrow of the mind
With piercing icy needles, Fortune's hail.
With friends like these, unkindest skies are kind.

Thank God for friends, the friends whose steady eyes,
Serene and true, hold ours to firm uplift.
When fain they are to droop. For he who tries
To outstare Fate for long may lose—and drift.

Thank God for friends, the friends whose loving hearts
Make ours to glow. What did but now annoy
And numb is gone. From friends like these one parts
With courage strong. Life flows again with joy.

—*By Harry C. York.*

One winter all my mates got converted and I was feeling rather lonely. So I decided to join them; but alas! as I was proceeding to the penitent form, my father, unaware of my intention, stopped me and said it was my bedtime and I had better go home. What would have happened if I had succeeded in my purpose I don't know. I might have become a Wesleyan minister, possibly a president of conference. What trivial incidents may sometimes change the course of a person's life!—*Lord Snowden, British labor leader.*



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All news mater and items to be published in **"The Sun"** should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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OBITUARIES

McDONALD.

William McDonald departed this life August 24, 1935 at his home in West Point, Georgia, at the age of 81 years.

He leaves to mourn his departure a wife and nine children; one child preceded him in death some years ago. The nine living children, eight girls and one boy, were all at the funeral. All are grown and have homes of their own except two girls.

Brother McDonald was a very kind and sweet-spirited man. He loved his family with a devotion rarely seen.

I had known him for many years and he was one of my best friends.

Peace to his soul and comfort be to the bereaved. His body was laid to rest in Lanett Cemetery, the funeral being conducted by the writer.

G. D. HUNT.

BAKER.

Whereas God in His infinite wisdom, has called to eternal reward, our beloved sister, Mrs. Doris Eure Baker, whose death occurred August 19, 1935, at Charlottesville, Va., therefore be it resolved:

First: That in the death of Mrs. Baker the Ladies' Missionary Society of Liberty Springs Church has lost a zealous member, an efficient and loyal worker and a consecrated Christian who daily lived the Gospel she professed.

Second: That we emulate her many noble virtues, gratefully cherish her beloved memory and with increased faith, seek to carry forth the work of Christ which was so dear to her heart.

Third: That while we cannot understand why such a useful life should be so short, we bow in humble submission to our Heavenly Father's divine will.

Fourth: That we extend to her bereaved family our heartfelt sympathy and commend them to the Comforter whose grace is sufficient for every need.

Fifth: That a copy of these resolutions be sent to the family, one sent to The Christian Sun for publication and another placed on the records of the missionary society.

Respectfully submitted,
MRS. S. H. RAWLES,
MRS. L. F. BRADSHAW,
MRS. ELIOTT PARKER,
Committee.

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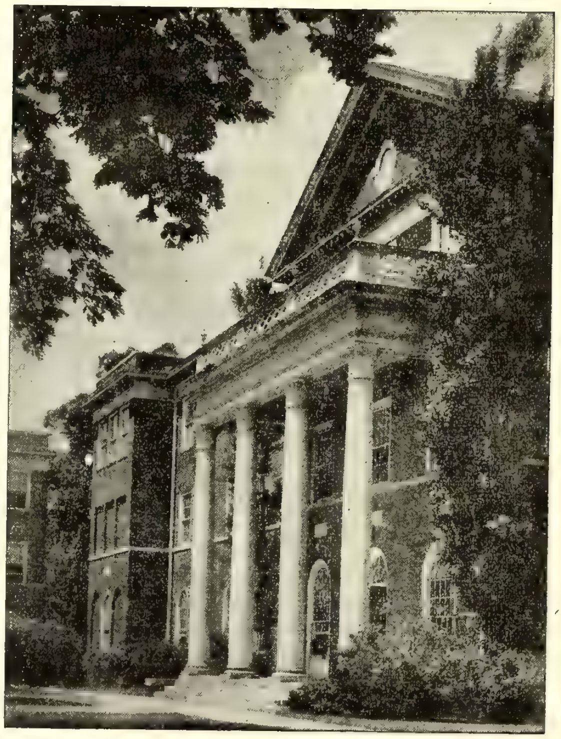

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VOLUME LXXXVII. RICHMOND. VA., THURSDAY, SEPTEMBER 12, 1935. NUMBER 37.

•• THE SUN'S OBSERVATORY ••

The Irony of Fate.—

"The Permanent Palace for Impermanent Peace," a current weekly calls it. By the irony of fate this five-million-dollar building which is to house the Leagus of Nations in Geneva, draws near its completion at a time when the League itself confronts the gravest problem in its history. Will the Ethiopian question result in another European war that will eliminate the league and render useless, as such, the building?

A Recovery Note.—

Symptomatic of better times, Great Britain's knick-knack industry is booming. Birmingham, capital of jew's-harp manufacturing, embarrassed by a flood or orders from all over the world—but particularly from America—is unable to cope with the demand because of the scarcity of skilled tongue-setters needed to adjust the metal strip to insure correct tone. One firm alone produces 100,000 harps a week and has more than three months' orders on hand . . . Lucky charms are another flourishing Birmingham industry, pixies, gnomes, hobgoblins, being most in demand.—*Selected.*

Fewer Strikes This Year.—

Either because NRA was declared unconstitutional by the Supreme Court, or in spite of that fact, the year 1935 is producing fewer strikes than did 1934, and fewer workers are involved. *Business Week* gives the following figures based upon Department of Labor statistics for the first five months of this year and estimates for June. "In the first half of last year 938 strikes began; in the first half of this year, 902—a reduction of 3.8 per cent. The 1934 strikes involved 587,437 workers; the 1935 strikes 395,583—a reduction of 32.6. Idle man-days during the six months of last year were 9,452,797; of this year, 7,299,518—down 22.8 per cent."

By Storm or Crash.—

Only the past week was the nation appalled by the storm which wrecked the Florida Keys and then spread death and destruction in its northward path. The horror of it all was oppressive. Yet is was estimated the week before that "the probable death toll from automobile accidents would be between 350 and 400 persons during the Labor Day week-end," and that an additional 10,000 would be injured. Because these cases are scattered over a large area they attract very little attention, yet the victim of the storm is no deader than the victim of the crash. The heart-strings of loved ones are rended as well by one as by the other. Indeed, "the steady deluge of motor car fatalities is nothing less than a ghastly social tragedy of truly national dimensions."

Less Use for the Staff of Life.—

Bread has been known as the Staff of Life, but during the past thirty-five years Americans have been leaning less and less upon it. In 1900 the per capita consumption of flour in the United States was 1.14 bbl. During the 1917-18 season it dropped below one bbl. This year, to the dismay of the milling industry, it dropped to three-fourths of a barrel. And the millers say that something must be done about it. The wheat farmer, too, is vitally concerned, for had the per capita consumption of bread last year and the year before been equal to that of 1900, there would have been needed not less than 175,000,000 additional bushels of wheat, and the problem of surplus wheat carried over from 1933 would have been non-existent.

Churches Gain Over One Million Members.—

George Linn Kieffer, statistician of the National Lutheran Council and head of the American Association of Religious Statisticians, reports that church membership is increasing in the United States, and that the gain last year was the greatest since 1930. There were 207 religious bodies in the United States in 1934, with a total adult membership of 62,035,688. These bodies added 1,-222,064 members. The Methodist Episcopal Church, with an increase of 210,475, headed the list of Protestant denominations. The Baptist Church, which had previously been first, came second with a gain of 161,720. The Lutherans were third with 101,118. The Baptists continued to be the largest Protestant denomination, with 10,027,929 members. The Methodists were second, with 8,976,492. The largest religious body in the country was still the Roman Catholic Church with 20,398,509 communicants. Contributions made by church members for all purposes in 1934 amounted to $299,416,781, or $12.07 per capita.

An Assassin's Bullet.—

Whether or not one looked with disapproval upon the manner in which Huey Long attempted to reach the end he desired, there must be regret that his career was cut short by an assassin's bullet. A demagogue he was, there is no denying, but, with the Richmond *News Leader,* we agree that he "was better furnished mentally than are most demagogues. He possessed magnetism of a sort . . . He had a daring self-confidence that an army commander might have coveted. Opposition he met without flinching and beat down with hard blows." He did not hesitate to practice intimidation, but his followers counted unhesitatingly upon his promises; they served him well whether through love or fear. Again quoting, "Huey Long was not one of those rare leaders whose assassination deflects the course of history." This is an editorial opinion—it may be right, but there is the question there. Huey Long stood small show of ever entering the White House, but it would be foolish to deny that his influence might have placed a taboo on another's chances. His death bids fair to precipitate a political civil war in Louisiana. Long was born of poor but honest parents in the hill country of Louisiana, forty-two years ago, and it is related of him that farm labor was never to his liking, and even at an early age he shifted it as much as possible to others. He first held office in 1918, becoming Louisiana railroad commissioner at that time.

What States Are Buying Most?—

Quite an interesting summary of the buying done in various states during the first six months of 1935, appears in one of the leading business magazines the past week. The ranking of states in the order of their buying in the following fields is given: Passenger automobiles, household refrigerators, ordinary life insurance, electric power, heavy construction contracts issued, and the income of farms. The first five states bought 36.7 per cent of the passenger cars. These states were: New York, Pennsylvania, California and Michigan tying for third place and Ohio. With a percentage of 41.8 of the total sales of refrigerators, were New York, Illinois, Pennsylvania, Ohio and California. Five states accounted for one-half of the ordinary life insurance sales. New York alone accounted for $658,500,000 out of a total for the United States of $3,255,500,000. Pennsylvania is again second, followed by Illinois, California and Ohio. New York also leads in electrical power output and in heavy construction contracts, followed in each instance by California. In power output, pennsylvania, Ohio and Illinois are second, third and fourth; while in heavy construction, it is Illinois, Ohio and Michigan. Iowa leads in farm income, followed by California, Illinois, Texas and Minnesota. The total value of farm income for the country is $2,956,-000,000 against $657,300,000 for heavy construction. It will be noted that California is the only state to appear among the first five on each count. New York and Ohio and Illinois are there five times: while Pennsylvania is recorded in four instances. Michigan shows twice in the first five, and Minnesota, Iowa and Texas, once each. Texas is thus the only Southern State to be listed among the first five in these important classifications. She takes her place four times in the first ten states, while Tennessee appears among the first ten under the head of heavy construction contracts, due probably to Government operations. We wish we could give, but do not have, the figures giving the combined buying power of the Southern States.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

It is recorded with deep regret that Rev. J. E. Franks, whose improvement from the illness of a year was recorded in last week's SUN, had a relapse and was carried to the hospital for an operation on September 5th. His condition since the operation is reported as favorable as can be expected. Many SUN readers will join in prayer for the restoration of health to this good man.

Rev. T. E. White, Sanford, N. C., under date of September 6th, writes: "Plans have been completed for the dedication of our church at Biscoe the fifth Sunday in this month. Dr. Stanley C. Harrell, Durham, is to preach the dedicatory sermon. There is no indebtedness on the church and no money to be raised for the building. We are hoping for a good day."

Rev. F. Ervin Hyde, who has been pastor of our Monticello Church the past three years and who graduated from Elon College a year ago and who did post-graduate work at Duke School of Religion, Duke University, the past year, has accepted the pastorate of our Sanford and Shallow Well Churches. We congratulate this pastorate upon securing the services of Brother Hyde and bespeak a happy relationship between pastor and people.

Rev. G. D. Hunt, pastor of our Lanett, Ala., Church, under date of September 5th, writes: "Next Sunday is our Home-Coming Day and revival services will follow. Rev. A. C. Nelson will have charge of the revival. We are expecting a good meeting. We need it. Pray for us. Our church is now out of debt." We congratulate Pastor Hunt and his good people of Lanett in clearing this indebtedness of long standing and rejoice with him in this splendid achievement.

A devoted member of one of our churches pens: "Our church here has not prospered very much for the last three years. There are never any evangelistic sermons and never any opportunity for receiving members." The last sentence of that quotation made the first one superfluous. Whenever a church ceases to be evangelistic and to invite and urge those who are non-church-members to accept their Lord as Saviour and Redeemer and become members, that church just cannot grow.

All readers of THE SUN and friends of Elon College will rejoice at the great opening of the College; more college students having enrolled to date than at any previous opening during the forty-five years' history of the institution. Dormitory spaces are crowded and more room has to be provided, though the Publishing House has been re-conditioned and fitted and now gives room for twenty-four students. We congratulate Dr. Smith and his co-workers over this achievement and the fine prospect for a successful college year.

After our notes had gone in for last week's SUN, we were advised that our Holland, Va., Church had called Rev. Carl R. Key to become its pastor and that he had accepted. Carl graduated with distinction from Elon two years ago and has taken his degree with high honor in the Vanderbilt School of Religion, Nashville, Tenn. He comes to his pastorate well equipped, and we predict for him and our Holland Church a happy and eventful relationship. He is a member of our Western North Carolina Conference.

The following from *The Gospel Herald,* Rush, New York, is a message of a beloved brother from our Eastern Virginia Conference and will be read with interest: "We recently received a nice long letter from Brother M. W. Butler of Conshohocken, Pa. Brother Butler is just finishing his eighth year as pastor of our Gulph Mills Church. This, with a previous pastorate there of seven years makes fifteen years in all on this one field. Brother Butler's letters are always so cheery and helpful."

While so much agitation and propaganda for Communism is going on in the United States, we should take to heart the fruits of Communism in Russia where it holds full sway under the power of the Soviet Government. In this connection it is difficult to find the situation better summed up than in the words of Hon. Alfred E. Smith, former candidate for President of the United States, who says: "In Russia a man exists only to amass wealth for the state. His identity is lost as completely as a drop of water in a glass of wine. In Russia there is no great difference between an animal and a man."

It has just come to our attention that our dearly beloved and universally esteemed brother, Dr. Martyn Summerbell, has resigned the presidency of Starkey Seminary. After thirty-seven years of distinguished service in this capacity and as preacher and lecturer to colleges and universities throughout the country, our beloved friend has certainly earned his retirement from active service. In spite of his eighty-eight years, we cannot think of Dr. Summerbell other than as a man of vigor, activity and alive to every cause of progress and righteousness. The whole CHRISTIAN SUN family will join the editor in sending this faithful man of God this token of lasting gratitude and love for his contribution to the church and the kingdom of God. Long may he remain on the earth a benediction and a blessing to the hundreds and thousands who hold him in affectionate regard.

Our felicitations to Rosemont Church, Norfolk, Va., and heartiest congratulations to its beloved pastor in rounding out ten years of a pastorate seemingly crowned with successful achievement in every undertaking. That is some record for ten years of service revealed from the personal records of the pastor as printed under the heading, "Rosemont Church," in this week's SUN. Every interest of our fellowship, both of Conference and Convention, as well as the local church, is accorded interest and cooperation by Pastor Morgan, and this, in a measure, counts for the happy relationship that exists between him and his people. Just mark it when and where you will, the pastor that looks after the enterprises and claims of the church comes to be held in loving esteem, and the pastor who neglects or is indifferent to the enterprises of the church loses out sooner or later. That may be taken as an invariable rule.

We make our manners to the editor of *The Gospel Herald,* Rush, New York. Its July number very graciously carries the following comment: "To our Christian Church people I am happy to say that we still have a publication which carries the same spirit and intimacy which we used to know in our old *Herald*. That paper is THE CHRISTIAN SUN, published each week at Richmond, Va. Under its title it says, 'Representing the Southeast Convention of Congregational and Christian Churches.' This noted Christian Church paper is now in its 87th year. The beloved Dr. J. O. Atkinson is the editor. THE CHRISTIAN SUN continually contains news items concerning our brethren in the north and west as well as the south. The subscription price is $1 for six months or $2 for one year. Send your subscription to the Managing Editor, J. T. Kernodle, 1536 E. Broad St., Richmond, Va., or write him for sample copies. This paper is so good that we refrain from trying to describe it so just send for a copy and be convinced for yourself."

RECEIVED ON SUBSCRIPTIONS.

Several weeks ago we sent out a circular letter to a number of delinquent subscribers. Some of these responded almost immediately, but the greater number have ignored the letter entirely. It is hard to believe that there are so many members of our church that are indifferent to its activities. Certainly there must be some other reason. If you are one of those who received one of these letters and have not answered it, will you not do so at once. I am not asking this as a favor to me or to Dr. Atkinson, or the others that are giving of their lives to make *your* paper possible, but because you owe it to your church and to yourself, and because your support is absolutely necessary if your paper is to survive. Your church paper is your responsibility. What are you going to do about it?

To those who have made remittances, I and the rest of the SUN organization are grateful. They are given below.

Very truly yours,
J. T. KERNODLE, *Mg. Editor.*

J. H. Abell, Richland, Ga.
Paul E. Coble, R. 3, Liberty, N. C.
Geo. D. Colclough, Elon College, N. C.
Rev. H. E. Crutchfield, R. 1, B. 65, Paces, Va.
Mrs. C. L. Dawson, Bolling and Rolfe Aves, Norfolk, Va.
Mrs. J. L. Eley, 110 E. 30th St., Norfolk, Va.
Mrs. M. E. Foster, Semora, N. C.
Mrs. Ida Fulgham, 511 Simpson St., Greensboro, N. C.
Mrs. J. S. Glenn, 213 W. Trinity Ave., Durham, N. C.
Mrs. T. S. Graves, 218 E. Bragg St., Greensboro, N. C.
C. D. Harton, Henderson, N. C.
Dr. W. D. Harward, Dendron, Va.
M. H. Hayes, Wise, N. C
W. K. Hensley, R. 2, Elkton, Va.
Mrs. Nannie J. Holland, Holland, Va.
Mrs. Mary E. Holland, R. 2, Holland, Va.
J. C. Johnson, R. 1, Carrsville, Va.
Rev. Carl R. Key, Holland, Va.
J. A. Kimball, Manson, N. C.
Mrs. Clara S. Loy, N. Fairmount Ave., Winchester, Va.
Miss Bessie Mitchell, Fancy Gap, Va.
J. H. Newman, 4423 Cutshaw Ave., Richmond, Va.
Miss Therese Nurney, The Brandon Apt., Clay St., Suffolk, Va.
W. C. Pierce, Sunbury, N. C.
Mrs. I. W. Pritchard, 400 Ransom St., Chapel Hill, N. C.
Rev. L. L. Stanley, Thorsby, Ala.
Mrs. Mary S. Taylor, Dendron, Va.
L. L. Vaughan, College Station, West Raleigh, N. C.
Mr. Wilder, Castalia, N. C.
R. T. Wilson, Manson, N. C.

These remittances were received too late to be corrected on the mailing list, but proper credit has been given on our records.

W. D. Mercherson, D. 2, Liberty, N. C.
Mrs. J. B. Jones, R. 2, Liberty, N. C.

A CORRECTION.

The managing editor is sorry that the item in "Notes and Personals" last week, stating that our Holland, Va., Church was without a pastor escaped his attention till after the issue was off the press. Our Holland Church is decidedly *not* without a pastor, our young friend and brother, Rev. Carl R. Key having recently accepted a call there. We wish for church and pastor a most successful year of service.

General Council News

By HERBERT D. RUGG.

175,000 "WINDOWS."

"Windows," a beautifully illustrated twenty-four page publication of the Commission on Missions, will be available this fall for distribution to every family affiliated with the Congregational and Christian churches. A hundred and seventy-five thousand copies are being printed.

"Christian Action" or "Windows Looking Out Upon the Gospel in Action" would be a descriptive title. The publication presents major fields in which the churches through their missionary agencies are at work.

"Windows" is an interesting magazine without ads. It is not a "folder," "booklet" nor a "pamphlet." The size is eight and a half by eleven and a half inches. It is printed throughout by the rotogravure process used for the brown pictoral art sections of newspapers and many magazines. This relatively recent process whereby the ink on the printing surface is distributed into minute cup-like depressions instead of being spread over raised dots as on ordinary "cuts" or engravings is greatly superior for printing illustrations. Many of the illustrations in "Windows" are from specially taken photographs. The use of rotogravure in "Windows" is justified by its unusual pictoral values.

The many-sided comprehensiveness of Christian or gospel "action" is to be seen through "Windows." The little rural home-mission church is revealed to be struggling against diverse although equally pressing problems in different sections. In the Rosebud country of south-central South Dakota (where many a summer rose does not bud) it is disclosed that seven years of drought with grass-hoppers and black blizzards of dust and sand have been endured by the Indian, the German-speaking and English-speaking churches. In North Carolina, thirty miles from the palatial resorts of Pinehurst and Southern Pines, is shown Providence chapel near Spies. Here many of the houses are built of logs, oxen are often used as draft animals and children welcome Bible School although some have to "chop cotton" from dawn till nine in order to come. While at Otis, Mass., in the Berkshire Hille, is to be seen the township church built in 1813 when the population was over 1,200. It is now 415. "The church at Otis seeks to fulfill its historic role as the servant of the community by welcoming all faiths beneath its roof. For a year mass was held in its vestry for the Roman Catholic boys in a nearby C. C. C. camp." A summer camp for Jewish boys provides the occasion for at least one inter-faith service each year.

Attractive vistas are opened upon other fields in which the churches are serving,—abroad in medicine, in social service, in agricultural development, in education and in promotion of Christian unity; at home in religious education and the church school in higher education, in social security for the ministry, in peace crusading and other social actions. "Windows" shows beautifully as well as truthfully.

"Windows" is in succession to the "Guest Books of 1929, 1930 and 1931"; to "A Journey of Discovery" 1932; to "The Pioneers" 1933 and to the expanded 1934 October number of "The Missionary Herald." Like its predecessors, it may be used for daily reading in the home or as the basis for group discussions. It lends itself to dramatization and provides material for posters.

The office of the Southern Convention, Elon College, N. C.. the offices of the State Conferences and of the Commission on Missions will fill orders from churches for "Windows." There will be no charge. The copies for states west of the Rockies will be shipped to their Conference offices by boat through the Panama Canal in order to lower transportation costs.

The committee which prepared "Windows" comprised the Rev. John R. Scotford, New York, N. Y., representing the Commission on Missions, chairman; Miss Lucy M. Eldredge, Dayton, O., representing the Home Boards; the Rev. Leonard M. Outerbridge, Boston, Mass., representing the American Board of Commissioners for Foreign Missions; the Rev. Dr. Stephen A. Lloyd, Lansing, Mich., representing the State Conferences.

The symbolism of the cover picture selected by the committee should be none the less effective if it is known that the apparently happily married couple looking out of a casement window are Mr. Scotford's son and daughter, John R., Jr., and Ruth. John Jr. is a student at Dartmouth; Ruth has graduated from the University of Chicago and will teach this coming year in the John C. Campbell Folk School, Brasstown, N. C.

A LEADER PASSES ON.

Dr. William H. Hainer, forty-six years pastor of the First Christian Church, Irvington, N. J., and since 1934 pastor emeritus, died in the Presbyterian Hospital, Newark, N. J., Tuesday, September 10th.

Dr. Hainer had just completed fifty years in the ministry. He was ordained in 1885 and had a pastorate at New Bedford, Mass., before coming to Irvington. He was born May 2, 1863 in Newmarket, Ont., his father serving in the ministry of the Ontario Christian Churhes for fifty years. He was one of six brothers to be ordained and he had two half-brothers who also studied for the ministry. At Irvington he succeeded one of his brothers, the late Rev. L. W. Hainer.

At the celebration of the forty-fifth anniversary of his pastorate, Dr. Hainer reported he had preached 4,300 sermons in Irvington, had married 1,300 couples, had officiated at about the same number of funerals and had christened children and grand-children of those he had married. At the anniversary he recalled the text of his first sermon: "For I determined not to know anything among you, save Christ, and Him crucified," and he said it had continued to always be his favorite Scripture passage.

Dr. Hainer for thirty-five years was president of the New Jersey Christian Conference until 1931 when it united to form the Middle Atlantic Congregational and Christian Conference. In 1933 he was elected honorary moderator of the united conference. He was an organizer and for many years president of the interdenominational Ministerial Association of Irvington.

When he came to Irvington, it was a village of 1,800 and the church numbered eighty members who worshipped in a small frame building. Today Irvington has 57,000 while in addition to the stone edifice of the First Christian Church and its Lyons Avenue Mission, there are two daughter churches, Second of Irvington and Hilton of Maplewood, with a total membership of 1,050.

Dr Hainer was educated at the Christian Biblical seminary when it was at Stanfordville, N. Y., later becoming a trustee. He had part in arranging for its removal in 1907 to become the Divinity School of Defiance College, Ohio. In 1887 he married Miss Elizabeth A. Rowen, of Newmarket, Ontario, by whom he is survived. He is also survived by his daughter, Mrs. C. B. Snitzer, of Pasadena, Calif., and an eighteen-year-old grandson, William. His funeral service was in charge of the Rev. Edward H. Koster who succeeded him last year as pastor in Irvington and the Rev. Calvin J. Felton, pastor of the Second Christian Church, Irvington.

COUNTING THE COST.

Some members of the church apparently attach little importance to gospel matters. They react indifferently to what the Bible demands of a Christian. They put religion on the siding and leave the main line open for business, pleasure or lust. It may be that they have invested so little in the kingdom of heaven that the whole affair seems cheap. They have taken out an accident policy they hope they will never need. They use the church about like some people in Western Oklahoma use a storm cellar—they get in when they see a cyclone coming.

In Ephesus some men who practiced magical arts came under the influence of Paul's preaching. These were about the hardest, crokedest prospects the gospel ever operated on. They had too much to give up to normally become Christians. They were highly and expensively educated in chicanery. Their books were rare and valuable. The profits of their deception were heavy. Some of them became Christians. They did not sell their books. They burned thousands of dollars worth of them. Large incomes suddenly ceased. It was an investment in gospel blessings. They put a high price on the gospel. They would not be expected to be less diligent as Christians than they had been as magicians. They had too much invested. It may be that a lot of us do not have enough invested. We gave up too little when we accepted the gospel. Repentance is designed to take care of this situation.—*Exchange.*

THE BIBLE NEEDS NO WITNESS.

In a letter to the *New York Times,* Dr. John Haynes Holmes recently offered a protest at the representation of the discovery of porcelain archives, almost 3,000 years old, as "of vast importance in corroboration of Bible stories." "Are we never to learn," asks Dr. Holmes, "that the Bible is itself a first-class historical document, or collection of documents, which no more needs confirmation than Thucydides or Tacitus? . . . Instead of saying that these archaeological deposits in Palestine confirm the Bible, why not say that the Bible confirms these deposits? It is the 'porcelain archives' just unearthed that need authentication, not the Biblical text. I count it high time that we drop our subconscious suspicion of the Bible and accept it without reserve for what it is—one of the most precious and trustworthy records of human history now in possession of the race."

I confess that I am always aware of a little annoyance when I hear Jesus described as an optimist, in the sense we commonly give to the word. It would be quite as true to say that he was a pessimist. The kind of optimism in which we deal—which always sees prosperity around the corner and insists that the clouds are rolling by even though the barometer is falling, that optimism is hope in spite of the facts; just as pessimism is always despair in spite of the facts. And in both cases we are fooling ourselves. If we must label Jesus, then call him a realist, one who looks at all the facts without being afraid of them—and that is what we should all be.—*Ex.*

I am persuaded that every time a man smiles—but much more so when he laughs—it adds something to this fragment of life.—*Lawrence Sterne.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

WHY THE CHURCH?

What difference does the church make? What distinction is there between the church and a fraternal order or a benevolent society? In what particular do church members differ from non-church members? In brief, why the church?

An old question, it is true, but needed to be asked and answered now and again. For unless the church is making a difference, why should it be supported, sustained and attended? And if church members are not different from non-church members, why be a member? In brief, then, the Founder of the church differs from the founder of any other institution, fraternal, benevolent or otherwise on the earth. "I will build my church and the gates of hell shall not prevail against it." These are the words of the Lord. The why and the wherefore were evidently in His mind, and thus, through the Spirit, He said: "Go, preach my Gospel; and, lo, I am with you unto the end." And again He said: "Ye shall be witnesses unto me." There, dear reader, you have the why of the church. It is the body of Christ crying with His voice, working with His hands, walking on His feet, longing with His strength, that His gospel shall be preached and the testimony of His saving power shall be given to the world.

Unless, therefore, the church is a witness-bearer of our Lord, it has no good reason for being, and only as it serves as a witness-bearer of our Lord is it a real church. There is a very significant declaration in the Book of Revelation by John. There was war in heaven and they drove Satan and his imps out of heaven "by the blood of the Lamb and the word of their testimony." There you have it. As Satan and the host of evil were driven out of heaven, so must they be driven out of this earth "by the blood of the Lamb and the word of their testimony." There is no other saving message for this world and for the souls of men—"The blood of the Lamb and the word of their testimony." When one has accepted as his very own the efficacy of the blood and believes with his whole heart unto righteousness and accepts Jesus Christ as Saviour and Redeemer, then one is prepared to give the word of testimony. Only as that word of testimony is given through sound of voice and attitude of life is the Church of the Living God built up, and only through that will the church live and do its distinctive work in the world. A church member differs from the non-church member in that he testifies, or should testify, that Jesus Christ is an All-Sufficient Savious and in Him is life, even the more abundant life.

J. O. A.

A TRIBUTE WELL DESERVED.

The United Presbyterian prints the following that certainly makes good reading, because it seems a deserved compliment to the merit and worth of a great woman, Mrs. Anne Morrow Lindbergh:

> "In bestowing an honorary degree on her, the president of Smith College said, 'Anne Morrow Lindbergh, B. A., Smith, 1928, Hubbard gold medalist of the National Geographic Society, poet, pilot, navigator, radio operator, co-explorer with her husband of the unflown air routes of five continents and two oceans, who has proved to an admiring world the compatibility of imagination and practical dexterity of sensitiveness and fortitude, of modesty and daring—the pride of her college, the glory of her country,' *The Philadelphia Inquirer* speaking of this tribute says, 'For these exthaordinary achievements Mrs. Lindbergh received well-deserved honor, but far transcending them in the minds of millions the world over is the intangible contribution of her spiritual nobility as displayed in the darkest hour a mother can be called to suffer."

J. O. A.

ITS SPIRITUAL POWER.

As long as any Christian brotherhood or any individual depends on a spiritual power and uses it in living, that brotherhood or that individual is certain to succeed; and usually is marvelously so. With a new conception of spiritual power and a complete surrender to the dictates of the Holy Spirit, the early Christians set out to win the world for Christian service. They had no magnificent churches nor any up-to-date church machinery or organizations. They had no social or political prestige, no high-class music, but they did have spiritual power. Certainly the church needs money, and much more than it gets; and it needs comfortable buildings, along with other helpful agencies; but how often am I, here and there, forced to the conclusion that too many brotherhoods and too many individuals have already placed too much emphasis on these human instrumentalities and much too little on spiritual power. I am not at all surprised that a great percentage of our modern American youth are not thinking on these things. They have grown into young manhood and young womanhood with little conception of anything much beyond a social gospel and a social service. How these young people are going to look at God and accept God as a supreme intelligence and a helper in times of need when they are expected to assume the responsibilities of life is a momentous question to me. How are we to get this generation above the mere forms of worship and back into a real consciousness of God and the joy of Christian service is a question that is calling for the very best that is within us.

A. R. Flowers.

DR. SUMMERBELL RESIGNS.

At the annual meeting of the Starkey Seminary Board of Trustees held on June 22nd, Dr. Martyn Summerbell resigned the Presidency of Starkey Seminary after having faithfully served in that capacity for 37 years.

Dr. Summerbell has been in poor health for most of the past year and this together with his advancing years brought his decision to resign. In regretfully accepting the resignation the Board created and bestowed upon Dr. Summerbell the honorary office of President Emeritus for the remainder of his natural life.

Dr. Summerbell will be 88 in December and Mrs. Summerbell is 81. He is unquestionably the most noted living personality of our old Christian Church. The lives of Dr. and Mrs. Summerbell have been filled with many unknown burdens and we hope that they will now be permitted to have many restful and happy years yet together.

Professor James A. Long of the Starkey Seminary faculty was appointed Acting President for the coming year and Mr. Long is now continually engaged in planning for the next year's work.

Starkey Seminary was founded in 1839 by pioneer Christian Church leaders of the New York state section. Its total influence for good is beyond estimation. The present tuition charge is $500 for the year. This amount includes board and room. The great number of present-day public High Schols has cut into the natural enrollment of a private boarding school such as Starkey Seminary. Nevertheless a private school will always retain certain distinct advantages over the public school. It fosters the college environment and atmosphere with emphasis upon individual student attention and supervised study.—*From The Gospel Herald.*

HE WAS WILL ROGERS' PASTOR.

In 1894, at twenty, I took a backwoods circuit in the Indian territory. The seven regular preaching points that first year "estimated" that they could pay a salary of seventy-five dollars for the year, and believe it or not, they actually paid it—all but forty dollars. The $100 from the missionary society enabled us to carry on.

In 1898 we married on the promise of a salary of $300 plus $100 missionary money. In those days the missionary society never failed us. But that first year of our married life we received, after giving credit for everything from jack rabbits to pumpkins, about $150 from the charge, but we didn't starve—"the ravens" were right on the job. That year we had on our list Mr. and Mrs. Clem Rogers and family, all Cherokee Indian citizens.

And one of the boys was the now-famous Will Rogers, writer and comedian." We found while on the Ollagah charge that a visit to that humble Cherokee home always meant a sack of apples, potatoes, horse feed, or perhaps a dollar or two in money. Our predecessor on the Oolagah charge was out one day trying to raise the money to pay the insurance on the little church and he was having a hard time of it, as twenty-five cents was about the largest contribution he had received. When he met Will Rogers' father and presented the cause, Mr. Rogers said, "How much is the insurance? How much you got?" "Well, here is the rest of it." That is the kind of a home from which Will Rogers came.—*Reprinted from The Christian Advocate* (N. Y.), Dec. 28, 1933.

CRUISING IN THE LAND OF THE SUNNY NIGHT.

By H. E. Rountree.

"Alaska and Progress."

Alaska is known as the "land of gold." However, her yearly output of fish is many times the value of gold it produces. Millions of dollars have been invested in the salmon canneries that line the coast from the southeast to Bering Sea. Other fish besides salmon also play an important part in Alaska's canneries. Its cod, halibut, crab, shrimp, and herring are also canned and destined for the markets of the world.

All canneries are operated on essentially the same principle. The fish are caught in traps, and hauled to the canneries in scows where they are cut up, cleaned and packed in cans, all of which work is done by automatic machinery. The output of a single cannery runs from fifty to two hundred and fifty cases a day, depending upon the run of fish. A case contains 48 cans. The fishing season is from July to September.

A strange thing we have learned about these salmon (red); they come into these inlets and streams in July and August to spawn. When they spawn they die, leaving only the spawn to develop and resupply the waters. Also during this period they do not feed at all. They will not be attracted by bait or food of any kind. Seining and trapping is the only method by which they can be caught. We are told that those that escape the traps and play around a lot are apt to grow very lean during the season. The government, of course, regulates the trapping so as to allow enough fish to escape the fishers that the supply may not be depleted.

In addition to the fisheries and gold, Alaska is the land of fur; fox, mink, otter, deer, sheep, goat and polar bear. In the early days these were all trapped or hunted. In these days the fox and the mink have become quite a business. There are farms of these everywhere and at every place of stop furriers offer a most attractive display of the finest furs in the world at the lowest prices.

The white people in Alaska are engaged largely in stores, shops, etc., in the towns and in the conduct of the larger industries such as mining, lumbering, etc.

At present there are only 60,000 people within her boundaries of 590,000 square miles, but by these people it is making advances very rapidly, whereas their transportation was by boat or dog-trail, requiring weeks and lives to go from one place to another, now the chief method of transportation is by boat, train, and airplanes that wing their way across the territory in increasing numbers,—carrying prospectors over the same trails in a few hours that once took weeks to do.

Fine new accredited schools are in every town. The welfare of the young people is especially cared for and some of them are going out into the great colleges in the states for higher education. The Alaskan boasts of these things. They are proud of her people and that they are moving forward and upward to the glory of a better man and a better country is a source of credit and praise.

(Concluded next week.)

A PRAYER.

Teach us, Our Father, so to bear ourselves toward others that they may think of us in kind and grateful ways and including us in their prayers, thank God for some light and gladness we have shared with them as they have shared their friendship with us. In His Name, Whom remembering we thank God to the uttermost.—*Amen.* —*G. G. Atkins,*

GOD LOVES THE HILLS.

August 26th, Brother Sorrell and some of his good people of Third Avenue Christian Church, Danville, Va., came to our hills for a service at the new field—Ivy Hill. A group of our people from Elk Spur went over for the service at Ivy Hill. There, Miss Mitchell who has charge of that field, had some of her people gathered for the service. All were glad indeed to see Brother Sorrell and his family once more among the hills. It was a glad reunion, and a sweet service. Brother Sorrell brought a simple and soul-stirring message and promised those people who are shut in at Ivy Hill a church if it be God's will.

About 90 are on roll now and they think that a few hundred can be reached by a church at Ivy Hill. But they have almost a hundred under fifteen years of age. As we looked upon these bright young faces as they looked up to those who claimed to have Christ, we saw a question in their eyes. Had that question been put into words it undoubtedly would have been this—"Will you give us your Christ?" Our Christian friends of Danville felt this too. They felt the pressure of God's hand as He touched their hearts and said once more—"Feed my sheep." They testified of God's love and found it hard to do under the questioning look of those young people who have no church and know not God. Those Christian mothers thought of their dear children back in Danville with a good church and Sunday school to attend, with all city advantages and looked upon these mountain children with deep feeling. It was a heart-warming service. I wonder how God feels about these young lives?

Miss Mitchel wept as she saw the task that God had given into her hands. She begged for the prayers of God's people everywhere. The path that lies before her is rugged and steep, but she believes—"All things are possible to him that believeth," and that—"He knoweth the way that I take." May God bless and guide her.

One of our Christian friends from Danville asked me how far Ivy Hill was from the nearest church. I looked over to where the laurel-clad peak rose majestically against the sky, and told her the nearest church was beyond that mountain. To that she replied, "Someone will be held responsible for these souls." Ah, if we believe the Bible we must also believe the statement of this dear lady.

And now I want to thank those who came to help and encourage Miss Mitchel at her new post and I also want to ask your continued prayers for the mountain work. It was an inspiration to be with such sincere Christian people as those of Danville. I feel now that God really loves our hills. He has a way of letting us go just as far as we can get alone, and then sending us help. And once more I have lived to see a girl filled with a desire to help human lives, come into our hills. I recall the day long ago when the first girl came to pave the way for all this work. Iola Hedgepeth came, saying she wanted to teach those who were not being taught. I wanted to see once more the coming of the first Christian missionary to our hills. I wanted the picture to be perfect, so I said, "Miss Mitchel needs a horse." Dear friends said, "And she shall have one."

So now, as the maple leaves turn red and gold, a girl will ride again these lonely mountain trails that silently wind their way from one humble home to another—and hungry souls will be fed.

The new field is shut in as much as this place was, I think. Miss Mitchel has a place to board away back among the hills, and is now walking a mile to the mail box each day to get her mail. Remember that when you have time to write and drop her a letter lest she walk that mile some day to find no mail. Victoria of the Hills.

ROSEMONT CHURCH.

Rosemont Christian Church celebrated the tenth anniversary of their pastor, Rev. J. F. Morgan at a special service on Wednesday night, September 4, 1935, when a number of the members spoke on the subject, "Good Things Rosemont Has Done the Last Ten Years."

The private records of Pastor Morgan show that during the ten years he has served as pastor of the Rosemont Church, he has preached 1224 times, received 300 members, witnessed 255 professions of faith in Christ, baptized 173 persons, conducted 292 prayer meetings, delivered 126 special addresses, conducted 116 funerals, performed 129 marriage ceremonies, made 12,733 pastoral calls, and has conducted in his own and other churches 28 special revival meetings.

Correspondent.

Some of the Good Things That Have Come to Rosemont Within the Last Ten Years.

With our hearts filled with gratitude and love, we come to celebrate this happy occasion. For Mr. and Mrs. Morgan, we give praise to our heavenly Father for bringing to us such a team as our leaders. In fact we do not believe there could be another such leadership anywhere.

We come to express our appreciation of the past ten years in our church and civic history with pride, for the Morgans have indeed helped make Rosemont Christian Church a lighthouse, not only to our own membership, but to "the stranger within our gates" as well.

"Where there is no vision the people perish." Truly Mr. Morgan has ever had that message burned into our hearts. He has a smile, a hearty handshake, and an address so inspiring that our young people feel an urge to attend the worship services of our church, as well as the meetings of the Christian Endeavor Society. The Morgans live in such peace and harmony that everywhere people notice, "How beautiful to dwell in the presence of the Lord."

Mr. Morgan gives to every needy cause, ever helpful, ever ready at all times. Our beautiful church is surely a lovely edifice, but without a pastor whose life is in keeping with God, it would be a failure. With hearts of joy we come here to worship, knowing that at each service our souls will be fed, our minds enlightened, and noble thoughts inspired within us.

In the Woman's Circle, Mrs. Morgan is our guiding hand. She is a lovely neighbor, a wonderful personality, a splendid speaker, a true Christian, and a tireless worker for her church, school, neighbors and community. Without Mrs. Morgan our church would not seem complete. Even their children, Charlotte and Nelson, give their talents to the Lord, thus helping other children to see the need of doing the same thing.

Our hearts are sad because of loved ones who have crossed the vale of shadows within the last ten years, and other things have saddened us along the journey, and yet during these depressing days and financial worries, Mr. Morgan has kept shining brightly within our hearts the vision of Jesus and His love. This knowledge is more to us than all the silver and gold in the world.

Mrs. D. D. Johnston.

(*Delivered at the special tenth anniversary services of the pastor of Rosemont on Sept. 4, 1395.*)

If we hesitate to bring politics into our religion, let us strive to bring our religion into politics.—*Robert Taylor.*

I resolved that I would permit no man to narrow and degrade my soul by making me hate him. —*Booker T. Washington,*

CONTRIBUTIONS

SUFFOLK LETTER.

The Conference year is rapidly coming to a close. Within two months the Eastern Virginia Conference will be in session at Franklin Christian Church. In view of the proximity of this date, it is important that the churches of the Conference bestir themselves to meet the Conference Apportionments. Copies of the CHRISTIAN ANNUAL have been distributed among the churches, and the table of apportionments appears in the minutes of the Conference. If the pastors and other church leaders will take the time to study this table and bring the various apportionments to the attention of the churches, it is not too late to make a rally and substantially increase the amount raised for the various enterprises.

Attention has been called to the changes in the methods of distributions of the funds raised by the churches. Heretofore the money has been sent to Conference in a lump sum and the Committee on Finance made recommendation as to the division. The money for Convention purposes was sent to the Convention Treasurer and divided by the Convention officials. Under the present plan the money raised is designated for certain funds by the local church. Therefore it is important for each church to be guided by the apportionment table printed in the Conference minutes.

Many churches have already sent in money for Missions, Elon College, Superannuation and possibly other funds. All such money should be credited on the report blank or church letter sent to Conference. The Treasurer of each church should report to the Secretary of the local church the amounts sent in to these various enterprises. This information can then be accurately recorded in the Report sent to Conference.

Every Fund represented in the Conference Apportionments is important. The apportionments should be raised in full and should be distributed according to the printed table. However, if a church should fail to raise the full apportionment, special care should be taken to see that two of the funds are paid in full, namely, the Conference Fund and the Convention Fund. In the Eastern Virginia Conference these two funds, if raised in full, will barely meet the requirements of the Conference Expenses and the Conference pro rata of the Convention Expenses. If the churches fail to send up these amounts in full, the Conference will not be able to pay for the ANNUALS and the other necessary expenses, and the Convention will be handicapped in meeting the necessary obligations of that body. There is no other provision made for the payment of these necessary expenses.

One might ask: Why should these two funds be regarded as preferred? If one takes the second thought one must agree that the Conference must meet the actual expenses of holding a Conference session and printing the minutes. The same is true of the Convention. No special offerings are made for this purpose. Therefore the churches should make a special effort to meet the Apportionments in full and provide the funds for carrying on the general work of the church.

The local church is the unit of support of all the general enterprises of the kingdom. Upon the development of the local church, in spiritual life and constructive program of service, depends the ultimate growth of denominational consciousness and power. The local churches in the bounds of the Southern Convention are facing a crisis. Many of the stronger churches are discouraged by their inability to pay off their indebtedness and make liberal contributions to the general enterprises of the denomination. Urgent calls are being made for increased support. The local church must be encouraged to exercise great faith and undertake a progressive program for the future. The world needs a great church as well as great institutions. The church and the institutions grow in the same field. They are mutually dependent. Help them live.

I. W. JOHNSON.

ELON OPENS.

The 1935-36 session of Elon College opened formally Tuesday, September 3rd with registration of freshmen. The registration began at 10 A. M. The freshman period closed Thursday, September 5th. Registration for upper classmen began at 10 A. M. As a part of the orientation for freshment there was an informal reception in the Y. W. C. A. Tuesday night at 8 o'clock. Wednesday night at 8 o'clock there was a general meeting for all in the Whitley Memorial Auditorium. Music was furnished by the Music Department of the college. Dean Messick, Dean Haynes, and President Smith delivered addresses. The regular class work began Friday morning for all students.

The regular Sunday program started with the Sunday School Sunday morning at 10 o'clock. The school is conducted for townspeople and college alike. Professor W. B. Terrel, Principal of the local high school, is superintendent, and Professor D. J. Bowden of the Department of Religious Education of the college is directly responsible for the college part of the Sunday School. The members of the faculty take an active part in the affairs of the Sunday School. Many of them are teachers. At 11 o'clock our first worship service for the college year was held in the chapel. President Smith spoke on "The Adventures of Faith" in particular interest and for the encouragement of first year students. Music was furnished by the community church choir under the direction of Professor Dwight Steere. Miss Chamblee, Head of the Voice Department, sang.

For one time Elon is practically filled with students. Every available space for boys is occupied. Several of the students have been cooperative in permitting three in a room. One large room has four in it. This cooperation is greatly appreciated until we can arrange additional rooms to take care of the overflow. To date 401 have registered. These are practically all regular college students. Special students in art, music, and dramatics have not yet been reported. There are enough students on the hill who have not registered to run the registration beyond the four-hundred mark.

There are no clubs run in connection with the college providing board accommodations for students. All boarding students eat in the college dining rooms. This, of course, has taxed our dining room facilities beyond capacity. The students are eating in shifts. Breakfast is served from seven to eight o'clock; lunch is served from 12:30 to 1:45; dinner is served from 6 to 7:30. The students are cooperating finely, and the situation is being handled unusually well by Miss Cowan, our dietitian, and her assistants, and strange to say, we have had no complaints about food yet. Of course, we will have for it would hardly be college if the students could not complain about food.

Every department of the college is filled with students but well provided for from the standpoint of instruction. Of this student body, practically 200 are freshmen. The freshmen class will in all probability go beyond the two-hundred mark by the time enrollment is completed. We have the largest enrollment in the history of the institution on record at this date. I think it is safe to say by the time enrollment this Fall with all specials in is completed there will be a total of at least 450.

Elon College is a Christian church institution and the church is proud of it. Yet it is open to any who may wish to take advantage of the opportunities that we offer. However, I am anxious that the members of our own church come here for their college training. We are prepared to meet their needs. If we are not you may rest assured that we will be. I wish that all the readers of this article would take time to sit down and write out a list of all the members of the church or Sunday school who will be seniors in high school this year and mail this list to me. Be sure to give the correct addresses. I want to introduce Elon College to them and acquaint them with the special values to be had at Elon in training for teaching all grades, music, law, medicine, and special religious work.

This is to invite the members of the church to visit the college, make a survey of the institution, and decide as to its merits. This invitation is earnest and cordial.

L. E. SMITH, *President.*

TENTH ANNIVERSARY AT ROSEMONT.

Rosemont Christian Church celebrated the tenth anniversary of their pastor, Rev. J. F. Morgan, on the first Sunday in September and at a special service on Wednesday night, September 4th. This special service was led by Mr. W. H. Farrow, who had as his subject, "Good things that have come to Rosemont within the last ten years." A number of the members spoke on the theme, expressing not only the good things that have come to the church, but their sincere appreciation of their pastor, Mrs. Morgan, and the children as well. At the close of this special service, the treasurer, H. L. Bondurant, presented the pastor with a very nice purse of money, for which the pastor tried to give thanks, but was so filled with gratitude and surprise that he could hardly express himself. The purse and the many expressions of appreciation were a complete surprise to him, having been planned without his knowledge.

The records of the church showed that about $70,000 had been given to the cause of Christ during the ten years, that 300 new members had been added to the church roll, a new church has been erected and paid for at a cost of $25,000, and that a new pipe organ had been given to the church by two of her members.

The treasurer also reported that the pastor's salary had been paid every week during the entire ten years, which we think is quite a record.

The church looks forward to a splendid work this fall, and hopes to better its record in the coming years.

W. M. SPARKMAN, JR.

A man may call himself a Christian, but the measure of his Christianity is the occupation of his mind and heart with Jesus.—*Maclaren.*

Man is happiest when he thinks least of his happiness.—*Dixon Ryan Fox.*

A Story for the Children

THE BLACK KETTLE.

Bun and Bretta had walked a long way without seeing any one when they came to the black kettle. It had stopped being winter and begun being spring such a short time before that snow still lay in gray patches at the roots of the trees and some of the leaves underfoot were silvery and glistening with ice. The woods were very quiet, and Bun and Bretta were beginning to be lonesome. So they were glad when they found the black kettle. They walked round it and Bun asked:

"Why is it upside down?"

They both lay down on their stomachs and tried to look under the kettle, but they could see nothing but blackness.

"It's a magic kettle," said Bun.

"What's a magic kettle? Can you sit in it and have it carry you off like the magic carpet in my book?"

"Let's see," Bun cried, and they both pushed as hard as they could, but the kettle would not turn over.

"It isn't magic a bit," Bretta complained. "It only made our hands black."

"It is so magic. I know it is," Bun declared earnestly. "You wish and your wish comes true."

"Do it then."

Bun put his hand on the kettle, stood on one foot, and shut his eyes. "I wish—I wish—I wish I had a lump of sugar. Aunt Anne never lets me have any."

"You shouldn't wish out loud," Bretta said. "Anyway it didn't come true."

Bun went carefully through his pockets, but there was no lump of sugar in any of them. His face grew long with disappointment when he had lain down again to look under the kettle and found no sugar there either. Then he brightened.

"Magic works slow," he said. "Come on. Beat you to the house."

Two or three days later Uncle Bob called to them as he came from the woodshed. "Want to come along? I've got some work to do in the woods."

They had never seen Uncle Bob work in the woods. He worked with an auger drilling holes in the trees. Bun and Bretta thought this a very strange thing to do. And he made holes in some of the trees, not in others, and always on the south side of each one. They asked him ever so many questions but he would not answer any of them.

"Wait and see," was all he would say.

So they went back to the wagon on which he had driven them into the woods. In it there was a box full of funny little iron things and piles and piles of small deep tin pails without any handles. They set the pails out in rows and played store with them. Then they went back to Uncle Bob. "After I get through drilling a hole you can put your fingers in and pull out the chips," he said.

The chips they pulled out were moist and something like water began to trickle from the holes. After a while Uncle Bob began to drive one of the little iron spouts into each hole with a hammer. They were called spiles, he said, and Bun and Bretta brought them from the wagon for him. Then they brought the little tin pails and hung one on each spile by a hole in its edge.

"Now what?" Bretta asked, and Uncle Bob would only answer, "We'll come out again on Saturday and then you'll see."

On Saturday they saw something very strange. Bun looked into several of the pails he had hung and cried:

"Look, the pails are full of water. But it has not rained. How did they get full of water, Uncle Bob?"

"I know," Bretta exclaimed, jumping up and down. "It isn't rain, it's sap. It comes out of the trees. I heard Aunt Anne talking about it. Taste it Bun."

Bun touched his tongue cautiously to a drop that was just spilling over the top of one of the pails.

"It tastes like water," he said slowly, "only kind of sweet. I didn't know the trees were full of sweet water."

"Only some of them. Only some of the maples, Aunt Anne said. Oh, look what they're doing! They've got our black kettle."

Uncle Bob and the hired man had hoisted the kettle up and hung it on a pole which rested on two posts set upright in the ground a little way apart.

"Now you children will have plenty of work," Uncle Bob said. "We want all the wood you can find to keep the fire going. See which of you can find the most."

The fire began to crackle and glow. The hired man heaped on wood while Uncle Bob emptied pails of sap into the big barrel that stood ready.

There was a great deal for the children to do now. They brought wood and helped to poke the fire, they emptied half-full sap pails into the big pails that Uncle Bob carried to the farther trees and hung them up again, and every little while they ran to look into the black kettle. For now the sap that had been poured into it grew hotter and hotter and begun to boil.

Aunt Anne brought out a basket of lunch with a teakettle and some tin cups.

"Where are you going to get the water to make tea, Aunt Anne?" Bretta asked.

"You'll see, dear," she said. "I'm going to make tea the way the Indians did sometimes when they were boiling sap."

She filled the kettle with cold sap and propped it over the fire. When it boiled she filled the teapot and then poured cups of maple-syrup tea for the men. The children tasted it—hot and delicately sweet—but mostly they drank the sap cold.

"The sap from each tree has its own special

(Continued on page 14.)

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11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better

[a] Gen. 15. 1.
[b] Ps. 56. 1. & 57. 1.
[2] or, *all*

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

KATHARINE MIX.

By Miss D. P. Cushing, *News Editor.*

No movies for six years—and she never even missed them! That is the testimony of an American nurse, Miss Katharine Mix, R. N., graduate of the Peter Bent Brigham Hospital, who is back in the U. S. A. for furlough after service in Wai, India, under the American Board of Commissioners for Foreign Missions.

Miss Mix, whose home is in Worcester, is the daughter of Dr. and Mrs. C. H. Mix, Kensington Heights, that city. She returned to her homeland via China and Japan, leaving March 7th and reaching San Francisco April 30th, hence with stop-overs to Worcester and Boston, arriving here Friday, May 17th.

It isn't quite true that there are no movies at all in Wai, which is an orthodox Hindu city of 10,000 population and 150 miles from Bombay, for there are Indian talkies in the Marathi tongue. But they begin at ten o'clock in the evening and run until two in the morning! Admission is two annas for an ordinary place or something around two cents in U. S. A. currency. The subjects are usually historical dramas and a band which weaves a few strains from occidental songs into Indian airs, plays over and over the same tune before the show begins and between the reels.

No radio at Wai, either, at least not at the hospital or the nurses' quarters, but Miss Mix would like to take one back with her even though programs from Bombay are not 100 per cent and you need to sit up all night to get music out of the air from England, Germany or America.

As for food—the thing that is scarce is meat. You can only eat mutton or chicken in Wai, for cows are never killed because they are sacred. Miss Mix hinted that some of the staff feel a definite distaste at the mere sight of a chicken! They are able to raise quite a number of fresh vegetables, fruit is plentiful, and they are supplied with buffalo milk which isn't bad when you get used to it. One of the delicacies in fruit, foreign to America, is the "sita purl" or custard apple, a soft, delicate juicy fruit. Fortunately the hospital has its own well so water does not have to be boiled as in most places in the Orient.

When any serious epidemic, such as cholera, breaks out in the district everyone at the hospital is inoculated and hundreds of villagers come flocking into the clinic for inoculations. The doctors from the American Hospital go out to relieve the suffering and help check the plague, but none of the victims are brought into the institution for obvious reasons. Great care is taken at these times as to what fruit or vegetables are eaten for no one knows where the plague started.

All the diseases man is heir to seem to come to Wai Hospital, with a predominance, possibly, of gastric ulcers. Victims gored by bullocks might be termed the substitute for automobile accident patients in the United States although they have the last named even in Wai.

To Wai Hospital come Hindus, Christians, and Mohammedans with occasionally a sprinkling of other races. Untouchability or caste cannot enter this house of healing, for there all men are brothers and treated alike. Brahmin patients are the strictest about not eating anything touched by out-caste hands (such as Miss Mix's) but even that is fast changing and they are breaking away from stiff adherence to religious taboos in the interests of getting well.

You will find no imposing edifice at Wai, no gleaming white walls, and no sound-proof floors. You may even find patients under the bed for certain old timers are more used to sleeping on the floor than a la West, points out Miss Mix. Cooking pots, pans, and even rolls of bedding or wood may be parked on the floor.

"Sickness is a family affair," explains Miss Mix. "All the relatives come with the patient and they do the cooking for him. Of course, we try to guide the diet but, unlike hospitals in America, we do not feed the patients ourselves at Wai. This would be perhaps one of the strangest parts of our life to a nurse here in America."

The first meal in the day that Miss Mix has is "choti hazri" before seven, what we would call breakfast, consisting of possibly orange juice, egg, toast and tea. Then comes "breakfast" at 11 o'clock in the forenoon. Inevitable comes a "bit of tea" in late afternoon and dinner at night. There is little leisure time in the hospital for the staff and their duties many, but Miss Mix seems not to have missed the social whirl of Worcester or Boston probably because she loves her work and gets satisfaction from seeing suffering relieved.

For over a year Miss Mix has been the only American, indeed the only foreign nurse, at Wai, and the the hospital is fully staffed, there are only two foreign families, both American, Drs. Rose and Lester Beals, and Dr. and Mrs. Walter F. Hume; and three foreign single women, one American nurse, Miss Mix; one English nurse, Miss Florence M. Ridley, graduate of Peter Bent Brigham Hospital, and one Canadian educator, Miss Jean P. Gordon. These are the only foreigners in the entire city of Wai.

Although 42 degrees above may not seem unduly cold in New England it feels like sub-zero weather in tropical India, where there is no means of heating the buildings even by fireplaces, at least at Wai Hospital. Mornings are chilly, noons hot and evenings chilly again. At the Wai Hospital are five graduate Indian nurses, three girls and two young men, as well as eight student nurses who, although there is no training school there, are learning much from practical experience.

"Human nature is the same the world around it seems to me," said Mis Mix with a smile, when asked about the people among whom she works. Some girls take quickly and effectively to nursing, others are slow and hard to train. Some have even dispositions, some are temperamental even as you and I.

An interesting development at the hospital is the training of illiterate mid-wives from the villages. These women though unbelievably ignorant, are always the ones who care for the mothers and babies at birth. Health officers under the government teach them the most elementary ideas of anatomy and they are brought to Wai hospital to witness at least 20 deliveries. What are they taught? "If we do no more than to get them to wash their hands, we will be doing something," declares Dr. Rose Beals. The women are cautioned to boil the few simple instruments they use and above all to let the patient alone if things are not coming along normally and to get her immediately to the hospital or into the hands of a physician.

Miss Mix was born in Cliftondale, Mass., and educated at Middlebury College, as well as the Peter Bent Brigham Hospital. She has two brothers, Donald and Robert Mix, living in Worcester and a sister, Mrs. H. A. Haehnel of Westford Circle, Springfield.

MISSIONARY OFFERING.

WEEK ENDING SEPTEMBER 7, 1935.

Sunday Schools.

Sanford, N. C. ....$	1.00	
Wakefield, Va.	1.37	
Pleasant Ridge, Rabseur, N. C...	4.73	
Biscoe, N. C.	1.16	
Lebanon, Semora, N. C.	1.05	
First Church, Greensboro, N. C.	10.97	
Wake Chapel, Fuquay Springs, N. C.	5.00	
Winchester, Va.	3.65	
Newport, Shenandoah, Va.	1.77	
Zion, Sanford, N. C.	2.52	
Linville, Va.	5.66	
Holland, Va.	6.48	
Pleasant Hill, Liberty, N. C. ...	3.00	
		48.36

Individuals and Churches.

A. S. Dunn, Lynchburg, Va., (United Church)	2.50	
Third Avenue, Danville, Va.	23.92	
Bethel, New Hill, N. C.	3.60	
Kallam Grove, Madison, N. C. .	1.00	
		31.02

Specials.

Pleasant Hill C. E. Society, Liberty, N. C.	1.00	
Lanett S. S., Class No. 1, Lanett, Alabama	1.00	
		2.00

Total for week ending Sept. 7, 1935 ...$ 81.38

J. O. Atkinson, *Secy.*

LYNCHBURG SOCIETY.

The Woman's Missionary Society of the Congregational-Christian Church, Lynchburg, met in regular session on the evening of July 9th, with Mrs. W. T. Dunn.

Our entertainment committee, Mrs. Floyd H. Dunn, chairman, assisted by the hostess fairly transplanted us into the Land of the Rising Sun.

On arriving, we found that most of the furniture had been removed from the living room and that grass rugs and many pillows had been placed on the floor. At intervals jars and vases of flowers had been placed. In the center of the room stood a low table on which were lighted candles and burning incense. Suspended from the chandelier were clever streamers and pennants in fish and kite designs. A few real Japanese articles were included in the appointments of the room such as pictures, trays, and chop sticks.

Several of the ladies came in Japanese costume and Japanese head-dress.

Upon being greeted by the hostess, herself in yellow and black Japanese costume, with cap on head, each guest bowed low three times, saying, "Konbanwa," meaning good evening, also removing your shoes.

When all had assembled and were seated upon the floor, our president, Mrs. Gay, conducted a short devotional program after which we talked in neighborly fashion of the news, customs, habits, pertaining to Japan.

Then we played Japanese games, such as the Feather Contest, Game of words, and Japanese Tag, each one creating much merriment.

Before bidding our hostess goodnight (in Japanese fashion) we were served Japanese tea and rice cookies by pretty "Japanese Maids."

We decided the meeting had been a very helpful one as well as a very joyful one. We shall probably attempt a similar party while studying another country and wish to pass this one on as it may be a suggestion to other societies.

Mrs. Wyatt Toley,
Secretary.

THE SPIRITUAL CONDITION OF THE HEATHEN.

By REV. H. W. FROST, D. D., *Princeton, N. J.*
Home Director Emeritus of the China Inland Mission.

If the heathen—those who have never heard the Gospel or received life through Christ—are not "lost," one would feel almost warrented in openly disobeying the command of Christ and making no effort to carry the Gospel to them. For what use would it be simply to civilize them and give them our western culture? To be sure they need some things which go with our civilization, such as teachers, schools and colleges, and, particularly, doctors, nurses, and hospitals. But it would cost too much to give them these at the sacrifice of separation from loved ones, living in far-away lands, consorting with alien and uncouth peoples, enduring deep and long-drawn loneliness, exposing the body to serious climatic diseases, facing possible attacks by lawless mobs, and finally, it may be, passing through sudden and terrible death. Life is too precious to trifle with it and to throw it away by spending its strength in the pursuit of secondary objectives. It requires a strong inducement to warrant our giving up homeland advantages when the alternate is to be, not gain, but large and perpetual loss. For this reason we should be tempted to say, in spite of the arrant disloyalty of it, Let us disobey Christ and stay at home, unless the heathen need the Gospel for the saving of their souls. In such a case, we should come to the conclusion that the Master had dealth ruthlessly with us when He commanded us to go to peoples, not lost, but having sufficiently good religions of their own to save them.

Suppose, however, the heathen are lost; what then? Supose their religions are false, their idol worship is vain, their long pilgrimages are wasted time, their sacrifices are destructive of everything good; what then? Suppose they are worshipping not God, but demons, and suppose, when they pass through the portal of death, they go out into an unillumined darkness and into an eternal separation from God and Christ and all that is pure and beautiful and holy; what then? If these are the facts, then indeed it would be worthwhile to leave homeland, kin and kindred, ease, comfort, physical and educational advantages, all that goes to make the home life alluring and profitable, for the sake of delivering souls from perdition and bringing them to Christ and, at last, to an eternal and beatific Heaven. In such a case, we should understand why Jesus said to go and asked us to sacrifice our all. And in such an event, we should not think Him ruthless, but, on the contrary, very compassionate, not only to the heathen, but also, to ourselves, in spite of our heavy loss. And in such a happening, there would be those who would desire to go abroad instead of staying at home and would consider it a high privilege, hônor and joy to obey the commandment of Christ to preach the Gospel to every creature.

Missionaries of old felt this to be the case; and they went. This was true of Judson, Carey, Livingstone, Morrison, Burns and Taylor. It has been true of a countless number of others who have followed in their train. And it was true of all things to all men that he might save some.

Now it must be conceded that God is the only One, in heaven above or on earth beneath, who really knows whether or not the heathen are lost. For it is only His eye that sees the true condition of souls and their eternal state and destiny. This implies that there is not a man living, however educated, intelligent and spiritual, who, of himself, has the slightest conception of the heathens' spiritual condition. So far as the natural man is concerned, therefore, the subject is beyond understanding and had best be left unconsidered. But, in spite of this conclusion, a question may be asked: Has the All-knowing One made any revelation to man concerning the spiritual condition of the heathen? If He has not, we must remain in ignorance. If He has, we may rightfully seek to know what is revealtd. This then, is our present attitude of mind. Feeling that we must know, if possible, the truth of God concerning the heathen, in order that we may understand what to do in reference to the command of Jesus to preach the Gospel to them, we turn to the Scriptures to discover what their testimony is.

The question of the spiritual condition of the heathen is discussed even in the Old Testament David said, "The wicked shall be turned into hell, and all the nations that forget God" (Ps. 9:17); and again, "Confounded be all they that serve graven images, that boast themselves of idols" (Ps. 97:7). Isaiah wrote, "The idols he shall utterly abolish" (Isa. 2.18-21). Joel declared, "Let the heathen be wakened and come up to the valley of Jehcsaphat; for there will I sit to judge the heathen round about . . . for their wickedness is great" (Joel 3:11-13). Micah affirmed, "I will execute vengeance in anger and fury upon the heathen" (Mic. 5:15).

New Testament Declarations.

When we come to the New Testament we find that it is replete with statements in reference to the heathen and their spiritual condition. We would review some of these declarations, as follows:

If we should be asked what verse in the New Testament most reveals the love and grace of God we should probably reply in these words, "God so loved the world that He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). But there are things about this verse of compassion and mercy which we do not usually recognize. They are these: It says that God loved "the world"; then we must conclude that all the world had need of that love and the gift that followed. Also, it says that God gave His Son to the world that it might "not perish"; then it follows that the world was perishing and that the only way in which it could be kept from perishing ultimately and utterly was be believing on the Son whom God has given. In other words the verse declares that the reason why God manifested His love and grace was because the whole wide world was lost.

Jesus put at the very heart of the Great Commission—according to Mark's Gospel—these solemn and startling words: "He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned" (Mark 16:16 R. V.). The Master here implied that the preaching of the Gospel was a mater of life and death; that the man who did not believe it would remain in his lost condition and would be divinely condemned, and that it was only the man who heart and received it who would be saved.

Christ, when He spoke from heaven and commissioned Paul to be a missionary to the Gentiles lifted the veil which hung over the heathen and discovered to the apostle and thus to us their spiritual state. He spoke as follows: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins" (Acts 26:17, 18). Here then, is the revelation of the All-seeing One. He affirmed that the heathen are spiritually blind and do not see; that they walk in darkness and need the light; that they are in the possession and under the dominion of Satan and require to be delivered from him and brought to God; and that their sins are so many and great as to call for divine forgiveness.—*The Missionary Review of the World.*

MISSIONARY EDUCATION AND MONEY.

Whatever arouses an intelligent, zealous interest in Missions naturally receives the support of this magazine.

Particularly do we favor personal visitation; for those who can actually see the work themselves come back zealous supporters of it.

Mr. and Mrs. Franklin Warner of Claremont, Calif., immediately come to mind as exponents of this method of missionary education. How many times they have visited some home or foreign field and have returned to place at the disposal of the Fellowship their pictures, observations and inspiring experience! Now, just back from Africa, they wish to tell their story whenever and wherever time and strength permit.

And one of their most urgent desires is that others may visit some field and secure for themselves the blessings that come to those who travel. Mrs. Warner writes: "It has always been one of our hopes that we might give the thought to other laymen of the great pleasure and profit to themselves that they might have by visiting our mission work and becoming so full of enthusiasm about it as to tell those who cannot go what they have seen."

Others have recently returned from trips abroad, like Mrs. and Mrs. Theodore Richards of Honolulu, and Dr. Stearns and family of Concord N. H. Several have visited Mexico with Hubert Herring, and not a few have been guests of our homeland representatives—the Editor himself being among those who have lately been impressed by Thorsby Institute and by Southern Union College in Alabama, not to speak of other inspiring centers in the South. We unite with all such in the prayer that the privilege of personal visitation may be granted scores and even hundreds within the next few years and that our churches, men's clubs and women's associations may have the benefit of their observations and enthusiasm!

Howbeit, few, at the most, can afford to travel in person to "fields" in America. For hundreds of our young people, therefore, the summer conference must suffice. Here many can and do expose their minds and lives to some real missionary, or to some other inspiring leader in national and international work.

The men and women, young and old, are legion whose vision has been broadened and imagination kindled, and who have founded a veritable life mission as world-Christians at the summer conference. Within the past decade thousands have returned to their families and home churches to work for the Kingdom at home and abroad. Missionary Education is justified of her children.

"But of what practical use is it?" asks the Man of Affairs. And the "Disillusioned Divine" echoes, "I wonder." And the Old Timer recalls how his interest in Missions did not begin until in Sunday school he actually bought a ten-cent share in the missionary ship, "The Morning Star." And the fellow responsible for raising the money smiles and says "Amen" to that; for he has long held to the theory that when you can persuade a person to give to some project you win his interest—which is fairly sound missionary education, if our professional friend did but know it.

Surely education must prove its power to develop a missionary mind within the Church. But such proof is impossible except in terms of life; and life has to be judged by its practical tangible output; and what is more practical and tangible than giving to the support of the outreaching work of the Kingdom?

Education helps the youth to learn how to live; it must also train him to give—give himself And

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

EASTERN NORTH CAROLINA YOUTH FELLOWSHIP MEETING.

A group of young people, representing eight churches of the Eastern North Carolina Conference, met at Catawba Springs on August 30th to reorganize and to adopt a constitution and by-laws for the Youth Fellowship of this conference.

The meeting was called to order by the president Rev. Robert Kimball.

Miss Pattie Lee Coghill conducted a get-acquainted period.

The principle address of the morning session was "The Work of the Youth Fellowship" by Rev. F. C. Lester. His message was a challenge to the youth of Eastern North Carolina.

At the business session a constitution and by-laws, drawn up by Robert Kimball, was adopted.

The afternoon worship service was conducted by a group of young people from the Liberty (Vance) Christian Endeavor Society led by Mrs. Murdock Newman.

Miss Pattie Lee Coghill led a discussion on "World Friendship." It was found through this discussion that young people are interested in missions because of the fact that they give to missions and young people are the ones who go as missionaries. It was also decided that the reason some are not interested is because they do not know about missions; they are selfish, and they are afraid of what somebody might say about them. Some young people have an idea that if you are interested in missions you are a one-sided person. But there are evidences quite to the contrary.

Miss Rose Kimball conducted a recreational period which was thoroughly enjoyed.

The following officers were elected for 1935-36—President, Miss Rose Kimball, Manson, N. C.; Vice President, Alfonzo Grissom, Elon College, N. C.; Secretary, Miss Katherine Macon, Route 1, Henderson, N. C.; Treasurer, Miss Maydelle Sorrell, Route 1, Apex N. C.; Reporter, Mrs. Murdock Newman, Route 1, Henderson, N. C.; Superintendent of Devotional Life, Miss Elizabeth Southall, Louisburg, N. C.; Superintendent of Service, Marvin McCauley, Chapel Hill, N. C.; Superintendent of Publications, Miss Katherine Newman, Henderson, N. C.; Superintendent of Moral Standards, Miss Martha Carter, Youngsville, N. C.; Pastor-Counselor, Rev. E. M. Carter, Youngsville, N. C.; Lay-Counselors, Mr. F. M. Harward, Henderson, N. C. and Miss Ruth Johnson, Fuquay Springs, N. C.

A number of goals which we hope to attain were set up as standards for next year.

In the installation service for the new officers, the Rev. F. C. Lester impressed upon the group the duties of each officer.

MRS. MURDOCK NEWMAN, *Reporter*.

WILL YOU HELP?

Plans are now under way for several leadership training schools and classes under the direction of the Board of Christian Education. Youth Fellowships are now at work in all of the conferences of the Southern Convention. New Testaments are constantly being sent to Sunday schools for ten-year-old children. Materials of various kinds go out from this office almost daily to aid young people in their Christian Endeavor societies, missionary societies, and Sunday school classes. Books are being loaned to teachers, superintendents, and leaders. The Board has as good an opportunity to serve now as it has had during the past five years that I have been chairman of it.

But it takes money to do this work, and we have none. The Southern Convention voted for the Sunday school and Christian Endeavor societies to give an annual offering to the Board. This offering is supposed to be made in September or October. Rally day is the time suggested, but any other convenient season will be satisfactory to the Board. I do sincerely hope that every church will take the matter seriously and will make the offering.

A small percentage of conference apportionment is supposed to come to the Board, also. Will you kindly see that your church pays this fund so the work of the Board can be continued? The future of the work depends upon the size of the offering which our people make. If you want this kind of work to continue, then give us a liberal offering. If you want it to discontinue, simply do nothing about it. But surely you are eager for the work to make progress, and for that reason I am hoping that within the near future Mr. C. H. Stephenson, 121 Fayetville Street, Raleigh, North Carolina, will receive a check from your Sunday school, Christian Endeavor society, and from your conference apportionment.

WHEN YOU CAN'T SEE.

Some two years ago I wrote about Pilot Mountain, a round-top peak in the Blue Ridge mountains of North Carolina. I told how it had stood there through the centuries as a guide post for the people many miles amout. Indians used it to give them their direction. Standing on the old church ground, near my home, I could see it clearly that day two years ago, although it was forty miles away.

Recently I stood on the same church ground and looked in the same direction in search of Pilot but could not see it. Clouds and mists had shrouded it, and my vision was cut off, for I was hemmed in by clouds. I could not see it, but the mountain was there, and I knew it was there. It had been there for centuries as a pilot to travelers. I could have taken the winding ways that lead to its summit and found it standing stalwart, high above the other hills. The Pilot had not changed. I simply could not see it.

Sometimes I cannot see God. I walk in the dark. Clouds overshadow me, and my Pilot is invisible, but I need not doubt His reality nor His eternal presence. He is always there, and I can take the winding paths that lead upward with absolute assurance that God has not changed. The biblical writers have called this working by faith. To me it is working in the dark with the assurance that we are on the right way.

WHAT MISSIONARY WORK CAN OUR SOCIETY UNDERTAKE?

CHRISTIAN ENDEAVOR TOPIC FOR SEPT. 22, 1935.
Romans 15:1-7.

Daily Bible Readings:
Monday—Winning our friends. John 1:41-50.
Tuesday—Witnessing for Christ. Acts 6:42.
Wednesday—Open-air meetings. Acts 16:13.
Thursday—Definite gifts. I Cor. 16:1-3.
Friday—Prayer. Matt 9:36-38.
Saturday—Sending missionaries. Acts 13:1-3.
Poem:

In Christ there is no East or West,
In Him no South or North;
But one great fellowship of love
Throughout the whole wide earth.

In Him shall true hearts everywhere
Their high communion find;
His service is the golden cord
Close-binding all mankind.

Join hands, then, brothers of the faith,
Whate'er your race may be;
Who serves my Father as a son
Is surely kin to me.

In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth.
—*Oxenham.*

The American Board, 14 Beacon Street, Boston, Mass., will help you with plans for this meeting, which will, of course, be plans for the year, and with some individuals this meeting may be the beginning of joy which will last for many years. Send to the American Board, too, for suggestions and for available list of curios, costumes, movies, posters, etc., to aid you in carrying out the plans for the year which you make at this meeting.

Or maybe the people in your church ought to become more missionary-minded. It will bring real happiness to your pastor, Sunday school superintendent and the missionary committees if the young people of your society will meet with them for the purpose of carrying out an extensive missionary program in your church. One pastor of a rural church in Vermont, which has a membership of forty-six, planned the following missionary education program for his church. Some of his plans have been carried out in other years, while some are new experiments. It will probably be a starter for you, giving ideas of things which can be done.

1. A world friendship reading campaign.
2. A church school of missions.
3. A missionary stereopticon lecture one Sunday a month.
4. An appropriate observance of Christmas.
5. Two missionary books studied during the year in the women's society.
6. A missionary worship service in the Sunday school each month.
7. At least three sermons along missionary lines.
8. A new missionary poster on display every third Sunday.
9. The young people representatives on the missionary committee of the church made responsible for the Christian Endeavor missionary programs.
10. A world friendship bulletin board.
11. The necessary material for the world friendship projects in the Sunday school made available when needed.
12. Two missionary project dinners a year.

One of the finest things our denomination is doing for missions is the use of the Cent-a-Meal Boxes. Does every family in your church have one? If not, why not make it your job to see that the families who have not been sharing in this effort receive a box.

Whether you write to the American Board for plans or talk with your pastor and others, or i you do both, you might profitably use short stories giving facts concerning our mission work.

Topic for next Sunday: "The Power of Unite Action." Neh. 4:1-6.

Topics for October.

October 6—"Our Goals and Ways to Reac Them." Eph. 4:11-16. (Consecration Meeting.

October 13—"The World Vision of Jesus." John 10:16; 12:32.

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

TIMOTHY. (A Christian Worker in Training.)

Lesson XI—September 15, 1935.

Golden Text: *"Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth."*—II Timothy 2:15.

We often refer to the friendship of Jonathan and David, and we do well, for it is an example of human friendship at its best. But there is perhaps no finer example of friendship, warm and tender, tried and true, than the friendship between Paul and Timothy. When the intimacy and the strength of that friendship is known it is an inspiration. Next to Luke, or perhaps along with Luke, Timothy was Paul's dearest companion and fellow-laborer.

A Young Man From a Good Home.

"Back of the life of every good and great man there is some good woman," said a great man. It was true in the case of Timothy. His grandmother and his mother were fine women, women of "unfeigned" faith. His mother was converted to Christianity, perhaps on Paul's first visit to Lystra, and that experience deepened and enriched her life of faith. If we knew all the forces that entered into Timothy's life and service, we would certainly find that the influence and the teaching and the life of these good women had a vital part. The one supreme contribution which parents can give to children is a wholesome, sincere Christian home life and influence.

A Young Man Who Knew the Scriptures.

In one of his letters to Timothy, Paul refers to the fact that from a child Timothy has known the Scriptures. He had probably been told the stories of the Hebrew race as a boy and he had undoubtedly read them himself when he became older. He was thoroughly grounded in the Word of God. And they became a vital factor in his life. Would that our young people today were being instructed in the Scriptures, not simply by rote memory or in a mechanical way, but to know the content and the spirit of the Word of God. And alas, even the Church School is not doing this vital work in our day.

A Young Man Who Had a Religious Experience.

Timothy was converted. He was more than a good moral young man. He had been born again. We do not know the circumstances, but it was probably on Paul's first missionary journey. That conversion was the flower or the fruitage of Timothy's inheritance and training. Parents and teachers had planted, but God gave the increase. We cannot convert, but we can prepare for conversion. It is not enough to be bright and cultured; we must be born again to be most useful.

A Young Man With a Good Reputation.

Timothy had a good reputation in his community. When Paul returned to Lystra he found that Timothy was "well reported of by the brethren." He was well thought of. He bore a good name. He had the confidence of the people of the community, not only as to ability but as to integrity. "A good name is more to be desired than great riches." Take heed unto your name. Be careful of your reputation.

A Young Man Ordained to the Ministry.

Paul and the presbyter laid hands on Timothy, they set him apart for the work of the ministry. Then as now, the ministry demands and deserves the best that one has. It is no place for second bests or second-rate men. God does not put any premium on ignorance in the ministry or out of it. Of course there is a need for heart as well as head in the ministry. Timothy had both.

A Young Man With Great Theological Training.

Timothy did not go to a theological seminary, but he had the best of theological training—he had intimate association with Paul, and that great man, great in mind and heart, shared his experiences with his young friend. Never did anyone except the disciples have a greater teacher. How much Timothy owed to Paul. Happy indeed is that young Christian, especially that young Christian worker who can have fellowship in service with a faithful and fruitful older man. The writer remembers with thanksgiving and delight his years in college and seminary, but perhaps the most vital influence in his ministerial life was his intimate association with that saint and friend, Dr. W. W. Staley, who shared so freely and in such a friendly way of his experiences and his advice.

A Young Man Who Was Faithful.

In the closing days of his life, when Paul desperately needed friends, and when only Luke was with him, he sent for Timothy. It was because Timothy had always proved himself to be faithful. He had had many tests. He had had many temptations to desert. But he was faithful unto death. "Faithful unto death"—that was what Jesus said was the secret of the crown of life. Jesus never said "Be good" or "Be bright" or "Be rich," but He did say "Be faithful." The world needs many things today, but it needs nothing more than to find men and women, young men and maidens, who will be faithful, who will be true to their trusts.

A Young Man Who Lived for Others.

Paul once wrote that he was sending Timothy to a certain city and church, because unlike so many others, he was not looking out for No. 1. Timothy's first concern was for others. He was not concerned primarily with "getting ahead." He was interested first of all in the Kingdom. Timothy is a striking example of how one really finds his life by losing it.

SPLIT SECONDS COUNT.

If there ever was a time when you need perfect judgment and quick presence of mind, it is when you are driving an automobile. That is why sobriety is the first law of safe driving.

Most traffic accidents happen because drivers do not react quickly to what they see or hear and decide to take a chance. Alcohol dulls the memory, slows the reaction time, and weakens the judgment.

Ordinarily we react in about one-fifth of a second to what we see or hear—that is our reaction time. With alcohol in control of our minds, the reaction time is slowed to two-fifths of a second.

Suppose you are going 60 miles an hour, which is much too fast. You are traveling 88 feet a second.

If you lost two-fifths of a second in deciding what to do, you will go 35 feet before you do anything. A lot of things can happen in that distance. In an emergency, one-fifth of a second means the difference between crippling or death, and safety.

The motorist who is usually careful will, after he has had a little alcohol, do things that otherwise he would never attempt. He will try to race a train, turn a corner at high speed, or pass another car going up a hill.

A man is not sober because he can walk and talk. Scientific experiments show a measurable loss of efficiency and judgment even when small amounts of alcohol are accululated in the body.—*Dr. Morris Fishbein in "Clean Life Educator."*

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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"PERFECT REALITY BEYOND."

"For now We see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known."—I Cor. 13:12.

The highest reaches we can attain portray only faintly the beauty of the Lord in us.

We are told that the great painter, Albert Durer was painting a portrait showing the Christ on the Cross. He had completed all except the face, when he himself was taken by death and he passed on into his Saviour's presence leaving the portrayal of the face of the Christ never to be completed.

The holiest and the longest life shall have time for only but a part of Christ's life wrought in his soul. The best that one can do will leave only fragments of His likeness, His goodness and His matchless beauty. The full glory of the blessed face will never be produced. But when we go away from this fragment that we live and work for, we shall look upon the real divine features, and seeing Him as He is, we shall be like Him.

Prayer—Our Father, we thank Thee that death is but one leap from the unreal to the real, from the feeble and imperfect struggles to reality and perfection in God. May we so live in Christ's name.—*Amen.*

TUESDAY.

"KNOWLEDGE NECESSITATES LIKENESS."

"This is life . . . to know Jesus Christ."—Jno. 7:3.

Quoting from Hastings' Great Texts of the Bible, Hastings says "Knowledge implies likeness." Two persons morally unlike one another cannot possibly know one another, that is, one cannot know the content of the other's life. He reminds us that a person who has never had pain cannot know what pain is, neither can you describe it to him. He cannot even imagine it.

To know we must be. To know music one has to be musical. To know art one must be artistic. To know Christ one must be Christlike, share his life, and to so share Him means eternal life in the life that now is. "This is life eternal, to have life like Christ, to know Him in spirit and in truth."

Prayer—Our Father, our souls cry unto Thee out of the depths of the world, craving the endless love, the calm and peace of holiness, the hope that makes men resolute, the joy of achieving that which is highest and best.

Teach us to work and to love; feed us with the sunlight of Thy spirit; make our common days eternal, and help us to fearlessly meet death as a friend ushering us on to perfection.—*Amen.*

WEDNESDAY.

"THE SAVING LOOK."

"Looking unto Jesus, the Author and Finisher of our faith."—Heb. 12:2.

The song says:

> "Keep your hand upon the throttle
> And your eye upon the rail."

It is the look in life that determines largely our way. The navigator of a ship keeps his eyes upon the fixed stars in calculating his course. The safe autoist keeps his eye upon the white line of the road. The artist keeps his eye upon his model, and so on. It is the look at Jesus that reveals Him.

When God gave his only begotten Son to the world, his life was at once a model and a motive for men to see and follow and the world has known nothing outside of him that was greater. As the light of the world He passeth knowledge, and well has it been said, that "The whole Gospel message is conveyed to us sinners in those three words, 'Looking unto Jesus,' " it matters not what we need.

Do we need pardon? We get it from looking to Jesus. Do we need power to resist sin? We get it by looking to Jesus. Do we need strength and courage to witness for Him? We get it by looking to Jesus. Do we need to know rules and laws that cannot be put in words or on paper but which are embraced in the feelings and inner consciousness in an urge to the right and the holy? Look to Jesus.

In that one grand steadfast look, we find what we need, we receive it and we yield up to it till the spirit moulds us in His likeness body, soul and spirit.

Prayer—

"O Jesus Christ, grow Thou in me,
And all things else recede;
My heart be daily nearer Thee,
From sin be daily freed.

"More of Thy glory let me see,
Thou Holy, Wise, and True;
I would Thy living image be
In joy and sorrow too."

—*J. C. Laveter.*
(*German Poet.*)

THURSDAY.

"FOLLOWING THE GUIDING STAR."

"I was obedient to the heavenly vision."—Acts 26:19.

Paul had a vision in which he saw the Divine Son of God, and in which he heard his voice. After that Paul never let that vision go, and he never ceased to hear that voice.

The vision we have of Christ is His Divine excellence which He would impart to our hearts and show faith in our lives. Now, whatever aspects of life we may be related to, or that are vital to us, the supreme need in that aspect, or that relation, may become Christlike, and Christlikeness cannot present itself except in the image of Christ, and that image is not visible except to him who looks with his inward eyes. It is then that obedience is possible, and God forbid that we be disobedient.

Prayer—Our Father, we are told that prayer is the highest function of the soul, and that to see Jesus is the greatest achievement known to man. Give us both of these in our lives this day, and all else shall be thine.—*Amen.*

FRIDAY.

"THE SPIRIT AND THE LIFE."

"If any man have not the spirit of Christ, he is none of his."—Rom. 8:9.

The spirit of Christ signifies every bearing of the soul in all the necessitudes of life. To possess the spirit of Christ is a test of belonging to Him, and just as Christ was enabled to live His life of perfect obedience and true holiness, so in the measure that we possess the spirit of Christ will we bring forth the fruits of His spirit.

And how may we know that we possess the spirit of Christ? By the tone, the temper, the pleasures, the sincerity, the business, and the faithfulness of Jesus Christ, or we are none of His.

Prayer—Dear Lord, we pray Thee to correct wrongs in our lives from the center of our being. Fill our souls with Thy spirit. Grant unto us the power to render our whole beings in true, wholehearted, unquestioned abandonment to Thy spirit. In Christ's name.—*Amen.*

SATURDAY.

"AN EFFERVESCENT SOUL."

"Fervent in spirit."—Rom. 12:11.

"To be carnally minded is death, but to be spiritually minded is life and peace."—Rom. 8:6.

Paul enjoins all Christians to be "Fervent in spirit." Fervency carries with it the idea of heat, ardor and eagerness, fizzing, as it were, like a glass of Alka-Seltzer. A fervent soul must be one aglow, if not to say boiling over, with strong purpose.

The devil dreads this kind of enthusiasm and the world denounces it, yet it is indispensable to the fulness of Divine inspiration. It is the cold and lukewarm soul that Christ says "makes Him sick,"—"I will spew thee out of my mouth."

But why should it be necessary to plead thus? Doesn't it seem impossible not to become an enthusiast when God flashes into the conscience the conviction of right, truth, and eternal glory? And, is it left to man to wax fervent in business, politics, and government, and to feel that without enthusiasm these causes will perish, and yet he must not wax fervent in Christ? Nay, indeed, for in proportion to the fire of his enthusiasm in Him is the grandeur of his life. Maeterlinck reminds us that a sailing vessel does not strow its sails in the hold, but they are unfurled midst the tall masts where they collect the winds of space and become the power that takes her on to her mission. So is the fervor of spirit in a Christ-born soul.

Prayer—Dear Father, we seek the love that goes out unto Thee, and for the privilege to share Thy service, and the Sonship with our Lord and Saviour Jesus Christ. Dismiss us not, we pray Thee.—*Amen.*

SUNDAY.

"OUR HAND-HOLDER."

"I, Jehovah thy God, will hold thy right hand."—Isaiah 41:8-16.

Isaiah saw in God the Hand-holder of His people. A hand may be held to comfort, or to direct, or to encourage and support. God holds His people's hand for all these reasons.

When we feel lonely in the world, it is because we have lost hold of the hand of God. When we are disconsolate and dreary, it is because we have let go of God's hand. If we wander from the safe way, amid the perils of the wilderness, it is because our hand is no longer in the hand of our heavenly Father.

It is easy to release our hold on God's hand. He will not force His hands upon us, or clasp our hand a minute longer than we wish. But, ah, with what a passion of longing should we hold on to His hand, knowing what it means to us, and what the foolish relinquishment of it means.

Prayer—So we dare to pray Thee to hold us our God, even when we do not care to hold t Thee. Through Thy Son, our Saviour.—*Amen*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

THE CHURCH AND LABOR.

By Elisha A. King, D. D.

Minister Miami Beach Community Church.

For many years now Christian Churches have taken note of Labor Day with some special form of service or program. The subjects usually discussed have to do with labor and industry from the Christian point of view. The reason for doing so is that the churches are interested in the problems of labor from the moral and humanitarian sides. The Church as a whole is interested in all things that pertain to the welfare of workers and the betterment of general conditions of labor. For example, one of my predecessors in the church at Sandusky, Ohio, Dr. Josiah Strong, undertook a reform in industry that he thought would benefit all workers in factories and elsewhere where dangerous machinery was unduly exposed. He emphasized the need of protection against accidents by placing various types of guards about wheels, belts, saws, etc. He organized a society for the purpose of education and the securing of proper laws to make his movement practical. In time he saw his plans maturing. I suppose there are very few people living today who know that "safety first" and protected machinery owe their existence partly, at least, to the socially-minded brain and heart of a Congregational minister. He believed that Christianity functions when it is doing something for the physical well-being as well as the moral and spiritual well-being of men and women.

In studying the teachings of Jesus one is compelled to believe that when He told the story of the Good Samaritan He meant it to be an example to His followers. If that be true then we are to minister as best we can to the physical needs of men, women and children regardless of their race, language or color. It is this conviction that has given rise to the hospital, orphan home, homes for the aged, social clinics, and many other similar agencies too numerous to mention. At first, and perhaps now, in some cases, there is behind the movements of this kind an evangelistic motive, but the broad and general motive is to benefit human beings, to enrich their lives and conserve them.

The Bible is primarily interested in the moral and spiritual development of mankind. But the Old Testament is really the story of a nation that knew little but hard work all their days. Labor and industry make up the very bone and sinew of that story. If the curse of the ground for Adam's sake be taken literally we have a condition from which it is impossible to escape. "Cursed is the ground on your account, you shall win food from it with suffering all your life; in the sweat of your brow you must earn your food (until you die)." On the other hand if this narrative is taken as an explanation of why man has to work so hard to reduce the earth to profitable cultivation it just amounts to about the same thing. The fact is that ever since mankind has been on the earth he has had to labor for his food and shelter. Based on this universal experience St. Paul told the Thessalonians (II T. 3:10), "If a man will not work, he shall not eat." He had been told that some of the Church members were loafing, being "busybodies instead of busy." "Now," he said, "in the name of the Lord Jesus Christ we charge and exhort such persons to keep quiet, to do their work and earn their own living."

Mankind has done everything possible to make labor interesting and ennobling. Someone has written:

> "For labor, the common lot of man, is part of a kind Creator's plan, and he is a king whose brow is wet, with the pearl-gemmed crown of honest sweat. Some glorious day, this understood, All toilers will be a brotherhood. With brain or hand the purpose is one, And the master workman, God's own Son."

The highest conception is that we are all fellow-workers with God. It is true enough that labor through the ages or at the present time has not always been such. And yet creative labor is akin to the creative activities of God Himself. Blessed is the man or woman who is engaged in such work as offers opportunity for self-expression, be it physical or mental.

II.

Industrial conditions are entirely different today from what they were in the early days of Hebrew life. One cannot read the Old Testament without noting how hard was the lot of the laboring man. Think of the great building era in Egypt when the Hebrew slaves were compelled to make bricks without straw? Think of the lot of the working man in Babylonia. Try to recall the lot of slaves as they built the pyramids. In those days when monarchs sat on thrones of absolute power paborers did their bidding under the lash and also fought all their battles, and try to recall the fact that wars were frequent. The devasting story of man's age long struggle in war and peace has been told by Winwood Reade in a book entitled "The Martyrdom of Man."

When the steam engine was introduced into industry it caused an industrial revolution in England. The home industries were concentrated in factories and workers were crowded into unhealthy lodgings about the big factories. Then developed the problem of women and children in industry. All kinds of social problems have now grown out of that experience and as the industrial world has expanded the problems have increased. A new kind of employer and employee were developed. Profits and wages and working conditions became subjects of perpetual contention. The story is long and full of interest and it is not concluded. All through the struggle for the rights of man, for higher wages, for better working conditions, better housing conditions, better protection from accidents and compensation in case of accident there has been only one instrument the worker could use and that was organization which is known today as the Labor Union. Unfortunately the struggle between Capital and Labor has often taken on all the aspects of civil war.

Within recent years the one great problem that has worried governments is that of unemployment. Every nation is affected. In thinking of unemployment one should remember that even in normal times there are millions of people out of employment for one reason or another, but our present situation is unparalleled in history. Gradually the introduction of machines into industry has thrown vast numbers of workers out of employment. And, of course, the depression has closed many factories. A news item from Washington says that 16,000,000 men, women, and children, one-eighth of the nation's population, depend upon the federal government for food and clothing. They include 3,500,000 mature, able-bodied workers capable of earning a living wage and 4,000,000 persons whose physical or mental deficiencies preclude work. Unemployment is ac-

(Continued on page 14.)

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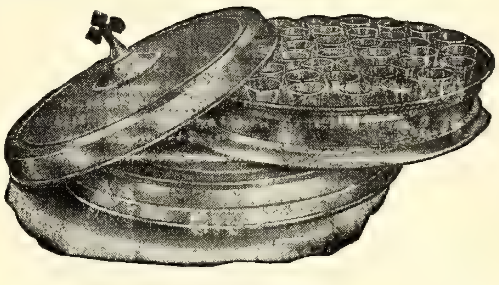

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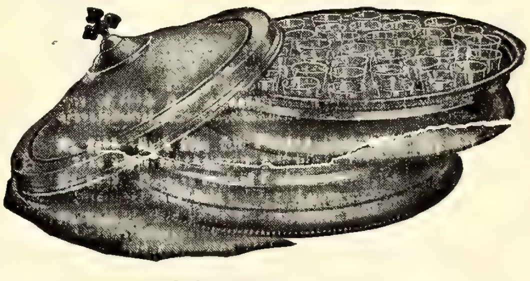

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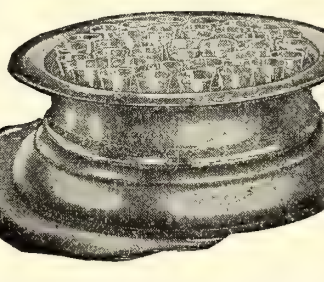

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

We are happy to say that we are making fine progress now on re-building our dairy barn. We have finished the cow shed where we handle the cows—have also finished the mule stables and now we are working on the barn proper. The frame is already in place and the floor laid. The carpenters are working on the rafters and hope to get them in place in a few days so the roof can be put on. If the weather keeps open so the carpenters can work we hope within the next three weeks to have it finished and ready for our feed to be stored.

Mr. L. A. Sharpe, a real builder, has it in charge and is doing a splendid job. Strange to say that this is the third barn Mr. Sharpe has built for the orphanage.

When the writer came to the orphanage it had no barn worth anything. We cut lumber from our own land and got Mr. Sharpe to build us a barn.

It burned in 1929. Mr. Sharpe built the one that was burned in July. Now he is building our new barn. It is our wish that we will never have to build another one. We are grateful that friends have been thoughtful and kind to us. We will soon have to turn our thoughts from barn building to "Thanksgiving."

We trust all of our churches will begin to get thanksgiving in their hearts and plan for a real offering this year.

Lawrence Fields, a boy who was reared in the Christian Orphanage from a little tot and who has been working for the Golden Belt Mfg. Co., Durham, N. C., married Miss Minnie Gladys Wagoner, one of our neighborhood girls on August 31st. We wish for them a happy journey through life.

Chas. D. Johnston.

REPORT FOR SEPTEMBER 12, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Happy Home	$ 5.00	
Greensboro, First	9.10	
Durham	19.26	
Third Avenue, Danville	5.88	
Lebanon	.55	
Biscoe	1.10	
		40.89
Western North Carolina Conference:		
Pleasant Hill, Aug. & Sept.	8.25	
Flint Hill	.24	
Pleasant Cross	1.00	
Antioch (R)	.79	
		10.28
Eastern North Carolina Conference:		
Cary	1.18	
Turner's Chapel	1.00	
Sanford	1.00	
Oak Level	1.00	
		4.18
Eastern Virginia Conference:		
Old Zion	4.00	
Rosemont	10.00	
Franklin	5.00	
		19.00
Valley Virginia Central Conference:		
Timber Ridge	.84	
Linville	5.50	
		6.34
Alabama Conference:		
Class No. 1, Lanett Christian S. S.		1.00

Total for the week	$ 130.69
Amount brought forward	8,947.52
Grand total	$ 9,078.21

THE CHILDREN'S STORY.

(Continued from page 7.)

taste," Uncle Bob said. "I used to be able to tell which tree a pail of sap came from by tasting it."

It was a fascinating game. Sometimes Uncle Bob was wrong, but very often he was right.

The sap boiled more slowly and thickly now with a deeper, solider sound. In fact it was no longer sap, it was syrup.

"It's dirty, though," Bretta said. "I see sticks and things in it and yellow foam like soapsuds."

"We'll get all that out at the house," said Aunt Anne. "I'll put some milk in it and that will make it clean and clear."

When the syrup was done there was so little of it compared with the full kettle of sap there had been at first that Bun and Bretta were disappointed.

"Where did it go?" Bun asked. "I bet the kettle has a leak in it."

"Oh, no," laughed Aunt Anne. "Didn't you see that white steam floating off all the time? That was the water boiling away and leaving the sweetness behind. There's plenty of sap to make more. The pails will be full again tomorrow."

They took the syrup home when evening came and Aunt Anne boiled it again on the kitchen stove. Some of it was boiled a very long time and poured into a pan to stand overnight. When Bun came to look at it the next morning he found that it was not brown and clear any longer but yellow and solid.

"Why, it looks like brown sugar," he cried.

"Taste it," Aunt Anne said, giving him a piece broken from the edge.

"It tastes like brown sugar but ever so much better. What is it, Aunt Anne?"

"Sugar. Maple sugar. Here's another piece for you and one for Bretta."

"Sugar," Bun repeated to himself thoughtfully, as he went off with the crunchy yellow pieces to find Bretta. "A lump of sugar. Why, that's what I wished the kettle to send me. It is a magic kettle after all."—*Mary Quayle Innis in The New Outlook.*

THE SUN'S PULPIT.

(Continued from page 13.)

companied by a mental depression that develops into a bitter spirit. It is not difficult to realize that in a land that is measurably prosperous with vast crops that have been destroyed by order of the government while thousands starve, many of the unemployed turn against the present order of society. It is in this depressed and bitter soil that Communism flourishes.

What has the Christian Church to do with this situation? The Church does not engage in political activity, for it is made up of people of many political opinions. But the Church is among other things an educational agency. Through its leaders it undertakes to study social problems and suggest ways to improve the social conditions of mankind. This is done through the printed page, the public forum and study classes. The Federal Council of the Churches of Christ in America has drawn up a Social Creed giving the chief objectives of Christianity in its relation to both the employer and the employee. The British

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm: 14 That it might be fulfilled

A.D. 31. CHAP. 4. [n] Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, [a] he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Găl'ĭ-lee of the Gĕn'tīleş;

A. D. 31. [k] Is. 9. 1, 2. [l] Is. 42. 7. Luke 2. 32. [m] Mark 1. 14.

2 And he opened his mouth, and taught them, saying,

3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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Conference on Politics, Economics and Citizenship, an organization representing the Churches, has a similar statement. The Congregational and Christian Churches of America have adopted a similar Social Creed. This Community Church specifically states in its platform or confession of Faith these words, "We hold it to be the mission of the Church to proclaim the gospel to all mankind, exalting the worship of the one true God, and to labor for the progress of knowledge, the promotion of justice, the reign of peace and the realization of human brotherhood throughout the world." These are broad, general statements, but they express a deep concern for human relations. The Church is interested in every phase of man's experience and this is largely because of its conviction that Jesus had in mind the development of the Kingdom of God upon the earth.

Churches that are situated in industrial centers have a situation to face that a church not so situated knows nothing about. But no matter where the church may be, it is vitally interested in helping humanity to achieve a freer and richer life. Probably the best contribution the churches can make to the solution of the problems of labor is to go right on preaching salvation by faith and the duty of every Christian to live by the principles of the "Sermon on the Mount," the "Golden Rule" which means, of course, the practice of brotherhood. In the ideal society there should be work for everyone, with food, shelter and compensations sufficient to care for a family in a full and satisfying way. More than this there should be leisure to enjoy life with opportunities for the culture of the mind and soul. If it be true that man is born to labor and a certain amount of sorrow, it is equally true that he is born to joy. Always Jesus stands saying, "Come unto me all ye that labor and are heavy laden and I will give you rest." The solutions of labor's problems will come through the way of understanding and of brotherhood.

Miami Beach, Fla.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

October 20—"The Effect of Alcohol on Body and Mind." Prov. 23:29-32.

October 27—"The Effect of Alcohol on Society." Isa. 28:1-8.

Topics for November.

November 3—"What Christ Means to Me." Phil. 3:7-11. (Consecration Meeting.)

November 10—"What Wars Do to the World. Isa. 13:6, 7, 17-22. (Armistice Day.)

November 17—"Investments in Health." Prov. 4:20-27.

November 24—"What 'Great Things God Hath Done' For Us." Luke 8:26-39. (Thanksgiving.)

E. L. F.

MISSIONARY EDUCATION AND MONEY.

(Continued from page 9.)

his money. Otherwise the critic of missionary education has a right to claim that the "educated" one has little mind for the Master and His redemptive service.

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OBITUARIES

EDGE.

Mrs. Emma Edge departed this life August 22, 1935 at her home near Penton, Alabama. Sister Edge had reached the age of 60 years. She was a faithful member of Pleasant Grove Christian Church until her health failed. She was a very pious and consecrated woman, who was loved by all and especially so by her husband and children. I have rarely seen a more devoted family.

She, with her husband, attended church regularly when their children were growing up, always taking an active part in the worship of the church. She found as all others find that it pays to serve the Lord. She leaves to mourn her loss a devoted husband and four noble sons, Willie, Harvey, Herman and Clyde; also three living daughters, Orrie, Minnie and Lala. These are all fine young women, all doing a great service in the world.

Her brothers, three of whom are Gospel ministers, all honor her with their profound respect; her sister, father and step-mother were devoted to her and it was such a shock to them when they received news of her death. Her husband awakened on the morning of the twenty-second to find that she had passed quietly away in her sleep.

In the midst of a large circle of relatives and friends her body was laid to rest in the cemetery at Penton, Ala.

Services were conducted by the writer with Rev. E. M. Carter assisting.

May God's richest blessings be upon the ones who mourn.

G. D. HUNT.

ALLRED.

Mrs. Mary C. Allred was born March 2, 1857 and died at her home in Caswell Co., N. C., July 24th, at the age of 78 years, 4 months and 22 days.

She is survived by her husband, David F. Allred; seven sons, one sister, three brothers, seven grandchildren and a number of other relatives and friends.

Mrs. Allred spent her entire life in this community professing faith at the age of 12 years and joining Concord Church where she remained loyal and true. Funeral conducted by the writer assisted by Rev. J. F. Apple and interment in the church cemetery.

L. L. WYRICK.

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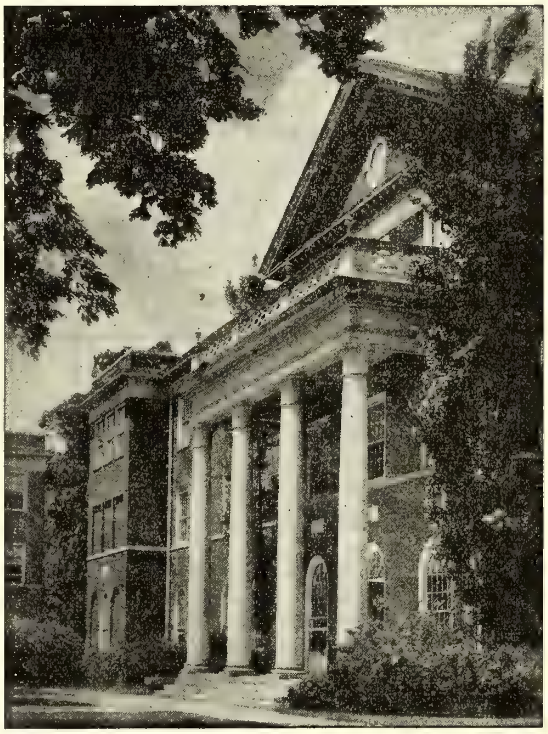

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Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND. VA., THURSDAY, SEPTEMBER 19, 1935. NUMBER 38.

•• THE SUN'S OBSERVATORY ••

Virginia Checks Forged.—

During the past week four forged State warrants, or checks, two for $50 and two for $40, were sent in for collection to a Richmond bank. The forgeries were detected by officials of the bank and substantiated by the State Treasurer, A. B. Gathright, who immediately sent warnings throughout the State against cashing paper purporting to be State warrants unless identification was positive.

Dieset Engines to the Front Again.—

Only recently two American railroads have again placed in operation under observation Electro-Motive Diesel engines. Each of these units are powered with 3,600 horsepower motors, and are the first of their type in America. The B. & O. Railroad expects to pit its locomotive against its newest steam locomotives plying the passenger trade. The Santa Fe will also use its diesel for passenger trains and expects to reduce the schedule of its finest coast train by not less than fifteen hours.

Gas Tax Gouge.—

Gasoline price wars come and go, company earnings show black or red, but taxes (like Mr. Tennyson's brook) go on forever. A recent mobilization of statistics indicates that in the 14 years since 1921 the petroleum industry's earnings were $2,462 millions, while taxes paid on oil operations and products totaled $6,903 millions. Last year's tax bill was over $1,000 millions; net earnings were only $264 millions. Our statesmen are not likely to weep over the figures. The ideal tax is one which the voter pays without screaming. "Gasoline at any price" is the cheerful motto of the motorized millions.—*Business Week.*

The Guffey Coal Law.—

In its battle for the Guffey Coal Stabilization bill, the administration won the first round, when the District of Columbia Supreme Court refused, this week, to issue a temporary injunction against the enforcement of that act. In refusing the plea of the coal company asking for the temporary injunction it was noted that there would probably be full consideration given the merits of the case before the six provisions of the law become effective on November 1st. The judge did not think this temporary injunction necessary. Mine operators claim that the enforcement of the Guffey bill will make necessary large advances in the price of coal to the consumer. Action has also been started in an attempt to invalidate the Utility Holding Company law enacted by the recent Congress. It is claimed that the law is "arbitrary, unreasonable and capricious."

Quezon Elected President.—

As has been predicted, Manuel Quezon was elected first president of the new Philippine Commonwealth by a decided majority. Quezon, who has been president of the Philippine senate for many years was a staunch advocate of Philippine independence. He will take office of November 15th, when the commonwealth government will be inaugurated as a ten-year prelude to complete independence. Quezon was opposed by General Emilio Aguinaldo, who led a revolt against the United States in 1899-1901, and Bishop Gregorio Aglipay, head of the Philippine Independent Catholic Church. Both of these condidates were opposed to the ten-year plan, and demanded immediate independence.

Germany Off Favored List.—

Germany was this week ordered stricken from the lisct of nations enjoying trade favors under the reciprocal tariff program. The President notified the Treasury Department that on October 15, "the United States will cease to be bound by the provisions of Article VII of the Treaty of Friendship . . . signed December 8, 1923." It is said that the treaty is being abrogated at Germany's request. Its immediate effect will be to increase tariff rates on approximately a hundred articles imported from Germany. She will also be denied any concessions granted under trade agreements with France, Italy, Canada, The Netherlands, Switzerland and other countries, unless a new agreement is entered into between Germany and the United States before these trade agreements become effective.

Florida's New Canal.—

Coming on the heels of the hurricane is the announcement that President Roosevelt has approved the allotment of a $5,000,000 appropriation for the building of a canal across the Florida peninsula. This project has been the center of a controversy ever since it was proposed two years ago. It has been looked upon with general favor by the northern part of the State, but the southern portion has feared an economic decline if the traffic route should be changed. The proposed canal would extend from Port Inglie on the Gulf Coast by a circuitous route some 200 miles in length, to Jacksonville on the Atlantic seaboard. While the canal is designed to provide a safer and shorter route for ocean-going vessels between New York and the gulf ports, the Tampa *Tribune* looks upon the whole thing with disfavor, thinking that to save a distance of around 360 miles "few steamship captains would want the delay and danger of steaming slowly through a narrow, crooked canal nearly 200 miles in length."

Live Dangerously.—

In an appeal to the business men of the country, the editor of *Forbes* calls attention to that noble tradition of the sea which "demands that in the hour of peril everything be sacrificed to rescue those in jeopardy." Says he: "Americans recently were thrilled to learn how no fewer than fifteen ships, disregarding their own interests and destination rushed to the succor of the liner Dixie hurricaned onto a rock on Florida's Keys." America is likened to this ship, and his plea is that business men, even at a risk of their own fortunes, come to her rescue. The natural temptation is to hug close to the shore and avoid risks, but such a time as this, he thinks, is one when the strongest men of affairs should launch out upon the industriay seas and save the economic ship of the nation. "It is the bounden duty of every responsible citizen to do his utmost to prevent the Ship of State from going on the rocks. This cannot be achieved by each skipper adhering to his own prescribed course, deaf to the dangerous plight of others. . . Foresightedness and farsightedness suggest that ultimate safety is far more likely to be attained by courageous rather than by cowardly action at this critical time. . . For the sake of ultimate and permanent safety, live dangerously now!"

Another Use for Movies.—

For some time past movies have been used for showing the amateur how Bobby Jones strokes his golf ball, or how the lily blooms or the rose unfolds its petals. In the various problems of industrial production they have more than once proved their usefulness. Now comes another use. The Ohio State Highway Department has called upon the movies to help solve its traffic problems. The complicated patterns woven by traffic change too swiftly to be studied by the human eye, but the movie camera has little trouble in recording them for future reference. By studying these film reports, this highway department has unearthed such facts as these: A two-lane hard-surfaced road is efficient where less than 400 vehicles an hour use the road. As the users mount upward to 600 congestion begins and speed must necessarily be reduced. It is found that at 1,500 vehicles per hour the average speed has declined from the normal of 42 miles to 34 miles per hour. The maximum carrying capacity, a decidedly undesirable condition, is said to be 2,200. By means of these movie recordings, it is possible for the department to determine which roads need to be widened and what other changes must be made for the sake of safety as well as the expeditious handling of traffic. Other highway departments will probably follow the lead of Ohio.

NOTES-PERSONALS

News from the Churches.

Give, if thou canst, an alms; if not, afford, instead of that, a sweet, and gentle word.
—*Herrick.*

Rev. Carl Dollar, Phenix City, Ala., writes that he will be open for pastoral engagement after October first. Brother Dollar is an Elon graduate and, after some experience as teacher and minister, has given his entire time the past year to the pastorate of United Congregational Churchr, Phenix City. Any church or pastorate desiring the services of this well-prepared and very promising young minister will do well to communicate with him at once—P. O. Box 23, Phenix City, Ala.

Many Sun readers will learn with deep regret and solicitude that Mrs. W. H. Carroll, Burlington, N. C., is very ill and her physicians and family have the deepest anxiety as to her condition. Mrs. Carroll was for years the very efficient president of our Woman's Board and for the last few years has been Superintendent of the Spiritual Life Department for our Missionary Societies. Through this office she has helped to establish a Spiritual Life Department in hundreds of societies and has inspired our Missionary Conferences with her pleas for the observance of the spiritual factor in all missionary activities.

The North Carolina Christian Advocate rejoices in these words: "With the faithful aid of every pastor, the church paper is coming to its own in North Carolina Methodism. Few can estimate the value of the printing press in our church work. Some are coming to understand that a better informed membership is a first essential." Hear! hear! dear brother pastors, throughout the Southern Convention, and take to heart these words of wisdom and rejoicing. If The Christian Sun could go into twice as many homes and be read weekly by four times as many readers as at present all our church interests would have much easier going and far better results.

In the passing of Dr. William H. Hainer, pastor-emeritus, First Christian Church, Irvington, N. J., on September 10th, as noted in last week's Sun, the editor feels a personal loss, as many others of our readers do. We could never think of Dr. Hainer without thinking of our beloved and lamented Dr. W. W. Staley, the two being good friends and strong yoke-fellows in our Church Councils, both having served a pastorate each of nearly half a century, which pastorates built up into strongholds of righteousness and towers of strength for good. Out of the richness and abundance of their experience W. H. Hainer and W. W. Staley always gave wise and safe counsel in the assemblies of our fellowship, and we now have their memory to guide us and their great achievements as our rare and rich legacies.

Christian Sun readers are now having the finest opportunity yet made available to them of intimately acquainting themselves with the work and interests of our Congregational-Christian constituency throughout the whole country. Two weeks ago, as many readers observed, we began on page three a department,—"General Council News, By Herbert D. Rugg." Mr. Rugg is the editorial secretary of our National Council and from headquarters, 287 Fourth Avenue, N. Y., has agreed to send us each week a column or more of matter, giving to our readers items and news of interest not only of the doings of the Council but of the church in general. This department we prophesy will prove one of the most helpful features The Sun has added in a long time. What the whole church is doing throughout the nation should certainly interest and inspire every local church and pastor to renewed energy and activity in kingdom building.

Rev. F. C. Lester, Secretary of the Board of Christian Education of our Convention, called attention in last week's Sun to the fact that September and October are Christian Education months, during which period every church is urged by the Convention to take an offering for Christian Education and send it to C. H. Stephenson, Treasurer, Raleigh, N. C. The Department of Christian Education has proven its worth and merit in its work, especially with our young people in Sunday School and Christian Endeavor as well as in the church at large, and the department certainly deserves the support it so much needs. It is even more necessary than usual that the offerings be taken this year, since, on account of infantile paralysis warning, the Sunday School Conventions were either cancelled or poorly attended and a large part of the support of this department comes through these Conventions. We trust our pastors and people generally will give good heed to the plea of our faithful Brother Lester.

The Burlington *Daily Times-News* of September 14th carried the handsome face and generous countenance of our good friend, William Weldon Kimball, Jr., and with the picture was this meritorious comment: "William Weldon Kimball, Jr., of Manson, N. C., and a member of the senior class this year, will lead the student body of Elon college during the 1935-36 academic year. With Kimball as president of the student body the list for campus officers at Elon this year presents a strong set-up of student leaders. The complete number of major campus offices are held by men and women students from either the junior or senior classes this year." The *Times-News* continuing its commen carries this of interest about other officers of the student body: "In addition to the office of president of the student body, held by Kimball, the other major offices are held by the following: Lawrence Tuck, Hazel Martin, Rebecca Smith, and Bill Cooper. Lawrence Tuck, of Virgilina, Va., who is a member of the junior class this year, will take up his office as president of the student senate, men's student government organization. Hazel Martin, from Elon, is president of the student council, student government organization for women at Elon. Miss Martin is a member of the senior class. Rebecca Smith of Elon College, is editor of the Phipsicli, official college annual. Miss Smith is also a member of the 1935-36 senior class. Bill Cooper, a member of the senior class, is to edit the Maroon and Gold, the college weekly newspaper, for the year. Cooper's home is in Norfolk, Va."

ANTIOCH HOME-COMING.

Home-coming day will be held at Antioch Church, Isle of Wight County, Virginia, Sunday, September 29th. With two services, all former pastors and relatives of former pastors of the Christian Church, former members and friends are invited to attend. Each one is asked to bring basket lunch. Tables will be prepared on the grounds. A hearty welcome awaits you from your mother church. Come!

C. E. Gerringer, *Pastor.*

AMERICAN PREACHER'S PLEA FOR PEACE.

Dr. Roy C. Helfenstein, of Dover, Delaware, U. S. A., speaking at the Old Meeting House, Norwich, on Sunday, under the auspices of the Council on Interchange of Speakers and Preachers Between the Churches of Great Britain and America, declared by way of preface to his address on "The Churches of Christ Facing the Future," that, if all the nations of the world were today as friendly with each other as are America and Great Britain, the armaments of the world could be safely scrapped tomorrow.

"'America loves England because of the close ties of kinship and because of the love and worth of the Mother Country," said Dr. Helfenstein. "In adolescence, America naturally enough rebelled against parental supervision, and asserted its right of independence, but the relationship of mother and child remains, and will forever be. America loves Mother England with a love that grows with the passing of the years."

"The world today," he continued, "needs more than promises, pledges and treaties of peace—it must have definite expressions of peace. The people of every nation are today recognizing as never before in all history the barbarity, the stupidity, and the absolute futility of war. They are demanding that friendships shall henceforth take the place of battleships; that the peace of the world shall no longer rest with the militaristic class who want war and not peace; that the wealth of the few must no longer jeopardize the peace of the many; that conditions which provoke war shall be obliterated, and every constructive measure taken for the effecting of a regime of peace which shall be secure and permanent and which shall make, for all future time, war to be impossible and unthinkable. The people of every nation are thus calling for peace. Every nation, however, has been and now is cursed with a militaristic group who blindly follow the war gods of destruction."

"But the vicious propaganda of the militaristic class, which has damned the world in the past, can no longer deceive the people," concluded Dr. Helfenstein, "they now see the absolute inhumanity and insanity of war. The designs, purposes and tactics of militarism are now apparent to all. Only peace will satisfy the heart cry of humanity today. The English speaking nations are here for a task like this, to lead the way under God in building His Kingdom of Peace."

Dr. Helfenstein took for his evening subject, the words: "How far are we willing to follow Jesus?"

Large and appreciative congregations attended both services, and Dr. Helfenstein's eloquent and forceful addresses should bring a large attendance again on September 1st, when he will pay a farewell visit to Old Meeting House.

—*Eastern Daily Express.*
Norwich, England.

DR. MARTYN SUMMERBELL.

Has several copies of his "Special Services for Ministers" which he has autographed and is selling for 75 cents postpaid. Regular price has always been $1.25. An ever usable and historical volume. Send orders to Rev. W. H. O'Hara, Lakemont, N. Y.

In our larger cities disgraceful scenes are being enacted—far worse than in the old days. Men and women—young women—drinking together, losing their sense of poise together, becoming a nuisance together. I believe that in time this state of affairs will swing public opinion and we shall have a real temperance reform. But is not this a terrible price to pay before a dormant mind can be aroused?—*Rev. Stanley Packham.*

General Council News

By Herbert D. Rugg.

OUR DECREASING MEMBERSHIP.

The first business of the Church is evangelism,—"to Christianize the men and women of the community." With this conviction in mind the Commission on Evangelism and Devotional is sending a message to the pastors throughout the country urging that the most serious attention be given this fall to make sure that the year will not end with a continuation of the slump which the Year-Book indicates has prevailed during the last three years in the denomination's paramount duty.

The "spiritual depression" of the last three years as statistically reported has resulted in a decrease in the average number of annual accessions to church membership upon confession of faith to 34,370. During the decade ending 1930, the average accessions upon confession in the Congregational churches alone was 40,480 and the average total for both the Congregational and Christian was around 44,800. With the decrease in accessions upon confession has been a net loss in membership during each of the three years. The total net loss over the three-year period has been 18,837.

In the message written by Dr. Frederick L. Fagley, associate secretary of the General Council and the executive of the Commission, it is said:

"We do not belong in the group of churches reporting net losses in membership. We are a broad church and that is what the times require. We must also have a depth of life which will be creative in influence and in effect.

"We can turn the tide. Let each church set a definite goal and enlist its members in a forward program. It is a worthy purpose, worth planning for, worth praying for, worth achieving."

Four new pieces of literature have been issued by the Commission for this fall.

1. "A Daily Devotional for Three Months" arranged in the style of the widely inter-denominationally used Lenten manual, "The Fellowship of Prayer," has been written by Dr. Jay T. Stocking, moderator of the General Council and pastor of The First Church in Newton, Newton Centre, Mass. Dr. Stocking prepared the "Fellowship of Prayer" manual in 1928 and again in 1930.

2. "A Technique of Private Prayer," is a leaflet written by Dr. George A. Buttrick, successor in the pastorate at the Madison Avenue Presbyterian Church, New York City, to President Henry Sloane Coffin of Union Theological Seminary at Columbia University. Dr. Buttrick was formerly pastor of the First Union Congregational Church, Quincy, Ill.

3. "Some Questions Answered" is a leaflet based on the book, "What It Means to Be a Christian," by the late Dean Edward Increase Bosworth of the Oberlin Graduate School of Theology.

4. "Church Membership," is a leaflet which is a complete revision of one with the same title written by Dr. Fagley in 1926. The first was reprinted repeatedly and was the most largely used leaflet among the publications of the denomination.

REPRESENTING NATIONAL AGENCIES.

Twenty or more persons under the direction of state conference superintendents will represent the national denominational agencies this fall in speaking at churches, to association meetings, to state pastors' convocations and to annual conference meetings and in consultations of the "church officers' visitation." Among these representatives and the state where they will serve are:

Donald A. Adams, New Haven, Conn., chairman of the laymen's advisory committee of the Commission on Missions;—in Ohio;

Rev. Henry J. Bennett, Tottori, Japan, missionary of the American Board;—in the Southeast;

Rev. William T. Boyd, Flasher, N. Dak., pastor of the Flasher parish of five churches;—in Illinois;

Mrs. David E. Brown, New York, N. Y., associate secretary of the Commission on Missions; —in the Southeast;

Priscilla Chase, Elon College, N. C., extension service worker for North Carolina;—in New Hampshire;

Dr. Malcolm Dana, Hartford, Conn., director of the town and country department of the Extension Boards and professor of rural church work at Hartford Theological Seminary and Yale Divinity School;—in Ohio;

Marguerite Davison, Thorsby, Ala., extension service worker for Alabama, Tennessee and Kentucky;—in New Hampshire;

Dr. Warren H. Denison, Dayton, Ohio, assistant secretary of the General Council;—in Kansas;

Dr. Fred P. Ensminger, Birmingham, Ala.; associate superintendent of the Southeast District of the Extension Boards and superintendent of the Alabama, Tennessee and Kentucky Conferences;—in Iowa;

Dr. Frederick L. Falgey, Boston, Mass., associate secretary of the General Council;—in Maine, New Hampshire and Massachusetts;

Dr. William F. Frazier, Hartford, Conn., superintendent of the Connecticut Conference and chairman of the cooperative council of the Commission on Missions;—in Maine;

Dr. Frank C. Laubach, Dansalan, Mindanao, Philippine Islands, missionary worker of the American Board;—in Ohio;

Rev. Leonard M. Outerbridge, Boston, Mass., associate secretary of the American Board;—in Ohio;

Dorothy Pitman, Elbowoods, N. Dak., community worker at the Fort Berthold Indian Reservation mission of the American Missionary Association;—in Nebraska;

Rev. John R. Scotford, New York, N. Y., editorial secretary of the Commission on Missions and of the Home Boards;—in New York and Vermont;

Dr. Ernest M. Halliday, New York, N. Y., general secretary of the Extension Boards;—in New York;

Rev. Alan T. Jones, Waycross, Ga., pastor of the Waycross larger parish of four churches;—in New Hampshire;

Rev. Fred Wangelin, Grandin, Mo., pastor;—in Illinois;

George N. White, New York, N. Y., field secretary of the American Missionary Association; —in Minnesota and Massachusetts;

Mrs. Mary D. White, New York, N. Y., associate secretary of Home Boards;—in Pennsylvania.

GREENWOOD, SOUTH CAROLINA RECEIVES A SCHOOL.

Continuing the policy of withdrawing from secondary education for Negroes in order to be able to strengthen its colleges, the administrative committee of the American Missionary Association last week voted the property of the Brewer Normal School to the public school board of trustees of Greenwood, S. C., who will maintain a first-class high school. The public school board began its responsibility for Brewer ten years ago under an arrangement whereby the Association annually decreased its subsidy until last year it was entirely discontinued. By now giving the property to the public school board, federal aid for repairs will become available.

Brewer Normal School was founded sixty years ago and named for Mr. Justice David Josiah Brewer of the United States Supreme Court, who was born in Turkey a son of the missionary, Rev. Josiah Brewer; the latter after his return to America became of of the organizers of the American Missionary Association in 1846 and served on its executive committee seventeen years. The school property includes four main buildings and nineteen acres.

The administration committee of the Association also voted that the local corporation formed three years ago to operate the Brewer hospital at Greenwood should have free use of the hospital plant for another three years with the expectation that the property should then be given to it. The hospital was built ten years ago as the result of a movement headed by Principal H. A. Beadle of the Normal school. The community raised $15,000, the Association contributed $15,000 and an additional $7,000 for equipment. For six years the hospital was wholly supported by the Association. Following the local incorporation, the association gradually decreased its support until it was discontinued entirely this year. The hospital corporation is inter-racial and it shares with other hospitals of North and South Carolina in aid from the Duke Endowment Fund for its charity work.

A DOUBLE FUNERAL.

The tragic suddenness of the deaths of Rev. and Mrs. Herbert J. Hinman brought deep grief last week to the Mapleton Park Congregational church at Brooklyn, N. Y. Mr. Hinman died of heart failure in a Brooklyn hospital just as the funeral of his wife was to begin on Thursday night. She had died Wednesday in a Manhattan hospital. Mrs. Hinman's funeral was postponed an hour and then a double funeral was held. Mr. Hinman was a prime mover in the organization of the Congregational and Christian Ministers' Federattion of the Meropolitan Area of New York whose meetings have had an attendance up to 125. He was the first president, serving from 1931 to 1934.

MID-WEST REGIONAL MEETING.

By Miss D. P. Cushing, *News Editor.*

The scope and balance of the big Joint American Board and Mid-West Regional Meeting to be held in Grand Rapids, Michigan, October 22nd to 24th, with the First Congregational Church, Dr. Edward H. Thompson, minister, acting as host, makes it an event of unparalleled interest to the Congregational and Christian churches of the country at large and particularly to the nineteen mid-western states. The program brings together leaders in religious thought both inside and outside the denomination. It presents a picture of work at home and abroad painted by several workers fresh from the field and it emphasizes the many-sided program of a progressive Christian fellowship.

The list of speakers includes: Rev. M. Russell Boynton, D. D., of Chicago, Ill.; Dr. Fred Field Goodsell of Boston, just home from an intensive tour of work in India, Africa, and the Near East; Dr. Ivan Lee Holt of St. Louis, Mo., President

(Continued on page 14.)

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

FUNDAMENTAL DIFFICULTIES.

Through an invitation of the California International Exposition at San Diega and later at the Young People's Assemblies of the Pacific Conference, Bishop James Cannon, Jr., of the M. E. Church, South, delivered a sermon which has claimed more than ordinary attention and publicity, in that by resolution a copy of the sermon was requested to be furnished to the church press and to the General Board of Christian Education for circulation as a pamphlet. The text of the sermon was John 18:37: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The subject chosen from this text was, "Why the Church of Christ?", the Bishop declaring that it was for the same purpose for which Christ came into the world, viz: To bear witness unto the truth. This is the primary purpose of the church and everything else is secondary. Beautiful church buildings, well trained choirs, eloquent preachers and such may be and are desirable, but they are helpful and desirable only as they aid in the fundamental purpose for which Christ was born and for which cause He came into the world, viz: "To bear witness unto the truth."

How silly and senseless it is to suppose or surmise that science and philosophy are the only sponsors or seekers after the truth. The Church of our Living God is and has ever been the torch-bearer and diligent seeker after truth. The fundamental difficulty of our time is not that the church is without a message or without the true light, but it is failing in many places to declare the message or to bear aloft the torch placed in its hands by its Founder. The heart of Bishop Cannon's sermon is found in these paragraphs:

"The fundamental difficulties of men are not so much doubts about God and judgment and eternity; they are about wine and women and greed of gold and pride of power—the awful trinity of St. John's epistle—'the lust of the flesh, the lust of the eye, the pride of life.' These are the difficulties and the besetting sins of life. Our Master and his apostles did not speculate or philosophize but, knowing the heart of man, he brought his message directly to man's heart and declared that he came to save men from their sins.

"The Church must proclaim the truth concerning the need of personal salvation. It must warn men of their danger. It must show that the world by wisdom cannot know God. They vainly think that the great material things can save them. But it must be proclaimed with emphasis that civilization can never be a substitute for salvation. The inventions of our age have changed the forms and methods of living, have multiplied conveniences, comforts, pleasures; have even lengthened the average span of life. But all these things are material. They perish with the using. They do not affect spiritual values or reach out into eternity. Civilization has not eradicated selfishness, covetousness, pride, ingratitude, cruelty, and lust from the hearts of men. Men still break all God's laws. They lie, they steal, they commit adultery, they kill.

"The Church must proclaim the truth that sin separates from God, destroys all hope of eternal life. And yet in some pulpits today sin is rarely discussed, never emphasized. Such preachers need to study once more the preaching of the apostles, and find out why Jesus Christ really came into the world. Men and women must be made to face the fact that the tragedy of life is sin, and that the glory of life is full and free salvation through Jesus Christ our Lord. What other message is of any importance, of any value to lost, sinful men, until they have repented, have confessed their sins, have been forgiven, and are living at peace with God."

Attention has often been called to the fact that the subject and power of sin are revealed in all their hideous mien and told of in all their sad consequences from Genesis to Revelation. The theme, "Sin," is writ large on the pages of our inspired Book, and because this book deals in a matchless and unparalleled way with sin and all its aspects, and points to the way out of sin and to the Power through which sin is overcome, makes it the most valuable book ever penned by man. If the pulpit is losing its power today, it is because it is neglecting the fundamentals that man is having to grapple with, and omitting from its pulpits warnings about sin and the way that leads to salvation and to God.

J. O. A.

THEY THAT TAKE THE SWORD.

Neither friend nor foe can excuse or condone the assassin whose fatal bullet ended the earthly life of Senator Huey P. Long of Louisiana. However desirable such a tragedy might have been in the minds of his enemies, the end did not justify the means, and murdering Senator Long was a crime of the first magnitude. No one can blink that fact. When this has been said, and whatever graces and virtues may be ascribed to the poor boy, who rose from obscurity in a log cabin to the dictatorship of a great commonwealth, when all this is taken into account, one can but reflect again and again on the words that Jesus said unto him who would have used the sword in his Master's defense: "Put up again thy sword into its place, for all they that take the sword shall perish with the sword." Verily, these words of the Nazarene are verified in the tragic death of Senator Long. He took up the sword. Even in a time when calmness and deliberation and wise counsel were so sorely needed, Senator Long carried about him a bodyguard armed to the teeth with weapons of death and destruction. It was not enough with him to lash with his tongue; he dared the assassin's bullet and the sword of his foes by flashing constantly in their faces the weapons of warfare and of death. He who carries weapons of destruction on his person or about him defies and invites others to do the same. He has taken up the sword and invites his antagonists to do likewise. His antagonists in this instance did likewise, and his fatal weapons were brought into play and did their deadly work, and thus there were two deaths, two murders instead of one, for neither one of which was there excuse, had peace been pursued and the arts of peace employed in a constructive program of statecraft and leadership. Verily, they that take the sword shall perish with the sword.

In the light of such words, one wonders what Hitler of Germany expects when he takes the sword and ruthlessly drives out or destroys the Jews and others of his country, whom he has challenged with his ferocity. And what may Mussolini expect when he summons the whole nation of Italy against the counsel and advice of neighboring nations and states and sets out with no other aim or purpose in mind than that of exploiting and possibly murdering thousands of weak, helpless, and innocent people? War is inexcusable and is a crime, and either civilization must abolish war or war will abolish civilization. There is no other alternative. "They that take up the sword shall perish with the sword." It takes mankind a long, long time to learn that grim truth, but truth it is and one that will not perish.

J. O. A.

A POPULAR CHURCH PERIODICAL.

In the published report of the Strategy Committee of the Congregational and Christian Churches, it is noted that the publication of "a popular periodical" is recommended and that the Executive Committee "invite the cooperation of the Missionary Societies, the Council of Social Action, the State Conferences, the Commission on Evangelism and such other commissions and agencies as may be concerned to join it in the effort to develop such a periodical, and secure its wide circulation throughout the denomination."

With the spirit of this recommendation, we find ourselves in most hearty accord except in one particular, namely, "Why in the world did not the Strategy Committee invite the cooperation of the Missionary Societies and the other various committees and commissions to unite in making our present publications 'more popular' and more universally supported?" We are told, for instance, in the recommendation that *Advance*, our general organ, has a circulation of less than 10,000, and the *Missionary Herald* one of 13,000, "with not more than 50,000 readers out of a church membership of more than a million; in other words they are reaching not more than 5 per cent of our constituency." If by the best efforts of those in charge of these church publications, their subscription is so limited and the deficit for their publication piles up frightfully, on what grounds can we hope that a new publication will fare better or achieve any more successfully in the field of church periodicals? We agree with the committee when it further says: "Genuine interest on the part of the constituency as a whole in the total work of the church, including the field of personal religion, applied Christianity and world-wide Missions, cannot be expected unless information and inspiration are furnished them." Our church papers need wider circulation and deserve it, and it is doubted sincerely if any medium is so essential and stimulating to church life as its church paper. The history of *Advance* in its various changes, absorptions and eliminations to meet new conditions confronts us with the necessity of caution and makes us wonder whether a change in the periodical is as necessary as a change in the mind and attitude of the constituent members of the churches, and those who have at heart the welfare of the church and the growth of the kingdom of righteousness. We could wish with all our hearts that our "Strategy Committee" could have given suggestions how the periodicals that we now have could be put upon a living basis rather than bring forward suggestions that new periodicals be initiated and that new ventures be made in this field of difficult and doubtful financial support.

J. O. A.

NIETZSCHE AND CHRIST—TWO GOSPELS.

"Ye have heard it said of old, blessed are the meek, for they shall inherit the earth; but I say unto you, blessed are the valiant, for they shall make the earth their throne! and ye have heard men say, blessed are the poor in spirit; but I say to you, blessed are the mighty and free in spirit, for they shall enter Valhalla. And ye have heard men say, blessed are the peacemakers, but I say unto you, blessed are they who make war, for they shall be called not the children of Jahve, but the children of Odin, which is greater than Jahve."

Thus spake Friedrich Nietzsche, the great German philosopher, as he pronounced his curse on the Christian religion. "I *condemn* Christianity . . . It is to me the greatest of all imaginable corruptions. . . I call it the one immortal blemish of mankind."

Nietzsche is dead, the victim of marching years and a social disease. But the gospel of strength and might and force and the Superman which he preached lives yet in the world, revived in the rebirth of paganism in his native Germany and in Italy, in Great Britain as well as in the nations of the continent, in this country as well as in Japan.

Alfred Rosenberg and Julius Streicher proclaim in Germany a gospel of nationalism, of devotion to Race and Blood and to the divinely appointed German state, which is the logical end of the philosophy of Friedrich Nietzsche's moral integrity and hatred of sham and intellectual discipline.

Benito Mussolini has achieved in Italy a nationalistic jingoism which asserts the claims of the state far above the claims of truth or justice or honesty or mercy or tenderness or brotherhood or lovingkindness, or any such abstraction of the Christian religion—and imposes the will of the state regardless of other cost.

In Japan the army still proclaims the doctrine of the heaven-born emperor and fights for the possession of the Japanese soul, that under this gospel the military chiefs may inspire the whole people to lay down their lives for the advancement of the emperor-god's realm.

In this country there is a great group of men who insist that the business of the churches is to "preach the gospel"—by which they mean, *not* to preach those parts of the gospel which might interfere with their own selfish interests. There is a chain of newspapers under the ownership of one self-willed and vicious patrioteer which continually flays and ridicules those who wish to build brotherhood among men and among nations. There is a racial persecution and hatred between white and black which is in some ways no less vicious than the most dreadful German persecution of the Jews. And yet there are thousands, tens of thousands of honest, sincere Christians who see in these things no cause for disturbance or any challenge to their own basic Christian ideals.

Is it not true that race hatred, economic injustice, class struggles, nationalistic vain-glory and ambition, militarism and all its works, are utterly un-Christian? Is it not true that the Christianity which cherishes such words of its Master as are given in the Sermon on the Mount is betrayed and made meaningless by the existence of such qualities in the human status quo?

Nietzsche said, "Blessed are they who make war, for they shall be called . . . the children of Odin." "Blessed are the valiant . . . blessed are the mighty and free in spirit."

But the professed Master and Lord of Christians said:

> *"Blessed are they which do hunger and thirst after righteousness; for theirs is the kingdom of heaven. Blessed are the merciful; for they shall obtain mercy. Blessed are the pure in heart; for they shall see God. Blessed are the peacemakers; for they shall be called the children of God. . . Thou shalt love the Lord thy God. . . Thou shalt love thy neighbor as thyself."*

Which gospel do the children of the church practice? Which messiah do they follow—Nietzsche of Germany or Jesus of Nazareth and Calvary?

If they are Christian they must practice Christ's gospel and apply it in all their relationships. Otherwise, in the name of truth and honor, let them profess the gospel which they prove by their works they really believe—the gospel of paganism, force and the Superman.—*Editorial in Christian Evangelist.*

THE CHURCH'S OPPORTUNITY.

This is the fifth year of the depression, but as everyone around Reidsville is aware, churches remain alive and continue to grow. No institutions in this country have done better, and few have done as well. In 1926 church membership in the United States was set at 43,500,000 by the federal census. Today this membership is slightly in excess of 50,000,000 persons. This does not include children under 13 or baptized infants. Thus it is evident that in times of stress the men and women of this nation are willing to turn to religion and the church for moral and spiritual aid and guidance. Herein lies opportunity for the church and its ministers. Both are entrusted with obligations of tremendous importance. How is it being discharged? This is for the church and its ministers to answer.—*Reidsville Review.*

It may be well to be careful about the hitch-hikers and the "thumbers" along the roadside since the *Gastonia Gazette* gives the following information: "The police at Wichita, Kan., got curious recently and took all the hitch-hikers they could find down to headquarters to be finger-printed. They found that two of every five had criminal records. Murders of motorists by hitch-hikers have been recorded recently in Oregon, Virginia, Nebraska, New Mexico and Oklahoma. Oklahoma, as a matter of fact, ascribes more than half a dozen recent killings to hitch-hikers, while Oregon has had three."

CRUISING IN THE LAND OF THE SUNNY NIGHT.

By H. E. ROUNTREE.

"THE CHURCH IN ALASKA."

(Conclusion.)

The Protestant Church in Alaska dates back about forty years when the Presbyterian, the Methodist and the Episcopal Churches entered and undertook to take the Gospel of Christ to the native Indians. Of course, the Greek Orthodox Church (Catholic) was there before that during the Russian Possession and it still is.

The work of the Protestant Church has been to transform the family life from the original communal existence in which forty or fifty people lived together in one big house of one room, to a "home" in which husband and wife live together with their children as Americans do. It has been a transformation from tribal marriage, in which the contracting parties had no say and were thus badly matched to the way of love and the Christian marriage. It has been a transformation from the custom of the tribal group of all eating from the same tribal or community pot to the family way of a home, a table, and the family sitting around as Americans do, eating from dishes with knives and forks, etc., on through the American customs and styles; simple, to be sure, but nevertheless in the same manner.

This, together with projects of sanitation and health, has been the task of the Protestant Church and through such mediums to bring Jesus to their lives. The task, while a very arduous and tedious one, has not been as hard as one might think, for the natives are very imitative and they look up to the white man. This is true to such an extent that it is said that the best thing a missionary can do is to bring up a large family of children whose lives are exemplary.

The Church has kept pace with the progressing situation in the territory. The Presbyterians were the pioneers from its inception as an American possession. These have the Southeastern allocation with twenty-one churches constituting their largest territory. The Methodist have the Northwestern section. The greater part of the churches and their membership are Indians and in the Yukon section Eskimo.

We learn that the religious ministry of the Church has been along the lines of evangelism, religious instruction and training, the development of leadership, t of hospitals, schoolhedevcch9 of leadership, hospitals, schools and children's homes. Their schools are on a par with schools in the states.

Since so many of the people are engaged in the fishing industry and are absent from their homes and at the canneries during the season, the Church follows them there and owns mission boats with a preacher as captain visiting these people during the summer and continuing their work with them. This has proven, they say, a most valuable service.

We are told that the native people are earnest and eager for Christ. They are a fine simple people unacquainted with white ways and very susceptible to their habits, customs and diseases, and one of their worst enemies is the temptations and sins of white society thrown in their midst. However, they are making great progress. Within the past two years splendid new churches have been erected in the towns of Ketchikan, Fairbanks and Wrangell. New generations are rising educated and consecrated to win Alaska to the best sort of living—home, health and happiness, and to the task of winning it to Jesus Christ that in the days to come His Spirit may dominate the civilization that gives promise of being America's greatest possibility.

CONTRIBUTIONS

SUFFOLK LETTER.

Why does a banker dislike to make a loan to a church, or a church institution? Why does the public generally regard the church as a poorly managed institution?

The answers to these questions will vary with the shifting viewpoint and emphasis. It is true that banks do not look with favor upon making loans to churches. It is not always easy to find a person who will lend money to a church, except upon personal endorsement, although churches usually pay their obligation after a long time. Churches do not go into bankruptcy or make assignments to settle their obligations.

What is the reason for this general condition and criticism of the church? For the most part the individual church members are to blame for this attitude. Only about one-half of the church members pay anything for the financial support of the church, according to church statisticians. No one can compel the inactive members to support the church. If they are expelled from the church that course does not increase the contributions. Usually the church must depend upon the voluntary contributions of the members for all funds needed to carry on the work. A few churches have invested funds for emergencies. But such cases are rare.

The majority of church members are careless about making contributions systematically and regularly. The church treasurer cannot pay out money unless he receives it. He is dependent upon the individual members for funds, while the individual members often put their personal wishes and needs above the needs of the church. When the prophet says: "Make me a little cake first," the church member is inclined to reply: "I will give you some cake, if there is any left." Sometimes there is nothing left when the family gets through with the bank account or the pay check.

Every member of every church should have a certain amount of church pride. They should attend the business meetings of the church, and support a business meeting of a church with hundreds of members on the roll. Plans are adopted for meeting the church budget of expenses and benevolences. The absent members are not informed, and many of them do not care to be told of their duty. When the Pastor on the next Sunday morning announces the plans and makes an appeal for united support it is interesting to study the reaction of the congregation. Have you ever tried this experiment? Some members look out the windows, if they are open, or study the art glass decorations if they are closed; others look down to the floor, or stare at the ceiling. A few are interested and many are bored by the appeal.

After the appeal the ushers pass the plates, and when they place the meagre offering upon the altar one would think the congregation is, for the most part, on some relief roll. Such a congregation expects someone to pay the coal bill and keep up the other expenses while they enjoy a free Gospel sermon. Now such a condition justly deserves to be criticised. But it is a cross section of those same people in every other relation of life. Very few people pay their own bills promptly. People who are able to pay cash for their purchases at the stores, defer payment, sometimes, as long as possible. Why does anyone run a charge account if able to pay cash?

This is a time when many honest people cannot pay as they go. And, in many cases, there are people who are thus handicapped because of the dishonest people who have defrauded them out of their hard earned money. During the past decade there has been a lowering of moral standards in relation to financial obligations. People who owe money expect their creditors to release them for a pittance. The air is full of demands and requests for compromising or wiping all debts off the ledger. People want to use the earnings of others and live in luxury and leisure. This spirit has crept into the church and the church will suffer until it sets its own house in order. The church should be honest and punctual and liberal.

I. W. Johnson.

ADVENTUROUS FAITH.

[Opening address before the church and student body at Elon College on Sunday, September 8, 1935.]

The last Sunday in May of this year we had our baccalaureate services and on the following Wednesday we had our graduation exercises in this auditorium, then we—faculty, students, and the townspeople—began to separate. A few of us remained for the summer months. We came for our worship service on Sunday until the month of August. Since then we have had no service.

Today we are back and are here for worship. I am glad to see you—everyone—faculty, students and townspeople, but we are particularly glad to welcome the ones who are here for the first time. We are glad you are here. Something has brought you. You may know what it is or you may not. It may be a long cherished idea, a hope whose vision has not yet been realized, or it may be an answer to the surge of an irresistible ambition. Even so I personally hope that your being here is the result of a living spirit within, a conscious response on your part to the call to the higher and better things of life which, if you are to possess, careful and thorough preparation must be made.

Your presence here constitutes an adventure—an adventure toward the field of learning and the graces of culture—an adventure that is made on faith and that will require faith to reach its goal.

I am speaking today about faith, about adventurous faith. There are two passages of Scripture to which I want to call attention as I speak. The one you will find in Genesis 12:1 where the Lord God said unto Abraham: "Get thee out from thy country, from thy kindred, and from thy father's house unto a land that I will show thee;" and the other you will find in Hebrews 11:8 where the apostle in speaking of Abram said: "And he went out not knowing whither he went." The first passage constitutes a call from the familiar to the unfamiliar, from the known to the unknown, from the certain to the uncertain. It is response from within to the call from without to the higher and better things of life. This response and the beginning of this journey by Abram from the land of his father to the land of the unknown required faith, faith in God from whom the call had come and faith in himself and in his ability to answer the call. Your presence at Elon constitutes faith, adventurous faith, faith in the school to which you have come and faith in yourself, in your ability to measure up to the requirements of the college that you have chosen.

There is something personal about faith. Many definitions have been given and yet as you read or listen to these definitions they do not quite express that something that is hidden away in your heart that is and has always been such a living factor in your life.

I. Faith is Progressive.

Faith is not stationary, it is not static, it cannot be. It is always on the march and it keeps the individual who possesses it on the march. By faith sacrifices have been made, blessings have been received, devils have been cast out, mountains have been removed, the dead have been raised to life. By faith man has discovered the world and the laws of the world, and today by faith you take up the march, join that innumerable throng in search after truth, righteousness, and God, and so long as the fires of faith burn on the altar of your heart you will be on the march. It was faith that sent Abram in search of the land of promise; it was faith that sent Columbus in search of a new world. It is faith that is sending us in search of a new kingdom—even the kingdom of truth, righteousness, and of God.

II. Faith is Extravagant.

It makes demands of us sometimes the price of which seems impossible of payment. It is extravagant with sentiment and affection. Think of a faith that will lay hold of a man, that will say to him—Get up and get out from your own country, from your own kin people and from your own father's house. You cannot remain longer with your own people, not even with your own father. You must tear away from all these things to a strange land. In effect faith has laid hands on you and said—If you are ever to amount to anything in life you must get up and get out of your neighborhood, away from your friends and acquaintances, away from your father's house into a place where there will be opportunities for training, for development, and for advancement.

A father and mother came into my office Tuesday, with their boy. They said: "Well, we have brought our boy up here. We want you to take care of him. You know he has never spent a night away from us, yet we know if he is ever to amount to anything he has got to get away from home and us." That boy is here. Faith laid hold of his parents and him and in response to the demands of faith he tore away from home and is here in search of truth.

Think of a faith that demands sacrifice, costly sacrifice, and will be satisfied with nothing less; a faith that will demand the sacrifice of a son. Abram said to Isaac on that tragic march up Mt. Moriah as the son murmured where is the lamb, "The Lord God will provide the lamb." Isaac himself was the lamb to be slain. It was faith in God that moved Abram to offer up Isaac as a living sacrifice unto the Almighty.

You are here in college at the cost of someone and it may be at great sacrifice. Parent after parent has either written or come to me in these last few days with the affirmation, "I am willing to sacrifice any and everything if my child may have the advantage of an education." One mother in speaking of her son whom she had already seen through college, said, 'You know I have sacrificed everything for my boy and when I say everything I mean everything—income, home and everything—so that today I do not have a penny." The very fact that those whom you love and who love you are sacrificing for you should inspire and make you determined to succeed in every effort.

III. Faith is Certain.

It is not driven and tossed by doubt nor is it handicapped with all kinds of questions. It knows its course, it is determined on its ends. It has never traveled the way necessary to go, yet it knows the destiny to which it leads. Abram knew Ur of the Chaldees; his father lived there; his grandfather before his father had lived there; it was the land of his childhood. He was familiar with it, but he did not know Canaan. He had never been there. He did not know the paths or highways leading to Canaan yet when faith spoke he launched out on the journey not knowing whither he went.

Thursday a lady came to my office. She had traveled miles to get here. She explained, "I am here but I do not know why or how I am to stay here, but I know I am here and I know something must happen that will permit me to stay. About her there seemed to be a note of certainty, an air of determination. Could these be the evidences of faith? If they are, conditions will adjust themselves to the demands of faith and the dream and passion of her life will become a reality, enriching her individual and personal experience.

Without faith the night is dark and the morrow is uncertain and we stand about in groups and exchange convictions that these are terrible days in which we are living and that no mortal knows what the morrow will bring forth. We stand on platforms and proclaim that the clouds of the future are dark and lowering, that the destructive storms are apt to break upon us at any moment. We live in dread and fear all the days of our lives. This is not the voice of faith. Faith cries out—"I know, I know in whom I have believed and I am persuaded that He is able to keep that which I have committed unto Him against that day."

L. E. SMITH.

MINISTERAL MARRIAGES.

The writer has had the unusual pleasure of performing the marriage ceremony for two of the young ministers in the southeast in recent weeks. On August 3rd he performed the ceremony for Rev. John Rae Chapman, pastor of the Asheville Church, and Miss Deana Jo McCurry; and on September 7th performed the ceremony for Rev. David W. Shepherd of the Meansville Larger Parish in Georgia, and Miss Jean Fullington of New Port Richey, Florida, the ceremony being performed at the bride's home. Both of these young ministers are pastors of churches that have been fostered by the Congregational Extension Boards. Mr. Chapman, a graduate of Williams' College and of Union Theological Seminary, has been for two years pastor of the church at Asheville and is making an enviable record with that church. Miss McCurry, a member of the church, has been a devoted worker in the church and is greatly beloved, not only by members of the congregation, but by a large circle of friends in Asheville. The Asheville church was founded in 1914 by Dr. J. Brainerd Thrall, who was then sixty-five years of age. For nineteen years he served that church and retired when Mr. Chapman became pastor. The plan for the marriage service was for Dr. Thrall to perform the ceremony, assisted by the writer, but at the time Dr. Thrall was ill; a venerable pastor who dearly loves his successor.

David W. Shepherd is a graduate of Elon College and Vanderbilt School of Religion (Southern Seminary Foundation). After graduating from the Seminary he served a short pastorate in Phenix, Alabama, and became pastor of the Meansville group of churches in Georgia last year. Miss Fullington is a graduate of Rollins College, where she was awarded the Algernon Sidney Sullivan Medallion, which is awarded not only on the basis of scholarship but for leadership, for high ideals of character and service. Miss Fullington has been known and loved in the groups attending the Immokalee Conferences in Florida and Blue Ridge and Elon Conferences and has spent two summers in Student Summer Service work in the mountains of Kentucky and in Georgia.

All the many friends of these young people, who have come to know them through these conferences and other gatherings, are happy in these marriages and feel sure that the home life of each will add to the sacredness of the home and that through their homes and their churches they will express their fine lives and their idealism in Christian service.

E. C. GILLETTE.

HAMLET CHRISTIAN CHURCH.

On August 15th, Rev. T. E. White, Rev. T. J. Green and the writer went to Hamlet, N. C., and organized the Hamlet Christian Church with thirteen charter members, ordaining three mighty fine men as deacons, whose hearts are filled with the spirit of God and who carry a burden for the Cause of Christ in East Hamlet.

On September 1st, the writer went back and held a week's meeting which resulted in 28 professions of faith, and the spiritual life of the little organization greatly deepened, and the prospect is good for them to come to our Conference with a membership of from 30 to 40 members.

This has been a much neglected field that needs your prayers and help. May God's richest blessings be upon them as they endeavor to fight sin in East Hamlet and labor for the Cause of Righteousness, is the prayer of the writer.

H. V. COX.

Ramseur, N. C.

FROM HOLY NECK.

Revival services were held at Holy Neck Christian Church August 26th-30th, inclusive. Rev. Robert Lee House, pastor of the First Congregational-Christian Church of Newport News, Va., was the preacher and Mr. Wilbur H. Baker, of the same city and church was song leader. The services were well attended, despite rainy weather for three days. There were a large number of reconsecrations, twelve professions, and fourteen united with the church. Thirteen were baptized in Norfleet's Pond Sunday afternoon, September 1st.

N. G. NEWMAN, *Pastor.*

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[a] Gen. 15. 1.
[b] Ps. 56. 1. & 57. 1.
[2] or, *all*

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8 ¶ [2][b]Jĕ-hôi'-ă-chĭn *was*
years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

GREETINGS FROM THE NEAR EAST.

Sofia, Bulgaria, August 27, 1935.

Dear Prayer-Partners:

After South Africa the Near East!

As I skirted the borders of Abyssinia in July en route to Egypt I felt the force of the rising tide of hate and hateful war preparations. At present writing war seems inevitable.

What a tragedy and a travesty!

What have peace lovers to throw against rampant militarism? Half measures seem futile. Is anything adequate short of lives and nations transformed by the spirit and power of Christ? Peace and goodwill amongst nations are a part of the world mission of Christianity. I have been freshly impressed with the direct bearing of missions on a world peace program but that program must be matched by an adequate creative will to peace among western governments. Missions and missionaries too often become the plaything of perverse political adventurers.

Speaking of peace, have you realized the substantial contribution to peace which Kamal Ataturk (the new name of the president of the Turkish Republic, formerly called Gazi Mustapha Kemal Pasha) is making? He is the moving spirit in the Balkan Conference which has already created a new tradition of friendliness and international cooperation among Albania, Bulgaria, Greece, Roumania, Turkey and Yugoslavia. Let us pray that this shrewd, powerful master of men may find THE MASTER.

Syria.

In Syria, enroute to Turkey, my time was well taken up with two pastors' conferences—one at Beirut and one at Aleppo. The Armenian Evangelical churches of Syria are reaching new levels of self-reliant churchmanship.

One missionary asked me a significant question, "*When will the Congregational and Christian churches of America recognize churches in Asia, Africa and elsewhere as sister churches?*" Think what lies behind this question. Christianity has become *a world movement.* There is scarcely any nation in which evangelical Christianity has not put down its roots. New churches have come into existence. These indigenous churches are in various stages of development, to be sure, but they all are beginning to sense their responsibilities under Christ as they face their total environment. That marks a great advance. But they need fellowship. They want to be recognized as *sister churches.* If we honestly gave them that status, that would revolutionize our conception of missions. It would lift missions from *philanthropy* to *churchmanship!*

Turkey.

I feared that August would not be a rewarding month to spend in the Near East but I could not arrange my schedule otherwise. I was very happily surprised. Most thoughtfully my missionary friends made their vacation plans so that by visiting five points: Gaziantep, Adana, Talas, Uludgah Hountain Camp near Brusa, and Istanbul, I had the opportunity to meet 49 of our 59 missionaries at present at work in Turkey. At one of these points, Talas, I had the deep personal pleasure of being the first guest in my daughter Caroline's new home! She and Richard Bonsall Smith, a missionary of the Board, were married at Merzifon, June 16th. I was a little late for the wedding but enjoyed my week in their home immensely. That week was well filled too with conferences with the group of twelve or fifteen missionaries who had gathered for the purpose at Talas.

A second week spent in rustic mountain camp on Uludgah—the Bithynian Olympus—found me living with Dr. Lorrin Shepard, the Fowles, Lyman MacCallum and others. Here's hoping that there was an Olympian touch to our thoughts!

A third week at Istanbul was unusually full with a schedule of visits in which contacts with Turkish friends of other days predominated. I was delighted to tread the streets of old Istanbul again! The very cobblestones seemed to welcome me and to tell me of the marvelous changes that are going on in Turkey. Do you recall the verse from Isaiah: "Prepare ye the way of the Lord, Make straight in the desert a highway for our God." I cannot escape the feeling that in a real measure that is what is happening in Turkey today, with emphasis upon the "preparation."

One of our most thoughtful missionaries in Turkey gave me a statement concerning the rationale of our work in Turkey which I would like to pass on to each one of you. If you have read Editor Morrison's series of letters about Turkey in the *Christian Century* you should also thoughtfully read this. It is in no sense an "official" statement and it refers particularly to schools, but it implies something of the value of the other forms of work that are going on in Turkey. I would be very glad to have from any one who has head the statement thoughtfully a letter giving sincere reactions.

Bulgaria.

The American Board has closed its Bulgaria Mission. That does not mean that we are no longer interested in Bulgaria. I was especially glad to be able to confer in Sofia with some of the leaders of the evangelical churches who in large part are the successors of our missionaries. They crave an even greater degree of fellowship than we are able to afford. They are facing very difficult conditions but they are full of courage and and faith.

My special errand in Bulgaria however was to visit the Pordim Folk School founded in 1928 by our missionaries, Dr. and Mrs. Haskell. On the retirement of the Haskells in 1934 the School was transferred by the Near East Foundation to the Ministry of Agriculture of the Bulgarian Government. Dr. Haskell's sudden death in California last January shocked us all. Mrs. Haskell and many other friends will be glad to know that the school is continuing to serve a great purpose. The value of its educational method and aim is increasingly recognized throughout Bulgaria. It is being widely imitated. The chief inspector of the Ministry of Agriculture accompanied me on my visit to Pordim (about 125 miles from Sofia). He gave me much substantial evidence of the good work that the school has already done. He assures me that it will be carried on in loyalty to the creative ideas and spirit of its founders.

I was very sorry that I was unable to revisit our missionaries in Greece. I had to content myself with one afternoon and evening spent with them in Athens on my way out to India in February.

L'Envoi.

I turn my face homeward—Bostonward—after seven months of constant travel—35,000 miles in all—11,000 by air, 10,000 by sea, 9,000 by railway, 5,000 by auto, motorcycle, horseback, bicycle and on foot! I have had close and rewarding contact with more than 200 of our missionaries in seven of our fields and with many of their associates. I feel deeply repaid for the effort to understand conditions and to encourage our missionaries in their tasks. I am persuaded more deeply than ever of the spiritual significance on a world scale of the work of the American Board. Let us not fail to accept our part in God's unfolding plans.

Yours sincerely,
Fred Field Goodsell,
Executive Vice-President.

MISSIONARY OFFERING.

WEEK ENDING SEPTEMBER 14, 1935.

Sunday Schools.

Berea, Altamahaw, N. C. ....$	8.00	
Spring Hill, Waverly, Va.	1.15	
Mt. Bethel, Stokesdale, N. C. ...	.80	
Elk Spur, Fancy Gay, Va.	1.25	
Rocky Ford, Fancy Gap, Va. ...	1.75	
Big Oak, Biscoe, N. C.	1.30	
Hanks Chapel, Pittsboro, N. C. .	5.98	
Leaksville, Luray, Va.	2.43	
Mt. Auburn, Manson, N. C.	2.70	
Christian Light, Fuquay Springs, N. C.	.53	
Bethlehem, Suffolk, Va.	1.74	
Hines Chapel, McLeansville, N. C.	3.00	
Graces Chapel, Sanford, N. C. ..	2.00	
Union, Virginia, Va.	1.75	
Union Grove, Asheboro, N. C. ..	.70	
		35.08

Individuals and Churches.

Piney Plains, Raleigh, N. C.....	5.63	
Cypress Chapel, Va.	2.85	
Christian Light, Fuquay Springs, N. C.	1.80	
Concord, Harrisonburg, Va.	.20	
Joppa, Harrisonburg, Va.	.25	
Leaksville, Harrisonburg, Va. ..	.10	
Mt. Olivet (R), Harrisonburg, Va.	1.00	
		11.83

Specials.

Catawba Springs S. S., Raleigh, N. C.	7.00

Coin Card.

Mt. Auburn S. S., Class No. 2, Raleigh, N. C.	1.00
Total for week ending Sept. 14, 1935 ...$	54.91
Previously acknowledged since Sept. 1, 1935	81.38
Total since Sept. 1, 1935 ....$	136.29

J. O. Atkinson,
Mission Secretary.

NEWS ITEMS OF SOCIETIES.

The Young People's Missionary Society of Bethlehem Christian Church near Suffolk, Va., is composed of an interesting group of boys and girls who are always ready to work in their various church organizations. They meet at the church every Thursday night after third Sunday for their regular monthly meetings with good attendance and enthusiasm. On Easter Sunday night they presented the pageant, "The Call of Spring" before a large and appreciative audience. The study book "Orientals in American Life" was studied in a joint meeting with the Cypress Chapel Young People's Society and proved to be a very helpful and ideal way. This method of mission study has many possibilities and the social study as well as the study side can be realized.

Mrs. John T. Savedge, president of the New Lebanon Young People's Society sends the following report. They have made the five per cent increase in membership. They hold their regular meetings on the third Sunday of each month and are planning a joint meeting with the Dendron society for the study class. Mrs. Garland Spratley and Mrs. E. G. Atkinson visited the society in July and brought very helpful messages.

The Willing Workers' Society of the Windsor Christian Church has enjoyed a most profitable year under the leadership of Miss Margaret Anna Harigerty and Mrs. C. E. Fulgham, Supt. The mission study book has been read and discussed in their regular meetings. This society has a membership of nineteen and each pays two cents per month and a penny for each year of their ages on birthdays. A cake sale was held during the year to finish up their apportionment which has been sent in full. They gave a public program at the regular prayer service recently which proved to be very helpful. The program follows:

Scripture—Mrs. Winnie Beale.
Prayer—Mrs. J. S. Cobb.
Children's Ritual—Four children.
Reading—"Willing Workers", Leona Bracey.
Bible verses—Five children.
Duet—"Jesus Loves Me"—Evelyn Bracey and Elsie Kay Roberts.
Recitation—"Good Advice"—Harry Roberts.
Avoiding Shams and Pretenses—Mrs. Eldon Fulgram.
Benediction—Mrs. J. S. Cobb.

This program was interspersed with songs and music. Mary Frances Roberts is secretary of this interesting group.

Mrs. W. M. Jay.
Suffolk, Va.

CLOSING WITHOUT A DEFICIT.

By Miss D. P. Cushing, *News Editor.*

The American Board of Commissioners for Foreign Missions announced today, September 16th, through its Treasurer Harold B. Belcher, the closing, without deficit, of its fiscal year, ending August 31, 1935. This outcome was made possible by the drastic reduction in expenditures that has been carried on through the last few years. These reductions were secured by cutting from an effective force of 694 workers in 1931 to 460 workers in 1935, involving the closing of 419 schools, ranging from kindergarten through high schools, seven hospitals and dispensaries, two social centers and two pieces of student work. The missionaries remaining on the field have of necessity been working under great tension.

The total expenditures for the year were $1,098,836.43, about 43 per cent under the budget and about 40 per cent below the expenditures of five years ago. While gross receipts were less than last year the amount received was within 2 per cent of the budget anticipation. The gifts from the Congregational and Christian churches in the last months of the fiscal year showed improvement over those of the previous year.

"It is hoped that this is indicative of a stop in the steady reduction of giving which has marked the last seven years and has necessitated the serious curtailment in work," says Mr. Belcher. "The personal gifts received largely during the last two months of the fiscal year exceeded in number those

(Continued on page 12.)

A Story for the Children

THE SURPRISE CELLAR.

"I never heard of a party in a cellar," said nine-year-old Vera Drake.

"Mother says it is the only place in the house where we can have ten boys and girls all at once," said her older sister Margaret, with a big sigh. "Let's ask Granpa Ware what he thinks about it."

"Hum! Hum! Certainly. Of Course," said Grandpa Ware as he looked around the sunny cellar.

"We have a cellar clean and neat
We want a party gay and sweet;
With two bright girls and grandpa too,
You'd be surprised what we can do!"

"What shall we do?" asked Vera quickly.

"We can make a couple of tables and use boxes for seats," said grandpa. "How about newspapers and paper bags for decorations?"

"Big paper bags decorated with pictures and colored with crayons would make funny hats for everybody," said Margaret.

"I can make a square newspaper doily for each plate at the table," said Vera eagerly. "If I use the joke pages, each doily can be read aloud to make more fun at the party."

"I will find different colored wrapping paper for the napkins," planned Margaret. "They can be cut about ten inches square and folded into triangles. Each napkin might have a verse written on it. Dear me, I shall have to make up ten verses! How would this one do for a start:

We wish you all a jolly time
And hope you'll come again
You're welcome to our cellar
In sunshine or in rain.

"That's good," said Vera admiringly. "Perhaps I can think of a verse too." After a moment she said:

"A party in the cellar
Is nice and new you see,
And at this cellar party
We hope you'll happy be."

"Fine!" said Grandpa Ware, who had been feeling of the smooth cement walls of the cellar. "Here is another verse:

Surprises are the spice of life
And here is one today,
This cellar is a magic place
Where you may come and play."

"This is going to be fun!" cried Vera. "Which would you rather have," suddenly asked her grandfather, "an apple orchard, an ocean full of sailboats, a big snowy mountain or an an enchanted castle?"

"Where? How? What do you mean?" asked Vera.

"Oh, he is only teasing us," said Margaret, laughing. "Yes, thank you, grandpa, we will have them all."

"This is a surprise cellar and you are going to be surprised," said Grandpa Ware, his eyes twinkling. "Now run along, and get your party things done, but if either of you show even the tip of your nose in this cellar until I say so, you might get a surprise spanking!" He tried to look very stern, but the girls only laughed.

It was three whole days before Grandpa Ware would let anyone see what he was doing in the cellar. Then one afternoon he came marching into the kitchen and said to Vera and Margaret, "It is about time you girls were getting the cellar ready for your party."

"Hurrah! At last!" cried Vera, and both girls started on a run for the cellar.

"Why Grandpa Ware!" gasped Margaret, who got there first, "I never imagined anything like this!"

"Oh, what a surprise! It's wonderful," exclaimed Vera.

The girls ran from side to side of the cellar, trying to decide which wall they liked best. All around the cellar were beautiful pictures painted on the cement walls. On one wall were big white sailboats floating on blue waves. Another wall showed red apples hanging from the branches of green trees near a white cottage surrounded with yellow flowers. In a third scene children on sleds were sliding down the snowy sides of a mountain that rose to meet a deep blue sky. The fourth wall of the cellar showed a great brown castle standing near a river, with sheep grazing in wide meadows.

"The cellar has turned into fairyland," said Vera. "You have often painted small pictures for us, grandpa, but I didn't know you could paint big ones like this."

"I didn't know it myself until I started in," chuckled grandpa. "Now you girls clear up the rest of the cellar, and perhaps you can paint the boxes for seats while I make the tables. If we all work hard I think we can make the surprise cellar a real playroom for any time and always."

It took almost the rest of two weeks to get the cellar ready for the party and the party ready for the cellar but at last it was done.

When the children arrived, Margaret and Vera led them out to the yard and around to the cellar door. As they swung it open they sang:

"Come in and see the surprises
The cellar has today,
We hope you'll like our playroom
And often come to play."

Such a chorus of "Oh's" and "Ah's" and laughs and shouts and exclamations went up when the children trooped into the cellar, that no one could tell what anyone was saying, but no one cared because everyone was smiling and happy.

The sunlight lay across the yellow tables and touched the green box seats, the waves on the wall seemed to dance, the castle looked as if it were full of delightful secrets, the red apples shone and glistened on the bright trees and the children on the sleds smiled like the real children.

The two tables were gay with fancy napkins, and colored baggy hats at each place. Plump round paper bags, painted in all the colors of the rainbows and bulging with sandwiches and cookies, were lined up in a row down the center of the tables. A big bag filled and brimming over with apples, oranges and bananas stood at each end of the four corners.

The afternoon was not half long enough to hold all the fun. There were games and a peanut hunt, and a jolly time reading the verses and jokes at the tables. Before the party was over, Grandpa Ware was brought in and crowned King of the Surprise Cellar.

"I never thought much of cellars before this," said one of the girls, "but I want to come here again."

"I liked this party because everything about it has been so different," said one of the boys.

And after the children had gone, Vera turned to her sister with a laugh and said, "Remember how we fussed when mother said we had to use the cellar?"

"And now everyone on the streets is going to have a good time in it," said Margaret happily.—*Lydia Lyon Roberts in Zion's Herald.*

Hope knows not if fear speaks truth, nor fear whether hope be blind as she.—*Swinburne.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

REPORT OF ACTIVITIES OF YOUTH FELLOWSHIP ORGANIZATIONS OF THE SOUTHEAST FOR 1935.

North Carolina and Virginia Youth Fellowship: Rally held in May, new officers being elected; President, Vice-Pres., Secretary, and Treasurer attended Youth Fellowship class at Elon College in June; District meeting held in Durham in September; and, plans being made for week-end conference in fall. Miss Dorothy Truitt, President, 405 Whittington St., Greensboro, N. C.; Miss Elberta Murray, Secretary, 801 N. Eugene St., Greensboro, N. C.

Western N. C. Youth Fellowship: Rally held in May, new officers being elected; Vice-President attended Youth Fellowship class at Elon College, in June. Mr. Herman Truitt, President, Burlington, N. C.; Miss Ollie Burgess, Secretary, Route 1, Ramseur, N. C.

Eastern N. C. Youth Fellowship: Rally held August 30th, new officers being elected. Supt. of Service attended Youth Fellowship class at Elon in June. Miss Rosebud Kimball, President, Manson, N. C.; Miss Catherine Macon, Secretary, Route 1, Henderson, N. C.

Eastern Virginia Youth Fellowship: Conference held in April; Secretary and Treasurer attended Youth Fellowship class at Elon in June; annual meeting will be held September 27th. Mr. Robert Speight, President, Suffolk, Va.; Miss Edna Fulcher, Secretary, 502 Pendleton St., Norfolk, Va.

Valley of Virginia Central Youth Fellowship: Five officers attended Youth Fellowship class at Elon in June; annual meeting held August 7th, new officers being elected; new officers working on districting churches and securing up-to-date key-workers; plans being made for fall district rallies. Miss Thelma Morris, President, Dyke, Virginia; Miss Irene Hensley, Secretary, Box 169, Route 2, Elkton, Va.

The Pilgrim Fellowship, Florida: Organized in late spring or early summer; President and Secretary attended Youth Fellowship class at Elon in June. Mr. Earle Ward President, Box 953, Winter Park, Florida; Miss Emily M. Carleton, Secretary, 541 Osceola Avenue, Winter Park, Fla.

NOTE:—Invitation received from First Congregational Church, Winter Park, Florida, to hold Holiday Conference there Christmas. Invitation has been accepted by Executive Committee of Southeast Youth Fellowship and plans being made for this conference.

IRENE COTTEN, *Secy.*

PROGRAM.

ANNUAL MEETING OF EASTERN VIRGINIA YOUTH FELLOWSHIP.

September 27, 1935.

SUFFOLK CHRISTIAN CHURCH.

THEME: *"Christian Youth In Action."*

3:30—Called to Order—Robt. Speight, Pres.
Worship Service—Mrs. W. B. Williams.
Reports of Officers and Goals Committee.
"The Best Thing Our Young People Have Done This Year"—Key-workers.
Special Music.
Discussion—"Youth Fellowship in Action in the Local Church"—Led by Rev. F. C. Lester.

FELLOWSHIP SUPPER—6:00 P. M.
($.25)

Robert Speight, President, Presiding.
Rev. O. D. Poythress, Song Leader.

6:00—Report of Nominating Committee.
Presentation of Attendance Banner—Robert Speight, President.
Explanation of Peace Plebiscite—Rev. F. C. Lester.
Introduction of Speaker—Dr. John G. Truitt.
Address—"Youth in Action in Building a Warless World"—Mrs. Henry S. Eley, Suffolk, Va.

YOUNG PEOPLE'S MISSIONARY CONFERENCE

8:00 P. M.

THEME: *"Meeting the Mexicans, Our Next-Door Neighbors."*

Prelude.
Invocation.
Business.
Installation of Youth Fellowship and Missionary Officers.
Introduction of theme.
"Who They Are and Where They Live"—Slides and Lecture by Rev. H. S. Hardcastle.
Solo.
"How We May Be True Neighbors to the Mexicans"—Short talk.
Devotionals.
Benediction.

PLEASE NOTE.

By vote of the Southern Convention, at its last session, all churches in the Southern Convention are supposed to make a contribution to the Board of Christian Education. Most of the conferences have adopted this financial program, and now the time has come for the local churches to cooperate in carrying out this plan. Some conferences have passed on to the local churches a definite amount to be raised for the Board.

I sincerely hope that every church will see that the small amount for the Board of Christian Education is sent either to C. H. Stephenson, 121 Fayetville Street, Raleigh, North Carolina, or to the conference treasurer with the statement that it is to go to the Board of Christian Education. If apportionments are paid in full the Board will be able to carry on its work, but unless our churches do respond the work will be greatly handicapped.

We are trying to do an honest piece of work to aid the churches with their educational program. You will note from the articles on this page this week that the young people of the southeast are learning to work together. Five years ago we had no young people's work in most of our conferences and no convention program for them other than the missionary work. If the Board had done nothing else other than aid the young people in their own organization, I believe it would be worthy of the support which the Convention says the churches should give it.

May I also call your attention to the fact that when the expense account for August was turned in to the treasurer we lacked more than $70.00 of having enough money to pay this account. Since then we have received a check from the North Carolina and Virginia Sunday School and Christian Endeavor Convention, but we do not have enough in hand to pay the expenses for this month. If pastors, Sunday school superintendents, church treasurers, young people, and all who are interested in religious education will take this matter to heart and give us a lift the Board will do its best to be worthy of your confidence and will render the best service possible in the field of Christian education.

THE POWER OF UNITED ACTION.

CHRISTIAN ENDEAVOR TOPIC FOR SEPT. 29, 1935.

(Rally Day.)

Nehemiah 4:1-6.

Daily Bible Readings:

Disciples working together. Mark 3:13-19.
With one accord. Acts 2:1-4.
Divisions in Corinth. I Cor. 3:3-9.
The church a unit. I Cor. 12:12-27.
Unity of the building. Eph. 2:19-22.
Strife makes confusion. Jas. 3:16-18.

"United we stand, divided we fall." "In unity there is strength."

Have you ever tried doing a *task alone?* For instance, did you attempt to build up a fallen Christian Endeavor society? Did you yourself really do it (even though it was your leadership and hard work which started the society and kept it going), or was it necessary to enlist the help of others? Do you let your president struggle now trying to keep things going, or do you carry a part of the responsibility? Think of a society where a few do all the work; then think of the society where the officers and committees share alike. Which society does the best work?

In your community, are there things which can be accomplished by several groups which are impossible for one group?

The Peace Plebiscite which will be taken November 10th can be successful only if all church people vote. It is sincerely hoped that your church is diligently making preparations for this event, but if they have not begun such preparation, by all means, see that they write at once to the Department of World Friendship, 14 Beacon Street, Boston, Mass., for the free leaflet, "Prepare for the Peace Plebiscite." Your group is just as important part of this movement as any other. The following suggestion comes from the September "Pilgrim Highroad"; "Offer yourselves as a 'flying squadron' to help make a house-to-house canvass of those who are not at the church service when the ballots are marked."

Suppose there was no united action concerning our mission work? Some mission work would receive all our help while other stations would receive none. Several schools would exist in one community and in hundreds of other places there would be no school.

"Many critics say, 'Young people's societies begin and end in talk. They don't see anything through.' Has that been true of us? For example, in one meeting the young people agreed that they ought to patronize refreshment places which did not sell liquor. But, it was argued, 'Every place sells it.' And most of the members were ready to drop the matter. One boy investigated during the following week, and found twenty-eight places where liquor was not sold. Are we enough interested in action to make such an investigation and then to support dry stores?"—Dr. H. T. Stock.

"Onward, Christian Soldiers! Marching as to war,
With the cross of Jesus going on before.
Christ the royal Master, leads against the foe;
Forward into battle, see His banners go!

(Continued on page 15.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

JAMES (A Great Christian Leader).

Lesson XII—September 22, 1935.

Golden Text: *"Blessed is the man that endureth temptation; for when he hath been approved he shall receive the crown of life, which the Lord promised to them that love him."*—Jas. 1:12.

Lesson: Acts 15:1-21; James 1:1-17.

James a Great Christian Leader.

James, who is the central character in today's lesson was a brother of Jesus, our Lord. During the early part of the ministry of Jesus, James, with his other brethren did not believe on Jesus, but later, and undoubtedly due in large part to the closing events of the life of Jesus, James did believe in Jesus, and became one of the group which met in the upper room where Pentecost came, and upon which the Holy Spirit came. James was undoubtedly a man of ability for he soon gained the confidence of the disciples, and was elevated to a place of leadership among them. In fact he became the head or the leader of the mother church at Jerusalem, and he exercised an unusual influence on the life of the early church. It is significant that when Paul later came to Jerusalem to confer with the apostles, he conferred only with James. And it is significant that in the councils of the church, even when the apostles themselves were present, James seemed to be the leader. He was not a usurper. He was not exercising special privilege just because he was a brother of Jesus. He was a man of native ability, of deep piety, of sound faith, and of practical religion.

James a Liberal-Minded Christian.

An acute problem soon arose in the early Christian Church. The group known as the Judaizers insisted that a man could not became a Christian—even if he were a Gentile—unless he was first circumcised. A great principle was at stake. It made salvation a matter of law and not of grace. It made Christianity a form of Judaism instead of a new religion. It made religion a matter of literalism instead of a matter of liberty. So acute did the problem become, and so tremendous were the issues at stake, that the church at Antioch sent Paul and Barnabus to Jerusalem to get a decision in the matter. A council was called and the case was heard. A great deal of heat was generated in the discussion. But after hearing the argument on both sides, and especially after hearing Peter tell about how the Holy Spirit had come upon Gentiles who had not been circumcised, James took command of the situation and gave what must have been accepted as an official ruling or judgment, a decision that had far-reaching significance even to this day.

James was a religious liberal of his day. He knew the place of law in religion—he insisted that there were some things that were not in harmony with the ideals of the religion of Jesus. But he asserted that religion was not a matter of law, not another form of Judaism, not a matter of works, but a matter of grace and of spirit. In stating the fact that a Gentile did not have to be circumcised to become a Christian, James proclaimed the larger view of Christianity. Forms, rites, ceremonies, had a place, but they were secondary. The grace of the Lord Jesus Christ, through faith, was primary. James declared in words, what Jesus had declared in spirit, the declaration of spiritual independence. Christianity owes much to this broad-minded, large-hearted, spiritually-regenerated man.

James a Great Christian Writer.

James could not only deal with large principles; he could talk about practical things. In his letter which he wrote to the Christians scattered abroad, he gives some of the most practical and helpful suggestions to be found in the Bible. He brings religion out of the abstract and makes it walk in the ordinary realms of life. A striking illustration of his power to do this is to be seen in the first chapter of his letter which is the basis for today's lesson.

Temptation.

James says that temptation is not only an inevitable factor of life, but a useful one. It is not sent by God—a man is tempted when he is drawn away by his own lusts. It is not to be trifled with—it germinates quickly into sin, and sin bringeth forth death. But by facing it and fighting it, we develop character, and win the crown of life which the Lord has promised to them that love Him. Furthermore we do not have to fight temptation alone. God is our helper, our strength, and our victory. Thus it is that one can face life and temptation "with all joy"—there is zest in living, in being men and women, in fighting the good fight of faith and character.

Wisdom.

James also writes about a wisdom which is more than mere knowledge. Its source is in God, who gives insight to those who ask in sincerity and with the purpose of doing his will. One is not to ask for the sake of asking, but for the sake of doing. God does not upbraid those who ask—he does chide us for our lack of wisdom. And He gives liberally to all men, rich and poor alike, if they ask in sincerity and in truth. There are many who are sadly deficient in "book learning" who are wise in the true wisdom, for they have been and are being taught of God. The secrets of the Lord is with those who want to understand his will to do it.

True Democracy.

A man's a man for a' that. Men are not to be judged by whether they are rich or poor. Christianity is a true democracy. A man may be high up in the estimate of the world and yet low down in the divine scale of values. Again a man may be of low estate in the world and yet be exalted in the sight of God.

The Insecurity of Things.

Life is uncertain, says James. The world passes away, but character remains. The rich man fades away in his goings just as much as the poor man. Let every man give heed to the things of the inner man, which passes not away.

The Giver of Every Good Gift.

God is the Giver of every good gift and every perfect gift. Man has only that which he receives. Let him be a thankful and a good steward.

OUR CHURCH IDEAL.

A sanctuary of the Spirit
A friendly household
A training school for Christian character
A center of helpful service
A force for civic righteousness
A power for God throughout the world
An unfailing spring of inner refreshment and strength, free to all who come.

—*From the Calendar of the Congregational Church, Lake City, Minn.*

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MONDAY.

"My Prayer."

"It is easy in the world to live after the world's opinions; it is easy in solitude to live after our own; but the Great Man is he who in the midst of the crowd keeps with perfect sweetness the independence of solitude."—*Emerson.*

I kneel to pray,
But know not what to say;
I cannot tell
What may be ill or well:
But as I look
Into Thy face or Book
I see a love
From which I cannot move:
And learn to rest
In this—Thy will is best:

Therefore I pray
Only have Thine own way
In everything
My all-wise God and King.
Grant me the grace
In all to give Thee place:
This liberty
Alone I ask of Thee:
This only gift,
Have Thy way perfectly.

—*Mark Guy Pearse.*

TUESDAY.

"Front and Center."

"We all with open face (unveiled face) beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory."—II Cor. 3:18.

The following is set forth from the commentary because of its pertinence. In order to see yourself rightly in a mirror you must stand squarely in front of it. Even as in a mirror, unless we set ourselves squarely before him, we cannot reflect Him properly. In point of fact, here is our difficulty. We pay some attention to Christ, but lots of attention to other things. We are divided and the greater portion of ourselves is reflected sidewise. The image we thus reflect cannot conform wholly to His image.

Is it worth while being religious unless we can be genuinely so? The actuating motive of our lives should be first the Kingdom of God, second the Kingdom of God, third and always the Kingdom of God. The moment the Kingdom of God and His righteousness actuates us through and through, all things are right.

Prayer—Our Father, Thou art our God. To whom else shall we go? Forbid that we shall so far forget the value of Thy Kingdom that we have no time for Thee.—*Amen.*

WEDNESDAY.

"The Stretch of God."

"Though your sins be as scarlet . . . "—Isa. 1:18.

Dr. Lymon Abbot is quoted as once saying, "Of all Scripture promises, the one that stretches my faith most is this: to think that a poor sinful, fallen man can become like Christ; that we who are unholy, impure, and selfish, can become like Him, holy, pure and unselfish, is beyond comprehension. The mystery of it I cannot fathom, the fact of it I accept as one of the blessed promises connected with Christ's coming."

Prayer—

Lord, purge our eyes to see
Within the seed of a tree,
Within the glowing egg a bird,
Within the shroud a butterfly.

Till taught by such, we see
Beyond all creatures, Thee,
And hearken for Thy tender word,
And hear it, "Fear not, it is I."

—*Amen.*

THURSDAY.

"Pride's Sure Successor."

"When pride cometh, then cometh shame."—Prov. 11:1-6.

We are not sufficiently afraid of pride. We do not recognize it as the enemy it is. If we knew it as a deadly disease, we should flee from it to a physician; but it is a most deadly and loathsome disease. If we perceived it as a poisonous serpent, we should dart against it our heaviest weapons. If we realized it as an eating fire, we should fling upon it a torrent of water. It is all these, and yet we cherish it and augment it.

Solomon was certain that shame would follow pride, and we may be as certain. Shame is the shadow of pride. Shame is the continuation of self-deceit. When pride mounts the throne, its reign is not long; despair and obloquy soon drive it from its seat.

Prayer—Therefore we will not hold our heads high, but our souls shall be bowed before Thee, O Thou Most High. Thou alone art great, and our pride in Thee is the only pride whose succession is not shame.—*Amen.*

Amos R. Wells.

FRIDAY.

"The Fountain of the Spirit."

"Create within me a clean heart, O God, and renew a right spirit within me."—Ps. 51:10.

What a prayer! It is the same prayer made by the Proverbs when it is said, "Keep thy heart with all diligence for out of it are the issues of life." It is the same prayer James uttered when he asked "Doth a fountain send forth sweet and bitter water?" It is the same principle Jesus taught when He said "No man can serve two Masters'.' Nothing is right unless the heart is right.

Prayer—

"Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked well,
Betrayed and baffled still;
For the heart from itself kept,
Our thanksgiving accept!
For ignorant hopes that were
Broken at our blind prayer;
For pain, death, sorrow sent,
Unto our chastisement;
For all loss of seeming good,
Quicken our gratitude."

—*Wm. Dean Howells.*

SATURDAY.

"Heaven's Test."

"It is required in stewards that a man be found faithful."—I Cor. 4:2.

So important is faithfulness in Christian character that Christ had made it the one supreme test of acceptance within the portals of heaven. In the parable of the talents, faithfulness was the lone merit of reward; it is the call of the scriptures; it is the plea "unto death;" it is the fruit of the Spirit; it carries with it the making of its reward; on it God bases His judgments! and its victory is complete.

When the world kills off a faithful man because it cannot bend his will, and takes him away from his loyalty, it is not the man that is defeated; it is the world. Such is the world's last cowardly act, and therein it makes its last confession of impotency.

The martyrs captured the world for God as they sang at the stake. The truly strong life is the life that can defy circumstances, and can make every failure a stepping stone to nobler resolves, that can maintain its integrity when all the world is against it. The thing that is of value is not achievement, but fidelity. It is not what we accomplish but how we accomplish it.

Prayer—Our Father, we come to Thee that we may see the value of endurance and faithfulness. Give us the power to hold on to Thee. Give us the strength we need. In Christ's name.—*Amen.*

SUNDAY.

"Supplanters."

"Is he not rightly named Jacob? For he hath supplanted me these two times."—Gen. 27:32-36.

"Jacob" means supplanter, and he was fittingly named, as he supplanted his twin brother Esau, both in the matter of the birthright and of his father's blessing conferred upon the first-born. That Jacob valued the birthright and the blessing while Esau did not value them at all, except as he lost them, does not change the despicable character of Jacob.

And if we crowd our brothers out of any of their rights, we share Jacob's shame, whether those rights are scorned by our brothers or not. If we trust in God and wait upon His providence, all that is best for us will reach us in His good time. Every supplanter arraigns the justice of the Infinite Judge and seeks to anticipate it.

Let us be as careful of Esau's rights as of our own. Thus we may even teach him to value them and use them rightly.

Prayer—For we are our brother's keepers, our Father, the keepers of our Esau brothers. Thus shall we spare ourselves the long exile of Mesopotamia.—*Amen.*

Amos R. Wells.

CLOSING WITHOUT A DEFICIT.

(Continued from page 9.)

of previous years and totalled $113,737.82. These gifts evidenced the deep place that the work of the Board has in the hearts of over 2500 individual friends."

The reductions of the last three years have been made in accordance with a carefully planned schedule, based on a study of policy in the light of recent surveys and so worked out as to produce the least possible injury to morale. In order to make this possible some capital assets have been liquidated each year to provide help in caring for missionaries withdrawn until they can find work, and in order to give time to the work on the field to make the wisest adjustments in its program. For the past year this amount was smaller than anticipated in the budget. From these assets, largely proceeds of the sale of unused property, there was also applied $25,000 to the reduction of the debt which now stands at $111,713.03.

The Prudential Committee is meeting October 25th in Grand Rapids, Michigan, to adopt the budget for the new Fiscal year. This budget will be relieved by further reductions already decided upon and it is hoped that it will be met wholly by current receipts without further use of capital assets.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE EXPEDIENCY OF THE MASTER'S DEPARTURE.

By JOSEPH E. McCAULEY.

"Nevertheless I tell you the truth, it is expedient for you that I go away, for If I go not away, the Comforter will not come unto you, but if I depart I will send Him unto you."—John 16:7.

It is the tendency of the human race to want to keep intact those things which now exist. We dread to see the old home broken up. We grieve at the separation of loved ones whether that separation comes for a short period of time or as a result of death. It is often the case where feuds occur as a result of trying to change conditions about the Church; even though that change is for the better. Human nature wants things to stay as they are.

The disciples were obsessed with this same spirit. They were much disturbed when Jesus told them that he was going into Jerusalem to die and be buried. They could not understand. The Master felt for them and spoke the words of the text for their comfort. Then he reminded them of the need of his going. It was expedient for the disciples and also for all believers. For if he went not away the Comforter would not come. But there were other reason for his going.

I. Entering a Fuller Life.

Christ knew that he was to enter the fuller life. But there was the dread of the transition. The physical agony was a tax on the body. The period of readjustment for his followers was to be a crucial moment in their lives. Jesus knew this and felt tenderly for them. But as to his future he had no dread. He knew that he came from the Father and went to the Father.

Jesus also knew that as long as he was in the flesh there were limitations to his actions without a miracle to release himself from that limitation. Now that he has entered that fuller life, by being crucified and rising from the dead; he is both invisible and visible. At one time he walks with two of the disciples on the highway; again he enters a room where eight of the disciples are gathered behind closed doors. His approach or appearance was not recognized until he stood in their midst. No mention is made in the four gospels as to where Jesus made his abode from the time he arose from the grave until he ascended The only conclusion for us ta arrive at in this matter is that he was in the spiritual body; though often at the place where he was most needed to convince humanity that he had entered into that larger, fuller life. Time and time again he was seen by his friends. They knew that he was liberated from earthly ties; which made him free for a larger service.

II. The Comforter.

Christ was very frank in telling his disciples that if he did not go away to his Father the Holy Spirit, who is the Comforter, could not come. As long as he stayed upon the earth with the physical limitations he could not be everywhere to comfort at all times. But if he went away he would send Him, The Holy Spirit in his stead whose duty it was to abide with all those who would accept him. Since Christ went away, he can be with us at all times and under all circumstances.

Those of us who have experienced a poignant sorrow know the power of his presence. He comforts when all other friends have forsaken us. He abides with us, to guide, to teach, and to comfort when human knowledge fails. Every devout Christian has felt his presence thus in the crucial moments of their lives.

III. It Was Expedient for Him to Depart that Pentecost Might Come.

It was not until the day of pentecost that the disciples accepted their places and responsibility of a spiritual kingdom. It was on that day that they saw for the first time the mission of their Lord on earth. Not before this day had they conceived his kingdom to be of the spirit. Before his death Jesus had told the disciples that he was not to rule over the nations. But they still looked for him to set up an earthly kingdom at Jerusalem. They expected him to be King and they would be rulers over the twelve tribes. After he arose from the dead one of the disciples came to him and said, "Wilt Thou at this time restore again the kingdom of Israel?" How heart-rending this must have been to Jesus.

The day of Pentecost was the undoing of the idea of an earthly kingdom. On that day they were freed from its bonds and entered into a larger sphere of living and service. They now saw the world about them in a new light. They had to suffer hardships; but the Holy Spirit comforted them. They undertook and accomplished tasks beyond the powers of human beings; in these tasks the Holy Spirit guided and sustained them. It was under his leadership that the Spiritual Kingdom grew by leaps and bounds.

IV. A New Place Prepared.

It was necessary for Christ to depart in order that he might prepare a place for them. "I go to prepare a place for you." This should have been a consolation to the disciples and should be a challenge to us to know that the place Christ is preparing is both here and hereafter. The spiritual preparation that Christ has made here could not have been as long as he was in the flesh. He taught us that he is our spiritual forerunner. Since he prepared the spiritual Kingdom for his Church, we have been made free. The individual who has entered that realm can be happy and free even though difficulties overshadow him. The battle may be hard and material possessions few, but the man who has learned that Christ has prepared a place for him, where he can live above the clouds of life, and learns to live in that sphere, that man has truly tasted of his glories.

But the place he has gone to prepare means more than that. The babe in his innocence, the child with his simple faith, the battle-scarred soldier of the Cross, the aged who have passed many winters; all these have a promise; For Christ said: "I go to prepare a place for you." What that is to be we do not know, neither should we worry about that. Jesus' word is sufficient. Whatever and wherever that place is should not worry us. If Jesus prepares it, it will be well. This we know that he will be there, for he said, "Where I am, there ye shall be also."

An English gardener left his garden one afternoon. While he was out the owner walked from his mansion into the garden to see the flowers. He saw one of unusual beauty. He plucked it and returned to the house. In a short while the gardener came back. He looked over his garden and saw that the flower was gone. He asked one of his servants what became of it. He replied that the master came into the garden and plucked it. "Well," said the gardener, "If the master did it; it is all right." Yes, the Master's going was expedient. So it is all right. What he has prepared for us is all right.

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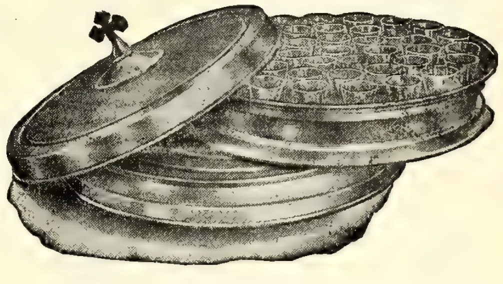

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Tray No. 2—Interlocking, with 40 plain glasses	$7.00
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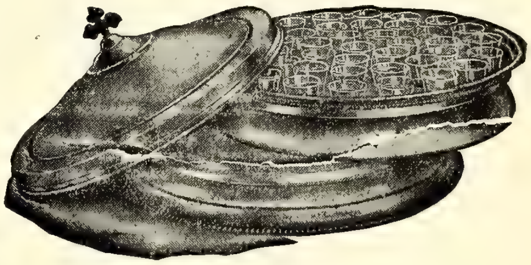
Tray No. 10—Interlocking, with 30 plain glasses	6.50
Base No. 50-A—Fits Trays 2, 6, or 10........	2.25
Cover No. 50-A—Fits Trays 2, 6, or 10........	2.25
Bread Plate No. 1—Narrow rim..............	1.60



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(For Silver Bread Plates, see under No. 90.)

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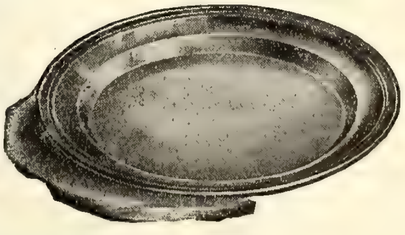
Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00



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Bread Plate No. 4—Broad Rim..............	9.00
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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The cool chilly mornings are here and school has opened. All our little children are in school except two. They are calling for wraps and things to keep them warm. We always put off buying coats and other clothing as long as we can hoping some will be sent in that will save our little bank account as long as possible. I want to appeal to all who have good second-hand dresses, coats, suits that you have outgrown or want something new to take its place, to send them to us. We appreciate garments in good condition. It will help us a lot if you will Parcel Post them to the Christian Orphanage, Elon College, N. C.

CHAS. D. JOHNSTON.

BARN CONTRIBUTIONS CONTINUED.

Brought forward		$ 1,191.10
Rosemont Christian Church, Va.	$ 500.00	
Rosemont Christian S. S.	20.00	
Mrs. Delores M. Barnwell, Raleigh, N. C.	50.00	
S. A. Horne, Burlington, N. C.	5.00	
Damascus, Orange County, N. C.	4.15	
Leaksville S. S., Virginia	4.92	
Total since last report		584.07
Grand total		$ 1,775.17

REPORT FOR SEPTEMBER 19, 1935.

Amount brought forward		9,078.21
Sunday School Monthly Offerings.		
North Carolina and Virginia Conference:		
Berea, Aug. & Sept.	$ 4.00	
Mt. Bethel	2.00	
Howards Chapel	1.00	
Ingram	7.00	
Hines Chapel	6.00	
		20.00
Western North Carolina Conference:		
Pleasant Ridge	2.07	
Ether	1.07	
Hanks Chapel, August	2.57	
Burlington	18.83	
		24.54
Eastern North Carolina Conference:		
Mt. Auburn	2.70	
Wentworth	9.14	
		11.84
Eastern Virginia Conference:		
Bethlehem, Nansemond Co.	3.00	
Barrett's	1.03	
Holland	6.25	
First, Richmond, Aug. & Sept.	6.66	
Cypress Chapel	6.25	
		23.19
Valley Virginia Conference:		
Joppa		1.61
Special Offerings.		
Mrs. Mary Moseley, support of Robert Hines, Jr.	18.00	
Rev. James H. Lightbourne, on pledge	10.00	
Mrs. Dalton, support of children	15.00	
Mr. A. D. Moore, on pledge	10.00	
		53.00
Total for the week		$ 134.18
Grand total		$ 9,212.39

MID-WEST REGIONAL MEETING.

(Continued from page 3.)

of the Federal Council of Churches of Christ in America, recently returned from Australia; Rev. Russell H. Stafford, D. D., pastor of Old South Church, Boston; Rev. Ray E. Phillips of Johannesburg, social service worker and authority on problems of racial relations in South Africa; Mr. John Collier, United States Commissioner of Indian Affairs; Dr. Frank C. Laubach of the Philippine Islands, vigorous promoter of world literacy; Dr. Arthur E. Holt, Professor of Social Ethics, Chicago Theological Seminary and Divinity School of the University of Chicago, and Chairman of the Council for Social Action; Mrs. Franklin D. Warner of Claremont, California, recently returned from a world tour; Rev. Clarence F. McCall of Japan, and Dr. Aaron M. McMillan of Galangue, West Africa.

Remarkable moving pictures on native life in Africa, including several sound films, will be shown by Mr. Phillips and films on the life of the American Indians by Rev. Phillip S. Frazier of Fort Pierre, South Dakota, Pastor at large of the Indian field. The fellowship side of the meeting will be emphasized in the Travellers' dinner, the Young People's dinner and the Laymen's dinner. A specially prepared musical program will thread the sessions. The Chaplain for the meeting will be Rev. T. K. Vogler of the Pilgrim Congregational Church, Duluth, Minn.

Every feature of the close-knit conference, including seminars, business sessions and pre-session retreats of leaders, is planned to give spiritual refreshment, intellectual stimulus and invaluable information about the work of the Kingdom at home and abroad as carried on by the Congregational and Christian churches.

NEW CHURCHES ORGANIZED.

From Rev. George H. Dierlamm, minister of the North Louisiana Larger Parish, comes news of the oragnization of two new churches, in connection with the parish program. Regarding these churches, he writes: "One of these churches is in the Homesville community and is now known as the Christian Congregational Church at Mt. Nebo. This organization was completed August 18th with twenty members. Another organization was completed on July 28th with twenty-one members at Linville, Louisiana. In both of these communities, there were Christian families who had migrated from Alabama. These two new churches are now yoked with the North Louisiana Larger Parish which is ministering to the churches of Drew, Union, Equality and Pleasant Hill in addition to these two new churches. The pastor carries on a full program of Evangelism, Religious Education, Christian Social Service, Youth Leadership Training and Rural Cooperative movement, offering a very helpful service to the entire countryside. This work is spread over part of five parishes. It is about forty miles in width and over sixty miles in length. During the last five years, the North Louisiana Larger Parish program has contributed a great deal to the development of the whole countryside; in addition to its religious work it has sponsored an annual fair which is now growing into a County Fair covering several counties. Daily Vacation Bible Schools are run each year and the young people are organized into a society called the Christian Life Conference, and meet weekly for study and fellowship."

I have always worked, worked to save my soul. I never dared to stop.—*S. Parkes Cadman.*

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm: 14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tĭleṣ;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying, 3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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PAUL'S MACEDONIAN CALL.

We have found a clipping from a copy of the New York *Christian Advocate* of long ago. There is a tinge of sacrilege in it that will shock the sensibilities of the refined old-fashioned folks, but there is such a digging truth in it for these modern times, that we follow the advice of a preacher brother who offers it for publication as the Conference comes apace.

It claims to be a letter attributed to the Apostle Paul concerning the Macedonian Call, and is as follows:

"Dear Sir and Brother: Doubtless you will recall the invitation you extended to me to come over into Macedonia and help the people of that section. You will pardon me for saying that I am somewhat surprised that you should expect a man of my standing in the Church to even consider a call on such meagre information. There are a number of things I would like to learn before giving my decision, and I would appreciate your dropping me a line addressing me at Troas. First of all, I would like to know if Macedonia is a circuit or a station? There is another item you overlooked in your brief and somewhat sudden invitation. No mention was made of the salary I am to receive. I have been through a long and expensive course of training. In fact, I can state with reasonable pride that I am the only Sanhedrin man in the ministry today. Kindly get the Macedonian brethren together and see what can be done as to my support. You have told me nothing about Macedonia beyond the implication that the place needs help. What are the social advantages? Is the church well-organized? I recently had a fine offer to return to Damascus at an increase in salary, and was told I made a very favorable impression on the church at Jerusalem. I will say that I am a first-class mixer and especially strong on argumentative preaching. If I accept the call I must stipulate for a two months' vacation and the privilege of taking an occasional lecture tour. My lecture on 'Over the Wall in a Basket' is worth two drachma of any man's money. For further recommendations write Rev. Simon Peter, D. D.

Sincerely yours,
PAUL.

—*In Richmond Christian Advocate.*

HE KEEPETH ME.

He keepeth me, O thought sublime!
His light on me doth ever shine;
I cannot lose my heavenly way,
For Jesus keeps me day by day.

He fills my soul with holy joy;
He gives me peace without alloy:
I triumph in redeeming grace
Since Jesus showed His smiling face.

He keepeth me through storm and stress
As onward still my way I press;
And He will keep me evermore,
And land me safe on Canaan's shore.

There I shall give Him endless praise,
Who kept me in life's devious ways;
His keeping power I shall extol
While the eternal ages roll.

—*S. Q. Helfenstein.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

"Like a mighty army moves the Church of God;
Brothers, we are treading where the saints have trod;
We are not divided, all one body we,
One in hope and doctrine, one in charity.

"Crowns and thrones may perish, kingdoms rise and wane
But the Church of Jesus constant will remain;
Gates of hell can never 'gainst that Church prevail;
We have Christ's own promise, which can never fail.

"Onward, then, ye people! Join our happy throng,
Blend with ours your voices in the triumph song;
Glory, laud, and honor, unto Christ the King,
This thro' countless ages men and angels sing.

"Onward Christian soldiers!
Marching as to war,
With the cross of Jesus
Going on before."

E. L. F.

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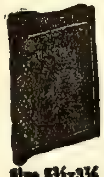

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Specimen of Type in This Bible

AND Ben-ha'dad the king of Syr'i-a gathered all his host together: and there were thirty and two kings with him, and horses

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[illegible]

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OBITUARIES

BAKER.

Whereas, in the Providence of our Heavenly Father, Mrs. Doris Eure Baker was called from labor to reward at Blue Ridge Sanitarium, on August 8th, 1935, after a lingering illness, and,

Whereas, she was a beloved and faithful member of Liberty Spring Church, and

Whereas, it is fitting to record our sincere appreciation of her beautiful Christian life,

Be it resolved:

First: That the members of Liberty Spring Christian Church feel a great loss and have sustained a great bereavement by her death.

Second: That we seek to cherish the memory of her life, and undertake to carry on the work she loved so well in her church.

Third: That we express our sincere sympathy to the members of the bereaved family, and commend them to the Comforter who is able to give strength in such an hour.

Fourth: That a copy of these resolutions be entered upon the church records, a copy sent to the family and a copy sent to the Christian Sun for publication.

MRS. O. L. BAKER,
MRS. E. B. RAWLES,
MRS. I. T. BYRD,
MRS. F. F. BRINKLEY,
R. E. ROGERS,
E. F. O'BERRY,

CARR.

Mrs. Mary Jane Carr was born March 29, 1838 and died August 5, 1935. Aged 97 years, 4 months and 7 days.

In the year of 1866 she married Solomon Carr and became the mother of 4 sons and 3 daughters. Her husband and one son preceded her in death.

Mrs. Carr united with Hebron Church near Carrsville early in life and at her marriage transferred her membership to Antioch and at her death was the oldest member of that church.

Three sons and 3 daughters survive as well as 1 brother, 21 grandchildren and 33 great grandchildren.

Funeral by writer assisted by Rev. E. B. White and Dr. I. W. Johnson and interment in the church cemetery.

C. E. GERRINGER.

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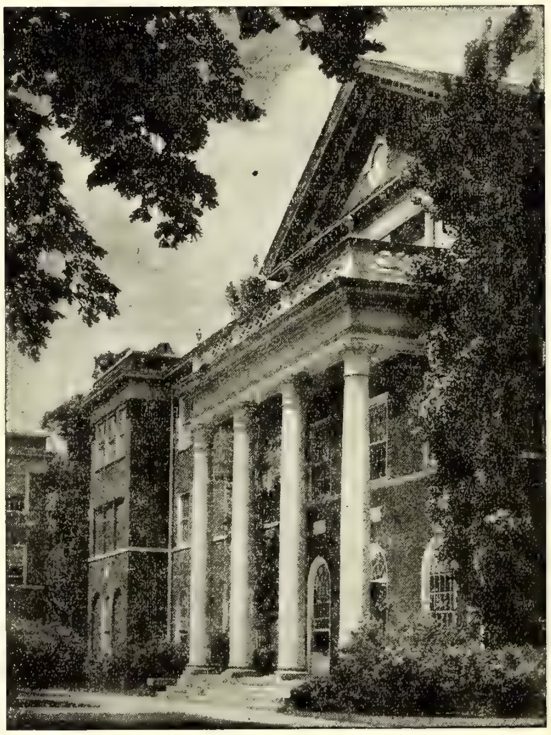

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Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, SEPTEMBER 26, 1935. NUMBER 39.

Prof Laura Howard

•• THE SUN'S OBSERVATORY ••

No Provisions for Stewardship.—

In a recent debate between the University of Pennsylvania and Penn State College, the question was argued as to what constituted an adequate income for marriage. Budgets were proposed for an income of $2,000 and one of $1,500. The $2,000 income team won the debate. One significant, or sinister fact is noted as one considers the items of these budgets, i. e., no provision for, nor suggestion of religious stewardship is provided.

Lazy Man's Golf.—

We are told that there has recently been perfected a putting cup for golf greens that will enable the player "to retrieve the 'pill' without reaching for it." It is recommended to "golfers who enjoy the thrill of sinking their putts, but not the strain of stooping to get the ball out of the cup." Why not get a ball driver and thus save the energy consumed in stroking the ball. That would indeed be lazy man's golf.

Needed Longer Hours.—

David Lawrence raises the question, "When will the working man get back to the $32.59 weekly pay envelope?" This amount, he says, is the average earning capacity of the skilled and semi-skilled worker in the years just preceding the depression. This amount dropped to $19.50 in 1932, but had risen to $24.58 in January, 1935. In some cases the 1935 hour rate was even higher than that of 1929, but the contention is that a man cannot pay his food bills or other rising costs with a certificate that says his hour wage rate is higher. He says that the answer to this problem is more work. "Not only are the working men in need of more hours, but more days in the week."

The Garden of Eden.—

It is usually agreed that the Garden of Eden was located in what is now Irak, in Asia, between the Euphrates and Tigris rivers, and not far from the ancient city of Babylon. The Detroit *News*, however, has discovered a tradition that the Garden of Eden was located on Praslin, an island almost in the center of the Indian Ocean, a thousand miles due east of Mombasa, Africa. The island, we are told, is one of the loveliest places in the world, and there are numerous "ready-to-eat foods to appeal to the appetite." The forbidden fruit of the Bible was the nut of the coco de mer which grows to the height of 150 feet and bears nuts weighing as much as twenty pounds.

Literate Protestantism.—

"It is significant," says a recent issue of the *Christian Observer*, "that while 70 per cent of the population of Brazil can neither read nor write, among the Protestants there are no illiterates. The influence of Protestantism has been greatly strengthened in Brazil owing to the World Sunday School Congress at Rio de Jeneiro in 1932, attended by delegates of 33 nations. The president of the Republic and other high authorities testified on that occasion to the importance of the work of the Protestant population, and since then the position of Protestantism in Brazil has been considerably improved." At the present time statistics show that there is a Protestant population of about 1,000,000 among the 42,000,000 inhabitants of Brazil.

Life Insurance Sales Lower.—

The sales of ordinary life insurance have declined quite a bit during the present year, and in August reached the lowest point during the year. Not only was August the low month for the year, but in August sales reached the lowest totals for any month since 1922. This decline in life insurance sales would on first thought seem to be an unfavorable condition, but study will probably reveal that the insurance business has been oversold. Many have bought insurance to cover estate losses caused by the decline of value in securities etc. Others, who have been afraid to make the usual investments have turned to insurance as an investment. Thus the drop in insurance sales may be caused by the gradual return of estate values, or it may mean that people are recovering somewhat from their depression scare, and are investing in probably less safe but more remunerative projects. If the loss in the amount of sales is caused by a returning confidence, there is no cause for alarm.

Farm Lands Worth More.—

Statistics show that farm land is now worth an average of 90 per cent of its pre-war value. For example, land which before the war sold for $100, rose to $170 in 1920 and dropped back to $116 during 1929. It reached a low of $73 in 1933, but at the present time has risen to $90. Increased farm incomes are considered responsible for this rapid increase in land values since last March. It is estimated that the cash incomes of farmers, including of course benefit payments, will reach over $6,500 millions during 1935. Another thing which has tended to make farm lands more valuable, is the fact that while there has been a decided increase in the commodities which the farmer has for sale, those which he must buy have not materially changed. Federal Land Banks, which took over 33,647 farms during the depression, sold 6,905 during the twelve months ended July 31, 1935. This was the largest number of sales made in any 12-month period since these banks have been in operation.

The Lord's Acre.—

The *Religious Digest*, Volume I, No. 1, of which has just come to our desk, carries the following: "The Lord's Acre plan is spreading rapidly, especially in the southern part of the nation. The idea suggests that a farmer or land owner shall dedicate an acre or a fraction thereof specifically to the Lord, the fruits of the acre to be sold, and the money given to the church and the cause of religion. In lower South Carolina there are to date twenty churches using the plan. A Baptist minister tells of 60,000 acres so dedicated in Georgia. In Western North Carolina, the Farmers' Federation has a religious department led by a Presbyterian minister. Under his leadership, the number of churches using the plan has grown from six to two hundred, nine denominations entering into the work. Many churches which were receiving annual subsidies from their Home Mission Boards have become entirely self-supporting not only, but have been able to lend a hand to the whole work of the church." This is possibly the most comprehensive adoption of the Lord's Acre plan to date. Congregational and Christian churches might profit by its use.

Are We Over-Churched?—

Statistics show that the ratio of population to church organizations in the United States has steadily declined since the founding of the nation. In the year 1775 there is said to have been only one church for each 1376 persons. Ninety-five years later the ratio was less than half of that, being one organization to each 612 of the population, and in 1933, sixty-three years later, the ratio stood one to 586. This does not mean that the churches of the country have an average size of 576, but that there would be that many if every man, woman and child in the country were members of some church. The actual average membership is woefully below this figure. This raises the question as to whether or not the country is over-churched. Supposing that seventy per cent of the population were of church-going age, and that half of this number were members, the membership would then average about 200 active and non-active members. If these attended 100 per cent one service each Sunday, but did not attend but one service, the average congregation at both morning and evening service would be 100—this almost ideal attendance does not exist. However, our church edifices will seat possibly two to three times this number. It would seem under these conditions that there is decidedly too much duplication of effort and expense. On the other hand this effort and expense could be advantageously used for better prepared ministers, better church edifices, and to bring into the churches of America those who are still on the outside.

NOTES-PERSONALS

News from the Churches.

Rev. James H. Lightbourne, D. D., pastor of our Burlington Church, conducted the devotional service at Elon one day the past week and was a welcome visitor in the editorial office of The Sun. Pastor Lightbourne expressed great anxiety over the extreme illness of two heretofore active and well-known members of his church—Mrs. J. H. Brooks and Mrs. W. H. Carroll. For several days the lives of the two good women have seemed to hang on a bare thread and little hope is expressed for their recovery. We join with the pastor in expressing our deep interest and sympathy for the households thus afflicted.

Rev. F. Ervin Hyde, till recently pastor of our Monticello Church, was formally installed as pastor of our Sanford and Shallow Well pastorate on Sunday, September 22nd. Rev. T. E. White, a former pastor, presided at the services and Deacon A. H. McIver extended the welcome to the new pastor in behalf of the congregation. Rev. E. J. Sanderson began his pastorate with our Monticello church, Sunday, September 22nd, as Brother Hyde's successor. Brother Sanderson comes to Monticello from Keswick, Ont. Both Mr. and Mrs. Sanderson are taking studies in religious education at Elon College. We bespeak for them the cordial cooperation of our Monticello Crurch and community.

John T. Kernodle, managing editor, and his good mother, Mrs. P. J. Kernodle, of Richmond, were very welcome visitors at Elon College, Sunday, September 22nd. Carrying on his shoulders the burden of issuing The Christian Sun every week, John T. is naturally and necessarily interested in all the enterprises and interests of the church. One cannot even read proof or copy read The Christian Sun from week to week without getting a keen and comprehensive insight into all the needs, demands and achievements of the. church. Publishing The Sun from week to week is a real burden, though an absolutely essential one and it certainly behooves every pastor and interested layman of the church to help bear that burden certainly to the extend of increasing the circulation of the church paper.

This week our Palm Street Church (Greensboro) joins with Grace Methodist Church in a union evangelistic campaign. Of this united effore, the Greensboro *Daily News* says: "Palm Streen Congregational-Christian church and Grace M. E. Church, South, which are entering upon a union revival campaign Sunday, will celebrate the Sacrament of the Lord's Supper together at Palm Street church Sunday evening. Sunday morning at 11 o'clock, Rev. B. J. Earp, pastor of Palm Street will preach at Grace church.. At 7:30 Sunday evening, Rev. Reid Wall, pastor of Grace church will preach at Palm Street. Monday evening at 7:30, Rev. A. B. Wall of Arlington, Ga., will preach. He will bring messages daily thereafter at 10 A. M. and 7:30 P. M. The directors and the united choirs of the two churches will lead the music. Services will be held at Palm St. church during the first week September 22nd to the 29th, and at Grace church the following week."

Rev. W. A. Grissom, licentiate of the Eastern North Carolina Conference and pastor of our Amelia and Clayton Christian Churches, is now a student at Elon College where he begins work in the Junior year. Brother Grissom reports fine meetings recently held in both of his churches, Amelia receiving thirteen members at the close of the meeting and Clayton five members. Both churches were greatly strengthened spiritually by the meetings, and there is an awakening of interest among the members. The church at Clayton decided to re-cover its Sunday school rooms, and money and pledges were contributed at the close of the meeting to cover the entire cost of this needed work. W. A. is brother to Rev. R. T. Grissom in charge of our mountain work, and the Grissom home in our Liberty (Vance) Church community must be an exceedingly happy one, having given to the church these two excellent and promising young ministers. How fortunate is that home, indeed, in which such an atmosphere of reverence and devotion to duty and to God prevails, that the voice of God, even the "still small voice" may be heard as He speaks, "Go, preach my Gospel."

Rev. J. L. Neese, pastor of our Reidsville and New Lebanon churches, reports a very happy summer's work and inviting prospects for renewed activity in his charge. Our Reidsville Church is beginning the work of making the necessary additions to its plant, the foundation having been dug and preparations made for the building to begin. The estimated cost of the addition is to be $4,000, $1,800 of which is necessary to enclose the structure. It is proposed to begin building as soon as this amount is in hand, $900 of which has been paid in and additional sums pledged. Pastor Neese feels that if friends of the church, other than those at Reidsville, would make some contribution to the work at this time, it would be most timely, encouraging and very helpful. It certainly would be money well invester for the kingdom. Since Brother Neese went to Reidsville—November 1st, 1934—there have been some 200 professions of faith and reclamations and some over 80 additions to the church roll. The prospects are that Bro. Neese and his church will go to Annual Conference with all apportionments and obligations paid in full. One of the features of our good Reidsville congregation is the midweek prayer meeting, whose attendance runs around 150 weekly. The Sunday school attendance is 300 and the prospect is for a goal of 400 to be reached shortly since the beginning of fall work and the disappearing of infantile paralysis.

ELON COLLEGE FACULTY, 1935-36.

Sun readers are acquainted with many of the members of the faculty of Elon College, but for the benefit of those who are not, we publish the list as it appears in the latest college bulletin. Several of these are recent additions, rounding out a strong and efficient faculty.

Leon Edgar Smith, President, A. B., Elon College; M. A., Princeton University; D. D., Elon College.

J. D. Messick, Dean, Head of the Department of Education, A. B., Elon College; M. A., University of North Carolina; Ph. D., New York University.

French Haynes, Dean of Women, Associate Professor of English, A. B., Meredith College; M. A., Ph. D., Cornell University.

John Urquart Newman, Professor of Biblical Language and Literature, A. B., University of North Carolina; Ph. D., Chicago University; Litt. D., LaGrande; D. D., Union College.

Ned Faucette Brannock, Professor of Chemistry, A. B., M. A., Elon College; M. S., Columbia University; Litt. D., Defiance College. Additional graduate work Johns Hopkins University, University of North Carolina.

John Willis Barney, Associate Professor of English, A. B., Elon College; Graduate work Columbia University, University of Va.

John A. Clarke, Professor of Foreign Language, A. B., Hampden-Sydney; M. A., University of Virginia; Ph. D., Columbia University.

Henry L. Snuggs, Head of the English Department, A. B., Wake Forest College; M. A., Ph. D., Duke University.

Walton Crump Wicker, Head of the Mathematics Department, A. B., Elon College, University of North Varolina; M. A., Columbia University; Litt. D., LaGrande; D. D., Union College.

Coleman C. Gulley, Professor of Business Administration, A. B., M. A., Texas Christian University.

Dwight Steere, Director of Music Department, A. B., M. A., University of Michigan.

D. J. Bowden, Associate Professor, Department of Christian Education, B. S., Virginia Polytechnic Institute; M. A., Yale University. Has completed all residence requirements for Ph. D. at Yale University.

Merton French, Associate Professor in Bible, A. B., Washburn College; M. A., Ph. D., Brown University.

George L. Carrington, Chief Surgeon Rainey Hospital, Professor of Health and Mygiene, A. B., University of North Carolina; M. A., Duke University; M. D., Johns Hopkins University.

Reinard Harkema, Professor of Biology and Botany, A. B., Calvin College; Ph. D. Duke University.

Granville T. Prior, Professor of History, A. B., Amherst; M. A., Brown University; M. A., Harvard University. Completed residence requirements for Ph. D., Harvard University.

Laura Howard, Professor of Home Economics, A. B., Woman's College of University of North Carolina; M. A., Columbia University.

Douglas C. Walker, College Coach and Physical Director, A. B., Elon College.

William B. Terrell, Principal Teacher Training, A. B., Elon College. Graduate work, University of North Carolina.

James Oscar Atkinson, A. B., M. A., D. D., Lecturer on Christian Missions.

Lila Claire Newman, Head of Art Department, Ph. B., Elon College. Graduate work Columbia and Harvard University.

Oma U. Johnson, Librarian, A. B., Elon College. Graduate work Columbia University.

Sue Craft Howell, Head of Commercial Department, A. B., LaGrange College; M. S., North Carolina State College.

Floyd Childs, Expression and Physical Education, A. B., Brenau College; B. O., Brenau Conservatory.

Helen V. Chamblee, Voice and Theory, A. B., Elon College; Graduate New England Conservatory.

Fletcher Moore, Associate Professor in Piano and Organ, A. B., Elon College; M. A., Columbia University.

Martyn Summerbell, Ph. D., D. D., Lecturer on Church History and Biblical Literature.

Daisy Carrigan, Piano, Burlington Division.

Kay Richert, Violin, A. B., Carnegie Tech. Graduate work at Carnegie.

Melvin James, R. N., Resident Nurse.

Effie Cowan, B. S., Dietitian.

Alonzo Lohr Hook, Registrar, Professor of Physics, A. B., M. A., Elon College; M. S., Cornell University. Additional graduate work Johns Hopkins University, University of Chicago, Duke University.

General Council News

By Herbert D. Rugg.

FINANCING WOMEN'S WORK.

The support furnished for women's work in the state Conferences throughout the country amounts to a total of approximately $20,000.00 or to three and a third cents per capita for the women in the membership of the Congregational and Christian churches.

This estimated total is based upon questionnaires which have been returned from twenty of the forty-nine Conferences to Mrs. David E. Brown, associate secretary of the Commission on Missions. In these Conferences are 58 per cent of the women of the denomination.

The questionnaires were prepared in the endeavor to ascertain how it is faring with women's work under the new arrangements which were begun in the Congregational churches with the reorganization of the missionary work in 1926. The reorganization re-placed the separate women's national home and foreign mission boards and the Conferences' women's home missionary unions and foreign mission branches with the plan that the women's work should become integrated in the whole program of the Church.

The data secured from the questionnaires will be considered at the annual meeting of the presidents of the state Conference women's organizations to take place in January at Evanston, Ill., as part of the annual national executive conference of the denomination, popularly called the "Mid-Winter Meetings." A consensus of opinion will be sought upon what financial support is needed to enable the women's state Conference organizations carry on the work for which they are responsible. The questionnaires show that the per capita support provided varies greatly in amount.

The work for which the women's organizations of the Conferences are now responsible, as set forth in the constitution of the New York society, is:

"To enlist by means of intensive education the interest and systematic support of our Congregational women, young people and children, in the entire program of our denomination both at home and abroad; to promote through active affiliation with the state Conference the special work of the Conference; to help promote the entire work of the local church, and to further in every way possible the cause of Christ throughout the world."

The New York state society carries on its work with the assistance of auxiliaries in the Associations. It has a field secretary, a children and young people's secretary and assistant secretary, a thank-offering secretary; it has committees on prayer, on field work, on box work, on distribution of literature, on citizenship, on international relationships. The last two committees are new this year. The citizenship committee is to represent the interests of the Council for Social Action.

The financial support for women's work in the Conferences reporting is:

Alabama (Colored	456	$ 575.00	126.3
California, Northern	11,871	548.00	4.6
California, Southern	18,497	500.00	2.7
Colorado	7,793	150.00	2.0
Illinois	43,799	1,200.00	2.8
Indiana	13,119	50.00	.4
Iowa	25,750	300.00	1.2
Kansas	10,435	200.00	2.0
Maine	17,060	500.00	2.9
Michigan	27,836	100.00	.4
Nebraska	14,173	125.00	.9
New Hampshire	15,068	1,150.00	7.6
New York	45,422	4,000.00	8.8
Ohio	40,620	700.00	1.7
Pennsylvania	9,621	324.00	3.4
Rhode Island	7,060	300.00	4.2
South Dakota	8,728	600.00	6.9
Vermont	15,579	300.00	1.9
Washington	10,167	200.00	1.9
Wisconsin	22,371	400.00	1.8
Total for 20 Confs.	365,425	$12,222.00	

Total women in the denomination
(forty-nine Conferences) 630,940

BENEVOLENCE CONTRIBUTIONS THIS YEAR.

A decrease of 2.17 per cent is reported by the Commission on Missions in the combined apportionment receipts of the state Conferences, the Home Boards and the American Board for the first eight months of this year, January through August, compared with the similar period last year. The total this year is $612,031; it was $625,588 in 1934.

Regionally there were gains in the Middle Atlantic and the Mid-West; losses were in New England, the Southeast, and the Pacific Slope. Middle Atlantic, $90,572, gain of 2.13 per cent; Mid West, $173,688, gain of .25 per cent; New England, $287,623, loss of 3.92 per cent; Southeast, $9,580, loss of 11.03 per cent; Pacific Slope, $43,631, loss of 5.16 per cent.

SPEAKERS FOR THE NATIONAL AGENCIES.

Speakers representing the national agencies on itineraries planned by the state Conferences this fall include, in addition to those mentioned in The Christian Sun last week:

Dr. George L. Cady, New York City, executive secretary of the American Missionary Association; in Michigan.

Dr. Harry Thomas Stock, Boston, Secretary, student and young people's work, Education Society; in California.

Mrs. Franklin H. Warner, Claremont, Calif., first vice-president, American Board; in northern California.

A LOSS TO INTERNATIONAL AMITY.

Sir Robert Murray Hyslop, 77, iron and steel industrialist and treasurer of the Congregational Union of England and Wales many years died September 11th in London. Sir Murray attended the International Council meeting at Boston in 1920 and was a leader in the British Congregational Goodwill Pilgrimage which brought 1,250 Britons in the chartered liner *Celtic* to America in 1928. At the farewell dinner of the Pilgrimage in Hotel Astor, New York City, he said:

"It is sentiment that builds the home, that makes real patriots, and some of us have come to see that sentiment introduced into international affairs will solve problems that have baffled the shrewdest of the old diplomats. Surely the day and the hour has arrived when there is need that the people of our churches on both sides of the Atlantic be bound together to promote the sentiment of brotherhood among nations and especially to cultivate a good fellowship between English speaking peoples."

ANTIOCH HOME-COMING.

There is to be a "Home-Coming Day" at Antioch Christian Church on Sunday, September 29th.

Former pastors, any relatives of former pastors, (now deceased) members of the church, former members, and friends are cordially invited.

Come, bring your basket lunch, be with your friends and enjoy the speaking, music, etc.

C. E. Gerringer.

A Story for the Children

THE PUPPY WHO NAMED HIMSELF.

The puppy had lived with the Baxter children for two months and still he had no real name. Arthur called him "Pup." Beatrice called him "Wag" because he wagged his tail so hard whenever he was pleased and he was pleased so often. Bruce called him "Bumps" because he raced around the house so fast that he bumped into things, and litle Mary called him "Brownie" because he was a brown dog.

"I think it's a shame
Our dog has no name,"

said Arthur one afternoon.

"Of names he has four—
What could you ask more?"

promptly replied Beatrice.

Arthur shook his head and said,

"Nice little dog can race and jump,
But has to bear the name of Bump.
To call him Pup is not so mad,
But Wag and Brownie make me sad."

"Really, we must agree on a name for him," said Beatrice, laughing at her brother's mournful tones.

"He has a tail, two eyes, a nose,
But no name to carry where he goes,"

said Bruce.

"Whether he has a name or not,
I like my dog an awful lot,"

added Mary.

"I have an idea. The puppy shall name himself," said Arthur with a pleased expression. He began to recite loudly:

" Come one, come all, and hear me say
What shall befall this very day.
Now gather round and to me hark
While Pup and I do talk and bark."

The puppy, who had been playing in the corner with an old shoe looked up at the sound of the laughter and began to bark.

"There! He says he is much obliged for my thought of him," said Arthur.

"Do be sensible and tell us about your idea," said Bruce.

"Let's each get three pieces of paper," said Arthur, leading the way to the playroom. "On each piece we'll write a different name for a puppy. I'll choose 'Prince,' 'Peter,' and 'Pickles.' "

"I don't like those names for a dog," said Beatrice, making a face. "Mine shall be much nicer. I'll write down 'Waggles,' 'Fido,' and 'Tiny.' "

"Those are terrible," groaned Bruce. "This puppy will be a big dog some day. Think of calling him Fido or Tiny when he's big enough to knock us over. I shall put down 'Lion' because he's going to be big, 'Baxter' because he is one of the family, and 'Bump' because he bumps into things now and will be more bumpy when he is bigger."

"O dear! I don't know what to write," said little Mary. "I'd like to write 'Brownie' on all three slips, but I suppose I mustn't. Well, I'll write 'Barker' because Brownie has such a cute bark, and 'Breeze' because mother says he goes through the house like a gale of wind."

"Now we'll put all these slips of paper on the floor in a big circle," said Arthur, "and then we'll call in Pup."

"Come, Wag," called Beatrice when the circle was ready.

"Here, Bump," said Bruce, and whistled.

(Continued on page 14.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE DEMAND FOR EVANGELISM.

There can be no mistaking the fact that on all sides there is an insistent demand for personal evangelism. The church realizes desperately the need of recovering the passion which once characterized the church. Again and again we recur to the indisputable fact that the early church, as revealed in the New Testament, was primarily an evangelistic movement, and that the rehabilitation of the church through many periods since that day has always been through evangelism; a passion within the church, whether from pulpit or pew, for the winning of lost souls to Christ. We may talk about a "social gospel" all we want, but unless it is based on and is a part of the gospel for personal salvation, it does not carry us anywhere. The fact is there are not two gospels but one gospel—that of saving the individual through society and that of saving society through the individual. After all, society is just made up of each and all of us.

However, essential as evangelism is in the church, it should ever be borne in mind that the evangelistic effort is the beginning, and not the end, in view. For the church to be revived and for a soul to be redeemed are not enough. They are the beginnings which give prospect and promise of great things to come. Evangelism is a basic truth but not the whole process. We find ourselves in most hearty accord with what the editor of the *Christian Evangelist* has to say in this connection:

"One of these basic truths—perhaps the most important of all—is that evangelism is, after all, not an end but purely a means. It is not something—whether expressed through revival meetings or through the church school—which is good of itself. It is good only if it effects the end desired by the imperialistic Christian religion: the conversion of men and women to the gospel of Christ and the Christian way of life.

"Another basic truth is that evangelism must go beyond mere nominal conversion if it accomplishes anything genuinely worth while in the building of the Kingdom of God. There is a great question here which our churches, in common with all other Christian congregations, must study and solve: the question of how we shall persuade people so thoroughly of the truth and practicality of Christ's teachings that the "converts" will truly be people "born again," "turned about" people, people who re-examine all their lives, not in any morbid way but searchingly as the result of their deep convictions, to see that they are living in accordance with the Christian gospel.

"Still another basic truth is that we must eliminate from our thinking the false idea that "educational" evangelism is one thing and revival meetings are another thing, something which is not "educational." We must understand that a revival meeting may be an educational influence on people just as surely as a church school class may be—for anything which alters men and women, touches them, gives them ideas and idealisms, is "educational." A revival meeting is one technique of education, a classroom lecture is another, and a class conducted along experience-centered discussion lines is simply another technique."

The church has wide scope and must adopt many methods and carry much baggage in its work and pilgrimage of building up the kingdom of heaven on earth. There is room within its fold for the efforts and consecrated service of all heroic souls.

J. O. A.

GOVERNMENT RELIEF.

We are told in what is regarded as authentic figures, that we now have twenty-two million souls on public relief—18 per cent of our nation's population. We have been spending about $50,000,000 a month for two years to give relief to these "unemployed." However, the number does not seem to decrease perceptibly. The fact is that once a person gets on relief, it is no easy matter for him or her to relinquish the claim and desire for relief. Only by strength of character and individual courage and determination can relief rolls be curtailed. Social workers and many who are engaged by Uncle Sam to carry relief are now beginning to point out that the churches have a duty and an obligation in this matter which they are not discharging to any great extent. President Roosevelt said, as he advocated giving relief to the unemployed: "We appreciate that the things of the body are important, but we appreciate also that the things of the soul are immeasurably more important. The foundation stone of our national life is and ever must be the high individual character of the individual citizen."

As the moral and spiritual agency dealing with the souls and salvation of individuals and society, the church has a monumental task,—that of carrying the gospel of hope and courage and strength, so that "the high individual character of the individual citizen" shall be strengthened, made independent, made secure, made courageous. The most adventurous thing in this life and the most courageous is that of adventure in righteousness, since it gives strength to character and invincible strength and courage to the soul.

J. O. A.

A SUGGESTION TO PASTORS.

It is not difficult to make suggestions to pastors. They are always coming up and crowding in—these suggestions are. In fact there are so many that as a rule little heed is given them.

However, we are reminded to pass on to any and sundry, who may care to take note, the experience of a good Methodist pastor which turned out to be a very happy one, not only for the pastor, but for his congregation and church at large. Rev. C. T. Thrift, writing in last week's *North Carolina Christian Advocate,* tells how and when he took charge of his present pastorate in a rural district of North Carolina. He found but two copies of his church paper coming into his entire pastorate and not a single one of his church stewards was taking it. And then he began where so many leave off and lose out:

"I called attention to the *Advocate* from the pulpit and discussed the matter with the stewards but did not seem to get anywhere." Now note this pastor's procedure and the amazing results:

"The thought occurred to me to get a bundle of *Advocates* and sell them each week at a nickel a copy at the various churches and in the homes of the people as I went around visiting. I found that it worked. People who did not have two dollars to spare for a year's subscription or would not invest that much would buy a copy for five cents.

"The results are amazing. Now every steward is subscribing to the *Advocate,* several others have subscribed, and every week there are nearly one hundred copies being circulated on this charge. People are eager to get it. The children almost cry for it.

"The method of handling the *Advocate* is simple. I order the *Advocate* in bulk each week, remitting for it at the time. That saves any bookkeeping in the Advocate office. (I was surprised to find that the cost in bulk was three cents a copy. The retail price was five cents as per their instructions. This enabled me to give away many *Advocates* each week.) Every family that wants an *Advocate* gets one. If they have the money they pay for it. If they don't have the money with them they get the paper and pay for it later. I keep no books. Sometimes a person will hand me as much as a quarter for papers previously bought. They keep the account. Where people are not able to pay for the paper I give it to them without any idea of collecting then or any other time. But I am satisfied that it finances itself. But if it didn't I would still think it a splendid investment. If it cost me $50 a year I think it would do the Methodist Church and the kingdom of God more good than to pay $50 on the benevolences or $500 on my salary."

There is not a pastorate in North Carolina or in Virginia in our Congregational-Christian constituency that cannot with similar effort show like results. And what a boost, indeed, this would be not merely for THE CHRISTIAN SUN, which needs the boost, but for every movement and enterprise that the pastor himself stands for, represents and preaches. Busy pastors try it. *Verbum Sap.*

J. O. A.

Today is your day and mine, the only day that we have, the day in which we play our part. What our part may signify in the great whole, we may not understand, but we are here to play it, and now is our time. This we know: It is a part of action, not of whining. It is a part of love, not cynicism. It is for us to express love in terms of human helpfulness. This we know, for we have learned from sad experience that any other course of life leads toward decay and waste.

—David Starr Jordan.

JOHN WESLEY.

By Rev. H. S. Hardcastle.

(A paper which was read before the Eastern Virginia Ministerial Union, and which, by popular vote, is to be published in The Christian Sun in several installments. The first installment follows.)

There was a man sent from God whose name was John—John Wesley.

It was Emerson, I think, who once said that if you want to train a child, you must begin with his grandfather. It was, of course, that wise man's way of saying that heredity was tremendously important. And although there are many exceptions to the rule, it is certainly true of John Wesley that he inherited from his ancestry many of the qualities that made him the remarkable man that he was.

Wesley's great grandfather, Bartholomew, and his grandfather, John, were Oxford men and clergymen, although it seems probable that his grandfather John never received Episcopal ordination. Both men were in sympathy with the Puritan cause, and with independence characteristic of the Wesley strain, they were willing to pay the price of their convictions. Both were ejected from the established church for their views and for their sympathies. Bartholomew turned to the practice of physic after the church was closed to him, and lived to a ripe old age. But John who was subjected to repeated imprisonment for his religious views, broke under the hardships of his lot and died at the early age of thirty-four. From both grandfather and father, Samuel Wesley, John Wesley's father, inherited the sturdy personal independent character of the Wesley stock. Wesley's grandmother came from splendid Puritan stock. She was the daughter of the scholorly John White, a member of the Westminster Assembly and one of the original patentees of the Massachusetts colony. She was also a niece of that witty divine, Samuel Fuller, and it was perhaps from this strain that Samuel Wesley inherited that quaint humor which was so characteristic of him.

Samuel Wesley, the father of John Wesley, was a man of no mean ability. His mother had hoped that he would be a dissenting minister and sent him to an academy with that end in mind. But with characteristic independence of mind her son examined for himself the grounds of nonconformity, and decided that he was going to prepare himself for orders in the Established Church. Knowing that his decision would probably grieve his mother, he kept his own counsel, and after praying long over the matter, rose up early one morning, took his clothing in a bundle, and with only a small sum in his pocket, walked to Oxford and enrolled himself as a servitor in Exeter College. He thus earned the greatest part of his college expenses by waiting on the table. Soon after he graduated with a Bachelor's degree in 1688 he was ordained or received orders, and after being assigned in London for a year as an assistant pastor or rector, and as a chaplain on a man-of-war for another year, he was recommended to a little parish in Lincolnshire, where he served at a salary of fifty pounds per year, "and one child additional per annum," until he was called to Epworth. He brought with him his wife and four children, the youngest an infant in arms. It was at Epworth that Samuel Wesley spent the remainder of his life—forty years—and so faithfully did he labor, and so wisely did he build, and so patiently and sacrificially did he endure, that under his ministry he saw the little village, and the surrounding community transformed in a remarkable way.

Epworth was far from being a promising field. The region itself had been but recently reclaimed from the fens, and much of the land was little better than a swamp. The people were much below the average of English rural people, illiterate, boorish, vulgar, profane, and morally corrupt. They had no interest in religion,even in its merely outward and conventional aspects and they did not welcome their new minister with any degree of relish. Indeed they vexed and harassed him, burned his crops, hocked his cattle, and finally even burned down the rectory. But Samuel Wesley refused to be either intimidated or to be soured. He stuck stoutly to his task and he preserved in a remarkable way his sweetness of spirit and his spirit of service. He manifested the spirit of Christ in such a remarkable way that at last he broke down the prejudice of the people and won at least a surly confidence. He had many interests—he was interested in public affairs and in politics, he was a student, he wrote a commentary on the book of Job, and he even wrote poetry, but first and foremost in his life was his work as a parish priest. He had a real passion for the spiritual welfare of his people and for forty years he labored, instructing, reproving, exhorting, visiting from house to house, knowing every soul in his charge by name, till he lived to see the number of his communicants increased by ten-fold, and the moral tone of the entire community cleansed and elevated. Samuel Wesley gave John Wesley a great heritage both of faith and practice.

Someone has said that back of the life of every great man, there is a great woman. Whether this has always been true, it was true of John Wesley. For the dominant influence in the Epworth rectory was not that of the rector Samuel Wesley, but of his wife Susanna Wesley. She was the daughter of the great Dr. Annesley, the St. Paul of conformity—by the way, she was his twenty-fifth child—and at the early age of thirteen she had gone over for herself all the arguments for dissent and had deliberately decided to enter the Church of England. She was a woman of remarkable dignity and poise of character, of independent thinking, and force of intellect. She had sound practical judgment and an amazing steadiness of purpose. She seems to have lacked a sense of humor, and was perhaps somewhat deficient in the softer and more distinctively feminine graces, but she was every inch a real woman in character, and a great mother. She and her husband were seldom in accord on political matters, and often not in harmony in their views on religious questions, but the happiness of their married life was not disturbed by these variances of opinion so frequent and so prononced, which is proof of the mutual respect and the deep affection which each had for the other. Their union was one of singular beauty and loyalty over a long period of years, and it exercised a far-reaching influence on the lives of all the children.

The education of the children was almost entirely intrusted to Mrs. Wesley. She began it in the cradle. As the children emerged from infancy their hours of work and play, their habits of dress, manners, speech were all regulated by strict rule, and instant obedience was always required. "The first thing to be done with children," said Mrs. Wesley, "is to conquer their will." In spite of what would be looked upon as too rigid a discipline in the days of lax parental authority, Mrs. Wesley won and held the respect and the esteem of her children. Her patience was so exhaustless and all her requirements so evidently dictated by love that her children never rebelled, but retained a grateful recollection of the rectory all their days.

At the age of five came the solemn day when every child was taught his letters in one day of six hours, and the next morning he began his reading lessons, beginning with the first verse of the first chapter of Genesis. She was the most tireless and patient of teachers. And she gave due place to religious training. She prepared a clear explanation of the Catechism and the Creed, and was accustomed to meet her children separately once a week, at a specified time, for an hour of religious conversation and instruction. Long afterward, when John Wesley was a Fellow in Lincoln College he wrote to his mother begging her to give him an hour of her thought and prayer every Thursday morning, as she used to do when he was a boy at home.

It was from parents of this type, and into a home of this strict, but cheerful discipline that John Wesley was born on June 28, 1703. He was the fifteenth of nineteen children, of whom however, only ten survived from the period of infancy. There were three sons and seven daughters in the family, and although the daughters received a better education than most young women of the time could boast, it is evident that the plans and the efforts of the rector were given mostly to the boys. Samuel, an older brother, was educated at Westminster and Christ Church, Oxford, and Charles, a younger brother, also received a college education. The members of the large family cheerfully bore the privations involved in helping the boys to secure an education.

Little is know of the early life of Wesley. But one incident made a profound impression on him. When he was but six years old the rectory was burned, and the family, hurrying out to escape, left John sleeping in the attic. He was rescued through a window only an instant before the blazing roof fell in upon his bed. Wesley always retained a vivid recollection of the scene, and more than half a century later, when thinking himself near death, he composed his own epitaph describing himself as "a brand plucked from the burning."

Another factor which entered into Wesley's life was what is known as the "Epworth Noises." In December, 1716, and January, 1717, the rectory was disturbed by strange noises, which were attributed to supernatural agencies. These sounds were generally those of knocking upon doors or upon the floors or ceiling of the rooms where the family was sitting, the noise as of a heavy chain clanking, the breaking of crockery, the jangling of money upon the floor, a heavy tread upon the stairs, or the sweep of a garment as someone walked along. Repeatedly the latch of a door would be lifted as one of the family was about to enter. The matter has never been satisfactorily explained. Wesley was not at home at this time, but through the letters of his family and in his conversations with them when he returned home, he became firmly convinced that these disturbances could have been no other than a supernatural cause. They fixed in his mind a belief in some realities beyond our positive knowledge, and go far to account for the credulity in the man which even his most partial admirers must admit.

In January, 1714, Wesley entered Charterhouse School in London. We know little about him during his school life here. He evidently was a boy of quiet temper, studious, and one who made good use of his time. Samuel, his older brother, wrote thus to his father: "Jackie is a brave boy, learning Hebrew as fast as he can." He soon gained a reputation by virtue of his wholesome sense of personal independence. One of his biographers asserts that Wesley lost his religion at the Charterhouse School. He says "John Wesley entered the Charterhouse a saint and left it a sinner," which seems to be nonsense. If, as Wesley

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CONTRIBUTIONS

SUFFOLK LETTER.

The Bible contains many precious promises. God invites believers to approach the throne of grace in the spirit of prayer. The prayer of faith and humility prevails with God. Our Father in heaven hears and answers prayer. Why do so many Christians fail to receive the things for which they have prayed? Why do so many good people fail to reach the spiritual attainments for which they have labored so earnestly and faithfully?

Unanswered prayers are a great problem to many Christians. Trusting in the promises found in the Bible, and believing implicitly in the word of God, they have for years presented their petitions in humble prayer, and they have not received a positive answer. "Ask and ye shall receive," seems meaningless in such an experience. But the background of all faith should rest upon the teachings of the Bible as well as upon the promises of God. God sometimes has something better than the requests expressed in prayer.

Consider the experience of Moses. At the age of eighty years he obeyed God's call to lead the Israelites out of Egypt and begin their journey towards the promised land. For generations these people had dreamed of a time when they might be free and dwell in the land of promise. For this they prayed with an expectant faith. Moses surrendered to the call of God and undertook this great work with an abiding faith that he would be permitted to enter Canaan. But one day he disobeyed the instruction of God and smote the rock twice instead of waiting upon God to bring forth the water. "Therefore ye shall not bring this congregation into the land which I have given them." (Num. 20:12.) Moses was impatient. God wanted a man to wait for the Divine Voice and power.

Moses wanted to enter Canaan with the chosen people. He had prayed and labored to that end. God forgave him for his impatience and disobedience, but did not permit him to reach his cherished ideal and succeed in his plan. One might regard this as a great disappointment to his faith. But was it a disappointment? When this great spiritual leader was directed to go upon Mount Nebo and view the promised land, God was with him. One can imagine God standing by the side of his servant pointing out to him the beauty of the land in the distance and saying: "Moses, you have been on this journey for forty years. The way has been long, and the task has been a burden to you. You have done a great work. Your eye is undimmed and your strength is sufficient for many more days of toil. I cannot grant you the privilege of going into the land. But these people shall go. And I will be with them. I have something better than Canaan for you. I will give you rest with Me, which is far better."

If one is willing to leave the answer with the Father and trust Him to give what He thinks is best; if we are true to Him, we will seek to conform to His will, and prayer will be unselfish. God does not promise to give His children everything they want. But He will hear their prayer and give them something better, sometimes, and such spiritual blessings are waiting for many people with broken hearts and disappointed hopes.

Have your prayers been unanswered? Is there some great plan for which you have been living? Does it seem to you that you have failed to accomplish success? Have you been denied many blessings which you believed God would bestow in answer to your prayer and as a reward for your work? If you have met all the requirements of God by consecration and faith, do not be discouraged. God will, in His own good time and way, show you something better than you have asked for, and reward your petitions and labor by giving you more than your heart has desired. Stay with God and wait for His supreme revelation of love.

I. W. Johnson.

ELON COLLEGE REPORT.

This does not mean a report to a convention or conference, but it is a report that will be of interest to local churches and all individuals who are interested in Elon College. No report of the College at this particular time could afford to pass the matter of enrollment and general improvement by. The enrollment, spirit, and optimism are just about all that could be wished for under present conditions. According to the records in the office, 441 different individuals have registered for this term. This includes all who are enrolled in music, commercial, dramatic, and business departments, but no one student is counted more than once. We are having some difficulty in providing comfortable rooming places for boys, notwithstanding the fact that the old publishing house has been rebuilt into a modern dormitory for young men. After renovating and opening Ladies' Hall we have been able to take care of the young ladies of our student body without difficulty.

The spirit of the school is good. Classroom and department work is beginning profitably. The whole outlook for the year 1935-36 is not only satisfactory, but most encouraging. These improved conditions on the campus call for a new loyalty and a new cooperation on the part of the church as a whole and the alumni wherever the members of the association may be found.

The student body has practically doubled what it was in 1933, only two years ago. With such rapid growth, expansion on all lines has been necessary. When you have to provide additional rooms you have to provide furnishings for those rooms. We have been compelled to purchase all new furniture for the 48 rooms in the old publishing house in addition to the rebuilding necessary to make it a comfortable rooming house. These improvements, including the furnishings, cost between four and five thousand dollars. Reconditioning of Ladies' Hall and new furniture cost about $600. A new pump for the college well cost $1,150.80. A new mower for the campus cost $342. You will readily observe that these items have run beyond the six-thousand-dollar mark. This amount, together with accumulations through the summer has drawn heavily on our school resources. With an increased student body, of course, we will have an increased income but not sufficient to take care of this additional expense of repairs without seriously impairing our treasury when we start to draw checks for salaries. In a proposed settlement of the debts of the college, all income from endowment is assigned to the Virginia Trust Company, not one dollar of which will be available for the current expenses of the college. Necessarily, we are compelled to turn to the churches and to our friends with a hope that the amount allotted the college by convention action may be available. This letter is an open letter to the members and officials of our local churches to please see that their convention apportionments are paid in full and further to see that the amount allotted to the college is designated for the college in their reports to the annual conference.

The writer feels that the college not only deservs considration but congratulations on being able to make as good showing as it is making today. The odds have been against us, but we have steadily gone forward. Now we need your help. If there was ever a day in the history of the college in which it needed the encouragement and help of the church and its friends that day is this one. I want to express to every one who has spoken a kind word or given a penny the college's great appreciation of your help. In our next week's communication we will publish a list of the churches, together with the amounts contributed to the college and the balance due, according to the convention apportionment. If your church should have an amount on hand for the college either from the Dollar-A-Month Club, Fifth Sunday offering, or church collection, please send the same in. A few of our churches have raised their amounts in full. If the entire college apportionment could be raised we would be in good shape; and with individual donations made by friends, we would be able to close the year without a deficit. We are depending on our friends and on the churches. I know that you will not disappoint us.

L. E. Smith, *President.*

A SUMMER'S WORK.

In the brief history of my ministry, I have not found more pleasure in preaching the Gospel than during this summer which has just passed. Half of the three months' summer vacation was spent in revival meetings. The latter part of May I went to Biscoe to assist Rev. T. E. White in a week's meeting there. I thoroughly enjoyed my stay with his people, and I feel that there is no finer man in the Southern Christian Convention than Bro. White. We had several professions and three additions to the church.

The first week in July was spent among my own Martha's Chapel folks. I did the preaching there. We had sixteen professions and seven additions to the church. The work there is going fine; the people are sincere and cooperative.

The second and fourth weeks in July were spent at Shiloh and Bethel churches, respectively. These Methodist churches are located northwest of Burlington and are in charge of Brother Lance, pastor. I enjoyed my stay with his people and feel that I have made new friends.

The second and third weeks in August I was with Rev. Carl E. Brady at Brown's Chapel and Needham's Grove, respectively. There was a full house every night. We had two services each day and even the afternoon services were well attended. There were five or six additions at each church and many professions. Brother Brady has the interest of his people at heart and I feel that the churches which he now serves are fortunate in having the services of such a fine, Christian, conscientious pastor.

Pray for us in our work.

J. Everette Neese.

If we are ever to put together our broken world our broken nation, we shall do it around personality. It will be because we discover the supreme worth of personality; and most of all, it will be because we discover that Person who was broken for us that through Him we might be made whole
—*Rufus M. Jones.*

JOHN WESLEY.

(Continued from page 4.)

says, he read his Bible regularly, said his prayers, took the Sacrament, and kept up a constant and absolutely frank correspondence with his parents, it is not likely that he grew from a saint to a sinner. On the other hand, it would seem that his experiences at Charterhouse were preparing him for his experiences at Oxford and his later life.

When he was seventeen, Wesley entered Christ Church, Oxford. At that time Oxford was not the best place for scholars or saints. Students looked lightly, for the most part, both upon their studies and upon their moral obligations. But we may be sure that this was not true of Wesley. Indeed, it was at Oxford that he formed those habits of study and developed that scholarly taste which characterized his long and amazingly fruitful life. One of his Christ Church friends describes him as a "very sensible, active collegian, baffling every man by the subtleties of his logic, and laughing at them for being so easily routed; a young fellow of the finest classical tastes, of the most liberal and manly sentiments, gay and sprightly, with a turn for wit and humor." There is evidence that although he was faithful in the observance of religious duties, he gave but little thought to his personal religious condition.

In 1725, however, a new chapter in Wesley's religious life opened. He read two books, "Imitation of Christ" by Thomas a Kempis, and "Holy Living and Dying" by Jeremy Taylor, and although he did not agree with them in a blanket way, he was profoundly impressed by them, and began to give more attention to his personal religious life, as he says, "to set out in earnest upon a new life." Furthermore, he began to consider taking up holy orders, and finally in September, 1725, was ordained as a deacon by Bishop Potter.

In 1726 Wesley was elected as a Fellow in Lincoln College. He began his work there with characteristic vigor and method. Writing to his mother he said, "Leisure and I have parted company," and he might have added, "never to meet again." He planned his work and worked his plan, and soon gained recognition among his fellow-students. He was made Moderator of the Class, and as such he presided at the debates which were held regularly. He thus developed that logical mind which was an original gift, and which was so characteristic of the man thruout his life. Indeed, when he was yet a lad in his teens his father had said to his mother, "Sweetheart, I profess I think our boy Jack wouldn't attend to the most pressing necessities of nature unless he could give a reason for it." Wesley himself, said that he had found abundant reason to praise God for giving him this honest art.

Wesley adopted a strange policy at Lincoln in his relations with his fellow students. He determined to shut himself away from everybody, except those who could help him in his religious life. Fellow students called upon him, but he did not return their calls, and he was soon left pretty much alone. In his own words "I resolved to have only such acquaintances as would help me on my way to heaven." He was not of sour temperament, and he was not a recluse, but he did not enter very actively into campus activities or into student fellowship.

In 1727, at the insistent invitation of his father, Wesley settled in the parish of Wroote, next to his father's parish, and originally a part of it. He remained here for two and a quarter years, but he was not a success in the work, and when he received a call back to Lincoln, he accepted the call, and spent the next six years as a Fellow in that College.

It was during this period that the original "Oxford Group" was formed, and that the world "Methodists" was coined. A small group of four young men, Robert Morgan who had been converted by Charles Wesley, Robert Kirkham, Chas. Wesley and John Wesley, formed the habit of meeting together for fellowship and worship. At first they met on Sunday evenings, usually in Wesley's room. Later they met twice a week, and then every night in the week. Their association was not exclusively for religious purposes, for on week-day evenings they read the classics as well as the Greek Testament. But the real bond of fellowship was their religious sympathies. Because they followed such an exact schedule, both of their secular and religious duties, a Christ Church undergraduate dubbed them "Methodists." The group was always small in number—once it rose as high as twenty-nine—and when Wesley left college it numbered fourteen, but it was a tremendously influential group and it numbered among its membership some men who later became famous, among them the immortal George Whitfield.

This little band of "Methodists" engaged not only in private religious practices; they were soon engaged in what could be called social service. They visited prisons and held services regularly there; they visited the sick throughout the city, they gathered poor children and taught them the Catechism, they deprived themselves of all but the bare necessities in order to save money to buy food and medicine for the destitute and to relieve worthy persons imprisoned for small debts. It was thus that Wesley began his life-long practice of saving all that he could to give away. When his income was thirty pounds a year he lived on twenty-eight pounds and gave away two pounds. When his income the fourth year rose to one hundren and twenty pounds, he still lived on twenty-eight pounds and gave away ninety-two pounds. And strange as it may seem, this social work of these self-sacrificing young men, brought not only derision from the students, but actual opposition from the university authorities. Indeed, Wesley had to draw up a defense on behalf of his companions and himself, so frequent and so persistent were the attacks upon this little group.

(Continued on page 15.)

OXFORD BIBLES *for* EVERY NEED

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THE HOME BIBLE
A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

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Type in Junior's Bible

2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ Jĕ-hoi'-ă-chin *was* years old when he began t

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Easy-to-Read-Edition
Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

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04453. **French Morocco** leather, overlapping covers, round corners and red under gold edges. A durable and handsome Bible ---------- $4.35

Oxford India Paper Edition
Only one inch thick.

0773x. **French Morocco** leather, overlapping covers, round corners, red under gold edges, head-bands and book-mark. A beautiful gift edition ---------- $7.00

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Same size and type as style No. 04453, with same references and helps, but with all the words of Jesus Christ printed in red. White paper edition **No. 05453.** **French Morocco** leather, overlapping cover, round corners, red under gold edges ---------- $5.00

The Oxford imprint in a Bible guarantees satisfaction

MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

A TRIP AROUND THE WORLD.

(*On board "President Hoover" en route Honolulu to Yokohama, August 17, 1935.*)

Dear Friends:

This is the first letter I am writing as a part of a running account of our trip around the world. Since these letters will go to relatives, friends and those officially connected with the American Board and the Congregational-Christian churches, let me say at the outset that "we" are Mrs. White (hereinafter to be referred to as Mrs. White, Mrs. W. or Mabel) and myself. It is a good time to start the letter writing for we are now on the longest sea voyage that we have so far experienced. From Honolulu to Yokohama is 3394 miles; it isn't as long in days' travel as it looks on the calendar because we skip Monday when we cross the international date line. Today we inspected the ship from the luxurious First Class accommodations to the pilot house and then down among the turbine electric engines. We walked along the great propellor shafts which drive the twin screws and, just to have a hand in the operation of the ship, I poured some oil into the cups that lubricate one of the bearings. We are making 18 knots through a smooth blue sea.

Our six weeks in California went by all too rapidly. It was the first time since Mrs. White and Nina Jeanne had been "home" since 1931 and visiting with home folks and old friends filled the days. I ran around most of the time at the usual appointments. First, I preached in Loomis for my old friend H. J. Loken, and Mr. English brought his congregation down from Auburn to join us. In the afternoon we went with the Lokens up into the Sierras. At Grass Valley we visited the birthplace of Josiah Royce on the site of which is now the city library with a tablet in his honor on the wall. There is still gold in "them thar hills" and Grass Valley is booming for a lot of it is coming out now. Then I went to Tacoma to the Pacific Slopes Congress; then a week in Los Angeles where I preached two Sundays in the magnificent new First Church. Incidentally I got there the best press notice I have had in the light of all circumstances. The first Sunday morning before the service I was interviewed by a reporter of the Los Angeles *Examiner*.. Mr. Hearst's paper. A photographer came along and took my picture. The reporter, apparently, was after material for the Hearst anti-communist campaign. For twenty minutes we talked and I tried to tell him I was not a communist and did not believe in the communist doctrine but that I was more interested in finding out what is wrong with civilization and how to remedy it than I was in "combatting communism." The next day I got an *Examiner* to see the result. No picture, and only the following in an obscure part of the paper "Preparing for a round-the-world cruise, primarily to study the influence of Christian work in the Orient, Dr. Hugh Vernon White, Congregational Church leader and educational secretary of the American Board of Commissioners for Foreign Missions, arrived in Los Angeles from Boston yesterday."

After the week in Los Angeles I preached for my friend Tom Giffen in Plymouth Church, Oakland, and then went to Asilomar for a week with the Northern California Congregational Young People's Conference. Asilomar and California young people, to say nothing of many friends who are not so young made the last week in the homeland pleasant and restful. I had to lose the last day to get the boat in San Francisco August 2nd. Those young people gave me a letter of Christian greeting to the youth of Hawaii and the Orient.

Then six days in Honolulu! After an absence of twelve years it was a great experience to be there as travelers. There was just the right combination of familiarity and newness to make the maximum of enjoyment. We had a ride around the island with Dr. and Mrs. Cooper. Our host and hostess, Rev. and Mrs. Galen R. Weaver, not only saw that we became acquainted with the new things to be seen in the city, but brought us into touch with their own Church of the Cross Roads young people and in other ways enabled us to catch the currents of life and thought in the Hawaii of today. We had papaya, pineapple and cocoanut, to say nothing of bananas with the real banana taste, and poi.

Honolulu has grown fifty per cent in population since 1923, the year we left it. It is now a city of 150,000. The list of new buildings, parks, streets, piers and other improvements would fill a page. As a city it is really more colorful and beautiful than we remembered it to be. We had our first sight of the new Central Union Church and I preached in it on Sunday morning. Aloha tower, the art museum, the new Kamehamehe Girls' School, banks, business buildings, a modernistic fire station, a city hall with a roofless inner court, etc., were all new and each in its own way a thing of beauty and strength.

Some things cause one to rejoice in Hawaii and others create a sense of uneasiness. To mention the latter first, there is the great increase of the naval and military establishment, especially the remarkable development of naval aviation. We saw the new Wheeler field with its large facilities and the neat and attractive homes of the officers. Air service every day between the main islands is now commonplace. In fact, aviation is so much an accepted thing that after the first two flights from the mainland of the Clipper Ship people ceased to pay any attention to its arrival or departure. But it was not so reassuring to realize that most of the aviation based in Hawaii is not for commercial purposes but for war. We saw more than once a plane trailing a target for other fighting airships to practice on. Scholfield Barracks, where most of the soldiers are, has grown and promises to grow further. And yet, no one with whom we talked seemed to think that America had any real enemy in the Pacific and that Japan was not likely to become one. The fear that Japan will descend upon the Hawaiian Islands and that the Hawaiian citizens of Japanese descent will spurn the American citizenship of which they are so proud, may be in the hearts of some on the mainland but it does not trouble the people who know Hawaii.

But there is one trend that is distinctly encouraging, and that has to do with the labor situation on the plantations. Those great sugar plantations were developed by cheap labor, first Chinese, then Japanese and more recently, Filipino. The older planters have contended that sugar growing depends upon such a labor supply, continuously renewed by importation since the second generation of Chinese, Japanese or others would not live and work under the conditions thought necessary for plantation labor. I can remember the effort made by planters, through the territorial government, in 1921, to get congress to modify the Chinese Exclusion Act so that 50,000 Chinese coolies could be brought as contract laborers to the islands. The Japanese workers had struck and this was the answer to their protest against the old order. At that time it seemed as though the whole industry was committed to the coolie policy. "Hapai ko," the loading of flat cars by men carrying heavy loads of cane up an inclined plank was the hardest labor on the plantation and only the strongest could do it. But although cane loading machinery had been devised to life the burden, it was not developed and used. Machinery of any kind calls for a higher type of laborer and is a threat to the coolie system.

But in our tour of the island this time we saw such cane loaders at work, and better still, we heard of definite new policies on some of the more progressive plantations. The reason for this is not alone a change of heart, although that has come for some; it is also the ending of immigration. Thousands of Filipinos are going back to their own island home, and some of the plantations are definitely making a bid for the educated second generation oriental. The housing for workers is vastly improved and a new type of management calculated to hold intelligent and self-respecting American citizens on the plantation is being developed. There is only a beginning it is true, but a beginning that will doubtless prove the worth of the new idea and lead to a constructive solution of Hawaii's labor problem, which, in Hawaii, as elsewhere, is at least fifty per cent the problem of the employer.

I talked with a keen student of racial and social conditions in the islands. He presented statistical studies to show that the process of racial amalgamation is going forward at an accelerated pace. Already 25 per cent of the births in the territory are of mixed blood. Beyond that he finds a subtle and pervasive change in the spiritual and cultural life of the people. Even the strict regulations of the Catholic Church regarding divorce and birth restriction are being tacitly relaxed. As a Catholic priest said, "This is a time when people take sacred things lightly." Not all of this is to the good, of course, but old standards must be questioned before new ones can be established, and in spite of the inevitable loss during the time of change, the new are likely to embody more truly the real spiritual outlook and ideals of the people. In this Hawaii is not different from the rest of the world. It is a time, however, when those who have an authentic insight into the ways that make for the deepest human happiness and well being should give their testimony as effectively as they can.

And finally, I attended a Board meeting in Honolulu; and that within three hours of our landing! It seemed natural to "meet" again. The setting was not 14 Beacon Street., to be sure, but what a setting! Out of the open windows were quiet streets, tropical trees and flowers, and further away the green hillside. It was too lovely a place to feel like work. I was introduced and asked to "say a few words." All I could say was platitudinous things about how beautiful Honolulu is.

This is probably the longest letter you will get. I know more about Hawaii than I do about Japan, or China. I shall probably be so busy trying to clarify my impressions in those countries that I shall not have much of profit to write. But I'll try.

To finish in Hawaiian style, we say "aloha" to all who have the patience to read through to the end.

HUGH VERNON WHITE.

DR. AARON M. McMILLAN.

By Miss D. P. Cushing, *News Editor.*

To Dr. Aaron M. McMillan, of Galangue, Portuguese, West Africa, belongs the distinction of being the first Negro to successfully complete work at the Medical University of Lisbon, Portugal, and receive from that institution his doctorate as a bona fide Portuguese physician.

When Dr. McMillan went to Africa in 1929, he filled a deep and appealing need, for he was the first medical missionary sent to Galangue, which is manned entirely by American Negroes. During his term of service he has enlarged the medical work to such an extent that last year over 50,000 treatments were given and many operations of all kinds performed. Through his skill last year he prevented the usual epidemic of pneumonia. When he returns he hopes to erect a new hospital building.

Sick folks at Galangue are asked to bring a companion with them who can work in a nearby field cutting wood as part payment for service and medicine. If a patient cannot bring any such helper he is asked to pay a small sum, or after he regains his health, remain on for a time and work out part of this obligation.

Dr. McMillan was born in Cotton Plant, Arkansas, and educated at Bishop College and Meharry Medical College. Before going to Africa he had a good practice in Omaha, Nebraska and served a term in the State Legislature. During his period of study in Portugal he also had to learn Portuguese and after reaching Galangue, Umbundu, the native tongue of the Ovimbundu.

MISSIONARY OFFERING.

WEEK ENDING SEPTEMBER 21, 1935.

Sunday Schools.

New Elam, New Hill, N. C. ....$	4.50	
Franklin, Va.	5.18	
Flint Hill, Biscoe, N. C.	.31	
Biscoe, N. C.	1.00	
Henderson, N. C.	3.67	
Rosemont, Norfolk, Va.	13.20	
Mt. Pleasant, Vass, N. C.	2.16	
Durham, N. C.	8.30	
Pleasant Cross, Asheboro, N. C. . .	2.00	
Waverly, Va.	4.62	
Pleasant Union, Lillington, N. C.	.69	
Liberty (Vance), Henderson, N. C.	4.88	
Berea (Nans.), Driver, Va.	2.00	
Haw River, N. C.	7.40	
Elm Avenue, Portsmouth, Va. ...	6.63	
		66.54

Individuals and Churches.

"A Friend"	22.00	
Prof. E. C. Gulley, Elon College, N. C.	20.00	
Pleasant Union, Lillington, N. C.	5.00	
Happy Home, Ruffin, N. C.	3.49	
		50.49

Specials.

Burlington S. S., Burlington, N. C.	89.11	
Bertie Johnson S. S. Class, Liberty Spring, Suffolk, Va.	3.00	
		92.11

Cent-a-Meal Box.

Union (N. C.) Church, Burlington, N. C.		8.75
Total for week ending Sept. 21, 1935 ...$		217.89
Previously acknowledged		136.29
Total since Sept. 1, 1935 ....$		354.18

J. O. Atkinson, *Secy.*

NEWS ITEMS OF SOCIETIES.

By Mrs. W. M. Jay, *Editor.*

The Windsor Missionary Society has been accomplishing many good things this year under the leadership of Mrs. A. P. Beale.

The World Day of Prayer for missions was observed with a splendid attendance, the other church societies being invited. This society does a very special service in the church when they conduct the mid-week service at various times.

A very creditable representation attended the lecture on the mission study book by Dr. Palmer when it was held in Suffolk in the early Spring.

Both the Home and Foreign books were studied this year in the society and they subscribed to the *Missionary Herald* for help in their program building. They report that they are much pleased with it.

The District meeting in April was well attended by members of this society and they are planning a goodly number to go to the Woman's Conference October 4th at Christian Temple.

The secretary, Mrs. Shirley T. Holland, reports that their apportionment has been raised.

The Woman's Council of Christian Temple held its final meeting of the year September 10th, at 1 P. M., with a luncheon, thirty-eight members being present. The devotionals were led by Mrs. R. B. Wood, reading the chapter on "Giving," from Kahlil Gibran's "The Prophet" followed with prayer by Rev. H. E. Hardcastle.

The Council consists of six groups. Our work the past year has been very encouraging and there has been a splendid spirit of cooperation. Our programs have been informational and educational. We have our apportionment in full and have one Life Membership to Dr. M. J. White, two memorials, Mrs. J. E. Harville and Mrs. James A. Eley.

Mrs. A. B. Jarvis is president for the next year and with her loving service and capable leadership, we are looking forward to a profitable year for the work of the kingdom.

The Bethlehem Woman's Missionary Society is very happy to report what seems a good year's work. They observed the Day of Prayer with a specially planned program and had a good attendance.

The mission study book, "Pappanuu Women Speak" was studied and taught by having a class at Bethlehem with three ladies from Cypress Chapel and three from Bethlehem, each teaching a chapter. The societies enjoyed the day and have planned to meet next year for their study class at Cypress Chapel. They have raised their apportionment and hope to be an Honor Roll society.

Mrs. C. W. King is the president of this fine group which is ever busy in the Master's service.

The Young People's Missionary Society of Burton's Grove has ended a successful year under the leadership of Mrs. P. N. Gay. They held regular meetings each month with an interesting program, and good attendance. They also gave a missionary pageant during the year and added five new members to their roll. This society is very active, has met all requirements except one, which was the study book, but plan to do bigger and better things the coming year. Miss Gussie Carroll is the secretary of this faithful group of people.

The Junior Missionary Society of Burton's Grove Church has had a most active and helpful year under the leadership of Miss Bertha Denson. By the help and cooperation of the parents they met all the requirements of the conference except one—the study book. This is a loyal group of children to accomplish so much and they hope to start off the new year with a greater determination than ever to make their society the best.

The Junior Missionary Society of the Franklin Church has just completed a successful year under the leadership of Mrs. A. Hargrave, Superintendent. They have held regular monthly meetings and had public programs at Christmas and Easter.

The topic for the year's study being "Japan," many original and varied forms were used to make the meetings interesting.

The Young People's Society of the Dendron Christian Church has had a very successful year. Two mission study classes have been conducted; a public missionary program was held; new members have been added to the roll and the books in the travel library were read. Their meetings have been held each month with good attendance and interest and they had representatives at the District meeting. They have met the requirements of the Standard of Excellence in every point and therefore have a record of which to be proud.

Mrs. Garland Spratley is the Superintendent of this fine society.

PROGRAM.

Eastern Virginia Woman's Missionary Conference.

Twenty-Third Annual Session.
CHRISTIAN TEMPLE
Norfolk, Virginia, Friday, October 4, 1935

Theme: *"Go Preach My Gospel."* (Jesus.)

10:00—Call to Order.
Worship Service—Mrs. Ayler J. Holland
10:30—Report of District Superintendents—"Why and Where."
Norfolk—Mrs. J. F. Morgan
Nansemond-Franklin-Gates—Mrs. B. D. Jones
Waverly—Mrs. E. T. Atkinson
Departmental Reports—
Young People—Mrs. Garland Spratley
Cradle Roll—Mrs. F. M. Nelson
Life Memberships and Memorials—Mrs. J. A. Williams
Convention Editor—Mrs. W. M. Jay
Spiritual Life—Mrs. O. M. Cockes
Literature—Mrs. W. M. Jay
11:00—Vice-President's Message—"Every Woman A Witness"—Mrs. John G. Truitt
Report of Treasurer
Recommendations
Recognition and Introduction
Appointment of Committees
Offering
Vocal Solo—Mr. Mordaunt Etheridge
12:00—Address—"Born For A Purpose"—Dr. J. O. Atkinson, *Mission Secretary*
12:30—Adjournment

Afternoon Session.

1:45—Call to Order
Song Service—Rev. J. F. Morgan, Leader
2:00—Address—Mrs. Grace Farmer Montclair, N. J.
2:30—Vocal Solo—Mrs. L. W. Vaughan
2:40—Address—Mrs. D. E. Brown, New York, N. Y.
3:10—Presentation of Peace Plebiscite—Rev. H. S. Hardcastle
Report of Committees
Minutes
Memoirs—Mrs. John King
4:00—Adjournment

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

FLORIDA PILGRIM FELLOWSHIP.

Under the leadership of fine leaders, Florida young people are making rapid strides upward. From their occasional paper "Pilgrim Progress," of which Dora Byrons is editor, comes the following:

THE PILGRIM FELLOWSHIP.

Pilgrim Fellowship is the name given to young people in all Congregational-Christian churches, and thesefore represents the youth action of our Church. "Pilgrim" is used because of its meaning to us through the years. "Fellowship" indicates that it is not primarily an organization but an alliance of all young people working through many different types of organizations. The Florida Pilgrim Fellowship was started at DeLeon Springs Summer Conference last June. It is made up of the "entire company" of young people in Florida Congregational churches, and is affiliated with the national Pilgrim Fellowship. Earle G. Ward and Pattie Lee Coghill are the Florida representatives on the council of the national association. A key-worker will be appointed in each of the thirty-two churches in the state, and they will reveive materials and report activities of their local groups. Our purpose will be twofold: (1) To work through various meetings, and (2) To help young people in the local churches enrich their own programs.

Officers: President, Earle G. Ward, Winter Park; Secretary, Emily Carleton, Winter Park; Vice-Presidents, Harold Herbst, Sanford; Carol Cushman, St. Petersburg; Richard Foerster, No. Miami; Treasurer, Elizabeth Newton, Jupiter; Editor "Pilgrim Progress," Dora Byrons, Pomona; College Representative, Margaret Holway, Tallahassee; Counselors, Pattie Lee Coghill, Jacksonville, Rev. Victor B. Chicoine, Winter Park, Rev. L. A. Gedke, St. Petersburg.

NATIONAL STATEMENT OF PURPOSE.

"The Pilgrim Fellowship unites the young people of Congregational and Christian Churches in the purpose:

To achieve *Christian Personality* after the pattern of Jesus.

To seek a *fuller understanding*, one of another, in the interest of happy relations in home and community.

To work for a *united church,* practicing Christian freedom and definitely promoting the program of Jesus.

To secure *equal rights and opportunities* for all classes and races as equally the children of God.

To practice a *Christian Patriotism* which recognizes the authority of God in conscience as supreme.

To strive for *justice in the social order* which will afford an abundant life for all.

To work for such *international organization* of the nations as will preserve peace and security."

THE PEACE PLEBISCITE.

The next important thing before us in the next few weeks will be the Peace Plebiscite which will be held on the Sunday before Armistice Day, November 10th. The Florida Pilgrim Fellowship is eager to have young people over the state take an active part in this. Find out what your minister plans to do about it and do your best to promote interest. The leaflet "Prepare for the Peace Plebiscite" has been sent to a represntativ in each society in the state. The suggestions in it are very definite and worthwhile. The ballots—upon which five questions are printed—can be secured free of charge by writing a card to Miss Katherine Terrell, Council of Social Action, 287 Fourth Avenue, New York City. Sample ballots have been sent with the leaflets.

We suggest that you use the leaflet "Is War the Way?" by J. L. Lobinger as a basis of study in preparation for the Plebiscite from October 6th to November 10th. This costs 25 cents and can be ordered from the Pilgrim Press, 14 Beacon Street, Boston, Mass. Each person should vote intelligently, therefore there should be real study ahead of time. Order the booklet immediately. The play, "I Pledge Allegiance" in the July issue of the "Pilgrim Highroad" is excellent. "The Unknown Soldier speaks" is being used in some places in Florida. Copies of the play (two are necessary) price 15 cents, may be ordered from Pattie Lee Coghill, 117 W. Forsyth Street, Jacksonville, Florida.

A FEW OF THE MOST IMPORTANT NEW MATERIALS.

1. "General Guide to Youth Action," H. T. Stock. Suggestions for projects in the local church.
2. For teachers of Young People's classes: "Discovering Jesus" and "Social and Religious Problems of Young People."
3. For teachers of Intermediates: "The Way to God."—$.25.

EASTERN VIRGINIA YOUNG PEOPLE.

Friday afternoon, September 27th, at 3:30 o'clock, young people from the churches in Eastern Virginia will meet in the Suffolk Christian Church for their Annual Youth Fellowship meeting. At 6:00 o'clock there will be a fellowship supper.

At 8:00 o'clock that evening the Young People's Missionary Conference of Eastern Virginia will be in session. Their program was printed on this page last week, and we are now giving the names of the people who will appear on the program. Miss Frances Everette of Holland, Va., is president. Rev. H. S. Hardcastle will lecture and show slides about the Mexicans; Miss Alice Yates will talk on "How We May Be True Neighbors to the Mexicans"; Miss Mildred Varner will render the special music; Mrs. H. T. Jones will have charge of the devotional period; and Rev. Carl R. Key will conduct the joint installation service for the new officers.

REACHING OUR GOALS
or OUR GOALS AND WAYS TO REACH THEM.

CHRISTIAN ENDEAVOR TOPIC FOR OCT. 6, 1935.

(Consecration Meeting.)

Eph. 4:11-16; Phil. 4:8.

Daily Bible Readings:

Sept. 30.—Exalting Christ. I Cor. 2:2; Phil. 3:8.
Oct. 1—Reaching others. Jno. 4:28-30.
Oct. 2—Approved workmen. II Tim. 2:15.
Oct. 3—Helping the needy. Matt. 25:34-40.
Oct. 4—The world field. Mark 16:15.
Oct. 5—Effective prayer. Luke 10:2.

Has your society set goals for the year? Have you secured the goal chart from the International Society of Christian Endeavor, 41 Mt. Vernon St., Boston, Mass.? Your State Christian Enreavor Union has set goals from which your society might choose. Did your Sunday School and Christian Endeavor Convention, which met during the summer, give you some help along this line? Your Youth Fellowship organizations are working now to strengthen your efforts in following certain goals. Your pastor and other interested people in your local church have aims which they should like very much to see you strive to accomplish. Your society members have definite ideas which ought to be followed up. All these leaders, co-workers, and others are eager to help you make plans for the year. Unless you know where you are going, you might find yourselves at a standpoint within a short time and wondering what to do next. It is always well to know at the beginning of the year where you expect to be at the end. It might be best for your society to attempt a few things rather than a great many things, although some Christian Endeavorers will do much good work along many lines. Your executive committee should get together and do some real thinking and hard work before anything definite is decided. You might find the following suggestions helpful as a starter.

You will want to strengthen the devotional life of your members. Maybe some have not yet set aside at least fifteen minutes each day for Bible meditation and prayer. The pastor is eager that you stand by your church. Young people find a warm welcome in the regular choir or in a special young people's choir. Fine service can be rendered by young people acting as church ushers. Church services led by Christian Endeavorers are most effective.

The purpose of your Christian Endeavor society as stated by the founder, Dr. Francis E. Clark, is to train young people for leaders in the church. Your society is doing that, but just the Sunday evening service does not give enough time for training in leadership. Leadership training classes sponsored by your church or a community school afford big opportunities. Correspondence courses can be taken, and people often learn a great deal through individual reading and study. The Board of Christian Education, 505 S. Main St., Norfolk, Va., can give you suggestions and help along this line and will gladly lend books.

Moral standards ought to be frankly faced and real action taken.

Stewardship is an important phase of our Christian work. How many tithers are there in your society? In your church?

If your society is to be among the best societies, missions will play a large part. You probably have a wide-awake young people's missionary society in your church to which most of your C. E. members belong. If this is not true of your church, however, why not make your C. E. society a missionary society too. One Sunday evening each month devoted to a missionary worship program and one evening during the month devoted to a mission study class would enroll you as a missionary society. It ought to work splendidly since there is so much available material of a most interesting type, which can be easily secured, some free and some at a very low cost.

How much time is given to recreation for the church young people, their friends and those other young people who ought to be in the church? Leisure time is a problem today as is unemployment. Can we as Christian young people help clear this situation?

A charge to keep I have,
A God to glorify;
A never-dying soul to save,
And fit it for the sky.

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

JOHN (The Minister and His People.)

Golden Text: *"Beloved, imitate not that which is evil, but that which is good. He that doeth good is of God; he that doeth evil hath not seen God."*—III John 11.

Lesson: III John.

The General Epistle of III John was written by John the Beloved Disciple, one of the original Twelve, late in his life. It was written unto Gaius, a leader in some church in Asia, Minor, a large-hearted, fine-spirited, courageous Christian. It seems that a band of itinerant preachers had been sent out by John to visit the churches in that section. They were to look to the local churches for their entertainment. But for some reason, either from jealousy, or some personal pique, Diotrephes, a prominent man in the church, not only refused to entertain these preachers himself, but threatened to excommunicate anybody who did entertain them. Gaius courteously and courageously entertained them. When another group was sent out, John wrote a letter to Gaius commending him for his fine spirit of hospitality and for his faithful service, and sending it by Demetrius whom he also commends highly. The letter is characterized by the spirit of praise and of intimate friendship. It sounds a high spiritual note.

As Thy Soul Prospereth.

John affirms his true love for Gaius and tells him that he is praying that he may prosper and be in health, even as his soul prospers. That undoubtedly meant much to Gaius, but it would not mean much to many Christians today. If they did not prosper any more in material things, or be any stronger in physical health, than their souls prospered, they would be on the relief rolls and in the hospitals. For there are many people today whose souls are not prospering. And in most cases it is because they are not giving any heed to the things by which the soul prospers. Man cannot live by bread alone. Alas for the man who gives so much time and energy to material wealth and physical health, and so little to the things of the soul. He who spake as never man spake once said, "What shall it profit a man if he shall gain the whole world, and lose his own soul?"

The Christian Worker's Joy.

"Greater joy have I none than this—to hear of my children walking in the truth." Every true minister and Christian worker can say that. The joy of the Christian worker is to see in the lives and labors of those whom he has taught the fruitage of the Spirit of Christ.

Doing A Faithful Work.

"Beloved thou doest a faithful work in whatsoever thou doest toward them that are brethren and strangers withal." It was not much—just giving those young men a place to sleep and something to eat. Gaius might have waited for something big to do. But Gaius belonged to that long line of humble Christians who have tried to be faithful in that which had been committed to them. He that is faithful—that is where Jesus put the emphasis.

For the Sake of the Name.

They were men who were hazarding their lives for the sake of the Lord Jesus Christ. What a difference it makes in what we do if we do it for His sake! Even the simplest, and what is better, even the most difficult and unpleasant tasks take on new significance, if we do them for His sake. He loved us and gave himself for us. For our sakes He sanctified Himself. Let us give our all and do our best for the sake of that Name which is above every name, for the sake of Christ and His gospel.

Diotrephes, Who Loved the Preeminence.

Diotrephes must have had a large family, and his children and his children's children must have had large families, for his kind is still abroad in the world today. Those who love to have the preeminence—and who are going to have it whether or no—they are a source of trouble in business, in politics, in religion. There are in many churches those who are going to rule or ruin. The self-seeker who wants to run things in his own autocratic hand—his name is Diotrephes. And sometimes it is a woman, and then matters are no better and usually worse.

John was the apostle of love but he was also a "son of thunder." There was something that ought to be said to Diotrephes and John was the one to say it, for he could speak the truth in love. "Therefore, if I come, I will bring to remembrance his works which he doeth." John was fearless as well as loving. He was fearless because he was loving.

"Let nothing be done through strife or vainglory," said Paul, "but in lowliness of mind let each esteem other better than himself." We need the Spirit of Christ to make us humble and lowly in mind.

Imitate the Good, Imitate Nat that Which is Evil.

We are by nature imitators. But we are not discerning imitators. This is true of adults as well as of children. Too often we imitate the evil rather than the good. One of the dangers of the movies is the fact that there are so many things shown on the screen, which by the power of suggestion, prompt unthinking persons to imitate them. We need to understand what the good is, and we need to imitate the good. "Be ye imitators of God," said Paul in one of his letters. Behold I have given you an example, said Jesus. We shall always be safe if we imitate Him.

He that Doeth Good—He that Doeth Evil.

By their fruits ye shall know them. This does not mean that a good man will never do anything wrong, or that an evil man will never do anything good. But in the long run, character is revealed in conduct. God is the source of goodness. He that does good has some measure of the spirit of God in him. He that doeth evil—who continues in evil, hath not seen God. John knew that out of the heart are the issues of life.

Speaking Face to Face.

It is easy sometimes to write things in a letter. It is not so easy to say them face to face, even good things. Happy is the man who can speak words of praise as well as words of censure face to face.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

To serve the present age,
My calling to fulfill;
O may it all my powers engage.
To do my Master's will!

Arm me with jealous care,
As in Thy sight to live,
And O, Thy servant, Lord, prepare,
A strict account to give!

Help me to watch and pray,
And on Thyself rely,
Assured, if I my trust betray,
I shall forever die.

—*Charles Wesley.*

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One of our Chaplains in the U. S. Navy

MONDAY.

"A PRAYER."

"Lord, give me faith—to live from day to day,
With tranquil heart to do my simple part,
And, with my hand in Thine, just go Thy way!

"Lord, give me faith—to trust, if not to know,
With quiet mind in all things Thee to find,
And child-like, go where Thou wouldst have me go!

"Lord, give me faith—to leave it all to Thee!
The future is Thy gift, I would not lift
The veil Thy love has hung 'twixt it and me!"

—*John Oxenham.*

TUESDAY.

"A SPIRITUAL THERMOMETER."

"Were there not ten cleansed? But where are the nine?"—Luke 17:17. Read vv. 11-19.

The spiritual significance of healing the ten lepers is faith, obedience, humility and thanksgiving. All ten lepers had lifted up their voices and cried, "Jesus Master! have mercy on us." This prayer was an act of faith. Jesus bade them go show themselves to the priest. This was to be an act proving their faith. Jesus could have said, "I will, be thou clean," and they would have been clean, but if so done it would have been without the exercise of faith. Faith is proven by works, James says. Besides, lepers could not go to the priest in their condition; that would only mean a recommittal to the leper colony. Thus to actually go to the priest in their condition meant that they believed in Jesus, that, whether they understood or not, everything would come out all right if they obeyed Him, and so they took Him at His word and started. Jesus put them to the test and they made good. In this act they found themselves clean, as they went, fit to be presented to the priest. They rejoiced indeed. They had assumed that the Lord could not fail and they found Him faithful.

One of these lepers felt that something was due the author of this blessing, and so, forgetting himself, he left the others, while they went on to obtain their civil and religious rights, and returned to Jesus. His own civil rights were of secondary importance to him. He fell at Jesus' feet, thanked Him and glorified God for such an act of mercy and power. Then our Lord blessed him in another and a higher way.

The faith he had exercised had not only made him whole physically, but the circle was complete, he was every whit whole spiritually. His experience in the Lord was complete. It is a great faith that includes both body and soul in God.

Our Lord then asked a very human question. Why did not the others do as this one had done?

It has been said that the tenth represents the usual percentage of humanity who receives God's blessings and pause long enough to give Him thanks and glorify God. It has also been said that thanksgiving is a greater mark of holiness than any other characteristic of a Christian. It represents the completed circle of religious experience. Testimony to prayers being remembered and it bespeaks a loving and unselfish spirit.

The nine who did not return, and a warning to us, and the one who did return is an encouragement for us. It calls for more faith, stricter obedience, and humble praise.

Prayer—Dear Father, we are slow still to own Thy mighty will. We receive so much of Thee and leave the praise to others whom God endowed with less.

O God, forbid, lest we forget and be numbered with the nine.—*Amen.*

WEDNESDAY.

"STICK-TO-IT-IVE-NESS."

"And Jesus said unto him, no man, having put his hand to the plough, and looking back, is fit for the Kingdom of God."—Luke 9:62.

For scriptural light on the meaning of this text read John 13:38, calling attention to the reward for stick-to-it-iveness in the faith.

Read Matt. 6:8, calling attention to the reward of Christian character.

Read Matt. 25, the parable of the ten virgins, calling attention to the folly and the utter hopelessness of turning away from the objective.

Read Matt. 8:19-22, reminding us that Christian character requires absolute renunciation of self and the natural ties of life that prevent religious experience, or the achieving the goal. To undertake to do anything half-heartedly spells failure, and so is it in following Christ.

However free from positive sin one may be, one cannot play, or indulge himself, or sit and sing himself into everlasting bliss. The way to heaven is up grade and the way of a cross. Christ is very frank about this; he allures no one to follow Him by false pretenses. He warned them that the way was the way of a yoke, a yoke of service, of self-denial and submission, "For whosoever would save his life, shall lose it; and whosoever shall lose his life for my sake shall find it."

Prayer—Our Father, we cherish the ambition of being Thy followers; we would have the joy and the crown with which life is to be rewarded; we would follow in the footsteps of the Master. Make us willing to the sacrifice, and content to serve, continually guiding ourselves about every day in an unreserved offering of ourselves. In Christ's name we ask it.—*Amen.*

THURSDAY.

"A DAILY PRAYER."

"Study to show thyself approved of God, a workman that needeth not to be ashamed."—II Timothy 2:15.

"I pray that I may be made sufficient to mine own occasions; that I may know and observe the rules of the game; that I may mind my own business and lose no opportunity to hold my tongue.

"Grant that I may not either proffer or welcome cheap praise and let me ever distinguish between sentiment and sentimentality.

"When it is appointed for me to suffer, let me take example from the well-bred beasts and bear my suffering by myself.

"Give me always to be a good comrade,—viewing the passing show with an eye growing keener and a charity deepening day by day.

"Help me to win, if I may, but if I may not win, grant that I may be a good loser."

—*Author Unknown..*

FRIDAY.

"A PRAYER FOR SIMPLE LIVING."

"And when ye pray, use not vain repitition, as the heathens do; for they think they shall be heard for their much speaking."—Matt. 6:7.

"Do not pray for easy lives!
Pray to be stronger men.
Do not pray for tasks equal to your powers,
Pray for powers equal to your tasks.
Then the doing of your work shall be no miracle.
But you shall be a miracle.
Every day you shall wonder at yourself,
At the fullness of life which has come to you by the grace of God."

—*Phillips Brooks.*

"These are the gifts I ask of Thee,
Spirit Serene—
Strength for the daily task,
Courage to face the road,
Good cheer to help me bear the traveller's load,
And for the hours of rest that come between
An inward joy in all things heard and seen.

"These are the sins I fain would have
Thee take away—
Malice and cold disdain,
Hot anger, sullen hate,
Scorn of the lowly, envy of the great
And discontent that casts a shadow gray,
On all the brightness of a common day."

SATURDAY.

"WITHOUT HANDS."

..*"A stone was cut out without hands."*—Daniel 2:31-35.

The cutting of stone is one of the most arduous of human occupations. So hard is it that work of a stonebreaker is reserved for criminals and has become synonymous with difficulty. Hands are needed for the task, strong hands, armed with the stoutest tools.

But Nebuchadnezzar, in the great vision which Daniel interpreted, saw a stone cut out without hands, a stone so vast that it fell on and crushed all the kingdoms of men. It was a true and most striking symbol of the divine power, which does so readily what man could never do; which works so easily upon the most obdurate materials, and accomplishes in a few days what man could never do in centuries.

Let us rest our confidence upon this Almightiness.. Let us not struggle weariedly with our feeble hands and our inefficient tools.

Prayer—For thou, O God, art ever glad to work for us. Our least petition will set Thy conquering forces in motion. Whatever flinty stone we have to cut. Thou wilt carve it out for us.—*Amen.*

AMOS R. WELLS.

SUNDAY

"INTERLOCKING PROVIDENCES."

"Behold, three men seek thee."—Acts 10:17-23.

God does not send His guiding providences by ones, but by twos or even by threes or fours or more. If we receive one clear intimation of His will, as Peter did, we may be sure that another will come after it, as Peter's vision of the strange sheet dropped from heaven was immediately followed by the knocking of the centurion's messengers on the street door below.

Sometimes the confirmatory providence comes slowly, sometimes swiftly, but it always comes and we may expect it with the calm certainty of faith.

How firm are the interlockings of the divine will! How surely does the Holy Spirit prove Himself! We never need doubt, for He will furnish the evidence of His truth before any reasonable doubt can arise in our minds. We have only to walk out along the path He points out to us.

Prayer—We bless Thee, our divine Leader, for Thy heavenly leadership. Among all the tangled ways of life, ye are so glad that we need never go astray.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

A GOOD NAME.

By JOHN G. TRUITT.

"I beseech you, brethren, by the name of the Lord Jesus."—I Cor. 1:10.

Can you be proud of your name? Go to the treasury vaults of heaven and earth and take your choice. Choose whatsoever you will. There the caskets are all arranged in a row: Gold, silver, diamonds, other precious stones, riches, fame, and fortune. Step up with eternity out before you and take your choice. Lay the hand on the casket you want. My young friends, you stand in a very important place. Destiny invites you to choose. What will be your choice? If you take the counsel of the Holy Scriptures you will not choose gold and silver, nor fame and fortune, but you will choose very modestly, and humbly, *a good name!* "A good name is rather to be chosen than great riches." Some of you may be proud of your possessions. Are you also proud of your name? And is the pride in your name a selfish vanity, or is it an humble, yet glorious blessing?

Our text speaks of the name of Jesus. How Paul loved that name! Of Jesus he says, "God hath highly exalted him, and given him a name that is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in the earth, and things under the earth: and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." To the Colossians he said: "Whatsoever ye do in word, or deed, do all in the name of the Lord Jesus." To the Romans that great message: "Whosoever shall call upon the name of the Lord shall be saved."

"God hath given him a name." Before he was born he was named Jesus. And he was named Jesus because of what he was to do. Doing makes the name. "He shall be called Jesus *bcause* he shall save his people." You will get a good name or a bad name according as to how you do! Are you proud of your name?

Allow me to speak paradoxically, and to observe in the first place that you are given your name. God gave Jesus his name. You are given your name. Have you thought of that? Before you were born your name was waiting for you. Johnson, or Jones, it was there. Good or bad it was yours. Is not that a word and a warning to the young parent in this great congregation. You are making the name for your precious son to bear. Will it be weights, or wings? Will it be help, or handicap? Will it be good or bad? It must be his. Will it help to drag him down to a merciless mediocrity, or will it waft him on wings of good success? That little girl so precious today; what is the worth of the name she bears? Yours to answer, my friends. You are making the names of your tomorrow's children. What shall it be? Is yours a name you can be proud of? It was given to you.

Did you have goodly, God-fearing parents who loved righteousness, and refrained from evil? God gave Jesus his name. God gave you your name if it is good, noble, Christian. For God helped your dear parents make it good, and great, God helped them. And thus in a measure your good name is from God. His kindly mercies, his blessed providences, his upholding power brought to you a noble name. Take it. Fight with it for God and for good! And power to you. May God adorn and grace it as the years go by!

But as I said, I must be paradoxical. For now I am going to say: You choose your own name! "A good name is rather to be chosen than great riches." Yes, do walk right up to the bar of time and eternity and choose. Choose the name for yourself, and for your sons and daughters. Much of the power to do that lies right in your own hands. What will you do with it? Are you proud of your name? If not, choose a nobler one! Who ever heard the name of Edison until Thomas A. found it in the attics of an old family. Who ever knew the name of Will Rogers' father until Will himself laid the lasso of laughter and loving-kindness about it to lift it to the stars! You know the father of the twelve tribes in the Chosen Race had the ugly name Jacob, and for his efforts God gave him the beautiful name Israel! It was as though the "Supplanter" went to God in prayer, and said, "I choose a beautiful name, a name that shows strength, righteousness, and allegiance and love for God." He chose his name, and God gave it to him. Israel,—"Ruling with God"; Israel,—a "governing prince with God." Are you proud of your name? Israel was proud of his! And untold millions have looked upon it with honor since.

Again let me observe, you can do something with a good name. It is one of the mighty weapons of earth—a good name. Paul found his great Corinthian church divided, and disputing. He felt that he could bring them all together with the name of Jesus. Around that name we become one. About that name we may lay down our grievances. Before it we may all humbly bow. Paul says to the Corinthians: "For it hath been declared unto me, my brethren . . . that there are contentions among you . . . Everyone of you saith I am of Paul; and I am of Apollos; and I am of Cephas; and I of Christ. Is Christ divided? . . . I beseech you, brethren, by the name of the Lord Jesus, that ye all speak the same thing, and there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same spirit." They were being won with the name of Jesus.

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

And Paul did do something with the name of Jesus. "I beseech you by the name of the Lord Jesus." And by that same precious name he has beseeched the whole world. "Who art thou, Lord?" "I am Jesus of Nazareth whom thou persecutest"—and from that day forward, Jesus of Nazareth whom he *preached!* That name changed Paul, or at least the Person bearing that name. Once I was walking to Greensboro, and before the days of thumbing rides. A man came along in a carriage, and asked: "Young man, whose son are you?" I proudly replied, "I am Mr. Lee Truitt's son." "Jump in," he said. It was a name to work with. Poor but honest, and honorable. Can you be proud of your name? Will your sons and daughters be proud of it? You have the name of Christ to share with him, for you may be a Christian, a brother of Jesus Christ, saith the Scriptures, and a joint heir with him!

Take that name and mean it with all your soul, and your own name will shine with a richer luster. Take that name with you. It is a name to work with. "He leadeth me through the paths of righteousness for his name's sake." He will not let me down. And you and I must not let it down either.

"Take the name of Jesus with you,
Child of sorrow and of woe;
It will joy and comfort give you,
Take it then, where'er you go."

(Continued on page 15.)

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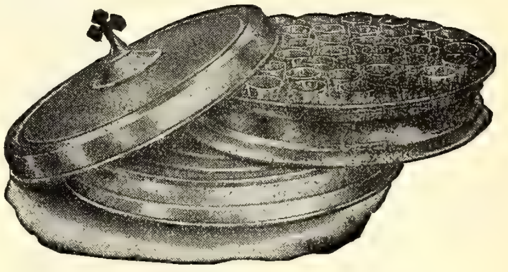

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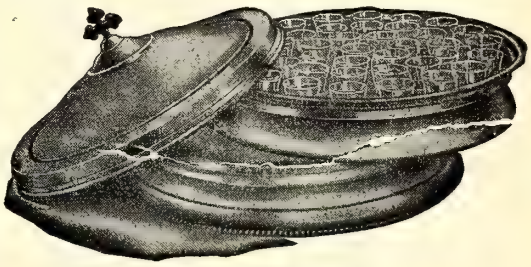

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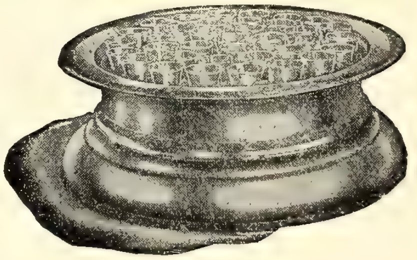

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THE CHRISTIAN SUN

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Dear Friends:

For some time we have not taken in any new children. We have had so many cases of infantile paralysis in the state that we had to be careful for fear we might inport it into our large family. We have used every precaution to keep it out and so far we have escaped—in fact we have had no sickness for nearly a year.

Since school closed in May quite a number of our children have gone out to make their own way. By their going it has made vacancies for others to fill. We have had two applications for each vacancy. We have taken in several children during the last two weeks. Of all the home-sick children we have ever taken in we had two of of the worst last week. They cried and begged to go home for two days and nights. They would not listen to reason but they finally became reconciled and now they are as happy as the rest. In fact they say now they like to stay all right. The writer has lots of sympathy for a child that is home-sick. He well remembers the first time he left home to go to school and how home-sick he got about the second day. Since that time we have always had a very sympathetic feeling for a child that is home-sick. Generally it only lasts for a few hours. But we sometimes have an exception as in the case above mentioned.

The carpenters are making splendid headway in building our barn. It will soon be completed. All friends and churches that want to have a part are requested to mail in their offering at once as we want to pay every dollar by the first of the month. We find that the Christian Orphanage is not the only Orphanage that has misfortunes. One of the large orphanages in this state lost its barn a few weeks before we lost ours. It lost one six years ago. We noticed in the paper Saturday that another large orphanage lost its large barn last Saturday in which a hundred tons of hay was stored. A heavy loss at this season of the year. We know how to sympathize.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR SEPT. 26, 1935.

Amount brought forward		$ 9,212.39
Sunday School Monthly Offering.		
North Carolina and Virginia Conference:		
Lynchburg	$ 2.50	
Union	2.00	
		4.50
Western North Carolina Conference:		
Mt. Pleasant	.81	
Burlington, (to correct error)	15.29	
Graces Chapel	1.80	
		17.90
Eastern North Carolina Conference:		
Liberty, Vance	5.30	
Mt. Hermon, July, Aug., Sept.	4.00	
New Elam, July, Aug., Sept.	3.50	
		12.80
Eastern Virginia Conference:		
Waverly, Aug. and Sept.		6.14
Valley Virginia Central Conference:		
Newport	1.71	
Winchester	5.84	
Leaksville	1.52	
Whistler's Chapel	.40	
		9.47
Special Offerings.		
Mrs. Dalton, support of children	12.00	
Mrs. Lasher, support of child	20.00	
Jr. Philathea Class, Suffolk Christian Church, support of girl	5.00	
Lawrence S. Holt	150.00	
		187.00
Total for the week		$ 237.81
Grand total		$ 9,450.20

A STORY FOR THE CHILDREN.

(Continued from page 3.)

"Brownie dear, we want you here," called Mary.

"Come, Pup, Pup, Pup, Pup," shouted Arthur.

"You sound like a steam engine," remarked Beatrice.

The puppy came down the hall with a rush, bumped into a chair, wagged his tail violently, rolled over on the floor, and then shook his brown coat vigorously to show that he was ready for anything.

Arthur carefully placed the puppy in the middle of the circle of papers. "Now, go and choose your new name," he commanded.

The puppy looked inquiringly at the boy and sniffed the nearest paper.

"Go ahead, Bump. Pick one up and bring it to me," said Bruce catching his brother's idea.

The puppy sniffed quickly at all the papers, pushed them into a heap, rolled over and over in the middle of them, and then shook himself again.

"Pup! Bring it here. Good doggie, bring me a paper," said Arthur, snapping his fingers. The puppy cocked one brown ear, looked at the four children a moment, and then raced to the other side of the playroom. Before any one could say a word he had chewed off one part of a newspaper that had fallen on the floor, and dropped it at Arthur's feet.

"O dear! let's fix the slips of paper and begin again," said Mary.

"No, wait a minute. He's done it! Here it is!" Arthur excitedly waved the piece of newspaper.

"Don't what? Where's which?" asked Bruce, getting confused in his eagerness.

"Is there a name on the paper? asked Beatrice.

"The puppy chewed off the top of the Sports page," said Arthur. "See, here it is in big letters, 'Sport.' "

"Of course. Why didn't we think of that one before? Sport is a fine name for a dog," said Beatrice.

"He is a good sport, too," said Bruce, patting the puppy's head.

"Now, let's name him," said Arthur. "Mary, you hold him while we all sit down on the floor. I'll make up a verse."

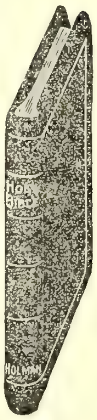
In a minute Arthur was ready, and as he said each line, the others slowly repeated it after him.

"Your name is Sport,
And Sport you'll stay,
A good old sport
In every way."

"I think he is pretty smart to name himself," said Mary, and Sport barked loudly as if he agreed with them.—*Lydia Lyon Roberts in Zion's Herald.*

Some men give up their designs when they have almost reached the goal; while others, on the contrary, obtain a victory by exerting, at the last moment, more vigorous efforts than before.

—*Polybius.*



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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Ġĕn′tĭleṣ;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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JOHN WESLEY.

(Continued from page 7.)

Needless to say this little group of Methodists stood out in sharp contrast to other Oxford men. They did not parade their benevolence or their righteousness. They refused to be drawn into any acrimonious debate. But it was noticed that these young men who were teaching the felons in the local jails, who were carrying help to the slums of Oxford, and teaching children in the outlying villages, were living lives of cheerful abstemiousness, and of punctilious observance. They rose at five in the morning, fasted twice in the week, partook of Communion every Sunday, repeated a Collect at nine, twelve and three every day, and were understood to use brief silent prayers or ejaculations hourly. Whatever else might be said about them, there was no question about their sincerity and their fine spirit.

As an evidence of the fact that Wesley was not a recluse or a hermit, however, it is recorded that he sought often the company of Betty Kirkham, a sister of Robert Kirkham, one of the little group of Methodists. She was a splendid girl and there soon developed an attitude of more than mere friendship. But after more than four years, the acquaintance seems to have been broken off, for reasons that nobody knows. Wesley may have been slow to marry in view of the fact that to marry meant to surrender his fellowship at Oxford and give up his work. And Betty may have become tired of waiting. In any event, in 1732 she married a Mr. Wilson. As we shall see, Wesley was not the most successful lover in history.

The years at Lincoln College were probably among the happiest of Wesley's life. He was loath to leave the university, so loath that when his aging father, feeling the necessity of giving up his parish in Epworth, urgently requested John to take up this work nearest his heart, Wesley refused. With characteristic methodical way, he drew up twenty-six reasons why he could not accept his father's urgent invitation, and twenty-five of them were essentially selfish. In fact, Wesley was bent on saving his own soul, and he felt that he could be holier in Oxford than anywhere else. His father answered very much to the point, so much to the point that Wesley had no satisfactory answer. But he still refused to give up his work at Oxford. The following year, he did give his reluctant consent, but it was then too late, for his father died in a few weeks and the parish went to another young parish priest, who it seems never to have resided in the parish. It was probably providential that Wesley did not go to Epworth, but it must be admitted that his reasons for not going were not of a very noble sort.

(To be continued.)

THE SUN'S PULPIT.

(Continued from page 13.)

Would that the nations of the world knew and loved that name today! With all my heart I wish they might get together about that name, and wait at the feet of the Lord. How he would change our hate into love, or fear into fellowship, and cause us to beat our swords into plowshares and pruning-hooks.

"I know a soul that is steeped in sin,
That no man's art can cure;
But I know a Name, a Name, a Name,
That can make that soul all pure.

"I know a life that is lost to God,
Bound down by things of earth;
But I know a Name, a Name, a Name,
That can bring that soul new birth.

"I know of lands that are sunk in shame,
Of hearts that faint and tire;
But I know a Name, a Name, a Name,
That can set those lands on fire!
I know a Name, a Name, a Name,
That will set those lands on fire!"

Prayer is the golden key which should open the morning and lock up the evening.—*Bishop Hopkins in Biblical Recorder.*

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NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm

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MARRIAGES

MILLER—NEISTER.

On August 21st at 12:30 P. M., Mr. Edward Pogue Miller and Miss Doris Evelyn Neister came to my home and were quietly married.

Mr. Miller is the son of Mr. and Mrs. F. W. Miller of Campbell Co. and Mrs. Miller is the daughter of Mr. and Mrs. J. A. Neister of Lynchburg, Va.

They were accompanied by Mr. and Mrs. Phiefer of Lynchburg, Mr. and Mrs. A. C. Layne, Messrs. Eugene Warren, and Crawley Layne of Wakefield, Va.

After a brief visit to Virginia Beach, Mr. and Mrs. Miller will be at home to their friends in Lynchburg. The writer wishes for these young people a long life of usefulness and one filled with happiness.

C. E. GERRINGER.

OBITUARIES

MILES.

Miss Martha A. Miles was born in Caswell County, N. C., May 24, 1867 and departed this life August 18, 1935 at the home of her niece, Mrs. W. B. Allred. Deceased was 68 years, 2 months and 24 days old.

She leaves to mourn their loss two brothers, W. L. Miles, Altamahaw, N. C., J. P. Miles, Burlington, N. C., several nieces and nephews, hosts of friends and neighbors.

Miss Martha professed Christ as her personal Saviour in early life and lived consistently to that profession through all her life. She was a regular attendant at church.

Her ambition was to minister to the afflicted among her relatives, neighbors and friends. She always had a deep concern for the sick.

She was able to attend memorial exercises at Concord and Bethel churches the past Spring and seemed to enjoy the services more than usual. She will be greatly missed.

May the Lord comfort the relatives.

Funeral services were conducted in her memory at Concord Church by the writer assisted by Rev. J. F. Apple and Elder Curry King. Interment in the local cemetery.

L. L. WYRICK.

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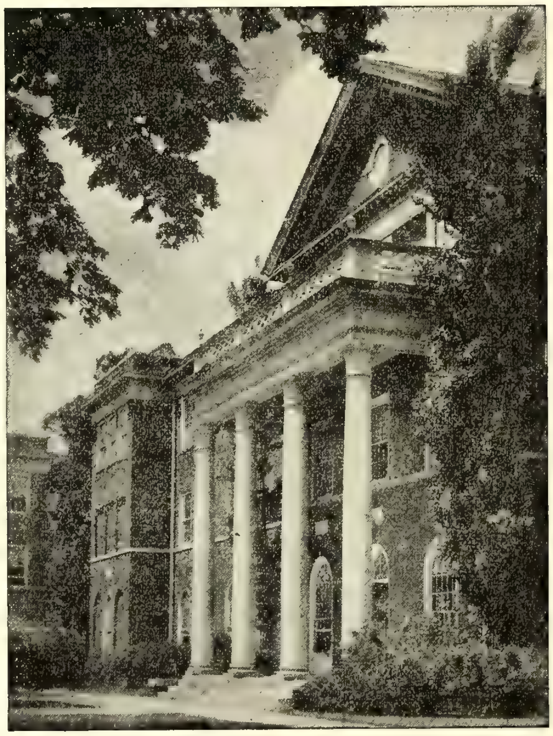

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, OCTOBER 3, 1935. NUMBER 40.

THE SUN'S OBSERVATORY

Wheat and Cotton Prices Rise.—

Italio-Ethiopian war talk has become serious enough to affect prices of wheat and cotton. Recent trading on the Chicago market has pushed the price of wheat well over the dollar level. Wheat held for delivery reached a new high on October 1st of $1.02 7-8. Reports from New Orleans are that on the same day prices of cotton took an advance of $1.00 a bale.

Gain in Virginia Auto Fatalities—

Fatal automobile accidents increased 23 per cent during the first six months of 1935, compared to the same period in 1934, the numbers being 302 and 246 respectively. The total number of accidents for the two six-month periods were 4,862 this year compared with 4,406 last year, and the number of injured were 3,121 and 2,845. Property damages decreased for the 1935 period being $399,929, against $478,767 for the first six months of last year.

F. D. R. and Industry.—

"Every newspaper that has reached us today has featured that sentence of President Roosevelt's speech in which he told his audience at Boulder Dam that 'we have come to the point where private industry must bear the principle responsibility of keeping the processes of greater employment moving forward with accelerated speed." Perhaps that was the shaft the chief executive wished to send home. If it was not, he has only his secretaries to blame. Some of us, incidentally, have never liked these selective nuances. They are often trial baloons and they smack too much of a desire to say something that can subsequently be repudiated should it prove unpopular. We can see no good reason why the president, if he thinks the time proper, should not boldly say that business must take up the load government is preparing to drop. Candor is of much an obligation of public men as of private individuals. Assuming, however, that the emphasis has been placed in the speech at Boulder Dam where Mr. Roosevelt desired it, every thoughtful man is apt to tell himself that the president would have today a better chance of enlisting industry as the active, enthusiastic ally of his plans had he not so persistently alienated business during the past eighteen months. He had many honeyed words for business when he wished to initiate NIRA, but no sooner had he committed merchants and manufacturers to codes than he began to impose restrictions that irritated and embarrassed them without materially aiding the general program of re-employment. . . . The sum of it all is that industry, the country over, is alienated from the president. He himself is primarily responsible for a situation that, for the last year, has constituted one of the principal obstacles to recovery."

Notwithstanding this, "Responsibility for the future of America must rest more on employer and employee than on politicians, vast though the powers may be that congress sometimes vests in the executive. Business may feel that Mr. Roosevelt should not have hobbled it if he expects it to run a race; but however it may feel, business must run that race. Government has done, well or ill, about all it can do for direct re-employment. Industry must absorb as many workers as can possibly be given employment."—*Excerpts from an editorial in the Richmond News Leader of October 1st.*

An Unfinished Lamb Stew.—

"Sixty centuries ago," says *The Literary Digest,* "a housewife, name and race unknown, set a lot of lamb stew cooking in her clay oven in the midst of a little city near the Tigris River. A few minutes lated she fled for her life and never returned. The debris of centuries covered the pot of stew, safe in its oven. Eleven successive cities were built over it . . . a monument of the centuries." Eight years ago archaeologists began digging, and last year they brought to light the long-buried pot of stew and its mute story of tragedy. It was Charles Bache, field director of an expedition backed by the University Museum of Philadelphia and the American School of Oriental Research, who made the find. The archaeologist himself tells that there is evidence that twelve different cities were built upon each other at this place. He says: "Each level was carefully studied as to architectural detail. All its features were photographed inside and out, and the pottery, ornaments, tools, and other relics carefully removed and preserved . . . . and the ground cleared for the unearthing of the next layer. In this way we have progressed through twelve layers—twelve successive cities—twelve superimposed civilizations . . . . " At the sixth level were found copperware, and other articles similar to those found at Ur, 3000 to 2600 B. C., which would make it not less than forty-five centuries old. The levels below that must be even older, and it was concluded that the twelfth layer must be not less than 6,000 years in age. The twelfth level architecture is said to surpass that of the later cities, and painted pottery was also found, leading to the belief that there had been reached relics of what are archaeologically known as the "painted pottery" people, who are thought, according to *Scientific American,* to have been a migrating horde swept from the East over India, Persia, and Mesopotamia." These people had no metal, but did possess well-made stone tools. They were also evidently acquainted with the art of spinning and weaving. The idea of private property seems to have been well established, owners stamping their property with seals. Kohl, a cosmetic still used by women to darken their eyelids, was found in one slender vase and had evidently served some beauty of long ago. And the story of Adam and Eve may have been known to them, for on one of the painted pots was found the images of a man, a woman and a serpent.

Scrambled Politics.—

The United States holds no patent on scrambled politics. As proof of this one may look toward Canada, where the general elections are less than two weeks away. Four political parties will present their pleas to the people of the Dominion on the fourteenth of this month. They are the so-called Conservative party, headed by Richard Bedford Bennett, present Prime Minister; the Liberals, headed by William L. Meckenzie King; the Reconstructionists, a split-off from Bennett's organization, led by a former Bennett lieutenant, Henry Herbert Stevens, and the Cooperative Commonwealth Federation which is joining forces with the Socialist group and backing the veteran leader, James S. Woodworth. The Conservative Prime Minister is running for re-election on a platform of "new deal" accomplishments which were rushed through the legislature the past spring and promise of an attempt to get constitutional authority for more changes. It demands compulsory retirement of workers at fixed ages on pension, conversion of the public debt; compulsory adjustment of private mortgage debt, and more direct taxes. It calls for the maintenance of a Central Bank, but under private ownership. In this and its declaration for tariff protection are its only noted claims to its party name. The Liberal Party stands out in this election as the real conservative leader, being more conservative in its pension program, calling for lower taxation, opposing regimentation of the compulsory features of the marketing act and price control. It questions the constitutionality of new deal measures and naturally would oppose further such legislation. It is liberal in that it would lower tariffs, modify Empire pacts, seek trade treaties, and socialistic in that it would have the Central Bank government owned. Stevens might be most briefly described as playing Huey Long to Bennett. The fourth party is truly socialistic, and it has thrown a sop to the farmers of the western provinces by demanding a minimum income for farmers. The fight will probably be between Bennett and King. Bennett is said to have a strong personality, and if he wins, this will have been a determining factor. King's attitude is more appealing to business men so far as the new deal is concerned, but they are mostly opposed to a State-owned Central Bank, or lower tariffs. Thus no party finds itself in full favor with Canadian business. Politics seems to be pretty well scrambled in the Dominion on our north.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Our Spring Hill Church at Waverly, Virginia, T. Fred Wright, Pastor, has just closed a week's revival with highly gratifying results. A good spirit of cooperation prevailed and the preaching by Rev. J. E. McCauley of our Richmond Church, was of the highest order.

The Woman's North Carolina Missionary Conference meets with the Church of Wide Fellowship in Southern Pines, October 17th. The Societies throughout the state have no doubt elected or certainly will elect delegates and secure representatives for this annual event.

In the absence of the pastor, Dr. L. E. Smith, from the Elon College pulpit, Sunday, September 29th, Dean J. D. Messick, of the College faculty, took charge of the service, giving a very helpful talk, appropriately using for his topic, "Concentration to a Purpose. " This was the first opportunity the community had had of hearing Dean Messick in a public address, and general appreciation was expressed for his helpful and refreshing talk.

The following item is from the Greensboro *Daily News,* September 29th: "Ramseur, Sept. 28.—The Christian Missionary Society met at the church Wednesday afternoon with 14 members present. Delegates elected to the missionary conference in Southern Pines in October were Mrs. J. O. King, Mrs. G. E. York and Mrs. E. A. Cox. Officers for the new year were: Mrs. E. A. Cox, president; Mrs. E. H. Bray, vice-president; Mrs. C. W. Craven, secretary-treasurer, and Mrs. T. A. Moffitt, corresponding secretary."

This is the time when many of our churches are preparing their reports, electing their delegates and making their plans for the Annual Conferences, whose dates and places of meeting are given in another column this week. With proper effort on the part of pastor and people, every church can report to Conference with all apportionments paid and all obligations discharged. It will be deplorable, indeed, if any church or pastor neglects the challenge and the opportunity afforded within the next few weeks of finishing up the work of the year happily and successfully.

A communication dated September 21st, from Rev. Carl R. Key, pastor of our Holland Church, reads, in part, as follows: "Last evening marked the close of a series of revival services at the Holland Christian Church. The results of these meetings were very gratifying and fruitful, both in fellowship and newly created interest and members received. Seven young people came in on confession of faith and one by letter. Tomorrow Dr. John G. Truitt and I are exchanging pulpits. Dr. Truitt will conduct the service here and The Lord's Supper at the close. I am enjoying a very wholesome fellowship in the Church and in the Conference."

THE SUN's editor expresses his sympathy to Mrs. Oma U. Johnson, librarian of Elon College, in the bereavement sustained last week in the passing away of her father, Bro. R. H. Utley, from his home in Raleigh, N. C., on Wednesday A. M., September 25th. The interment was in the Wentworth Christian Church cemetery, the funeral being conducted by his pastor, Rev. J. Lee Johnson. The deceased was a life acquaintance and an esteemed friend of the editor, who knew him as a quiet, peaceable and honorable citizen and church member. His life of seventy-seven years was a blessing and a benediction to his good family and a large circle of friends and acquaintances.

The Mission Board of the Southern Convention was in session at Suffolk, Va., Wednesday, September 25th, and spent a most exacting day in discussion of plans for carrying on our missionary work and sustaining points being helped by the Board which are undergoing trying experiences. The Board reduced its indebtedness and obligations the past year by some over $9,000, and with outstanding obligations and pledges for the future of some over $5,000, it is still hindered in enlarging its territory and scope of service for the church. The total income to the Board the past year was an increase over that of the year before, and this increase gave hope that the drop had stopped and that further curtailment in missionary work would not be necessary. The church grows in prestige and in membership only as it goes forward through its missionary endeavor, contributions and activity.

The Rev. James M. Gray, D. D., LL. D., whose name for forty years has been linked with the expanding work of the Moody Bible Institute of Chicago, was at midafternoon on Saturday, September 21st, released from earthly life. Though in his eighty-fifth year, he had shown remarkable vigor to the last, having addressed a large audience in the Institute auditorium on Friday of the previous week. He was seized with a heart attack early on Sunday morning, the 15th, in his home, and was later removed to Passavant Hospital, where his death occurred. As an author he leaves some twenty-five volumes and booklets on doctrinal themes to continue his ministry. Next in importance to "Synthetic Bible Studies" is his great one-volume work, "Christian Workers' Commentary on the Old and New Testaments." The gleaning of his tireless pen can but prove an enriching treasure through many years to come.

HOLLAND CHRISTIAN CHURCH.

Rev. Carl R. Key was ordained to the office of an Elder, and formally installed as pastor at Holland Christian Church Sunday night, September 29th. Dr. Wm. J. Campbell, President of Atlanta Seminary Foundation, Nashville, Tenn., conducted the service and preached the sermon. Dr. Elwood W. Jones, pastor of Franklin Christian Church delivered the charge to the congregation and the writer delivered the charge to the candidate. This ordination service was performed under the direction of the Executive Committee of the Eastern Virginia Conference at the request of the Executive Committee of the Western North Carolina Conference, of which the candidate is a member.

Rev. Mr. Key is a native of North Carolina, a graduate of Elon College and of the Atlanta Seminary Foundation, Nashville, Tenn. He was called to Holland Christian Church September 1st.

N. G. NEWMAN.

FROM PALM STREET.

A college girl does enjoy a trip home. My visit this past Friday gave me an opportunity to attend one of the revival services being held at Palm Street Christian Church, Greensboro, N. C.

The Grace Methodist Church has united with the Christian Church in a joint revival. The two churches are cooperating beautifully. Rev. Reed Wall, pastor of Grace Church, has his father with him, who is doing the preaching.

The service Friday night opened with devotional songs. The choir was well filled and the singing was good. As Friday was to be known as "Dollar Day," the offering taken by Rev. B. J. Earp, pastor of Palm Street, gave each member present a chance to give his dollar.

The visiting minister spoke on "What Has Been Spoken, Is Spoken."

There was a splendid crowd and much interest is being shown. Services are being held each morning and each evening. Much good is expected of the revival from both churches.

MARGARET J. EARP.

LONG'S CHAPEL.

On the third Sunday in September, we began revival services at Long's Chapel. The services opened Sunday morning with a good attendance. The pastor preached at the morning hour and Rev. W. C. Wicker, D. D., preached a very helpful sermon in the afternoon.

At four o'clock the pastor conducted the funeral services of Franklin P. Rogers. Bro. Rogers was a loyal member of Long's Chapel and he will be missed in the home, the church and the community.

Rev. Olive Daniel Poythress, pastor of the South Norfolk Christian Church reached us Monday afternoon and remained with us till the close of the meeting Friday evening.

Brother Poythress preached earnest, forceful sermons. The evangelistic note was sounded in all of his sermons. The congregation was pleased with him and the earnest gospel messages that he brought.

There were a number of reconsecrations, three or four public professions and the church was much revived.

P. H. FLEMING.

OCEAN VIEW.

The Rev. Robert Lee House of Newport News preached for us in our evangelistic services September 16th to September 27th. The Berea people appreciated and enjoyed his saxophone and the good preaching. The attendance for the services was much better than usual. Many people were in attendance who have not been to church in years. There was a fine spirit manifested thruout the services; the people were very responsive to the Call of Christ, and there was really a spiritual awakening in the church. Nineteen persons were received into church membership on Friday night. Others will be received during October.

The Berea Missionary Society has done good work this year. Palmer's "Orientals in American Life" and Kagawa's "Japanese Women Speak" were studied during the year. The pastor led the discussion of these books at the meetings. The apportionment for the society was raised in full.

Under the leadership of Mr. Ernest Waterfield the Sunday School has done a good year's work. Needed materials and supplies have been purchased which has increased the interest in and the efficiency of the school.

The Vacation Church School was well attended this summer and the local teachers did fine work in their groups. During the school the pastor had in his group twenty-three (23) boys and girls in the teen age for a Pastor's Class. The pastor has received every one of these young people into church membership. Our course of study was "The Meaning of the Church Service."

Prospects are encouraging for a great program at Berea this year.

JOE FRENCH.

General Council News

By Herbert D. Rugg.

The elimination of interdenominational competition as proposed in the National Comity Agreement signed in May by representatives of six home mission boards is proceeding in accordance with the approved provisions, Dr. Ernest M. Halliday, General Secretary, reported to the administrative committee of the Congregational and Christian Church Extension Boards at its meeting September 18th. Dr. Carl A. Voss, pastor of the Smithfield Evangelical Protestant Church, Pittsburgh, Pa., and chairman of the committee, presided.

The denominations whose Boards have participated in the Agreement are the Northern Baptist, Congregational and Christian, Disciples, Methodist Episcopal, Presbyterian in U. S. A., Reformed and Evangelical.

The spirit manifested in adopting the Agreement and since continued in carrying out its plan promises a strong united movement within American Protestantism. The six denominations report 59,100 churches and 11,050,000 communicant members. As generally computed this indicates a total affiliated constituency of approximately 33,000,000, comprising half of Protestantism in United States.

Dr. Halliday accompanied Dr. William R. King, executive secretary of the Home Missions Council, this summer on a tour to state comity conferences in North Dakota, South Dakota, Montana and Idaho. At other state conferences, Dr. King is being accompanied by home mission executives of other denominations.

"The state executives," Dr. Halliday said, "are working heartily together in the effort to make the necessary adjustments. In some cases this will require more time than was originally anticipated. It is recommended that where negotiations are actually in progress a reasonable extension of time to specific fields be granted. In many cases prima facie competition turns out upon investigation not to be real. In certain other instances it may be that the state executives will feel that they are unable, because of local difficulties, to suggest any solution. In such instances the rule of the Boards will undoubtedly need to be applied and further aid refused."

In the west as in the TVA area, the new federal dams are bringing developments that call for special home mission action which is being undertaken by the Home Missions Council. At Boulder Dam in Nevada was the first united project of the Home Mission Council. Now projects have been undertaken at the Fort Peck Dam, Montana; the Bonneville Dam, Oregon, and the Grand Coulee Dam, Washington. Speaking of the Grand Coulee Dam, which he visited, Dr. Halliday said:

"Along the river are the hybrid towns of Grand Coulee and Coulee Center. There are no pavements. Houses and business places are of every sort and description, largely unpainted. The residents are the lowly paid workers on the dam together with others who have been attracted here by the hope of earning or otherwise acquiring a livelihood. These are the communities to which the minister who has been employed by the Home Missions for its Grand Coulee Dam project has been assigned. A building is in process of erection and it is hoped that the religious influence radiating from it may do much to ameliorate the moral conditions and encourage and strengthen those who are disposed toward Christian living. The work while financially sponsored by the Boards connected with the national Home Mission Council, is under the administrative care of the Washington and Northern Idaho Council of Churches and Religious Education through its comity of which Dr. Claton S. Rice of Seattle, superintendent of our conference, is chairman.

* * *

Seventy-eight college and theological seminary students served this summer under the Extension Boards. Their reports are filled with expressions of interest and enthusiasm showing that placing students in difficult home mission fields and giving them responsibilities of leadership arouses in them an increased sense of the worthwhileness of life and the validity of the Christian religion. Affection for the people and concern for their welfare grows strong as the students face situations where poverty, disease and lack of sanitation made living scarcely bearable.

* * *

Upon the recommendation of its church building committee of which Dr. M. Russell Boynton, pastor of the Byrn Mawr Community Church, Chicago, Ill., is chairman, the administrative committee of the Extension Boards on September 18th approved grants and loans to nineteen church, the grants amounting to $11,100 and the loans to $30,650. The appropriations were mostly to assist churches to re-finance indebtedness. Central Church, Atlanta, Ga., was voted a grant of $2,300. Plymouth Church, Binghamton, N. Y., badly damaged by the recent flood was voted a grant of $1,500 and a loan of $3,500. A grant of $3,000 was voted the First Church, Verona, N. J.; this was in fulfilment of a request in a will giving the Extension Boards a bequest of over $20,000.

Some of the grants and loans were in response to dire need. A loan of $300 was made the church in Lenora, Kan., to buy materials for a new room and other repairs, the men of the church to donate the labor. Concerning the church, Dr. John B. Gonzales, Superintendent of the Kansas Conference, wrote: "The people once prosperous, have been brought to poverty by the past few years of drought, high winds and dust storms. They find it difficult to pay my salary of $50 a month. Some of the repair work must be done at once and the loan will help both to repair the building and to strengthen the morale."

* * *

The administrative committee was asked to concur in the sale of three small churches which had received grants in past years and whose organizations had died. There were at Caledonia, N. Dakota; Kennewick, Wash.; and Shelvin, Minn.

* * *

The climax of the Connecticut tercentenary celebration, begun in April, comes Sunday, October 6th, when the 1,500 churches of all creeds in the state will observe a "Connecticut Sabbath" in commemoration of the Puritan faith of the founders. In the Jewish synagogue the commemoration will be on Saturday.

The founding of the state is dated from the settlement of Hartford which was made by the members of the First Church who came overland in 1635 and 1636 from Cambridge, Mass., where the church had been organized in 1633.

Sabbath and Meeting House are true symbols of early Connecticut. Church and town were a unity in the settlements when Hartford, Wethersfield and Windsor joined to form the original Connecticut colony. The Hartford Meeting House served as the State House also for nearly two centuries.

The Sabbath was held in great reverence. In England the Puritan regard for the Sabbath had been a point of special attack by King Charles I and by Archbishop Laud, head of the established Church. Rankling fresh with the first settlers in Connecticut was King Charles' edict of 1632 concerning lawful sports on Sunday. Archbishop

(Continued on page 15.)

PROGRAM.

of the

Thirty-Fifth Annual Session of the East Alabama Congregational-Christian Association.

(*Alabama Christian Conference.*)

Christiana Church, Dadeville, R. 2

October 16th-17th, 1935.

Wednesday.

10:00—Song Service—Rev. W. T. Meacham.
10:10—Devotions—Rev. J. D. Dollar.
10:20—Enrollment of ministers and delegates.
10:45—Adoption of program. Appointment of committees.
10:55—Report of Executive Committee Rev. G. H. Veazey.
11:05—Report of Committee on Superannuation Rev. J. H. Hughes.
11:15—Sermon—Rev. J. P. Bean.
12:00—Adjournment for lunch.

Afternoon Session.

1:30—Song Service—Rev. W. T. Meacham.
Devotions—Rev. J. D. Dollar.
1:50—Reading of ministerial and church reports.
2:30—Report of Committee on Education —Rev. Ross Ensminger.
Address—Rev. G. D. Hunt.
3:50—Miscellaneous.
4:30—Young people's session—Malcolm V. White.
Games, led by Elsie Adams and Maxine Powell.
Songs, led by Rex Brannon.
Conference reports:
Weekend Conferences, Maxine Powell.
Wadley Conference, Lorene McGlawn.
Sealacon conference, Eva Casey.
Grandview conference, George Duerr.
Discussion of what each group representsented is doing in its society, led by Berniece Boyette.

Evening Session.

7:00—Song Service—Glee Club, So. Union.
7:10—Devotionals—Ministerial students of S. U. College.
7:20—Report of Committee on Moral Reform —Rev. C. C. Dollar.
7:30—Address, "The Challenge of the Modern World"—Rev. A. R. Van Cleave.
8:00—Address, "Peace or War" —Claud Nelson.

Thursday.

9:30—Song Service—Rev. W. T. Meacham.
Devotions—Rev. J. D. Dollar.
9:50—Minutes of session of preceding day.
10:00—Summary of report —Dr. F. P. Ensminger.
10:15—Report of Women's Conference Mrs. G. L. Stephens.
10:30—Report of Home Mission Board Rev. G. H. Veazy.
11:00—Address, "Thirty Years Experience in Japan"—Rev. H. J. Bennett.
12:00—Adjournment for lunch.

Afternoon Session.

1:30—Song Service—Rev. W. T. Meacham.
Devotions—Rev. J. D. Dollar.
1:50—Report of Committee on Nominations
Election of officers.
2:00—Report of Committee on Religious Literature—Rev. G. D. Hunt.
Discussion.
2:30—Report of Treasurer.
2:40—Report of Committee on Resolutions.
2:50—Miscellaneous.
5:00—Closing service with Holy Communion —Rev. C. W. Carter, Rev. John Taylor.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE HOUSE OF UNDERSTANDING.

The source of true wisdom, and the house of real understanding, is not the school, or a laboratory or Executive Mansion, but the Church of the Living God. The Church has given to mankind its greatest teachers, its ablest scholars, its clearest thinkers. There has never been a teacher or a scholar that approaches in intellectual acumen, mental grasp and moral insight the Carpenter of Nazareth. And there was a long line of those who clave unto the Lord, who sought their knowledge from the source of true wisdom, viz: in the tabernacle and at the altar of Jehovah. Of such were Abraham, father and founder of the faithful; Moses, maker of national and international law; David, immortal poet, prophet and king; Solomon, the wisest, of the wise; Isaiah, who penetrated the future with a vision clear as the light of day—veritably intellectual giants, these, whose minds were made bright and whose intellects were made keen because they sought knowledge at its true source. The words of the wise one still obtain: "The fear of the Lord is the beginning of wisdom; and the knowledge of the Holy One is understanding." (Prov. 9:10.) And then as successors to the Carpenter of Nazareth in the realm of intellectual achievement and ability; Peter, the flaming orator and master of assemblies; John, the mystic, the marvellous painter and persuasive artist; Paul of Tarsus, to whose name and memory have been erected more monuments, cathedrals and memorials than to any other man who ever lived. "The fear of the Lord is the beginning of wisdom, and a knowledge of Him is understanding." It is not sufficient to have knowledge; to be practical, persuasive and powerful, with man and measures, one must have understanding. For knowledge of itself is vain and useless unless there is understanding with it.

Thus, while students of science, philosophy and literature pursue their courses for intellectual achievement, if they would have understanding, they must have knowledge of the Holy One; a spirit of reverence and worship and devotion which the House of God can give as no house of man, whether of university or parliament, can give.

Thus when one begins to leave out of one's life the hour of worship in the house of God, something begins to slip from that life, something begins to snap. Nothing under heaven and amongst men can take the place of worship in the house of the true and living God. There is no alternative and no substitute. Picnics, golf links, Sunday excursions, house parties, afford their passing pleasures and give entertainment for the day, but if pursued to the neglect of worship and absence from the House of God is repeated, then something begins to take place in that life, something begins to slip in that experience, something begins to tell on him, her or them, who seek such substitutes.

This is not saying that the church can supplant all other sources of wisdom, of knowledge, of enjoyment, but it is saying that there is no substitute for the Church and for worship in the church at appointed times and season, and the one who leaves this source of wisdom and understanding out of one's reckoning leaves out that which is absolutely essential to a true, happy, well-rounded life.

J. O. A.

THE FELLOWSHIP OF MYSTERY.

Science has never solved the mysteries with which we are surrounded. The mystery of electricity is as deep, obscure and subtle today as it was in curious Ben Franklin's day, when he climbed a high tree to see if he could discover the secret source and the mystery of lightning. One can no more define electricity now than Franklin could and science has not explained the mystery of this hidden power. It has only deepened and made more majestic the mystery. This, however, science has done: It has brought us into fellowship with the mystery. This is the work of science and of philosophy, not to explain or abolish mysteries, but to bring mankind into intimate and helpful fellowship with mysteries. As we talk over the telephone or sit by the radio, we marvel at the power of the electric wave, and instead of regarding electricity with superstitious fear and dread, we use it and enjoy its presence and cultivate its fellowship. So instead of trying to exclude electricity from the home, we now introduce it in many helpful forms and enjoy its comforts and share its presence and power.

Steam, and the power of steam, are as marvellous today as when the boy watched with amazement and curiosity the dancing of the kettle lid as he sat by the fire and watched his mother make tea for the family. The great Mogul steam engine is a giant mystery of majesty and of power, and instead of regarding it with superstition and fear, we harness it to our cargoes of freight and commerce and thus enjoy its fellowship and enrich ourselves with its service. Through the ages, science has not solved the riddle of the universe; nay, verily, not even the riddle of life. How foolish, indeed, then is the student who, as he pursues his studies in laboratory or library, and finds some explanation of things that were dark and doubtful to him, decides that science has explained all and philosophy understands all. It was the agnostic, Herbert Spence, who declared that if we pursued science far enough, it would carry us like religion, back to the mysterious we connot penetrate.

This is what Paul was talking about in the Book of Ephesians, which book (said by many to be the sublimest and most comprehensive of all his writings) has as its key-word "Mystery." In this book Paul declares that secrets of God had been revealed which had been kept hidden thru all the ages, but that now we should know the fellowship of this "mystery," and understand the power and sacredness of the mystery of God. This mystery was with Paul that the gospel was not for a single nation or a single people, but that the heart of God yearned equally for all nations and all peoples, and that the power of God was able to uplife and to save the most needy, the most destitute, the most hopeless. Thus the world has been brought into the fellowship of that mystery, even the mystery of God's infinite capacity to love all nations, tongues and peoples, and that He is able through His Son to reach and redeem the most wayward, backward and needy. The riches of God's grace is thus beyond comprehension, but the lowliest of us may share the fellowship of divine mysteries we cannot explain or understand.

J. O.A.

CHRISTIAN DEMOCRACY.

"Share our wealth" was one of the alluring slogans which the late Huey Long used to gain followers. It sounds like a Christian ideal. Christ said "One is your teacher and all ye are brethren"; and the Church in its best moments has always proclaimed brotherhood as its goal. But there is this difference: The communism of Huey Long and those like him who propose to secure equality would reach its goal by taking from the richer and giving to the poorer by force. "Soak the rich"; penalize wealth by taxation, take from those who have and give to those who have not,—this is not sharing our wealth, it is taking your wealth!

It is a Christian ideal to share our wealth. Christian democracy is the goal of a truly Christian church. We have made very slow progress. There were Christians who owned other Christians as their slaves until the last century. The communism of Russia today is largely a result of the bitter oppression of the poor by so-called Christian nobles in the past. Our so-called "overproduction" in the midst of widespread want will seem in future centuries a sad commentary upon our Christianity.

Political communism and all our share-the-wealth programs of the type of Huey Long have this in common. They involve red tape bureaucracy and the denial of real liberty. Control from the top by a dictator or a majority released from control by a constitution is essential for the proposed revolution. Denial of free speech and a free press for the oppressed minority of wealthholders is always the program of those who propose to produce equality by legislation. A constitution like ours is the only safeguard for minorities. If the minority has no rights that the majority must respect, then the rapacity of an inflamed majority has no bounds. Ruthless violence in Russia is the natural fruit of the tyranny of an uncontrolled majority. A calm dispassionate observer estimates that "over a million perished in the mad-made famine of 1922-23" in the Ukraine and the Caucasus (Sherwood Eddy). A planned economy in production and distribution may easily become absolute tyranny.

How shall Christian democracy emerge if not by control from the top through dictator or despot?

We shall share our wealth if we are Christians, not by taking from those who have but by giving by those who have. The progress of social justice must go forward by the orderly processes of good will. An enlightened Christian public opinion which made a philanthropist of the last century say that it was a disgrace to die possessed of great wealth and which in our own times has seen the world-wide benevolence of the Rockefeller family is our best hope for the future. Under constitutional safeguards we can legislate for social security just as fast as we become aware of the divine reasons for such brotherhood. It is the teaching of Christ that those who have ought to share with those who have not. When Christianity becomes thoroughly Christian we shall get brotherhood into human society. Just as slavery has vanished and free schools for all have come into being, so child labor will be abolished, a living and a saving wage will be established, and the perils of unemployment and old age will be averted. Above and beyond all, the folly of war will be abolished, not by legislation which runs ahead of intelligent conviction but by the discovery of the truth of the teachings of Jesus that we are all brethren. If one nation suffers, all nations suffer. If one class suffers, all classes suffer. Christianity is not a mere sentiment, it is really only intelligent good will applied to human society.

C. R. R.

FLORIDA MINISTERS' CONVOCATION.

One of the outstanding events in the church life of our denomination in Florida has been the annual Ministers' Convocation, which was begun about ten years ago. In recent years the Convocation has been held at the Ponce DeLeon Hotel at DeLeon Springs, a beautiful setting greatly enjoyed by the ministers and their wives, who attend. The principal speaker for the Convocation this year will be Dr. H. Shelton Smith of Duke University. His general subject will be "New Movements in Religious Life and Thought." Dr. Smith explains that under this theme he will discuss among other subjects "The Barthian Theology," "The Oxford Group Movement," and "Liberal Christianity and Its Critics." Other subjects and those who will present them will be: "The Peace Plebiscite," Dr. Arthur Lincoln; "Proposed Denominational Reorganization," Rev. Frank Atkinson; "Major Emphasis for the Home Missionary Message for Such a Time as This," Rev. Walter Metcalf; "Ethical Problems in the Light of Christian Teaching," Rev. Victor B. Chicoine; book review "Mixed Pastors," Rev. O. T. Anderson; with a closing address on the final evening by Dr. Trevor Mordecai.

A cordial invitation is extended to any ministers in the southeast to attend. In fact, the Convocation Committee would greatly appreciate the presence of pastors from other states in the southeast and consider that it would add greatly to the fellowship.

E. C. G.

ANNUAL CONFERENCES OF THE SOUTHEAST.

It may be interesting to record the list of fall meetings. Following is the schedule as the writer has it:

The South Georgia Association, Doerun, September 27th-29th.

Fla. Ministers' Convocation, DeLeon Springs, October 7th-9th.

East Alabama Association, Christiana Church, Dadeville, October 16th-17th.

The Annual Meeting of the Home Societies, Providence, R. I., October 19th-21st.

Tennessee Conference, Collegeside Church, Nashville, October 22nd-24th.

Conference of the Carolinas (probably the final meeting of this Conference), Circular Church, Charleston, S. C., October 24th-25th.

Florida South Association, Sanford, October 30th-31st.

Florida East Coast Association, Orange City, October 31st-November 1st.

Florida Southeast Coast Association, First Church, Miami, November 4th.

The Regional Committee of the Southeast (interracial), Talladega, Alabama, November 7th-8th.

Alabama Conference, Blackwoods Church, Headland, November 12th-14th.

Eastern Virginia Conference, Franklin, Va., Wednesday, October 30, 10:30 A. M., Dr. N. G. Newman, President; Dr. I W. Johnson, Sec'y.

Western N. C. Conference, Antioch (R), Wednesday, November 6th, 10:00 A. M., Rev. T. E. White, President; Geo. T. Gunter, Secretary.

N. C. & Va. Conference, Concord Church, (Caswell County, N. C.), Tuesday, November 12th, 10:00 A. M., Rev. W. T. Scott, President, Dr. Stanley C. Harrell, Secretary.

Eastern N. C. Conference, New Elam Church, Merry Oaks, N. C., Tuesday, Nov. 19, 10:00 A. M., Dr. W. C. Wicker, President, Rev. E. M. Carter, Secretary.

E. C. G.

ETHIOPIA—OLDEST CHRISTIAN NATION.

Away up in the mountains of Northeastern Africa is a country with these unique distinctions: its dynasty is traditionally descended from Solomon; it is the oldest Christian country in the world; it is the only ancient kingdom in existence which has never been conquered; it is the only African country ever decisively to defeat a European army; it was the only neutral African territory in the World War.

Today you doubtless know its names, both of them: Abyssinia, Ethiopia. But could you have identified it by either name as short a time ago, let us say, as last November? If not, why not?

Here is the answer for millions of Americans: Because it wasn't involved in threatened war.

In all modern history the only times the world has taken cognizance of this historic, proud and unique nation have been when she was forced to fight or to prepare to fight to preserve her life.

Those occasions have been two: in 1896 when she routed an invading Italian army, and in 1935 when again she is forced to defy Italian aggression. Thus must the oldest Christian nation be placed to attract attention of the Christian West!

She has had a stirring history. Even dilute or delete half of it because of doubtful valleys in past knowledge and she still is a fascinating story. Partly biblical, partly historical and partly legendary, her shortened chronicle is as follows:

Cush, son of Ham, father of Nimrod, from the tenth chapter of Genesis, migrated to the lands of the Red Sea. His descendants were darker than their brethren, and so were called "burnt faces," which in Hebrew is *Cuchites*. "Burnt faces" in Greek is *Aithops*. The land was called Ethiopia, which is its official name. "Abyssinia" is a word from a Portuguese corrupaion of the Arabic *habeshi*, meaning mixed, applied in derision to the area because of its amazing population mixture. The name "Abyssinia" has no official standing.

About 1,000 B. C., Tamarin, a rich merchant of Ethiopia, by his wealth and his caravan of 520 camels and 370 ships, riveted Solomon's attention and was invited to visit the wise king. We was amazed at what he saw and the wisdom he heard. On his return, marveling, to Ethiopia, the queen, Makeda, was intrigued. With 800 camels and numberless mules she set out to see for herself, and passed six months in Jerusalem, enraptured. Solomon fell in love with her but only at the end of her visit, by strategy, did he gain her consent to a union. He invited her to a banquet, but, to her surprise, exacted a promise that she would not take by force anything in his palace. Did she break the promise, she was to consent to his love. His servants plied her with rich viands highly seasoned, and with hotly spiced wines. After retiring to bed she was seized of a great thirst, and, taking a goblet of water, drank it, only to be startled by the voice of Solomon from the shadows accusing her of breaking her oath. He overbore her in argument, and the union followed.

With 6,000 camels from Solomon, a desert coach, an ocean ship, and, if we believe Ethiopian tradition, a machine "wherein one could traverse the air," Queen Makeda returned to Ethiopia. Out of Judah and into Ethiopia, therefore, the first airplane. Immediately after her arrival home their son was born, and from her is traditionally descended the King of Kings of Ethiopia.

In A. D. 40, Kandake VI reigned as queen of Ethiopia. This was the Candace to whom the Ethiopian eunuch reported his conversion and baptism, and thus brought Christianity into this highland kingdom. The middle of the fourth century A. D., Frumentius came to Ethiopia's capital city, Axum. Welcomed and encouraged, he returned later to Alexandria and by Athanasius was consecrated Bishop of Ethiopia, whose church has ever since remained a branch of Alexandria's coptic faith.—*By Emory Ross in Christian Evangelist.*

BUSY HERE AND THERE.

We may lose our souls through the delusion of the afterwhile. We are too busy here and there just now to attend to our spiritual needs. They will wait without loss; by and by they shall have attention; faith shall have its food, the spirit its communion, love its fellowship; "he will soothe and reconcile his own conscience—afterwhile." Meantime public worship and "the charities that soothe and heal and bless," family devotions, Bible reading, and religious meditation are crowded out or deliberately laid aside—temporarily. They will certainly be taken up again soon. Then duties multiply, the urgency of business increases, the taste for spiritual things grows dull, and the need of God is no longer felt. Then comes the awakening to the fact that, while busy here and there, the religious life has gone.

The greatest treasures of life cannot be laid away in a mummy case or shut up like securities in a vault to await our leisure. The fire that is not tended goes out; the life that is not fed and exercised dies; the love that is not cherished vanishes. Many a young man has won the heart of a woman by assiduous wooing, by personal devotion, by gifts and favors, by praises and caresses; and then imagines that, locked in marriage bonds, her love will keep unchanged, while he busies himself making a fortune; and then loses her love by neglecting to supply the fuel of devotion by which he first kindled her love into flame. Nor can the soul live and grow that does not daily feed on God.

—Chapel Talks, Elbert Russell.

CONTRIBUTIONS

SUFFOLK LETTER.

For several years the writer has desired to visit two places of national interest; the battlefield at Gettysburg, Pa., and the Natural Bridge in Virginia. This wish was realized during last week. The impressions made by this visit were so overwhelming it seems fitting to share them with the readers of THE SUN.

For three days during the first week in July, 1863, the Union Army and the Confederate Army were engaged in one of the bloodiest battles of the War of 1861-1865. This is not the place to discuss that conflict in detail or to give a sketch of the three days of conflict. More than 800 monuments of varying types have been erected upon that historic battlefield. And credit has been given to both sides of the conflict. All signs of the devastation have been removed by the intervening years, and the forests and fields show no marks to indicate the destruction of those terrible three days. The rows of graves in the cemetery bear evidence of the terrible slaughter of human life.

As one views the battlefield from the various points on the twenty-two miles of road, one thinks of the sacrifice of human life and property. The young men who sleep in the cemetery were robbed of years of precious life. Their families suffered by the terrible loss of life. These men were entitled to the enjoyment of all the blessings of building their own homes and sitting by their fireside with their children. It is contrary to the laws of nature to declare that civilization can be advanced by merciless war. War is destructive in purpose and deadly in its execution. The soldiers who fought should be given due credit for their valor and bravery. But the underlying principles of war cannot be lifted to a high plane of spiritual justification. The background of war is darkness and despair. Glistening swords, keen bayonets, spotless uniforms, marching armies and waving flags stir the enthusiasm and command the admiration of the reviewing multitude. But the clash of arms, the roar of cannon and charge of the soldiers have stained the soil with the blood of patriots. And their sacrifice should not be forgotten. Such an experience should not be required of the youth of this generation. A battlefield is a sacred shrine when it makes a silent plea for peace and a protest against war.

As one turns from this field where young men from many states fought bitterly and valiantly for what they considered a righteous and worthy cause, and goes to Natural Bridge of Virginia, the scene is changed and the impressions are different. It was our privilege to visit this wonderful handiwork of God at 9:00 o'clock P. M. The owners have done a fine piece of work in illuminating the bridge. A program, consisting of Bible readings from Genesis, and several vocal and organ selections, all given by electrical transcription, requires about three-quarters of an hour. Several seats are arranged along the edge of the trickling water which flows beneath the bridge. The walls of the bridge are a natural sounding board. Under the changing lights and the inspiring program, planned to portray the seven days of the creation, a deep impression is made upon the spectators and audience. The management should be congratulated upon presenting a religious program under such circumstances. A man sitting near said: "I must remove my hat; this is church." And it seemed like a great cathedral where God speaks to man and calls the people to worship in a spirit of reverence.

Gettysburg and Natural Bridge—what a difference! One speaks of bloody conflict and dying agonies; the other of rippling waters and the wonders of God's creative power. One speaks of the silent dead and the epitaphs upon blocks of granite; the other of peace and goodwill of nature and God. If a man would let religion speak its eternal message of God to all people, upon every mountain and in every valley, there would be no more war.

I. W. JOHNSON.

REPORT OF COMMITTEE ON FINANCE.

In advance of the last biennial session of the Southern Christian Convention of Congregational and Christian Churches held at Suffolk, Virginia, May 1, to 4, 1934, a special committee on finance was appointed. The personnel of this committee was L. E. Holland, I. W. Johnson, C. H. Rowland, W. C. Wicker, and J. A. Williams.. This committee reported to the convention that for each year for the next biennial the convention will need $31,500 to be apportioned as follows:

Convention Fund	$ 5,000.00
Convention Home Missions	5,000.00
Foreign Missions	5,000.00
Elon College Fund	12,500.00
Superannuated Fund	2,500.00
Christian Education	1,500.00

The convention adopted this budget and the amount was apportioned to the conferences constituting the convention. The conferences in turn were requested to apportion the same to the local church constituting the conference. The resolution provided that all money raised for the several purposes of the convention be reported to the conference to which the church belonged and should be counted as money raised on the local church's apportionment.

I trust that all interests of the convention have received generour consideration from the local churches of the convention. I am interested in every phase of our work, but, because of the position in which the church has placed me and the nature of the responsibility entailed as the chief executor of the college, of necessity I am held responsible for securing funds necessary for operation of the college. Naturally, I am particularly interested in the churches' providing for the pro rata share in the support of the college. This communication is a reminder and an appeal. I trust that the churches will be reminded of the convention's asking for the college and that they will respond to the will of the convention by raising their apportionments in full. The following churches have made, according to our records, contributions to the college as follows:

Exp: The following table gives the names of the church, Church and Sunday School Contributions, Dollar-A-Month Contributions and the Church Apportionment, respectively.

VIRGINIA VALLEY CONFERENCE.

Antioch	$ 49.88	$ 21.00	$
Bethel	3.57		
Bethlehem	.92		
Concord	.25		
Joppa	.60		
Leaksville	18.85		
Linville	16.78		
Mayland	2.00		
Mt. Olivet (G)	7.06		
Mt. Olivet (R)	.55		
New Hope	3.50		
Newport	4.43		
Palmyra	1.00		
Timber Ridge	4.61	10.00	
Winchester	4.59		
Whistler's Chapel	1.47		
Wood's Chapel	1.50		
	$121.56	$ 31.00	

WESTERN NORTH CAROLINA CONFERENCE.

Big Oak	2.29		
Biscoe	5.87		
Burlington	57.94	222.00	
Ether	9.00		
Flint Hill	5.64		
Braham Providence Mem..	1.00		
Hank's Chapel	2.20		
Liberty	5.15		
Mt. Pleasant	2.83		
Pleasant Grove	1.90		
Pleasant Hill	5.15		
Randleman	1.50		
Seagrove	2.00	6.00	
Shady Grove	.60		
	$103.07	$228.00	

The Virginia Valley Conference and the Western North Carolina Conference did not adopt the plan of the larger budget as authorized by the convention, and, as I understand it, no particular apportionment was required of these churches due to their failure to cooperate with the convention in its new finance plan.

EASTERN NORTH CAROLINA CONFERENCE.

Auburn	$ 2.75		$ 46.00
Cary	2.13		14.40
Catawba Springs	37.00	4.00	54.00
Fuller's Chapel	2.75		36.00
Good Hope	2.73		29.60
Henderson	8.69		60.00
Lebanon	6.96		18.00
Liberty	11.50		
Liberty Vance	52.12	30.00	149.40
Morrisville	1.52		9.00
Mt. Auburn	59.57		60.00
Mt. Gilead	45.00		45.00
New Elam	2.00		75.00
Piney Plains	13.80		45.00
Pleasant Hill	15.55		24.00
Pleasant Union	5.25		51.00
Sanford	3.00		54.00
Turner's Chapel	1.44		24.00
Wake Chaped	44.13	29.00	96.00
Wentworth	18.03		30.00
Youngville	20.00		21.20
	$355.92	$ 63.00	

EASTERN VIRGINIA CONFERENCE.

Antioch	$ 14.48		$100.00
Barretts	20.00		35.00
Berea, Norfolk	5.46		85.00
Bethlehem	24.16		150.00
Burton's Grove	6.00		25.00
Centerville	2.54		15.00
Christian Temple	165.00	15.00	550.00
Cypress Chapel	23.64		100.00
Damascus	60.00		100.00
Dendron	13.47	11.00	15.00
Eure	48.00		100.00
First, Norfolk	6.00	4.00	150.00
First, Portsmouth	59.95	12.00	150.00
First, Richmond	30.22		100.00
Franklin	5.00	5.00	192.00
Holland	169.20	65.00	191.00

Holy Neck	56.30	10.00	150.00
Ivor	12.00		15.00
Liberty Spring	157.60		150.00
Mt. Carmel	6.71		100.00
New Lebanon	1.50		30.00
Newport News	25.27		185.00
Rosemont	52.97	11.00	175.00
Sarem	6.50		15.00
South Norfolk	6.91		170.00
Suffolk	514.76	35.00	989.00
Spring Hill	16.31		30.00
Union, Southampton	2.00		50.00
Wakefield	40.26		53.00
Waverly	100.62	2.00	195.00
Windsor	4.60	6.00	85.00
Smithfield		3.00	
	$1,762.09	$179.00	

NORTH CAROLINA AND VIRGINIA CONFERENCE.

Apple's Chapel	$ 7261		$ 88.00
Belew Creek	2.21		28.00
Berea	2.00		68.00
Bethel	6.00		72.00
Bethlehem	3.05		88.00
Concord	36.75		40.00
Durham	68.96	6.00	460.00
Elon College	442.00	40.00	320.00
Greensboro, First	199.47	2.00	400.00
Greensboro, Palm Street	40.12		88.00
Happy Home	15.26		68.00
Hebron	3.70		48.00
Hine's Chapel	56.01		88.00
Ingram	89.85		88.00
Lebanon	4.87		48.00
Liberty	4.30		40.00
Long's Chapel	9.02		48.00
Lynchburg	32.73		48.00
Monticello	6.25	1.00	40.00
Mt. Bethel	16.11		48.00
Mt. Zion	38.00	10.00	48.00
New Lebanon	13.80		56.00
Pleasant Grove	12.03		88.00
Pleasant Ridge	5.00		48.00
Reidsville	36.00	3.00	132.00
Union, North Carolina	24.29		68.00
Union, Virginia	8.00	20.00	88.00
Union Ridge	6.50	11.00	
United Lynchburg	15.68		
	$1,270.57	$120.00	

From the above table showing contributions and apportionments, you will observe that the following churches have raised in full the amount due the college:

Dendron
Mt. Auburn
Elon College
Holland
Liberty Springs
Ingram

It is certainly generous of these churches and the fact that they have raised their full amount deserves hearty congratulations. We also appreciate greatly every effort put forth by any individual or any church and the college wants to assure them that their efforts and gifts have helped greatly. It is sincerely hoped that every local church will put forth special effort to raise the entire apportionment. The Virginia Valley Conference and the Western North Carolina did not adopt the convention budget. Antioch Church of the Virginia Valley Conference raised its quota under the previous plan.

Elon College is not desirous of receiving its full apportionment at the expense of any other interest of the church, but is greatly concerned that every church do its full share and that the college be permitted to share on a prorata basis with other interests of the convention. It is possible that some churches have failed to receive proper credit. If so, if that church will call our attention to any error in the above statements, we will be happy to correct same.

L.E.SMITH.

WHO IS RESPONSIBLE FOR OUR NEGRO CHRISTIAN CHURCHES?

I am wondering, from the point of origin, who is responsible for the negro Christian Churches. The answer to this question will, I think, throw some light on present responsibility..

Evidently, members of our church took the initiative in organizing churches among the colored people. It is natural to suppose that for some time at least there was some form of fraternal oversight or supervision. My supposition is that the Afro-Christian Church is a child of the white Christian Church. If that is true, our responsibility did not cease with the founding of these churches. We are responsible for them in the same sense that we are responsible for the other "children" of our church: the Elon Orphanage, Elon College, Missions, etc.

Simply because a child becomes "free, white and twenty-one" the father does not thereby sever all relationships and interest in him. Some used to think of God as a man who made a watch, wound it up and left is running. We are thinking of God today as imminent, continuously working in and never forsaking His own creation. Now it seems that we wound up some Christian Churches among the colored people and have not been back to re-wind them or to see if they were still running. Do we plant churches in China and Porto Rico and then tell them "good bye"?

Some day our Church must give an account of its stewardship. These negro Christian Churches especially in North Carolina and Virginia, need our counsel and advice, our literature, our encouragement, the cooperation and assistance of our boards and field-workers. We think Christ can and should raise up missionaries to go to the black man of Africa, but it does not occur to send a fraternal delegate to counsel with our colored conferences here. Cooperation would not interfere with their independence nor damage our self-respect. Yet we are so busy saving our own life that we are in danger of losing it.

ROBERT LEE HOUSE.

Newport News, Va.

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10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better
[a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [2][b]Jĕ-hoi'-ă-chin *was* years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

FRUITS OF THE GOSPEL MANIFEST IN A CHINESE CHRISTIAN'S LIFE.

While riding with a Chinese Christian brother yesterday who had waited two days at a railway station to accompany me over some dangerous country to one of our out-stations here in North Manchuria, where ten earnest believers were baptized, I was told of how the older brother of this man had recently become a Christian. The day was hot and the roads rough. We rode in a two-wheel vehicle (an "Amerikanka"), which the Russians call an "American cart," but I never saw such in the United States.

The younger brother is agent for a well-known American concern which does business in many foreign countries. A representative of the firm came to Lonsi to examine the accounts of their agent. The older brother explained that his younger brother, head of the agency was out of town. After waiting awhile the representative returned and said "I have found that your family are Christians. Since Christians do not lie and can be trusted, you need only to send in a report and it will be accepted."

The older brother thanked the visitor, but felt rebuked, saying to himself: Had the man known that I am not a Christian he probably would have wanted to examine our books. He trusts my brother because he is a Christian, but would he have trusted me?

This incident impressed the older brother and caused him to think. Instead of abusing his brother as formerly, because a Christian, he also has now turned to the Lord and has been baptized. His parents have likewise accepted the Lord. By the end of the year the family will all have become baptized believers.

Charles A. Leonard, Sr.

MISSIONARY OFFERING.

WEEK ENDING SEPTEMBER 28, 1935.

Sunday Schools.

Ingram, Va. ....$	5.00	
Ether, N. C.	1.00	
Montincello, Brown's Summit, N. C.	3.55	
Turner's Chapel, Sanford, N. C...	1.05	
Lebanon, Semora, N. C..........	1.16	
Mayland, Broadway, Va.	1.00	
Holy Neck, Holland Va.	4.50	
Auburn, Raleigh, N. C.	5.65	
Wentworth, Raleigh, N. C.	2.06	
Mt. Bethel, Stokesdale, N. C. ...	.75	
Pleasant Ridge, Ramseur, N. C...	3.43	
Whistler's Chapel, Mt. Jackson, Va.	.77	
Timber Ridge, High View, W. Va.	1.42	
Antioch, Harrisonburg, Va	2.07	
Elm Avenue, Portsmouth, Va. ..	4.19	
Mt. Hermon, Garner, N. C.	4.00	
		41.60

Individuals and Churches.

Noon Day, Wedowee, Ala..	2.35
Loan	500.00
Total for week ending Sept 28, 1935 ....$	543.95
Previously acknowledged	354.18
Total since Sept 1, 1935 ....$	898.13

J. O. Atkinson,
Mission Secretary.

REV. RICHARD S. WEBB.

By Miss D. P. Cushing, *News Editor.*

Rev. Richard S. Webb for the past six years has been doing industrial work in Bailundo, West Africa, helping build in the Mission and teaching trades in the school. His activities have been varied and often he has had to be dentist as well as builder and preacher. Because of this he has carried along with him on his trips into the villages not only his Bible and communion service but simple medical supplies and a tooth puller.

Mrs. Webb is a trained nurse with an R. N. from Louisville City Hospital, Kentucky. Mr. Webb is a graduate of Georgia School of Technology (B. S. Engineering), and the Southern Baptist Theological Seminary. He was known in Atlanta, Georgia circles as "Beve" Webb, where he played on the local baseball nine. During the war he served in the 318th Aero Squadron.

The varieties of contacts and activities which Mr. and Mrs. Webb have made in Africa have supplied them with much colorful and interesting material on the people among whom they have been working. Before reaching Africa the Webbs had to learn Portuguese in Portugal, the official language of West Africa and later acquired Umbundu, the native tongue of the Ovimbundus.

NEWS ITEMS OF SOCIETIES.

Mrs. W. M. Jay, *Editor.*

Mrs. J. C. Ellis sends the following report:

"The woman's Missionary Society of The First Christian Church of Portsmouth, Va., reports excellent work for the past year. Present indications are that they will meet their apportionment for the year, and that all points in the Standard of Excellence will be met. They have presented several public meetings during the year, having charge of the midweek prayer services for three meetings. Two study books have been used during the year, and representatives attended the spring rally and the conference of last fall."

The Junior Missionary Society of Mt. Carmel Christian Church has had a very interesting year under the leadership of Miss Doris V. Joyner, Superintendent. The attendance was especially good, having had nearly a hundred per cent at each meeting. They used the study book "Japanese Here and There, and have met all the points on the standard of excellence. Just recently this society presented the pageant "The Honorable Guest" to a large and appreciative audience. Plans are being made for a larger and better year.

The Holy Neck Junior Missionary Society has been busy workers and faithful to the cause this year. Miss Allie Lee Norfleet is Superintendent, assisted by Miss Selma Jones. They enjoyed the book "Japanese Here and There" and presented the playlet "Do What You Can." They raised their apportionment by free will giving, dime cards, little aprons and Sunday eggs. It is a pleasure to them to report that they have met all the points on the standard of excellence. A large representation is planning to attend the Youth Fellowship and Young People's Missionary Conference at Suffolk, September 27th.

The W. W. Staley Missionary Society of the Suffolk Christian Church held their regular meetings during the church year, October, 1934 thru September, 1935. The president, Miss Gladys Yates, presided at each meeting.

During the year two new members were enrolled. In March the society celebrated its twenty-second birthday anniversary with a large attendance and a birthday offering of $15.25.

The home mission book, "Orientals in American Life," was used as a study course, and Mrs. W. V. Leathers reviewed "Suzuki Looks at Japan."

The programs for the year were arranged by Mrs Claude Eley, vice-president of the society, and were most interesting and instructive. Thus closes a most successful year.

Mrs. W. H. Scott, Superintendent and president of the Franklin Young People's Society reports a very successful year. They have a lovely group of young people and each one is always interested in the work and outlook of the society.

Christmas is pageant time for them and this year they put on a very colorful and interesting one which required the work of forty or fifty young people. Many were the words of praise for the excellent way in which this pageant was rendered.

This society advocates out-door meetings and the one recently held was twilight meeting at the country club after which they enjoyed a delightful supper.

These young people are already laying plans for a bigger and better Young People's Missionary Society in 1936.

The Young People's Missionary Society of Cypress Chapel Christian Church started the year with new officers and a new and determined desire to make this year the best in the history of the organization. They chose as their superintendent one whom they knew was a good leader and an influential worker for all worthy causes, Mrs. W. L. Harrell. They attribute much of their success to her untiring efforts. At the beginning of the year they put on a membership campaign in the form of a contest, gaining a number of new members and creating a new interest in missionary work. Good programs, plenty of work and a social once a quarter are the methods used to hold their new members and create enthusiasm.

The apportionment has been raised in full by free will giving and one lawn party at the church. Mrs James Lewter has been president of this group and she will be succeeded by Mrs. Norfleet Brinkley. Plans have already been made for a bigger and better year ahead and with the cooperation of all, it will surely be accomplished.

The Dendron Woman's Missionary Society took inventory of their year's work recently and through Mrs. B. J. Ingram, the secretary, we get the following: They held twelve monthly meetings with an attendance of 75 per cent except twice when they fell below the 50 per cent standard. They observed all special prayer and public services with inspirational programs. One outstanding meeting was the "Rally Echo" meeting when instead of having a delegate to give the report of the District meeting just held, they tried to get the rally spirit into their meeting. The president gave an introductory talk on the meeting, then Mrs. O. M. Cockes, spiritual Life Superintendent of the Conference, conducted the devotionals. One of the ladies spoke of the addresses of Mr. Cooper and Rev. Lester, others gave their impressions from the addresses and display of Dr. and Mrs. White. In this way those who could not attend had some of the real spirit of the day brought to them.

During the study of the two mission study books, they were fortunate in having two splendid teachers. The Methodist society joined with them and went to Suffolk to hear Dr. A. W. Palmer and then they joined with the Methodists at Dendron and heard Dr. Boggs teach the other book.

This society attributes its success to the Spiritual Life department. All phases of the department have been used and a public program closed the year's work. Many plans are being made for a better year next year.

Mrs. J. O. Davidson, writes that at the beginning of the year the Holy Neck Missionary Society elected Mrs. B. D. Jones as president; chose as their theme, "co-workers together with God," and chose "Jesus Calls Us" as the society song. Interesting programs and devotionals have characterized each meeting and the executive committee did most of the planning. Thus, more time was left for real missionary education as the plans were presented, as outlined, at the conclusion of the program for approval or disapproval. This plan eliminated lengthy discussions in the meetings and they like the plan very much.

A social is held at the end of each quarter. In December a dime shower was held in connection with the regular social and many dimes were realized which were used to replenish the society's collection of dishes.

The annual birthday celebration in January is a high spot in the history of the society when they invite their husbands and friends and enjoy a delicious supper and delightful social time together. A goodly sum is always realized from the birthday offerings.

In December each member was asked to give fifty cents talent money and then use it in as many ways as possible to increase it. This money was to be turned in at the March social and each was to tell how she used her money. This proved to be a very interesting feature for varied and many were the courses pursued. The result was most gratifying, for when the money was all counted they found they had $46.00.

The Society appreciated the opportunity of hearing Dr. Palmer review his book at Suffolk and many of the members availed themselves by attending.

This society being a Missionary—Aid Society, or both societies in one, has a two-fold motive, that of missions and the local church needs. They served several suppers the past year and they get a real thrill out of working together or as one member put it, 'Sharing what we have in material gifts, to help in the missionary cause.'

Three new members were added to the roll this year and one member was lost. Mrs. J. T. Rawles, one of the oldest members was called to her reward in June and the members feel her loss very keenly. In that quiet, modest manner she was ever faithful and true to her church and friends in every way. Truly, this society has lost a good member but her memory will be an inspiration to those remaining.

At the August meeting they decided to send our Conference President, Mrs. J. E. Cartwright, a "Sunshine Bag" to brighten her days while she is convalescing at Muncey Valley Hospital, Muncey, Pa.

Under the leadership of Mrs. H. B. Everett, the Woman's Missionary Society of the Holland Christian Church has had a most successful year. It has met all the requirements of the Standard of Excellence and has added several new members as a result of two membership campaigns—one in the fall and a second in the spring.

The World Day of Prayer was observed jointly with the Holy Neck Society, this service being a most helpful and inspiring one led by Mrs. B. D. Jones.

The Missionary Study courses of both Home and Foreign books were also held with the Holy Neck society.

A new feature of the year is a social, held after the meeting, at the close of each quarter, at which time refreshments are served and a most pleasant time enjoyed by all.

A program under the direction of the Spiritual Life superintendent was presented on Friday evening preceding Christmas. This was in the form of a pageant entitled: "White Gifts of the King" and conveyed a great missionary message.

It is with deep regret that we are losing one of our most loyal and devoted members, our Spiritual Life Superintendent, Mrs. W. M. Jay. Her very presence has been a help and inspiration in every meeting. We shall miss her wise counsel and her great works among us.

Mrs. A. J. Holland,
Secretary.

A Story for the Children

A FLYING GRIST MILL.

Wendell Paxton and his dad tramped five miles on the side of a wooded hill and listed forty different kinds of birds. They thought it possible to increase their list by taking to the banks of the Chickamauga Creek. They had walked scarcely a half mile farther when they ran onto an old stone mill. The roar of water pouring over the dam, green with mosses, and the rumbling of the mill-stones inside suddenly halted them. Before they left home that morning, the clouds threatened a snowstorm, but the sun came out and the air became warm and balmy.

When they walked to the rocky bank of the creek below the mill-dam, even though it was winter, Wendell spied a dozen mellow bugs or whirligig beetles dancing about over the water as they do in the summertime. There were also a half dozen of those remarkable creatures that look like spiders but are not spiders, but water-striders, skipping about over the water as gracefully as if they were walking about on a glass floor.

"What on earth are those little scamps doing out on the water in wintertime?" Wendell asked in great surprise.

He knew that many kinds of insects and spiders hibernate in winter as snakes, bears and groundhogs do. As Mr. Paxton was not prompt in replying to his son's question, Wendell put the problem to his father.

"Can you explain it?"

"I might. You see these little whirligig beetles and the water-striders crawl up into the crevices among the stones to hibernate until spring comes. But when the weather turns warm, as it has today, it awakens them and they come out and skip about over the surface to limber up their stiffened legs and bodies. But rest assured, as soon as the weather turns cold again, they will slip back into their dens for the rest of the winter."

Mr. Paxton satisfied Wendell's curiosity.

Wendell turned and looked at the old mill as if it were a huge beast of some kind. The rumbling noise from the inside excited his curiosity as much as the water insects had done. "Will the miller let us go inside and watch him grind the corn?"

"Come on; you are always welcomed at one of these old grist mills in the country."

They had scarcely gotten well inside the building when Wendell's sharp eyes espied the hopper full of bright grains of corn. The loose grains were pouring into the center of a large millstone turning round and round, while another rough stone on which it was resting was turning around in a different direction.

"Gee, I'd like to stay here all day; I'd never get tired of watching these big rocks turning round." Wendell declared as the miller picked up a half-bushel of meal and poured it into a white bag. And then he added, "Dad, I believe I would like to be a miller."

"It is a quiet, peaceful and noble occupation," his father answered.

Before they left the building, Wendell thought of something, and he hesitated mentioning it. Finally he breathed with a half chuckle, "Dad, didn't you tell me once that men have copied most everything they do from animals or plants?"

"I may have said something like that," his father admitted.

"Well, can you show me some plant or animal grinding up corn or other grain with hard stones?" He would not let his dad escape anything.

"Yes; I can show you a flying grist mill, one with wings, before we get home," Mr. Paxton assured Wendell as they were leaving the old mill behind.

Wendell screamed from the thrill of a chance to see such a sight. "A flying grist mill? Do you mean it?"

"Of course."

"You don't mean it; you are joking."

"All right. Just wait a few minutes and I'll let you see one of them for yourself," Mr. Paxton convinced him.

They started across an old field where dead weeds were standing waist high. There were ragweeds, evening primroses, asters, horse-weeds and other kinds of dry weeds. Soon they ran across some sparrows hammering out the seeds. There were a half dozen mourning doves walking around eating seeds. The ground was littered up where the birds had been feeding..

"I am still crazy to see a flying grist mill," Wendell said somewhat complainingly. "You were not trying to have some fun with me, were you dad?"

"Not a bit of it. The fact is you have seen hundreds of flying grist mills when on your hikes about old fields, but you could not get inside the mills and see the millstones at work grinding the grain," Mr. Paxton explained.

"Go on and tell me, or, better still, point out one to me just as soon as you can," the boy implored.

"You saw the sparrows gathering their crop of grain. When they were swallowing it, they were putting it into a hopper. The grain kept on going until it went into a gizzard. The birds then swallowed rough, sharp mill-stones which they picked up on the ground. These rocks lodged inside the gizzard and when the grain got inside with the stones, the muscles of the gizzard squeezed them together, and as the birds walked or flew about the millstones turned round and round and ground the seed into meal."

"That seems like the truth, but who on earth would have thought of such a thing?" Wendell exclaimed. "I know I never would have if you had not told me."

"I remember now," Wendell said. "I have seen many a chicken gizzard opened at home and noticed the whole grains of corn with sharp stones inside that had been grinding away. Think how stupid I have been all these years not to see that these were Nature's small grist mills," Wendell scolded himself as he challenged his dad to a race through the field of dead weeds.—*By Robert Sparks Walker.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

YOUTH FELLOWSHIP RALLY.

The Youth Fellowship of the North Carolina and Virginia Conference held a rally at Durham Christian Church on September 8, 1935. This is the first of a series of rallies which will cover the entire conference.

The program was presided over by Miss Dorothy Truitt, president of the conference fellowship. The worship service was led by Miss Mary Armfield of First Church, Greensboro. The executive committee had made plans which were presented to the group, discussed, and adopted.

The entertaining church welcomed the group cordially and furnished special music. Lanson Granger, president of the Southeast Fellowship, gave an inspiring message on "Finging the Better Way." His speech is summarized in this little poem:

"Where are you going youth—
To lift the day above the past,
To make tomorrow sure and fast,
To nail Christ's colors to the mast.
Then Christ go with you, youth?"

The service closed with singing "Oh, For a Closer Walk," a benediction by the Rev. F. E. Hyde and the Mizpah.

It appears from reports that the North Carolina and Virginia Conference are seriously undertaking to go forward in Christian activity. May the Lord bless them as they work.

EASTERN VIRGINIA YOUTH FELLOWSHIP AND YOUNG PEOPLE'S MISSIONARY CONFERENCE.

The Eastern Virginia Youth Fellowship postponed its meeting last summer on account of Infantile Paralysis, but held a session on last Friday afternoon and evening previous to the annual Young People's Missionary Conference which met in Suffolk Christian Church. The afternoon session of the Fellowship was taken up mostly with business in which 19 reports were made by key-workers, goals were set for the coming year, and plans made for carrying out the objects of the Fellowship.

About 125 young people, pastors and youth leaders sat down to a fellowship supper and enjoyed an excellent program as well as good eats which were furnished by the Suffolk Christian Church. Officers were elected at this meeting and were installed at the 8 o'clock Missionary Conference. Announcement was made by Rev. H. S. Hardcastle concerning the Peace Plebiscite which is to be conducted in the Eastern Virginia Conference by the young people during the first of November. This Plebiscite is sponsored by the Council on Social Action of the denomination.

The main feature of the fellowship supper program was an enlightening and inspiring address by Mrs. Henry S. Eley, a nationally-known speaker, of Suffolk, Virginia. She spoke graphically of the horrors of war and pointed out paths to peace which young people can travel.

At 8 o'clock the Young People's Missionary Conference held its annual session with some 300 people present. After a brief business session officers for the Youth Fellowship and the Young People's Missionary Conference were installed by Rev. Carl R. Key, the new pastor of Holland Christian Church.

Rev. H. S. Hardcastle presented pictures of mission work in Mexico, and Miss Alice Yates talked on "How We May Be True Neighbors to the Mexicans."

A fine feature of this meeting was a closing worship service conducted by Mrs. Hendrix Jones of Holland. This is a service which Mrs. Jones has prepared in which the attractiveness and value of the Sacred Scriptures is shown in human experience. It is a very beautiful and inspiring service because it shows how youth turns away from worldly pleasures to follow the way of the cross when inspired by the Sacred Scriptures.

The young people of Eastern Virginia had great sessions in their Youth Fellowship and Missionary Conference, and out of this meeting will evidently grow Christian activity which will mean much through the years.

YOUTH FELLOWSHIP OFFICERS.

President, Mr. W. B. Williams, 1253 24th St., Newport News, Va; First Vice President, Mr. Charles Heath, Norfolk, Virginia; Second Vice President, Miss Mary Rawles Jones, Holland, Virginia; Secretary, Miss Theodocia Beacham, Holland, Virginia; Asst. Secretary, Miss Edna Fulcher, Norfolk, Va.; Treasurer, Miss Margaret Bird, R. F. D. 1, Suffolk, Va.; Supt. of Devotional Life, Mr. Robert Speight, Suffolk, Va.; Supt. of Service, Miss Alice Yates, Suffolk, Va.; Supt. of Leadership Training, Miss Lottie M. Cross, Suffolk, Va.; Supt. of Moral Standards, Miss Lowrine Halstead, Buell, Va.; Reporter & Supt. of Publications, Miss Mildred Godwin, Chuckatuck, Va.; Pastor-Counselors, Rev. F. C. Lester, Norfolk, Va., and Dr. J. G. Truitt, Suffolk, Va.; Lay-Counselor, Miss Lillye Holland, Holland, Va.

YOUNG PEOPLE'S MISSIONARY SOCIETY OFFICERS.

The following are the officers of the Young People's Missionary Conference:

Frances Everett, President, Holland Church.
Caroline Gort, Vice Pres., Portsmouth Church.
Ruby Piland, Sect., Bethlehem Church.
Lois Harrell, Asst. Sect., Franklin Church.

GOALS FOR THE YOUTH FELLOWSHIP OF EASTERN VIRGINIA.

1. That the Youth Fellowship take as its service project for this year the raising of $250.00 the Executive Committee to confer with Dr. J. O. Atkinson and decide where it is to be used.

2. That each local group of this Fellowship conduct before Christmas a study and discussion of "Christian Youth in Action in Building a New World" as follows:

   a. The group be divided into committees as follows: A New Person, New Home, New Church, New Community, New Nation, New World.

   b. Each committee to have charge of one of the weekly discussions, presenting definite ways in which their group can take action.

   c. Report of Editor of Youth Page in Christian Sun and the Fellowship Secretary action was taken by the local group.

3. That every church in the Eastern Virginia Conference be visited by some member of the Fellowship, this person or persons to be designated by the group present today as far as possible, the Executive Committee to complete the work. Purpose of visitation as follows:

   a. Check up on key-worker and progress being made by young people.

   b. Help form a youth organization in the churches where there are none.

   c. Present and assist in the Peace Plebiscite.

   d. Present the service project of this Fellowship.

   e. Present the plan of study and definite action in "Building A New World."

   f. Aid the local group in an individual problem or task.

4. That the young people of this Fellowship cooperate with the Sunday School leaders in their respective churches in conducting a Vacation Bible School next summer.

5. That the Youth Fellowship cooperate with the Board of Christian Education in sending volunteer workers where they are needed.

6. That 100 representatives of this Fellowship attend the Elon Leadership Training School in 1936.

HOSPITAL FLOWERS.

The editor of this page is beginning to appreciate in a real way hospital flowers. They speak a language and bring inspiration and courage to those who gaze at them from the bed. Their beauty and fragrance give one something to think about while resting quietly and the thoughtfulness of those who presented them makes life a bit sweeter for those who receive.

On Friday of last week it appeared to be necessary for this writer to take a little time at Lakeview Hospital, Suffolk, Virginia, so the doctors could check up and see what needed to be done to rebuild sufficient physical energy so this human machine can function again. There is probably nothing serious wrong and a bit of rest and tonic will put me back on my feet and eager to aid in religious education and young people's work. Thanks to everyone who has made the stay a bit happier.

THE WORLD VISION OF CHRIST.

Christian Endeavor Topic for Oct. 13, 1935.

John 10:16; 12:32.

Daily Bible Readings:

Mon.—Universal salvation. John 3:15, 16.
Tues.—In all nations. Matthew 24:14.
Wed.—Every tongue. Phil. 2:5-11.
Thurs.—A wide field. Matt. 13:38.
Fri.—In Jesus' Name. Luke 24:47.
Sat.—The great commission. Matt. 28:19.

Is the vision of Jesus far-reaching? How many nations and countries does it include? Is He as interested in the problems that confront the Chinese nation as He is in the situations in which American young people find themselves today? Alcohol, Peace, Race Relations, the Economic Order, Leisure Time, Building a New Home, a New Person, a New Church, a New Community, a New Nation, a New World are causing concern among the youth of America. Are other nations of the world interested in these subjects and others similar to these? Do they have problems which we can help them solve? Is our vision as broad as the vision of Jesus. If not, are we educating ourselves to reach that point?

Walt Whitman has given us the following bit of verse for meditation:

"This moment yearning and thoughtful sitting alone,
It seems to me there are other men in other lands yearning and thoughtful,
It seems to me I can look over and behold them in Germany, Italy, France, Spain,
Or far, far away, in China, or in Russia, or Japan, talking other dialects,
And it seems to me if I could know these men I should become attached to them as I do men in my own lands,
Oh, I know we should be brethren and lovers,
I know I should be happy with them."

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

ISAIAH PORTRAYS THE SUFFERING SERVANT.

Lesson I—October 6, 1935.

Golden Text: *"With his stripes are we healed."* —Isaiah 19:17-37.

Lesson: Isaiah 52:13—53:12; John 19:17-37.

Isaiah sets forth in beautiful and in pictoral language the character and the work of the Suffering Servant. There is much division of opinion as to what or whom the Suffering Servant is. Some say it was Israel as a nation. Others say that it was an inner circle, a select group within the nation. Others say it was Christ. There is a sense in which every one of these interpretations is true, but it is significant that in the story of Philip and the Ethiopian, Philip "begins at this very Scripture and preaches to the Ethiopian that it was fulfilled in Christ. (Acts 8:26-40.) We shall so consider it in these notes. And I shall follow the outline suggested by Dr. Snowden in presenting four aspects of the Servant's person and work.

The Despised Servant.

"He came unto his own, and his own received him not"—thus does John in the beginning of his gospel bear out the truth of the prophecy of Isaiah. Even his own brethren and his own townsmen did not receive him. And his nation, as a nation rejected—and still rejected him. By many Christ was despised, regarded as unlovely, unappreciated, rejected, and as far as possible, ignored. It is true today. There are many who do not see in him any beauty, who despise him, who reject him, who do not appreciate him, and who, as far as it is possible, ignore Him. Let no one think that if Christ were to come in the flesh today he would be universally acclaimed and honored. In a real sense he is still the Despised Servant.

The Suffering Servant.

"He was a 'man of sorrows' "—not for his own sins, not in the sense that he was gloomy, but a man of sorrows because he bore on his heart the sorrows and the sins of humanity. "Our griefs" "our sorrows," "our transgressions," "our iniquities," "our peace," and "with his stripes we are healed,"—thus reads the prophecy which became a record. There is a great mystery about the Cross of Christ, but through the centuries, Christians have felt that Christ suffered for us, the just for the unjust, and that that suffering had vicarious power. Through suffering, the Captain of our salvation was made perfect. The Cross was a revelation of what is always going on in the heart of God and in Christ because of the sins and the sorrows of the world. His enemies taunted him on the cross with the cruel taunt: "He saved others, himself He cannot save." It was one of God's eternal truths, uttered blasphemously. It was just because he suffered and could not save himself, or rather would not save himself, that he saved us. By his suffering he atoned for our sins and opened the way for divine forgiveness and peace.

The Humble Servant.

"Let this mind be in you which was in Christ Jesus . . . . who humbled himself"—thus writes Paul. As he wrote it he must have thought of this immortal prophecy from Isaiah and of its literal fulfilment in the life of Jesus. How humble, self-effacing, patient, gentle, self-restrained he was. His silence before Pilate and his enehis mouth," not because there was no provocation —one wonders how he did keep silent—but because of strength of soul and bigness of heart.

The world needs people who know how to keep silent. There are so many loud-mouthed, blatant folks. And there are so many complainers. How we need great souls who are quiet and humble and are strong in the Lord and in the power of His might.
mies was majestic, magnificent. "He opened not

The Victorious Servant.

"He shall see the travail of his soul and be satisfied; Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong,"—these are poetic words expressing the solid truth that this Suffering Servant of Jehovah would be victorious. It was because he humbled himself and became obedient unto death, even the death of the cross that God highly exalted him and gave him a name which is above every name, that at the name of Jesus every knee should bow and every tongue should confess that Jesus Christ is Lord to the glory of God. The seeming tragedy of the cross was really a triumph. Jesus Christ is even now reigning with a depth and sweep of power that no sword or pen or human wisdom or greatness could ever attain, and He shall yet be crowned Lord of all.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

How do you suppose Jesus would vote in the Peace Plebiscite which will be taken next month? Will your vote be in keeping with His teachings, or do you think there is a better way for our nation and for the world? Is war the way to peace and prosperity when the youth—the future of the nations—is sent out for targets.

How about our American movies? Have they helped strengthen the efforts of our missionaries to other lands, or have they helped tear down some things which these missionaries have given their lives to see established? If you can do so, have a missionary, a Japanese or Chinese student tell your group about the harm done in the Orient by American movies. Are you supporting high type movies?

Jesus would not like seeing the young men and women of America lose the real joy of life by drinking alcohol. Neither would he like this condition in any other land. He is anxious that the young people of the world live an abundant life. Do young people in every land drink?

The above Bible readings will give interesting light on the topic for this evening's discussion.

You will, of course, do quite a bit of studying in preparation for this meeting, and you ought to be led to interesting discoveries.

E. L. F.

INGRAM OPENING.

Home Coming and formal opening of the Sunday School plant will be observed at Ingram Christian Church Sunday, October 13th. All former pastors, members, and friends are cordially invited to attend. The morning program will be rendered by the children of the Sunday School. The afternoon service will consist of messages from former pastors and friends. The Secretary of Missions, the Superintendent of the Orphanage, the President of Elon College, and the Chairman of the Board of Christian Education are invited as special guests.

A hearty welcome awaits you at Ingram.

H. E. Crutchfield, *Pastor.*

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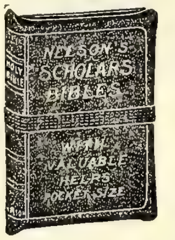

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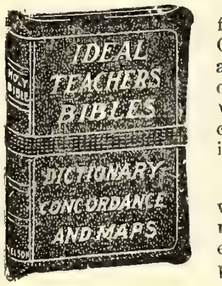

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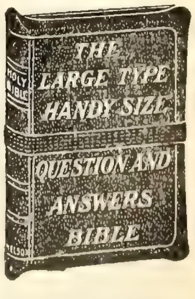

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree

One of our Chaplains in the U. S. Navy

MONDAY.

"A Prayer for Busy Housewives."

(Selected)

"Lord of all pots and pans and things, since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming heaven's gates,
Make me a saint by getting meals, and washing clean the plates.
Although I must have Martha's hands, I have a Mary mind,
And when I black the boots and shoes, Thy sandals, Lord, I find;
I think of how they trod the earth what time I scrub the floor;
Accept this meditation, Lord—I haven't time for more:
Warm all the kitchen with Thy love, and light it with Thy peace,
Forgive me all my worrying, and make all grumbling cease;
Thou who didst love to give men food, in room or by the sea,
Accept this service that I do—I do it unto Thee!"

TUESDAY.

"Night and Light."

"The light of the body is the eye; if therefore thing eye be single, thy whole body shall be full of light.

"But if thine eye be evil, thy whole body shall be full of darkness."—Matt. 6:22, 23.

LIGHT.

"The night has a thousand eyes
The day but one;
Yet the light of the bright world dies
With the dying sun.

"The mind has a thousand eyes
And the heart has but one;
Yet the light of a whole life dies
When its love is done."

—*Francis William Bourdillon.*

Prayer—Dear Lord, darkness and light reigns over us, and we could not see nor survive but for Thee. We look to Thee for that light that saves and perfects midst all that is dark—Jesus—only. In His name we ask it.—*Amen.*

WEDNESDAY.

"The Junk Box."

"I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—II Tim. 1:12.

"My father often used to say:
'My boy don't throw a thing away,
You'll find a use for it some day.'

"So in a box he stored up things,
Bent nails, old washers, pipes and rings,
And bolts and nuts and rusty springs.

"Despite each blemish and each flaw,
Some use for everything he saw;
With things material, this was law.

"And often when he'd work to do,
He searched the junk box thru and thru
And found old stuff as good as new.

"And I have often thought since then
That father did the same with men;
He knew he'd need their help again.

"It seems to me he understood
That men as well as iron and wood
May broken be and still be good.

"Despite the vices he'd display
He never threw a man away,
But kept him for another day.

"A human junk box is this earth
And into it we're tossed at birth
To wait the day we'll be of worth..

"Though bent and twisted, weak of will
And full of flaws and lacking skill
Some service each can render still."

—*Edgar A. Guest.*

Prayer—Dear Lord, preserve our going out and our coming in day by day. As little as we may be worth, we seek Thy precious promises with which to challenge the day. Make then our daily purpose in accordance with Thy will, and help us to walk in the consciousness of doing our Father's business. In His name we ask it.—*Amen.*

THURSDAY.

"Inner Beauty."

"Moses wist not that the skin of his face shone while he talked with Him."—Ex. 34:29.

As a man thinks so is he. Prayer, communion with God, humility, love, result in an inner beauty that shines unconsciously.

"Man knows a beauty he cannot express,—
Words to fit it he will never find;
It stands alone in its sheer loveliness—
The still sad beauty of the soul and mind;
Deep in most hearts this lovely thing takes root,
One can know its magic without fear;
Sometimes it's heard in notes from out a flute—
Some see its wondrous image in a tear.
It's fashioned of a strange and flimsy stuff,
Like starlight, and the world's plaintive call;
That we should even sense it is enough,—
To understand would surely blind us all."

—*C. W. B. Lane.*

Prayer—Dear Lord today we seek the lesson of spiritual loveliness. Forbid that we shall grow self-conscious in virtue and lose its glow.—*Amen.*

FRIDAY.

"Leisure."

"Consider the lillies of the field how they grow, they toil not neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these."—Matt. 6:28, 29.

All through life God gives us a secret ministry through leisure and rest. Living under the pressure that most of us do, quiet and rest is both necessary and welcomed. And it is a pity for anyone to have his deserved leisure and rest and not reap the God-given benefit of it. It is believed that man shall give an account of his leisure as well as his work.

"What is this life if, full of care,
We have no time to stand and stare.
No time to stand beneath the boughs
And stare as long as sheep or cows.
No time to see, when woods we pass,
Where squirrels hide their nuts in grass.
No time to see, in broad daylight,
Streams full of stars, like skies at night.
No time to turn at beauty's glance,
And watch her feet, how they can dance.
No time to wait till her mouth can
Enrich that smile her eyes began.
A poor life this if, full of care,
We have not time to stand and stare."

—*William Henry Davies.*

Prayer—Our Father, help us to check our lives over each day and ask how we stand with Thee in the use of our time, and to mend our ways to Thy will.—*Amen.*

SATURDAY.

"The Lord's Challenge."

"Testify against me."—Micah 6:1-5.

The Lord through Micah bids His people bear witness against Him, if He has wronged them in any way. The challenge still holds good, and may well be repeated to all the children of men.

Who can rightly find fault with the All-Good? What wrong can be traced to Infinite Beneficence? How could the earth and the universe be better framed?

And when, above all, we remember the blessed sacrifice of God's Son on the cross, His death for our salvation, what critic's tongue does not fail him for shame, what fault-finding does not die away in gratitude?

Prayer—For Thou, O God, are endlessly good. Thy mercies began with the beginning of time and Thy love has no failure. May our love respond to it ceaselessly.—*Amen.*

Amos R. Wells.

SUNDAY.

"When It Storms, Sleep."

"The boat was covered with the waves; but He was asleep."—Matt. 8:23-27.

What mattered the waves to the Creator of the sea? What harm could the storm do to Him whose hand governed the tempest? The frail craft might be whelmed in the waters, but Jesus slept on.

His is an example for us who are no creators, who have no control over the vast forces of the universe. For we are in league with the Controller of these forces, of all force. Our arm can move the arm that moves the worlds.

How pitiful are our fears, having vital touch with this vast power! Every worry is a proof of our disbelief. Every anxiety denies the reality of our Christianity.

Prayer—We fear because we have so little faith. Lord, give us a great faith!—*Amen.*

Amos R. Wells.

"No man can truly say
That Jesus is the Lord,
Unless Thou take the veil away
And breathe the living word;
Then, only then, we feel
Our interest in his blood,
And cry with joy unspeakable,
'Thou art my Lord, my God.' "

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

JAMES, A SERVANT OF GOD.

By JOHN G. TRUITT.

"James, a servant of God and of the Lord Jesus Christ."—James 1:1.

We are inviting your attention to the study of the book of James. But before we take up the actual study of it let us study its author. Also let us bear in mind that we believe the Word of God, accept it as our rule of faith, and believe God will bless those who devoutly and carefully study it. Therefore let us carefully read and study together that we may have His blessings both in our personal lives, and in our mutual service. "Thy word have I hid in mine heart that I might not sin against Thee." Yes, let us hide the word of God in our hearts that we may not sin against Him. Paul enjoined Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." We live in as stirring times, when it is just as necessary, and just as noble to keep this self-same counsel for ourselves.

There are at least four James in the New Testament. Some of them are very familiar to us. Two of them are disciples, namely, James, the son of Zebedee, and James, the son of Alphaeus. One of them is a brother of the apostle Judas (not Iscariot). And then there is James, the Lord's brother. It is that James who is the author of the book we are to study. Let us become well acquainted with him.

In that passage which tells of Jesus' preaching in Nazareth (Matt. 13:55) we find the name of James: "Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? And his sisters are they not all with us?" There you look on the world's most famous family circle: Mary and Joseph, Jesus, and his brothers and sisters. How human, and how near it all seems. How beautiful the glimpses we have of that family! How gracious of our heavenly Father to permit His Son to be one of us, and through Him to redeem us into a fellowship with Himself and with His own people everywhere. Jesus and James were boys together. James, who writes our epistle for us had memories beautiful about his elder brother. Into his little crib the boy Jesus had peeped, his little feet the boy Jesus had helped to start to walk, his little hands the boy Jesus had lifted up. He had learned to say the words Jesus said, to go the places Jesus went, and to hear the lessons which were taught by Mary to Jesus. Together they had listened many an hour to the stories of Israel's sons, together they had helped to take care of still younger brother and sisters, together they had gone to the carpenter's shop. And together as boys they had often talked together. Probably Jesus had spoken of the urges within his soul, and they had peeped forth as dreams too beautiful, or too awful to ever come true. Jesus and James, they loved each other. And in later years James was going to try to keep Jesus out of danger. "While he yet talked with the people, behold, his mother and his brethren stood without, desiring to speak with him." Matt. 12:46. "Then came to him his mother and his brethren, and could not come at him for the press." Luke 8:19. "They went out to lay hold of him for they said, He is beside himself." Mark 3:21-31.

But Jesus was too close, too human for the brother James to believe it possible that his own brother was the Messiah. He did believe in Jesus, and loved him as a blood brother, but he did not believe on him and worship him as Lord and Saviour. His time had not come. Mary pondered the messages of the Holy Spirit in her own heart, but James' eyes had not been opened as yet to the tremendous truth of his Messiahship. "Neither did his brethren believe on him." John 7:5. They could not realize how rare were their privileges, nor how great were their blessings. And what a parable of life that is! We look far away for blessings which are right at our own hands. We look off yonder for God, when behold, he is very near,—"nearer than hands and feet." We think tomorrow's blessings may be adequate, not realizing that "today is the day of salvation," and present blessings are too great and good for description! "We look before, and after, and pine for what is not."

And so while James had many and exceeding great privileges and blessings yet on account of the dimness of his apprehension he missed many wonderful moments he might have had with Jesus. And a touch of inner pain there may be in the words of Jesus: "A prophet is not without honor, but in his own country, and among his own kin, and in his own house." Mark 6:4. James left it for Andrew to say: "We have found the Messiah!" He left it for Peter to say: "Thou art the Christ, the son of the living God!" He left it for Thomas to say: "Let us also go that we may die with him." He left it to John to lay his head upon his bosom, and to be termed his beloved disciple. He missed the opportunity of being with him on the mount of Transfiguration, or in the upper room at the establishment of the Lord's supper, or at the gate of Gethsemane. He did not hear him say to the waves: "Be still," nor "Lo, I am with you always, even unto the end of the world." You and I miss many blessings by our unbelief, and by not being where we ought to be with Jesus.

However, Jesus had a great work for his brother James to do. Therefore, after his resurrection he made an especial appearance to him. "After that he was seen of James; and then of all the apostles." I Cor.. 15:7. What a conversation they must have had together! Jesus, the resurrected, and James his brother. At any rate after that we find the "brethren of the Lord" companying with those that believed on Jesus. "These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:14. And from the very first organization of the church in Jerusalem James appears as its head. Acts 12:17. How natural that was, for the disciples, now apostles, were sent abroad with the Lord's last command: "Go ye into all the world and make disciples of every creature." James, the brother of the Lord, was left in Jerusalem, a fine, judicious, able anchor of the faith to keep the new Church on an even keel. Back to him came the complaints, the councils, and the courts for his final decisions. He filled a mighty place, and did honor to the unique opportunities of birth, rearing and family relationship which had been his.

What a pleasure it is to see one who has had such enobling opportunities making good with them. If God has given you opportunities he will require returns on them. Has he given you a good home, loving parents, and blessings of life richly to enjoy? Then He will expect you to make good with them. One of the most discour-

(Continued on page 14.)

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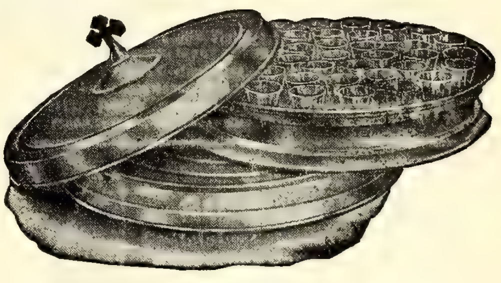

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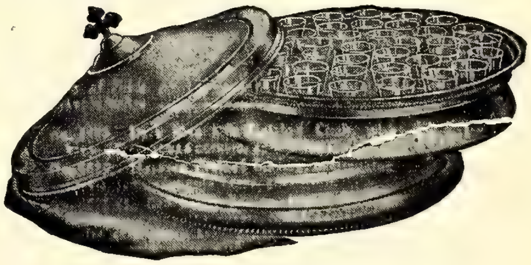
Cover No. 50-A—Fits Trays 2, 6, or 10........	2.25
Bread Plate No. 1—Narrow rim..............	1.60



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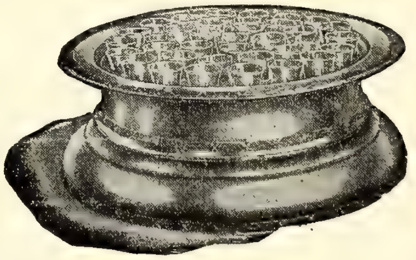

(For Silver Bread Plates, see under No. 90.)

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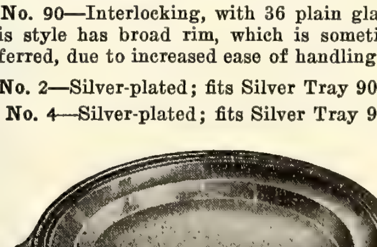

Bread Plate No. 3—Narrow Rim	$ 9.00
Bread Plate No. 4—Broad Rim..............	9.00
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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON. *Superintendent.*

Dear Friends:

The cool October mornings are here with a chill in the air, and as the mornings come and go one by one the air will doubtless become colder and the little children here will be pleading for shoes and sweaters to keep them comfortable.

This season of the year is our most expensive season. The winter shoes, clothing of all kinds to buy to keep them comfortable. Fertilizer to buy for our fall crops of oats, wheat and vetch. Seed to buy for these crops. It all calls for money. Nearly one hundred children to call for books and pencil tablets and other school supplies. Don't you want to have our task for the next three months? This year has been hard on us as the prices of many things we have to buy have been high and our income has been small. The two will not balance. That is the reason the silver color has gathered so fast on the side of the writer's head (not age). Then, too, we have been flooded with applications to take children. Many of them very worthy and needy and I only wish the orphanage had friends to answer the call and bid them come.

By a vote of the Southern Convention, October, November and December are set apart for special activities in behalf of the orphanage and all the churches and Sunday schools are expected to rally to its support. We are not *half way* to our goal. Only three months to reach it. Let every Sunday school take on a renewed interest and put a little more pep in your offerings and see if the offerings cannot be increased. If every pastor, Sunday school superintendent, every teacher and every scholar will be a booster for the orphanage for the next three months, we will reach our goal. *Be a booster for the Orphanage.*

CHAS. D. JOHNSTON, *Supt.*

The following has been sent in since our last report.

Circle No. 5, Burlington Christian Church, 111 Octagon Soap Coupons, 19 cakes Octagon Soap.

Circle No. 4, Burlington Christian Church, 6 washing powder, 38 laundry soap, 74 coupons.

Mrs. C. W. Parker, 1530 Barron St., Portsmouth, Va., I raincoat, 1 suit, I pair gloves.

Young Ladies Bible Class, Dendron Christian Church, 1 hat, 2 blouses, 1 tam, 11 dresses, 1 slip, 5 skirts.

Dendron Christian S. S., 160 Octagon Soap Coupons.

Woman's Missionary Soc., Wadley Christian Church, 6 pillow cases, 2 sweaters, 4 towels, one hat, 1 skirt, 4 dresses, 1 piece dress material.

Wentworth S. S., Raleigh, N. C., 139 Octagon Soap Coupons.

Mrs. J. A. Williams Franklin, Va., 6 hats, 4 pairs shoes, 10 dresses.

Mrs. T. A. Lamm, Burlington, N. C., 3 dresses, 1 skirt.

Circle No. 3, Burlington Christian Church, 14 cakes Octagon Soap, 1 cake Palmolive Soap, 1 towel, Octagon Soap Wrappers, apples, 5 pounds sugar, canned goods.

Tifton, Ga., Route 5, One box second-hand clothing and 3 towels.

REPORT FOR OCTOBER 3, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Reidsville	$ 6.17	
Haw River	8.61	
Salem Chapel	1.00	
		15.78
Eastern North Carolina Conference:		
Auburn	3.50	
Wake Chapel	5.76	
Pleasant Union	3.15	
Henderson	3.88	
		16.29
Western North Carolina Conference:		
Big Oak	1.90	
Smithwood	1.25	
Spoons Chapel	2.00	
		5.15
Eastern Virginia Conference:		
Wakefield	2.23	
Elm Avenue, April, May, June	5.15	
Elm Avenue, July, Aug., Sept.	4.84	
Holy Neck	5.40	
First, Portsmouth	4.38	
Berea, Nansemond	5.00	
		27.00
Valley Virginia Conference:		
Antioch	7.30	
Mayland	1.00	
		8.30
Alabama Conference:		
Pisgah	1.59	
Noon Day	2.35	
		3.94
Special Offerings.		
The Fidelity Bank		12.50
Total for week	$	88.96
Amount brought forward		9,450.20
Grand total	$	9,539.16

THE SUN'S PULPIT.

(Continued from page 13.)

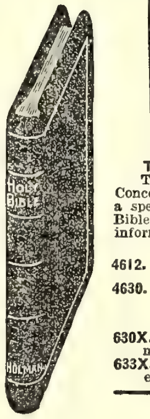
aging things at all is to see boys and girls, and men and women, with great opportunities remain perfectly blind to their obligations, and unaware of the joy of using their talents. But what an inspiration to see folks who do have real opportunities like James, or Paul, or Lydia, or Timothy, use them, and bless the world with their lives. What a joy it must have been to Mary, the mother of Jesus and James, to see James heading up the church which Jesus gave his life to found, and to redeem.

While thus serving James found it his duty to write a general epistle to the fellow-Christians throughout Jerusalem, and Judea, and the whole Gentile world to comfort, strengthen, and help them bear the burdens imposed upon the growing church. How interesting to see just what James, the brother of the Lord, will say! How eagerly we shall turn to the study of it in subsequent hours.

His is the first book of the New Testament chronologically speaking. No Mark, no Matthew, nor epistles of Paul as examples to go by. James is setting the pace. How free of James it is! How full of religion, practical, pure, and undefiled! There is no fan-fare of family life, no boast of his relationship to the human Jesus. No holier-than-thou preachments. It is an epistle designed to strengthen tempted, persecuted, and untested Christian, and to that purpose he persistently sticks. May we thank God for James, and may we turn to his writings with eagerness to feed upon his counsels. And may we learn to serve in our place even as he served in his.

A false sense of national honor causes war. Theodore Roosevelt said that damage to our cities would be nothing compared to the humiliation every American should feel if America had to submit to an injury without avenging it. That doctrine leads to war—*L. Albertson.*

All who have pleasure in God seek out His works—*Drury.*



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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

THIS NEW HOLMAN TEACHERS' BIBLE, Pronouncing Text, Bold Black Type is a PRONOUNCED SUCCESS. The latest Bible with NEW HELPS that are quite comprehensive and consist of an Illustrated Bible Dictionary, Concordance and additional aids all under ONE ALPHABETICAL INDEX. Also Fine Maps on Coated Paper, and a specially prepared BIBLE READING COURSE, intended to stimulate and maintain interest in the Bible. Imported Bible paper is used to improve opacity and keep down bulk. By this means you get the benefit of full Biblical information without the physical discomfort of handling a heavy volume.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Găl'ĭ-lee of the Gĕn'tīleṣ;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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GENERAL COUNCIL NEWS.

(Continued from page 3.)

Laud had directed all the clergy in England to read it in their churches; many of the Puritan ministers refused, incurring thereby his ill will and harsh treatment.

Eight churches were founded in Connecticut by Puritans who migrated before November, 1640, when in London assembled the Long Parliament which eventually sent Archbishop Laud and King Charles to the execution block.

But the strict Sabbath traditions of quiet, rest and worship would not have persisted in Connecticut history if they had merely been instituted by persecuted ministers in reaction to King Charles' sporting interests. The early Connecticut Sabbath as a social institution served the welfare of the community and the individual. New settlements in a wilderness cannot be made permanent with ease. Enemies lurked in the Indians, the Dutch and the French. The basic needs of food, shelter and warmth could only be secured by the hardest manual labor. Twelve, fourteen and sixteen hours or more was demanded in sever daily toil. For two centuries idlers, vagrants, wastrels and wantons were a perilous social danger. Neither could children be suffered to have such examples. It is a mistake to consider that the clergy were mainly responsible for the enforcement of Sabbath observance. Settlers who were working arduously to lay the foundations for a new commonwealth wanted Sabbath peace, quiet and rest and a decorous weekly gathering at the Meeting House for worship and visiting.

In the last century there have been many great changes. Leisure, new home comforts, auto travel have brought a revision of many social customs. Sunday no longer follows six days crowded with hours of unremitting labor. People now do not demand first of all quiet and rest. The change is reflected in the present programs of the churches. Today it is customary to speak of Sunday "activities" and many people are happy because their church makes it possible for Sunday to become for them the busiest day of the week. Formal religious education, forums, young people's clubs, discussion groups and committee meetings, Sunday teas and suppers, parish visitations have been introduced. But the change has not brought irreverance. In the architecture of the edifices, the beauty of the music, the completeness of the liturgy, the services have been enriched. With a diversity of creeds, the churches today are leading people in worship as sincere and as aspiring as that of the Puritan founders.

* * *

OUR NATIONAL GOLF CHAMPION.

Dr. William W. Leete who will be 81 on October 11th, won this month for the sixth successive year the championship in Class A of the United States senior golf tournament at Rye, N. Y. The "seniors" are 55 and over and Class A is for those 75 and over. Dr. Leete's total score for the 36 holes played was 189.

Dr. Leete has three daughters and three sons, one the Rev. William R. Leete, American Board missionary at Kuling, China. His first five championship cups were given to his three daughters and to two daughters-in-law. Now his last daughter-in-law has received her cup. Dr. Leete retired in 1930 and lives in New Haven, Conn. He served in pastorates thirty-one years, was New England field secretary of the Church Building Society twelve years and editorial and field secretary of the Extension Boards five years. He is a high authority on church architecture.

Not to impart a ready-made religion, solidified into an institution or a creed, but to share in a quest for the good life, whose personal experience is enriched, whose social adjustments are set right, whose appreciation of values is deepened—that is the high privilege of the leader in religious education. What folly to run about seeking fields for leadership, when the most rewarding of all fields is just at hand!—*A. Gertrude Earle, in "The Christian Leader."*

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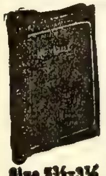

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The text is self-pronouncing, by which aid children can learn to pronounce the difficult Scripture names.

Specimen of Type in This Bible

AND Bĕn-hă'dăd the king of Sỹr'ĭ-ă gathered all his host together: and *there were* thirty and two kings with him, and horses

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Specimen of Gem Black Faced Type

NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm

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OBITUARIES

DANIEL.

Addie Ruth Daniel, daughter of Bro. and Sister Alfred Daniel of our Hebron Church, was born September 24, 1934 and died Sept. 8, 1935, aged eleven months and sixteen days. Seldom have I seen parents more deeply grieved over the death of a member of the family, yet they expressed themselves as confident that she was awaiting them in the home of the Father.

Moy God bless, comfort and keep the sorrowing faithful to life's duties and at last crown them with heavenly righteousness.

C. E. NEWMAN.

WEST.

On September 13, 1935, Brother Roland M. West was called by God and left us for the great beyond and we shall not again have him with us in person but we shall not forget him.

He was a Christian gentleman of high character. He gave to his Church and Sunday School generously of his means and of his time. He worked to help build his Church and Sunday School into better and more efficient organizations. For many years he served in various capacities of the Church, Sunday School and Men's United Bible Class. We, the present officers and members of the Church, Sunday School and Men's Bible Class have lost a friend and faithful co-worker and we wish to have recorded in the records of the Men's United Bible Class, given to the Christian Sun for publication and sent to his family an expression of our esteem for him and of our sincere sympathy for them.

Therefore, be it resolved:

That in the passing of brother Roland M. West, this Church, Sunday School and Bible Class have lost a valuable member, a loyal friend, and a good man. To his friends and fellow-workers we pledge our support in carrying on those things for which he worked while with us and to his family we extend our heartfelt sympathy and our desire to be of any service to them which they may feel we can be.

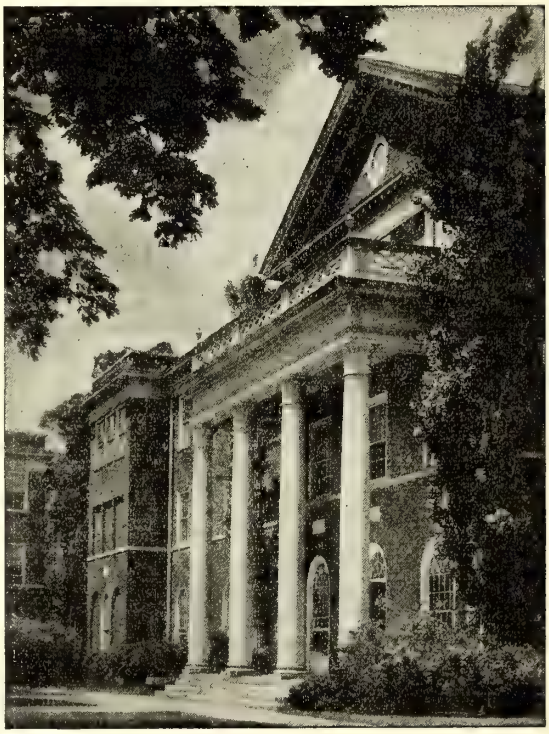
—

The foregoing resolution adopted by the United Mens Bible Class of the First Christian Church, Norfolk, this 21st day of September, 1935.

F. S. KAGEY, Pres.,
W. N. BELL, Secretary.

Elon College

The following facts commend and invite you to Elon College



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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, OCTOBER 10, 1935. NUMBER 41.

Prof Laura Howard

•• THE SUN'S OBSERVATORY ••

"In Disregard of Obligations."—

Such is the unanimous opinion of the League Council respecting the offensive launched by Mussolini against Ethiopia. Meantime fighting goes on and the numbers of dead continue to increase. The question now is, "Can Italy defy the League." The attitude taken by the American government will have much to do with the answer.

The Coal Strike.—

Possibly the shortest coal mine strike on record ended last week, when on Tuesday digging was resumed in the coal fields. The agreement reached is scheduled to continue to April 1, 1937. However there is yet quite a bit of red tape to be ironed out in the different coal fields. Says *Business Week,* "As usual, the miners struck for a lot and got something—probably about what they expected. The operators wore the wage demand down from 15c to 9c and dodged the shorter day. So everybody is pleased—if you forget the ultimate consumer who must begin to pass out a little more for his coal."

What About German Protestantism?—

Two years ago—in September, 1933—Dr. Ludwig Mueller was consecrated as Reichsbishop of the Nazi German Christian Church, with millions of followers and sympathizers backing him. Today there is almost complete collapse of the Nazi Christian movement, "and his Reich Church Administration," according to the New York *Times,* is "wholly without supporters and devoid of authority." Even the bishop himself has "become the subject of hundreds of quips and jokes that the Nazis themselves appear to relish as much as anyone." German Protestantism is rapidly nearing a crisis, and only recently has the Third Synod of the Prussian Confessional Church rejected the olive branch tardily offered by the Nazi Government. Protest was made against the exclusion of Christian children of Jewish blood from Christian schools, it was demanded that exiled Protestant pastors be allowed to return to their pulpits, complaint was made against persecution of laymen for membership in the Confessional Church, and opposition to turning church funds over to the Government Church Administration was voiced. Evidently independent Protestantism is not entirely dead in Germany.

The Death Ray Is Really Here!—

One wonders what the insects will do about it, for the "death ray" has come to the insect world. In the fog-shrouded artichoke fields of central California, strange blue lights may be seen, but few of the puzzled passersby realize that these lights mark the beginning of a revolution in the methods of fighting insect pests. The government has become increasingly strict, and rightly so, regarding the use of poison sprays on fruits and vegetables and this has forced experiments in other fields of endeavor. The result is that Prof. W. B. Herms, with his assistant, J. K. Ellsworth, of the Department of Entomology of the University of California, has found by experimentation that each kind of pest has a favorite color—each flying insect likes best one peculiar shade and intensity of light. The device which is now being used in the try-out of actual service consists of a wire cage some eight inches in diameter, the alternate wires of which are connected to an electric transformer with sufficient voltage to electrocut the insects. A lumnescent tube of the proper color for that particular pest is suspended within the cage, and insects coming in contact with the wires as they attempt to reach the light pay the supreme penalty. One light to an acre is said to reduce the destruction caused by insects from 25 per cent of the crop to 3 per cent. The cost of installation is approximately $30, and the life of the device is estimated as ten years. Grape growers estimate the cost of spraying to run anywhere from $3 to $35 an acre, and chemicals have often impaired the quality of their fruit. They are expecting to use the lights during the coming season.

Four Hundredth Anniversary of English Bible.—

Four hundred years ago this month—to be exact, on October 4th—there was finished the printing of the first complete English Bible. "I begyne to taste of Holy Scrypyures," wrote Miles Coverdale to a friend in about the year 1527, and eight years later witnessed the completion of the Bible which he had translated "out of Douche (or German) and Latyn into Englishe." The story of the translation of the early English Bible is written in blood. Caedman and the Venerable Bede were among the first to attempt to give their people the Bible in their own language. Later Wyclif and then Tyndale gave their lives to the cause. After his death Wyclif's bones were exhumed and burned, while Tyndale was strangled and his body burned for the offense of attempting to make it possible that the lowliest layman might know the Scriptures as well as the priest. Tyndale gave the English the New Testament in 1525, but it remained for Coverdale to produce the first complete English Bible. This translator is said to have had an excellent knowledge of Latin and German, but he acknowledged that he knew little French and was less equipped in Greek and Hebrew than was William Tyndale. Commenting in "The evolution of the English Bible" on Coverdale and his Bible, H. W. Hoare says: "Diffident and retiring in disposition, of delicate susceptibility, literary dexterity and resource, with a wonderful ear for cadence and rhythm, it is to Coverdale we owe so much of the beautiful music which seems to well up out of the perennial springs of our Authorized Version." Coverdale's translation was probably done in Antwerp, and he tells us that he made full use of the five versions then extant, none of which copies are known to exist in complete form. Of Coverdale's life we know but little. He was born about 1488 and died in 1569, in peace, after many adventures, including exile.

The President's Letter to the Clergy.—

Just before starting on his trip westward, a letter was sent out from Washington purporting to be a personal letter from the President to the clergy of the United States. This letter has evoked much criticism as well as praise, both from clergymen and the press. Those who received copies are asked to let the President know how, in their opinion, the "Government can better serve our people." Replies and comments are interesting. Some consider the letter only an invitation to jump on the 1936 band wagon. Others, like the Rector of St. Paul's Episcopal Church, Eastchester, New York, Rev. W. H. Weigle, Jr., think there is "something very sincere behind the letter —something we don't find in public office," and says that it "breathes the spirit of the Galilean hills." Another New York minister, Dr. William Koepchen, Evangelical Lutheran, hopes to "see the day in the far distant future when this program of our President will be carried out." The Secretary of the Philadelphia Federation of Churches, Dr. E. E. Palmquist, on the other hand, is quoted as saying: "If you had half the understanding of the people generally . . . I have, you would hang your head in shame at what you have done to them. You and your Administration have utterly ruined them . . . with relief, and doles, and pensions. . . " From our own constituency, speaks Rev. A. Z. Conrad of Boston: "We are paying the price of . . . folly in the increased cost of everything we need. . . " The press is somewhat divided, but there is the general consensus of opinion that it was an attempt to "sound out the feeling of those who, by virtue of their calling, are supposed to represent best the disinterested opinion of their communities." Another paper thinks it is "his first admission weakness." Another says: "He does well to seek the aid and counsel of these men . . . (who are naturally) anxious that national legislation should be shaped in the spirit of justice and righteousness." From a contemporary of the religious press comes the question as to why the ministers were not consulted "about the repeal of prohibition." And on top of all this it is revealed that the letter was not original with the President, but is an almost word for word copy of the letter sent out by Governor LaFollette, of Wisconsin, last March. If the object of sending this letter to the clergy was to flatter them, much of its effect will be lost because of its lack of originality.

NOTES-PERSONALS

News from the Churches.

Brother J. Edward Branch, secretary, Mt. Hermon Church, Garner, N. C., under recent date, writes: "We have had a wonderful revival under the preaching and leadership of our dear, good pastor, Rev. J. S. Carden."

Rev. C. Carl Dollar of Phoenix, Ala., whose readiness to accept a pastorate was recently noted in The Sun, writes under date of October 5th that an opportunity for another year's study has opened, and he is now at Vanderbilt studying for his Master of Arts degree. His address is now 458 Kissam Hall, Vanderbilt University, Nashville, Tenn.

Rev. M. T. Sorrell, Pastor, Danville, Va., under recent date, writes: "We had our high record Sunday, September 29th, for our Sunday School. Present in the school, 507; 121 in Adult Department; Young People's Department, 124; Junior and Intermediate, 106; Beginners, 128; Sunday school staff, 28." Congratulations to Pastor Sorrell and to his wide-awake Sunday school.

Rev. John G. Truitt, Pastor, Christian Church, Suffolk, Va., begins Wednesday of the present week a ten days' series of evangelistic meetings with First Christian Church, Burlington, N. C., Dr. Jas. H. Lightbourne, Pastor. Many Elon College people, as well as Burlington people, will enjoy these meetings, since Dr. Truitt is so well known and esteemed as one of our boys coming back home.

There has recently fallen into the hands of The Sun's editor the printed proceedings of the 67th Annual Session of the North Carolina Christian Conference (Colored). These Minutes reveal the fact that when the Conference met at Sudan, Va., October 16, 1934, thirty-nine churches reported with a total membership of 3,107, which churches had raised for all purposes the past year, $5,960.-09. The 68th Annual Session of the Conference is to be held with Roanoke Chapel Christian Church, Wise, N. C., Tuesday, after the second Sunday in October, 1935. Rev. J. A. Henderson, former president of our Franklinton Christian College, is president of the Conference. This is only one of the several conferences of our colored constituency in North Carolina and Virginia.

Sunday, October 6th, ended the active pastorate of Dr. C. H. Rowland with our First Christian Church, Greensboro, after a happy, devoted and fruitful pastorate of more than eleven years. Of the event the Greensboro *Daily News*, Saturday, the 5th, had this to say: "Rev. C. H. Rowland, D. D., will close his active pastorate of the First Christian Church after many years of service Sunday morning at 11 o'clock, and the following Sunday, Rev. W. E. Wisseman, the new pastor elected a few weeks ago, will take up his work with the church. Dr. Rowland will be pastor emeritus. Sunday evening at 7:30 o'clock Rev. A. L. Granger, student of Elon College who has been relieving Dr. Rowland at the Sunday evening services during the summer months, will preach again. The Sunday school is observing Rally day Sunday morning. Rev. Mr. Wisseman, who has been pastor of a Methodist church at Schulenberg, Texas, will arrive here during the coming week with Mrs. Wisseman and their two children. Mrs. Wisseman was before marriage Miss Graham Rowland. She is the daughter of Dr. and Mrs. Rowland."

HAW RIVER.

Sunday, September 15th, marked the closing night of our revival at Haw River. The meetings were well attended and a fine spirit of cooperation between the various denominations of the village prevailed. We had helping us, Evangelist Carl E. Gaddy, Greensboro, N. C. Brother Gaddy preached a straight gospel message and his efforts were rewarded by several conversions and many rededications. We had one addition to the church and a real spiritual awakening among the church members. J. E. Neese.

UNION CHURCH.

On the Fourth Sunday in September, we began a revival meeting at Union which continued during the week through Friday. There was good attendance, marked attention and interest during the entire meeting.

Two services were held on Sunday—morning and afternoon, with dinner on the ground and at 7:30 in the evening during the week.

Rev. Stanley C. Harrell, D. D., pastor of the Durham Christian Church was with us and did the preaching. His sermons were earnest, practical, forceful messages. The church was pleased with him and his helpful messages and we believe the church was strengthened in its faith, hope and love. We hope the good seed sown will bear much good in the deepening of spiritual life in the winning of souls to Jesus Christ.

P. H. Fleming.

MEETING OF MINISTERS AND LAYMEN.

The Fifth Sunday Conference of the ministers and laymen of the East Alabama Association was held in the Roanoke Church on September 29th.

Although many of the churches were not represented and some of the ministers could not attend, a day of helpful activities was enjoyed by quite a congregation.

Some of the delegates arrived in time to attend the regular Sunday school classes. After Sunday school and a brief recess the group re-assembled to hear three very helpful and inspiring messages.

Prof. L. L. James, Superintendent of the Roanoke schools, discussed the topic, "Loyalty to the Local Church and Community and to the Larger Program." The fact was brought out in his speech that the churches of Roanoke enjoy an unusually sincere fellowship one with another. His talk, as well as the others of the day, were especially appropriate for the day, since the churches of Roanoke were just launching Church Loyalty Month.

Mr. J. J. Carter, of the Wadley church, made some remarks on the subject of encouraging people—especially children and youth—in Christian living. Bro. Carter always adds greatly to our conferences and associations by his suggestions.

Rev. G. H. Veazey gave the main message of the morning, on the subject: "The Challenge of the World to the Church."

Lunch was served in the basement of the church by the ladies of the church.

In the afternoon devotionals were conducted by Rev. H. M. Graw. Then came the discussion of the topic "Responsibility of the Church to the Local Community, Spiritually, Socially, Educationally, and Financially." The respective divisions of the topic were discussed by Rev. G. D. Hunt, Rev. A. R. Van Cleave, Mr. Eugene Causey, and Mr. Willie Stevens.

No meeting place for the December conference was decided upon. The place will be announced in The Christian Sun in ample time. It is very important that the people of the different churches of our Association watch for this announcement and be ready to send delegates to our next meeting. More of us should enjoy and profit by thees Fifth Sunday meetings.

C. Carl Dollar, *Secy.*

FLORIDA CHURCHES.

Rev. W. J. Drew, of Marysville, Ohio, has begun his ministry at the Pilgrim Congregational Church, Pomona, Florida. Dr. Day was formerly pastor at Daytona Beach and his return to the state is welcomed.

* * *

Rev. A. Craig Bowdish, formerly of Babson Park Community Church in Florida, has begun his work as pastor of the church at North Miami. Mr. Bowdish at one time served this church as interim pastor and he and Mrs. Bowdish are being cordially welcomed back among old friends.

* * *

Mr. E. S. Burleigh of Tavares, Florida, died at his home there on September 19th. Mr. Burleigh had been a life-long member of the church and was for twenty-five years secretary of the South Florida Association, rendering an inestimable service to the Association and also to the Conference. For several years he was one of the trustees of Rollins College. He was highly honored and greatly beloved by those who knew him and his work in our fellowship was deeply appreciated. His funeral was conducted by Dr. Fred R. March, pastor of the Tavares church.

* * *

Has your church ordered copies of "Windows?" This is the Guest Book, so-called, for this year. Order cards were sent to all pastors and should be filled out at once and mailed either to the Conference or Convention office, or to the Commission on Missions, 287 Fourth Avenue, New York. This is one of the very best issues we have had,—full of interesting pictures and effective missionary information, and should be widely distributed in all our churches and widely used in missionary study groups.

* * *

There is steadily developing interest in the churches with regard to the Peace Plebiscite and it is hoped that it will be taken in every Congregational-Christian church in the country. The pastors of the churches have received full information about the Plebiscite and it is hoped that all are cultivating an interest in their churches and making plans for careful and thorough balloting some time about Armistice Day. Lay-members of the churches are urged to cooperate with the pastors in building up interest in the Peace Plebiscite and planning for it. Ballots and the necessary paraphernalia can be secured from the Mission Secretary, Elon College, N. C. This Plebiscite is being taken as a result of a vote passed at the General Council at Oberlin. England recently had such a Plebiscite in their whole country with a most remarkable result. May we as Christians and church members not make this an effective expression? What are our attitudes in the matter of war? E. C. G.

CORRECTION.

A clerical error caused the listing last week in Dr. L. E. Smith's article of the United Church, Lynchburg, Va., in two places thus dividing the total amount raised for the College. The Lynchburg Church is one of those which has raised its College Quota in full.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

YOUNG WORKERS TO THE FRONT.

Younger workers will be to the front at the annual meeting of the National or Homeland Boards to be held in conjunction with the biennial New England Regional Meeting in the Central Beneficent Church, Providence, R. I., the week-end, Saturday to Monday, October 19th to 21st.

Buell G. Gallagher, who was inaugurated two years ago at Talladega College, Alabama, as the youngest college president in the United States will speak on the advances which are being made by the American Missionary Association in higher education for Negroes.

Alan T. Jones, honor graduate of Rutgers College, New Jersey, and of Union Theological Seminary, New York City, and winner of a fellowship for study abroad, will speak on rural religious reconstruction to which he has applied himself since his return in 1931 when he assumed the pastorate of the Friendship Larger Parish of four country churches at Waycross, Ga., and vicinity.

Marguerite Davison, an exponent of the new type of field work done by the extension service workers for the Church Extension Boards, will speak of the Cumberland mountaineers among whom she devotes a large part of her time. She is associated with Superintendent Fred P. Ensminger as a worker for Alabama, Tennessee and Kentucky. Miss Davison is a Canadian by birth, being born at Beebe Plain, Quebec, and began her extension service among the mill workers in LaGrange, Ga.

Paul Harris, Jr., of Washington, D. C., director of the Youth Movement for World Recovery, will conduct an open forum on the question, "What About War?" at a young people's session, following a supper, Saturday night.

* * *

RECORD ATTENDANCE EXPECTED.

The Providence meeting is expected to be the largest Rally ever held in New England in the interests of home missions. It will mark the progress of 137 years of continuous organized home missionary activity beginning with the formation of the Connecticut Missionary Society, 1798.

In the present Congregational and Christian Boards are continued the first national educational and home missionary societies in America,—the American Education Society, founded 1816, and the American Home Missionary Society, founded 1826. Included also is the American Missionary Association, founded 1846, which pioneered in Negro education. In their early years these societies had interdenominational support and for a time were the recognized agencies of many Presbyterian and Reformed churches. For decades their annual meetings together with the annual meetings or conventions of the American Bible Society, the American Tract Society, the American Sunday School Union and the American Board of Commissioners for Foreign Missions were all held the same week in May in New York City and were called the "May Anniversaries." Those were days before the later flood of immigration had changed New York from a Protestant to a Roman Catholic and Jewish city and the Anniversaries commanded great popular attention.

The Baptists were the first to have their own denominational agencies, organizing first the American Baptist Missionary Union and afterwards other American Baptist Societies. Many of the Baptist and other denominational societies or boards formed held their annual meetings with the May Anniversaries.

The first strictly Congregational national missionary agency was the American Congregational Union, formed at Albany, N. Y., 1853. The following year at Cincinnati, Ohio, the quadrennial gathering of the Christian churches took for its name, American Christian Convention. The Congregational union, to a considerable extent, prepared the way for the organization of the National Council at Oberlin, Ohio, in 1871 and the Union is now continued under a changed name as the Church Building Society and is a member of the Church Extension Boards division in the National Boards.

The youngest division in the National Boards is the Pension Boards which were begun as a committee of the National Council in 1886.

* * *

MODERATOR OF GENERAL COUNCIL SPEAKS.

Dr. William Horace Day, pastor of the United Church, Bridgeport, Conn., and president of the National Boards, and the Rev. James F. English, pastor of First Church, Manchester, N. H., and chairman of the New England Regional Committee, will be the joint presiding officers at Providence.

The opening address will be given Saturday morning by Dr. Jay T. Stocking, pastor of the First Church in Newton, Mass., and moderator of the General Council. He will speak on "Enduring Motives for Christian Missions."

Foreign Missions will be discussed in an address at the fellowship banquet Saturday evening by Dr. Fred Field Goodsell of Boston, Mass., executive vice-president of the American Board of Commissioners for Foreign Missions.

Social action will be the theme for addresses and open forum Sunday afternoon. Dr. Arthur E. Holt of Chicago Theological Seminary and chairman of the Council for Social Action will speak on "The Christian Religion and the New Social Order," and the Rev. Ray E. Phillips, American Board missionary at Johannesburg, S. Africa, will speak on "Social Action and Foreign Missions."

The historical setting of the meeting involving the banishment of Roger Williams from Salem, Mass., 1636, to Rhode Island where he founded Providence, will be recalled Sunday night when greetings from the "Providence Plantations" will be brought by President Clarence A Barbour of Brown University, Providence, the oldest Baptist educational institution in America.

* * *

GROWTH OF REGIONAL ORGANIZATION.

With the annual meeting of the American Board being held with the Mid-West Meeting at Grand Rapids, Michigan, October 22nd to 24th, the Regional Meeting there will be a foreign mission twin to the home mission rally at Providence. The main features of the Grand Rapids program were published in THE CHRISTIAN SUN, September 19th.

The Mid-West Meeting will be the fourth and last of the regional gatherings in this "odd" year between the General Council meetings of 1934 and 1936. The Southeast Regional Meeting at Raleigh, N. C., April 30th to May 2nd, was the first and the Pacific Slope Meeting at Tacoma, June 26th to 28th, was the second.

These meetings in their autonomy are entirely regional and they have come into existence in a way that has been largely spontaneous since the Congregational missionary reorganization of 1926. In a systematic arrangement they take the place

(Continued on page 14.)

PROGRAM.

of the

THIRTY-FIFTH ANNUAL SESSION OF THE EAST ALABAMA CONGREGATIONAL-CHRISTIAN ASSOCIATION.

(*Alabama Christian Conference.*)

CHRISTIANA CHURCH, DADEVILLE, R. 2

October 16th-17th, 1935.

Wednesday.

10:00—Song Service—Rev. W. T. Meacham.
10:10—Devotions—Rev. J. D. Dollar.
10:20—Enrollment of ministers and delegates.
10:45—Adoption of program. Appointment of committees.
10:55—Report of Executive Committee Rev. G. H. Veazey.
11:05—Report of Committee on Superannuation Rev. J. H. Hughes.
11:15—Sermon—Rev. J. P. Bean.
12:00—Adjournment for lunch.

Afternoon Session.

1:30—Song Service—Rev. W. T. Meacham.
Devotions—Rev. J. D. Dollar.
1:50—Reading of ministerial and church reports.
2:30—Report of Committee on Education —Rev. Ross Ensminger.
Address—Rev. G. D. Hunt.
3:50—Miscellaneous.
4:30—Young people's session—Malcolm V. White.
Games, led by Elsie Adams and Maxine Powell.
Songs, led by Rex Brannon.
Conference reports:
Weekend Conferences, Maxine Powell.
Wadley Conference, Lorene McGlawn.
Sealacon conference, Eva Casey.
Grandview conference, George Duerr.
Discussion of what each group representsented is doing in its society, led by Berniece Boyette.

Evening Session.

7:00—Song Service—Glee Club, So. Union.
7:10—Devotionals—Ministerial students of S. U. College.
7:20—Report of Committee on Moral Reform —Rev. C. C. Dollar.
7:30—Address, "The Challenge of the Modern World"—Rev. A. R. Van Cleave.
8:00—Address, "Peace or War" —Claud Nelson.

THURSDAY.

9:30—Song Service—Rev. W. T. Meacham.
Devotions—Rev. J. D. Dollar.
9:50—Minutes of session of preceding day.
10:00—Summary of report —Dr. F. P. Ensminger.
10:15—Report of Women's Conference Mrs. G. L. Stephens.
10:30—Report of Home Mission Board Rev. G. H. Veazy.
11:00—Address, "Thirty Years Experience in Japan"—Rev. H. J. Bennett.
12:00—Adjournment for lunch.

Afternoon Session.

1:30—Song Service—Rev. W. T. Meacham.
Devotions—Rev. J. D. Dollar.
1:50—Report of Committee on Nominations
Election of officers.
2:00—Report of Committee on Religious Literature—Rev. G. D. Hunt.
Discussion.
2:30—Report of Treasurer.
2:40—Report of Committee on Resolutions.
2:50—Miscellaneous.
5:00—Closing service with Holy Communion —Rev. C. W. Carter, Rev. John Taylor.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE SECRET OF CHURCH POWER.

Archbishop McNicholas of Cincinnati, speaking at the Eucharistic Congress in Cleveland, September 24th, as reported in the Baltimore *Catholic Review,* gave to his hearers and to the world, what he regarded as the real power of the Catholic Church. We quote:

"What is the secret power of the Catholic Church? What is the explanation of its extraordinary growth? Why are its churches crowded many times every Sunday, and why are Catholics so earnest, so willing, to make every possible sacrifice to be present at Mass? What power has drawn thousands from every section of our country to be present at Mass? What power has drawn thousands from every section of our country to this Congress? What is the inspiration of Catholic action?" Thus asked the Archbishop. He was putting to his people questions that are asked again and again not only of Catholic priests but of Protestant clergy as well. How often has this writer, as well as other ministers of the gospel, put to himself and to his congregation the question, "What is the secret power of the Church?" THE SUN's editor, in keeping with other pastors, has said again and again from the pulpit that people gather at the churches on Sunday not primarily to hear the preacher or enjoy the music, or to see one another, but in their hearts they were seeking to find, and to hear the voice of, Jesus Christ. It is related of the revered and the late lamented Dr. Hutton of Scotland and England that he had inscribed in plain letters on his pulpit, where he could see it always as he arose to preach: "Sir, we would see Jesus." Was not this the secret of this great preacher's life, viz: That he realized the people had come to church not to see or hear him, the preacher, but to see and hear Him, the blessed Redeemer and Saviour? Now hear Archbishop McNicholas' answer to his questions propounded above, as he declares, that for his church "the answer is to be found, not in the beauty of the church's architecture, not in the solemnity of its liturgy, not in the eloquence of its preachers, not in the authority of its prelates, not in the perfection of its organization, but in the simple fact that Christ dwells in the humblest chapel as well as in the most majestic cathedral, that He is offered in every Sacrifice of the Mass, wherever celebrated, that He is really consumed by those who approach His table. Catholics go to church because Christ is there. Catholics have come to this Congress because Christ is here."

And so this ardent and devout Catholic reveals to his audience just why both Catholics and Protestants really go to church, viz: They go because Christ is there.

The heart of the world is hungry today and the soul of man is athirst. How emphatically does the Church need today to declare again, with renewed emphasis and conviction, the words of our Saviour and Redeemer recorded in John 4:14: "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life." Power, the secret power of the Church of the Living God today is in giving to a weary and uptorn world the Water of Life, even the very life of Him who said, "He that believeth on me shall never thirst."

J. O. A.

OUR POSTMASTER-GENERAL PREACHES.

No doubt most CHRISTIAN SUN readers think of Hon. James A. Farley (whom they call "Big Jim") as a hilarious and rollicking politician, who, in addition to being a jolly official in President Roosevelt's cabinet, looks after his party's fences, and dispenses patronage to secure votes for his chief. Well, be that as it may, this man, like many others in public life, has a sane and sober trend in his mental make-up. Without holding any brief for the political set-up of his mental assets, we can say without reservation that he knows how to preach. Possibly his position as the widest distributor of patronage in the Government has given him the opportunity to feel the pulse of the nation and find the weaknesses of *genus homo* as few other men in public life. In these two paragraphs, reported from an address before the Eucharistic Congress in Cleveland recently, our Postmaster-General says something that is well worth our reading and thinking over. We quote:

"The world today is filled with unrest. The rulers of nations are seemingly wholly concerned with material things, the spread of imperialistic power, the acquisition of wealth and material property, and in some nations where they feel that religion is an obstacle to the fulfillment of this materialistic program, they are occupied with the very destruction of belief in God. With such a philosophy there is no peace, there can be no peace.

"Fortunately, the Founding Fathers of our great nation built here a city of God. From the beginning and throughout our history we have acknowledged the sovereignty of God, and with an abiding faith in Him, have adopted as our motto "In God is our trust." From this faith and trust in the Almighty there has flowed a proper realization and appreciation of the vital principles of religious freedom so necessary for the tranquility of the social order. Throughout our history as a nation we have given to the world a notable example of the meaning of religious freedom. We shall continue to do so.

"As our patriotic citizens, as Catholics who love our country as we love our very lives, we shall pray to God during this Congress for the peace that surpasseth all understanding, the peace of God. Most humbly, therefore, do we pray for peace, peace between neighbor and neighbor, peace between employer and employee, world peace between nation and nation."

With that conclusion and that spirit all good citizens of every religious and political persuasion may well join in this perturbed and chaotic time. Especially timely and needful is such preachment now that the world beholds with horror the beginning of another war that no man living can tell or foresee the end of. J. O. A.

KILLED.

North Carolina did its corporate killing Friday of last week. "An eye for an eye, a tooth for a tooth," and three lives for one, obtain in this commonwealth. When all was ready and the machinery in order, the grim, gruesome business was attended to in a few passing moments, and the state corporately had sent to their death three youths. Their combined ages hardly reached sixty, the youngest being "about eighteen," another twenty, the oldest twenty-two. So the state and this world of ours is through with them, and the expenses of their keep, execution and burial is possibly paid.

Guilty? Yes, the three unitedly had mauled to death an old man of seventy, an uncle of one of the boys and still a bootlegger, in order to rob him of $77.00. They had not seen the world ten miles from their remote mountain home, and they wanted to go places. The easiest and quickest way to their sordid minds was to kill a kinsman, regarded generally worthless, take the loot and clear out. So the old man is dead and the three boys also. They were ignorant, one of them admitting that he could not count the fingers on his own hand, and the others were unschooled, and so they killed their man and then their state killed them.

Somewhere in the good Book, and we are inclined to think also in the eternal verities, the undying words are written: "Thou shalt not kill." It is nowhere stated that this applies any more to an individual than to three million individuals living under the corporate name of a state. If the three poor, untutored, ignorant youths were guilty of killing one, then by the same token the state is guilty of killing three.

Nobody ever claimed that these boys had had a chance to grow up and be capable, competent, enlightened moralists and citizens. Madison County has remote areas, high mountains and deep valleys that divide and set apart. In one of these areas these boys spent their few brief years till the state had enough of them after feeding them awhile in the death cell and then got clear of them through the electric chair. It may be a happy riddance, but it is certainly not a happy line of thought to indulge in, and somehow one feels that the state, an enlightened, civilized, Christian state, hardly did for these boys the fair and fatherly part. No wonder our neighbor, the Greensboro *Daily News,* had this paragraph, as it reflected over the scene at the Capital last Friday:

"Somehow that disturbance along our spine which accompanied the reading of the story was more like the creep of horror than the tingle of pride."

Hardly can any of us contemplate this story with any sort of pride or pleasure. How long before the state will hear and heed the voice of eternity: "Thou shalt not kill?"

J. O. A.

WAR.

Once more the world is set on ear with the call of the bugle, the beat of drum and the roar of cannon, in battle. Italy, armed to the teeth and equipped with death engines, is stronger than Ethiopia in far-away Africa, and Italy wants Abyssinia. Hence Italy goes out to get what her greed desires. So far no nation on earth, outside these two warring nations, has declared that Italy is justified in this high-handed procedure. Without regard to right or privilege, justice or mercy, Italy has gone to take that which Italy wants, because Italy feels like she can do so. It is recalled that the late Will Rogers, world traveller and humorist, some years ago visited Ethiopia, and coming back gave to the world his wise-crack that some day soon Italy would be at war with Ethiopia, because it desired something that Ethiopia had. Instead of buying this something, it would get a pretext of fighting in war and, at a cost ten times the purchase price, would go and get what it wanted. The prophecy of Rogers is coming true earlier than was anticipated. And no living mortal can tell how soon the world will be plunged into another war. There are writers and close observers who are declaring that within a year the nations will be involved, being dragged or cajoled into taking sides in this unpardonable conflict. War must always be made plausible, and the sorry business of destruction must be made to seem patriotic before the nations plunge in, but this is often an easy and quick business, for the war spirit in the nations is always bristling for activity, battles, the roar and crash of death.

This is, indeed, a sorry spectacle, and one that should be viewed with such horror and loathsomeness that even the present belligerents should be stayed in their work of death. How long! Oh, how long! Before the Prince of Peace shall have His way in the world so that the nations shall learn war no more.

J. O. A.

IMPOSSIBLE ISOLATION.

"What concern is it of ours that Italy threatens Ethiopia?" No wise man can ask so foolish a question. Every student of world affairs knows that war anywhere is a threat to peace everywhere. War is like a pestilence and ignores national boundaries. Commerce is the life-blood of nations and war is the fever that inflames every artery of trade. It is practically true that isolation for any first-rate power is impossible.

And isolation is impossible in all the affairs of civilization. The church that says it will live its life apart and alone, ignoring the needs beyond its parish is as blind as the political isolationist. It is a central teaching of Jesus that His followers must have a world-wide vision. The Christian who opposes missions is no follower of Christ.

Take the world vision out of the New Testament and what is left? The church started as a group of palestinian Jews. If it had been a religion content to stay at home, all of Acts after chapter eight would disappear. All the missionary journeys of Paul would be omitted. The nine books which contain letters to the Romans, the Corinthians, the Galatians, the Ephesians, the Philippians, the Colossians, and the Thessalonians would be wiped out of the Bible. The final commission of our Lord to "Go into all the world and preach the Gospel to all the nations" would disappear. How little there would be left of the New Testament if foreign missions should be removed!

The whole history of the Church is a mistake if foreign missions is wrong. All that we Anglo-Saxons know about Christianity comes from foreign missionaries. We read the Bible in English, not in its original Hebrew and Greek, because of missionary translators. If Christianity had waited until Palestine was wholly Christian, as scoffers at missions suggest we should wait until America is Christian before going to the Orient, then the spread of Christianity into the Roman Empire and to the Germanic nations would never have happened.

But there is no valid distinction between missions at home and abroad. America must be made Christian, hence we have home missions. The world must be made Christian or no nation can survive. We live in a world which is one neighborhood. Christ or chaos is the only alternative. The only safety for humanity is a humanism that is Christian. The common enemies of the race are disease, race hatred, war, ignorance, poverty, and the selfishness which leads some to promote these evils for the sake of profit. A smug provincialism is no defense against these enemies of the race. The home and foreign missionary program of the Church is only intelligent, organized good will. The gospel of the kingdom is simply the good news that God is the Father of all mankind and that all men are therefore brothers.

C. R. R.

THE PLEBISCITE ON ARMISTICE SUNDAY.

Each Congregational-Christian Church in the United States, under instruction of the General Council given at Oberlin in 1934, is invited to participate in a referendum upon the issues of war and peace.

Each member is asked to check one of the following statements:

A. I believe that I can contribute to the cause of peace:

1. By bearing arms in or otherwise supporting any war declared by my government.
2. By bearing arms in or otherwise supporting a war declared by my government against any nation which by international action has been adjudged to be an aggressor.
3. By bearing arms in or otherwise supporting a war declared by my government, only as a last resort after the government has exhausted all peaceable means of settlement.
4. By bearing arms in or otherwise supporting a war declared by my government, only in defense of American territory against attack.
5. By refusing to bear arms in and by otherwise opposing any war declared by my government.

Each member is also asked to write "Yes" or "No" after one or more of the following statements:

B. In the meantime, I will work for peace:

1. By advocating for our country:
   a. Adherence to the World Court.
   b. Membership in the League of Nations.
   c. Participation in International conferences.
   d. Larger army, navy, and air forces.
   e. Compulsory military training.
   f. A policy of isolation.
   g. ....
2. By helping to establish educational processes for international understanding.

Age group: Sex:
15-21
22-45
46 and over Occupation:

Instruction as to methods of procedure will be sent each church by the Conference Committee on Social Action or the Mission Secretary, Elon College, N. C. It is to be hoped that Washington will not lag behind in its willingness to face these issues of war and peace and to express individual opinions on these most important matters.

REV. WILLIAM H. HAINER, D. D.

In the course of human experience, the call has come to Dr. Hainer to pass from activity here to the reward of a life well spent and a service faithfully rendered. He has gone on to meet his Master in the greater life beyond.

It has been my privilege, profit and pleasure to be associated with Dr. Hainer in the work of Irvington for more than nine years. Now that he has passed on, I shall miss his hearty hand clasp, his ready smile, the cheerful ring of his voice and the encouragement and sympathy which he was always so willing to give.

He walked among men, shared their life and gave unstintingly of his friendship. Like his Master, he lived, ate and drank among his fellowmen. People in all walks of life were glad to be counted among his friends.

The fact that he spent about forty-five years in the pastorate of one church, is evidence of the value of his work. He was never too tired to share the problems of his people nor too busy to pray at the bedside of the sick and suffering.

Out of his work as pastor of the First Christian Church of Irvington has sprung three other organizations, all of which are still living and rendering effective service to their communities. Over one of these I have the honor to serve as minister.

As a preacher, his eloquence and passion were the result of earnest and thorough preparation, a sincere and simple faith, and a genuine love for the gospel which he preached.

He has gone but his work lives on and will be of real help and inspiration to us who seek to follow in the way he has led.

Calvin J. Felton.

Irvington, N. J.

RESURRECTION.

Pausing a moment ere the day was done,
While yet the world was scintillant with light,
I backward glanced. From valley, plain and height,
At intervals where my life path had run,
Rose cross on cross; and nailed upon each one
Was my dead self. And yet that gruesome sight
Lent sudden splendor to the falling night;
Showing the conquests that my soul had won.
Up to the rising stars I looked and cried,
"There is no death." For, year on year, re-born,
I wake to larger life, to poy more great.
So many times have I been crucified,
So often seen the resurrection morn,
I go triumphant, though new calvaries wait.

—Ella Wheeler Wilcox.

TEMPTATION.

They taunt me with riches, dear Father,
They say that the world gives much,
But I count Thy blessings, dear Father,
And their gold I cannot touch.
They promise me fame, dear Jesus,
Great fame and all worldly hearts,
But I think of Thy needs, dear Jesus,
Of the sin in the city marts,
And I think of Thy love unfailing,
Of the plan Thou hast for me,
The plan for united brotherhood
That reaches from sea to sea;
And my eyes lose sight of their pleadings,
Riches and fame cost so much,
And I dream Thy dream after Thee,
The brotherhood sin cannot touch.

Ruth McCowan.

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginia Woman's Missionary Christian Conference met in the Twenty-Third Annual Session, Friday, October 4, 1935, at Christian Temple, Norfolk, Virginia. Mrs. J. E. Cartwright, President, was unable to be present on account of illness, and the Conference was called to order by Vice-President, Mrs. John G. Truitt of Suffolk, Virginia. Mrs. Truitt presided with grace and dignity and added much to the program by a very thoughtful message of the topic: "Every Woman a Witness." Her address is to appear in THE SUN, hence it would be a repitition to give a review in this column.

The Conference was well attended—probably more than three hundred delegates and visitors being present. There are three District Superintendents in the Conference: Norfolk, Mrs. J. F. Morgan; Isle of Wight, Franklin, Gates, Mrs. B. D. Jones; Waverly, Mrs. E. T. Atkinson. These Superintendents gave interesting and comprehensive reports of the work by Districts for the year.

Reports of the departments were made as follows: Young People, Mrs. Garland Spratley; Cradle Roll, Mrs. F. M. Nelson; Life Memberships and Memorials, Mrs. J. A. Williams; Convention Editor, Mrs. W. M. Jay; Spiritual Life, Mrs. O. M. Cockes; Literature, Mrs. W. M. Jay.

The report of Mrs. J. M. Raby, Treasurer, Windsor, Virginia, gave the following information: Women's Societies, members, 867; offerings $3,314.24; Young People's Societies, members, 499; offerings, $934.15. Juniors, members, 337; offerings, $381.65. Cradle Roll Societies, offerings, $89.22. Offerings in the District meetings: Norfolk, 14.61; Nansemond-Gates, $17.47; Waverly, $5.48; offering from Young People's Conference, $10.02. Grand Total for year, $4,816.84.

Miss Ruth Hillhouse, a trained worker with young people, of the Presbyterian Church of Greenville, N. C., delivered an excellent address on missions.

In the absence of Dr. J. O. Atkinson, Mission Secretary, Rev. A. L. Granger, Jr., memorized and delivered the address of the Mission Secretary, in a very effective manner, which greatly pleased the congregation.

Mrs. D. E. Brown of New York City was present and added much to the Conference by her addresses on literature.

The following officers were elected for the ensuing year: Mrs. Elizabeth Pierce Harris, President; Mrs. R. T. Bradford, First Vice-President; Mrs. John G. Truitt, Second Vice-President; Mrs. H. P. Harrell, Secretary; Mrs. J. M. Raby, Treasurer. Superintendent of Young People, Mrs. Garland Spratley; Cradle Roll Superintendent, Mrs. F. M. Nelson; Life Memberships and Memorials, Mrs. J. C. Ellis; Conference Editor, Mrs. W. M. Jay; Spiritual Life, Mrs. B. G. Harrell; Literature, Mrs. E. L. Beale.

The Woman's Missionary Conference has had a great influence upon the work of all the churches of the conference. The number of women and young people who are members of the missionary societies is not as large as it should be, and the amount of money raised is less than some of the more enthusiastic leaders have set as a goal. But the work cannot be measured entirely by numbers and dollar marks. A quiet process of education is making a spiritual impression upon the lives of the people who come in contact with such a movement. One noticeable feature of the recent Conference was the emphasis of raising the apportionment of the local societies by systematic giving. If all the members of the various societies will give to missions as the Lord has prospered them, it will not be necessary to resort to money-raising schemes to meet the apportionment. Personal giving, in a systematic way, should be the plan used in all the work of the church.

I. W. JOHNSON.

ELON COLLEGE 1935 ENROLLMENT.

Elon College is a church school, founded by the Christian Church in the South forty-six years ago. The college has been supported largely by the Christian church through the years. The homes of the Christian church have looked to Elon as the training ground for their sons and daughters. Elon has accepted the trust gladly and has performed her task to the best of her ability. A large percentage of the church pulpits in the South are occupied by Elon college graduates. Many teachers in the Sunday schools have received a part or all of their training at Elon. Many of the church's progressive and efficient laymen are alumni of the college. In a very definite way the college has built herself into the very heart of the church. Not only has the church supported the college from the standpoint of attendance, but it has given of its money that the college might continue its program of instruction. For a number of years every church in the Southern Convention was asked for a definite amount for the college. At the last session of the Convention this plan was virtually restored and it is hoped that the results may prove the wisdom of the plan.

Though the college was founded by the Christian Church for the training of its young people, it is open just as freely to the young people of other denominations or of no denomination. In appealing for students, Elon does not appeal on denominational lines. Members of other churches are just as welcome and are given the same consideration. No one is ever embarrassed because of his church affiliation regardless of what that may be. Because of this freedom on our campus, young people from all denominations and all walks of life are attracted here. When they arrive they find a cordial welcome, a wholesome atmosprehe, an excellent teaching staff, and a positive religious note.

Perhaps CHRISTIAN SUN readers would be interested in the segregation of our present student body along denominational and geographical lines. Our students this year come from denominations as follows:

Methodist Episcopal	117
Congregational-Christian	103
Baptist	69
Presbyterian	34
Catholics	26
Methodist Protestant	20
Lutheran	14
Hebrew	7
Episcopalian	5
Quaker	3
Reformed	3
Advent Christian	2
Pentecostal Holiness	2
Disciples of Christ	2
Church of the Nazarene	1
Church affiliation not specified	17
Member of no church	34
	459

According to geographical location, they are distributed as follows:

Foreign Country	3
North	51
South	405
	459

According to our records this is the largest college enrollment that the institution has yet enjoyed. The above tabulations include all regular college students and all departments, including music, art, dramatics, but in no instance is there a duplication. There are 459 different students enrolled at Elon College this year. This gives us a very full school. We have found it difficult to provide comfortable quarters for all the young men. Last week we made temporary improvements in the old bank building and eight young men are rooming there. We are able to provide for the young ladies comfortably. From all present indications we will face an embarrassing situation next year. We will be compelled to either provide additional dormitory space or turn from our campus young people who would like to come here. I wish that all who are interested in the college and its future would face this situation frankly, together with the college administration. In counsel and faith we must go forward.

L. E. SMITH.

WINCHESTER, VA.

On Sunday night September 8th, the fall and winter program of the Congregational-Christian Church of Winchester, Virginia, Rev. Ivan R. Smith, Pastor, was officially opened by a special program entitled, "The Russells Listen In." The scene was the home of the Russell family who were listening in to a radio broadcast from the Congregational-Christian Church, of their fall opening program. The radio announcer was hidden behind a screen which was behind the radio. The pastor and the choir were seated in the choir loft. The "mike" was also in the choir loft in front of the choir and as the different people took part on the radio program, they took their places before the "mike." The program included special readings and special music with a short talk by the pastor on the life of Sir Cyril Arthur Pearson. "Invictue," which was Sir Cyril Pearson's favorite poem, was sung as a bass solo.

On Sunday night, September 20th, a special "Olde Tyme Hymne Singe" was presented. The scene was the parlor of Grandmother Mathews, whose pastor and neighbors, attired in old-fashioned clothes, called on her for an evening of old time hymn singing. Among the special features was a solo by a little girl of six, also attired in old-fashioned clothes, a duet by her sister and brother of nine and ten, several other solos and a quartet. The pastor gave a short talk on several favorite hymns and their authors. Several times during the program, the opportunity was given the congregation to choose their own favorite hymns to be sung. This program proved to be so much enjoyed that, by special request, it is to be repeated, with several changes, on Sunday night, October 27th.

On Sunday night, September 27th, a most interesting program was given with "Italy-Ethiopia as its theme. The scene was the pastor's study, with eight young boys and girls of high school age calling on the pastor for help in their history lesson for Monday, which was on Ethiopia. As the boys and girls asked questions, Mr. Smith gave most interesting and instructive answers concerning the situation in Italy and Ethiopia today. The program closed with a male quartet singing, "Let the Lower Lights Be Burning." As they sang, all the lights in the church went out, the only illumination being a little red and green light in the top of a small lighthouse which was built on a miniature hill over to the right of the pulpit.

Mr. Smith has announced that for Sunday night, October 13th, the theme of the program is to be "There's A Reason," while on the night of October 27th, there is to be another "Olde Tyme Hymne Singe." (We only have night services on the second, fourth and fifth Sundays, as Mr. Smith preaches at Timber Ridge Church on the other two Sundays.) Sunday, October 27th is also to be "Home Coming Day" and Mr. Smith has several surprises for that day that he has not announced as yet. During the months of November and December we are to have a special series of evening services, the general theme being "Bible Scenes and Bible Themes."

The ladies of our church have been divided into four groups with good workers as the captains, and each division is sponsoring some special phase of the church work. Two divisions are raising money for different things; one division is sponsoring a seven-cent festival during the month of October, while the fourth division sponsored a fellowship supper which was held at the church on Wednesday evening, September 25th.

All of us at the Congregational-Christian Church in Winchester, are looking forward to our fall and winter work for the advancement of our church in the work of the Lord.

Our evening services are proving exceedingly popular and are largely attended.

Elsie Matthews.

EURE AND DAMASCUS.

We held a week of evangelistic meetings with the Eure Church in Gates County, N. C. the week following September 1st. The weather was rather unfavorable, because of the daily rains, but still the congregations increased in size with each afternoon and night service until the house was filled to capacity. The pastor did the preaching; the folks were attentive, appreciative and worshipful. Their kind words of cheer and encouragement all through the service were an inspiration for the pastor to do his best. On Saturday morning at Tuscarova Beach we baptized eight young people and six of them were received into church membership at our next appointment on the third Sunday of September.

We began our meeting at Damascus on Sunday night of September 15th. The weather was very favorable and again we had the pleasure of speaking to a splendid audience at each service.

The people of Damascus Church are a very reverent people in their worship. They know when the worship service begins and do not mar it by socializing and whispering. There was a fine spirit all through the meeting. While there were no accessions to the church at this time we all are informed that there are those who will unite with the church at some regular service in the near future.

At the conclusion of the meetings at Damascus, besides a nice purse the people loaded our car with many good things to eat. For this kindness they have our grateful thanks and remembrance.

We have enjoyed our pastoral relations with Eure and Damascus during the past year. There is much latent power in these churches which if it could be developed would make them a power to be felt in this community.

As we write this letter a phone message comes to us from Rev. Bro. Edwards, pastor of the Methodist Church at Sunbury, inviting us to speak in his absence on Thursday night. Their revival meeting is in progress. It will be a pleasure to render this service for Brother Edwards, whose church in Gatesville was consumed by fire this week.

W. M. Jay.

HIGHER IDEALS NEEDED.

As I heard a minister say a few months ago, "We are so much accustomed to measure life in terms of get and spend, gain and loss, that the main issue of life is lost in the deal." It appears to me that there are too many people who are more interested in estopping others, in some way, than they are in living a genuinely useful life in the service of humanity. If those people would spend more time trying to amend their own ways, which have little ethical value; and discipline their daily practices to commendable standards, we would all soon be living about as God intended we should. Too many people have either forgotten or have never known, that they are their brother's keeper and just what they are, their brother must be little or much. Why, it is quite common, these days, to hear a person complaining because he has been outwitted in a deal by somebody whom he was trying to deceive himself; and he really feels humiliated when he finds that he is a victim of his own aggressions. Our young people should be impressed with higher ideals and pure motives before they assume the positions of trust and the responsibilities of life. They should know that, "It is wealth beyond words, to honestly earn a small competence and know how to use it." They should know that life will end in a sort of chaotic hit-or-miss procedure unless it is wisely planned from the very outset.

Often I meet young people having graduated from our colleges and universities whose future horizon, to me, is besmirched with the probability of failure. They seem to be inescapable within themselves of applied fruitful thinking. Things of real worth have meant too little to them, in their only cherished hope, perhaps, of just being able "to get by." They, no doubt, entered college in littleness and they are coming into life likewise. How are they to end? Go back to the homes from which this type of youth are coming and you will find, in most cases, the cause for their barren zeal and aimless disposition.

A. R. Flowers.

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [2][b]Jĕ-hôi′-ă-chĭn *was* years old when he began t

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heac

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

DR. PAUL R. REYNOLDS.

(*One of Our Missionaries.*)

By Miss D. P. Cushing, *News Editor.*

"An increased and broadened respect for the Chinese and Chinese culture, but an even deeper certainty that all men everywhere need the dynamic of religion in their lives and that the Christian way of life brings more power both for personal living and for service than any other religion or ethical teachings," is the firm conviction of Dr. Paul R. Reynolds of Foochow, North China, after 14 years spent in that country working shoulder to shoulder with the Chinese.

Born with a Quaker heritage, Dr. Reynolds from early childhood was surrounded by a religious atmosphere and during his college days served student pastorates in Western Iowa. The Great War saw him in service with the Y. M. C. A. and then as a regular army chaplain. He was one of the pioneers in launching young people's summer conferences in the middle West and answered the logic of his own call to service by volunteering for work in China in 1921. For the first few years he was associated with the late Watts O. Pye in his work in the northwestern part of China.

"I went with Mr. Pye on his last long swing around the circuit of those country churches in Shansi and North Shensi and into inner Mongolia, travelling 1600 miles by pack mule," recalls Dr. Reynolds. Later he took up his particular task of religious education and young people's work, starting a boys' camp in Shansi, fostering Boy Scout troops, working with the community house and the Y. M. C. A., teaching Sunday School classes and directing boys' clubs.

He served as acting principal for a time of two different schools and is business manager at present of the Memorial High School in Fenchow. Dr. Reynolds is chairman of the Committee on Religious Education for the whole North China Mission, and during his furlough hopes to study the work being done along this line in America as well as the programs of academic and manual work in schools following the same policies as that of the high school in Fenchow, which is making itself into an experimental and training center for rural life.

"We plan to include teacher training, practical work in village public health, training in village handicrafts, and work in the fundamentals of agriculture," explains Dr. Reynolds, adding that he has built up a small herd of Swiss milk goats and is teaching dairy business on a small scale to several students who have thus been able to work their way through the high school.

"Chinese hill-billies," is what Dr. Reynolds calls some of the boys who are working their way through Ming I Middle School at Fenchow. "More than one-half of our students come from poor families living on five or ten acres of dry land with a total income of about $100 mex. annually," he says. "One of the ideas back of our work-study plan is to help break age-old traditions in China that gentleman never stooped to common toil. It makes no difference to Ming I Middle boys whether they wash windows, sweep sidewalks or dig ditches so long as they earn their way through school."

It is the hope of the Fenchow Ming I Middle School that they can develop their institution along the lines followed in Berea, Kentucky, and Dr. Reynolds sums up the policy of the Fenchow School in one line, saying, "In our program we put the development of Christian character—for service—first."

MISSIONARY OFFERING.

WEEK ENDING OCTOBER 5, 1935.

Sunday Schools.		
First Church, Greensboro, N. C. .$	12.26	
Dendron, Va.	4.75	
Piney Plains, Raleigh, N. C.	1.00	
Wakefield, Va.	1.70	
Ramseur, N. C.	5.50	
Bethlehem, Suffolk, Va.	2.10	
Reidsville, N. C.	7.64	
		34.95
Individuals and Churches.		
Dr. J. A. Clarke, Elon College, N. C.		2.00
Specials.		
Pleasant Hill, Benson, N. C.	6.95	
Class 4, Shallow Ford S. S., Elon College, N. C.	1.00	
		7.95
Cent-a-Meal Box.		
United Church, Raleigh, N. C.		1.35
Total for week ending Oct. 5, 1935 .....$		46.25
Previously acknowledged		898.13
Total since Sept. 1, 1935.. ....$		944.38

J. O. Atkinson, *Secy.*

PROGRAM.

of the

North Carolina Woman's Missionary Conference

Theme: *"World Missions and Peace."*

The twenty-third annual session of the North Carolina Woman's Missionary Conference will be held Thursday, October 17, 1935, at the Church of Wide Fellowship, Southern Pines, N. C. Mrs. Stanley C. Harrell is president of this Conference.

Morning Session.

Conference convenes at 10:30 A. M.
Devotional Service: "The Prince of Peace"—Mrs. W. H. Elder.
Roll Call of Districts:
  Halifax—Mrs. C. E. Newman.
  Guilford—Mrs. J. R. Foster.
  Alamance—Mrs. C. C. Fonville.
  Randolph—Mrs. Hugh R. York.
  Lee-Chatham—Mrs. R. L. Ross.
  Durham-Wake—Mrs. J. L. Harward.
  Vance-Warren—Miss Margaret Alston.
"Welcome to Church of Wide Fellowship"—Mrs. Nellie S. Fisher.
"Thank You!"—Mrs. O. H. Paris.
Recognition of Visitors.
Appointment of Committees.
Departmental Reports:
  Cradle Roll—Mrs. B. M. Newman.
  Young People—Miss Mary Fix.
  Spiritual Life—Mrs. W. R. Sellars.
  Literature—Mrs. W. T. Scott.
  Day of Mission Study—Mrs. L. E. Smith.
  Life Memberships and Memorials—Miss Margaret Alston.
Report of Treasurer—Mrs. C. H. Stephenson.
Our Apportionments—Mrs. L. E. Smith.
Music.
Address: "Speaking the Wonderful Words of God"—Dr. Atkinson.
Offering.
Adjournment for lunch.

Afternoon Session.

Conference Re-convenes at 2:00 P. M.
Devotional: "The Mission of the Prince of Peace."
Departmental Reports: (Continued)
  Council for Social Action—Miss Alice M. Holmes.
Music.
Address—Dean Elbert Russell.
Reports of Committees.
Miscellaneous Business.
Secretary's Report.
Memorial Service—Miss Margaret Alston.
Adjournment.

PROGRAM.

of the

Alabama Missionary Conference

to be held at

Antioch Christian Church, Oct. 12th, 1935.

Morning Session.

Conference convenes at 10:00 A. M.
Hymn.
Enrollment of Delegates.
Recognition of Visitors.
Report of Department Superintendents.
Report of District Superintendents.
President's Message.
Song.
Sermon by Pastor—Rev. A. R. Van Cleave.
Devotion.
Offering.
Adjournment for lunch.

Afternoon Session.

Conference Re-convenes at 1 P. M.
Program by Antioch Young People.
"Woman's Place in the Kingdom's Service,"—Miss Eunice Turnham.
"Our Greatest Needs of Today,"—Rev. G. H. Veazey.
Song.
Business.
Benediction.

THANKS BE TO GOD.

Slowly, in single file, men and boys carrying wooden measures filled to the brim with millet and rice walked up the aisle of the Tehchow, China, church, while the congregation sang "Bringing In the Sheaves." It was "Thanks For the Wheat Sunday" but there had not been much to be thankful for because of the drought. This did not lessen the dignity or the sincerity of the occasion. Placing their measures at the feet of the Pastor Li the men bowed their heads while he offered a prayer of thanksgiving. "They were mostly farmers and the leader had worked hard to put his children through school," says Miss Helen Dizney, R. N. One of his daughters is in the new class of nurses who started training in August at the Tehchow Hospital.

THE TEST.

An elderly Mohammedan came to the home of Rev. Joseph L. Moulton, Rahuri, India, and gave him five rupees for Christian work in the villages. Mr. Moulton, who had given a helping hand to a son of the donor some time past was astonished at the gift. "How is this? Aren't you a Mohammedan?" he exclaimed. The old man smiled. "Don't say Mohammedan," he replied, "say, 'friend'," and pressed the money into Mr. Moulton's hand.

JOHN WESLEY.

By Rev. H. S. Hardcastle.

(Continued.)

Wesley's Experience in Georgia.

Up to this time Wesley had hardly found himself. And the next period of his life did not help him to find himself. In fact it rather unsettled him, and to a very marked degree discouraged him. And yet, as we shall see, Wesley's Georgia experience did make a significant contribution to his life, especially to his religious life.

It is not necessary to go into the story of the founding and early years of Georgia. General James Oglethorpe, scandalized by the fate of those who had been thrown into prison for debts and moved by genuine compassion for these luckless men and their families, had secured a grant of land in the New World and had brought over several shiploads of these people and had settled them in what is now known as Georgia. General Oglethorpe returned to England in the summer of 1735 soliciting aid for his new colony. He also sought some young Englishman who could serve as Chaplain to the English community and as a missionary to the Indians. Wesley was recommended by one of his former professors, and Oglethorpe urged him to accept. Wesley at first declined, but after consulting others, and especially after going to see his mother and getting her approval he accepted the invitation. Mrs. Wesley's words were characteristic of the woman: "If I had twenty sons," said the brave old lady, "I should rejoice that they were all so employed, though I never saw them any more."

Wesley, with his brother Charles, and two of his "Oxford Group" friends set sail for the New World. In a letter written four days before he sailed Wesley says, "My chief motive is the hope of saving my own soul . . . I cannot hope to attain the same degree of holiness here that I may there." This is illuminating to say the least.

On the ship on which Wesley and his companions sailed there was a group of twenty-six Moravians, who with their bishop, a David Nitschmann, were going out to Georgia. They impressed Wesley by their deep devotional life, by their willingness to do the humblest tasks uncomplainingly, by their deep piety and especially by their serenity of spirit and their uniform joy and poise. He spent much time with them during the three month's voyage, and when the party reached Savannah, Wesley sought out the Moravian pastor to ask his advice about the work he was about to undertake. To his surprise Spangenberg asked him about his inner religious experience in such pointed questions as "Have you the witness within? Does the Spirit of God bear witness with your spirit that you are a child of God? Do you know Jesus Christ?" Unaccustomed as he was to being thus frankly questioned, Wesley answered evasively, but finally stated that he "knew." But in his account of the interview Wesley adds "I fear they were vain words." In any event the example and the teaching of the Moravians unquestionably convinced Wesley of the possibility of an assured personal religious experience to which he was as yet a stranger.

Wesley's work in Georgia can hardly be called a success. His work among the Indians came to nothing. As a matter of fact it was not considered safe for him to venture outside the settlements. He was disappointed to say the least. Just before he left for England he wrote that he had not "found or heard of any Indian on the continent of America who had the least desire of being instructed."

Wesley's work as pastor of the English people in the settlement was not satisfactory either. He gave himself with zeal to his work, and tried to make his ministry effective. He gathered children and taught them, visiting his parishoners in person, usually choosing the heated hour of noon so that he would be sure to find them at home, fasted thrice a week, and lived habitually on bread and fruit. But the people were as a group shiftless and disorderly, restive under discipline, careless of all proprieties, and generally not interested in religion, especially a religion that made any demands on them in the realm of conduct. And perhaps not the least factor in the situation, was Wesley's own spiritual restlessness. Judged from the human standpoint, Wesley's work in Georgia was not a success. And it did not help either his influence in the community, or his peace of mind, to become involved in an unfortunate love affair with a Miss Sophia Hopkey, a niece of the magistrate of the colony. She was a sprightly and intelligent girl of attractive manners and person, and she was not only willing, but perhaps eager to foster Wesley's acquaintance. Wesley, with that lack of commonsense which seemed to characterize all his love affairs, seemed to encourage the young lady and to give her reason to believe that he intended to marry her. But one of Wesley's friends, resenting the part that the young woman was taking in the wooing, cautioned Wesley, and advised him to ask the advice of the Moravian elders. Wesley foolishly did this and agreed to abide by their decision. The decision was adverse. Wesley accepted it with the words, "The will of the Lord be done." Needless to say, Miss Hopkey did not take kindly to this sudden turn of affairs, and as a means of showing her displeasure, she accepted the addresses of another suitor, and five days later married him. The matter probably would have ended here, but Wesley, by virtue of his priestly authority, and perhaps because of personal pique, proceeded to visit ecclesiastical discipline upon the former Miss Hopkey. When she became unruly, Wesley excluded her from the Communion. Aggrieved at this affront, her husband and uncle brought suit against Wesley for defamation of character, and although the case finally was dropped, it was drawn out for nearly four months and it created endless annoyance and scandal. Wesley felt that his influence in Georgia was over, and taking the advice of friends, decided to return to England. He landed in England on the first day of February, 1738, just one day after Whitfield had left for a visit to the colony Wesley had just left. Thus closed an unfortunate and perhaps unhappy chapter in Wesley's life.

Finding Himself and His Work.

Wesley returned from Georgia greatly discouraged. He felt that his work had been a failure. Furthermore he was greatly disappointed. He had gone to Georgia, as he said, to save his own soul, and his soul was not saved. Writing in his Journal under date of January 24th, he says: "I went to America to convert the Indians; but O, who shall convert me?" And such reading as Wesley did in the writings of the mystics, and especially the influence of the Moravians with their insistence on an inner experience, did not help Wesley, but rather increased his dissatisfaction with himself and his religious experience. He was bewildered, and discouraged.

But four days after he landed in England, he met a young man, a Moravian then on his way to the Carolinas in America, Peter Bohler by name, to whom Wesley himself ever afterwards gave the credit for his emergence from doubt and despondency. The two young men spent several weeks together and during that time Wesley came to a new understanding of the deeper, and simpler meanings of religion. Bohler's doctrine was in essence what we now call "justification by faith," a faith that is not an assent of the intellect merely, but an experience, a confident personal reliance upon the divine goodness. This assurance, said Bohler, is not to be gained by obedience and good works, needful and desirable as these may be; it is the gift of God. He insisted that Wesley must give up his philosophical reasoning, and eccept the bestowment by faith. And when Wesley, as he thought, honestly said that he did not have such faith, Bohler told him to "preach faith till you have, and then because you have it, you will preach faith."

Wesley evidently accepted Bohler's teaching, for we find him preaching here and there and everywhere during the next few months. His Journal shows the growth of a truly evangelical temper during that time, and as a result of his preaching, Wesley is a missionary as never before. And yet it was not until the evening of May 24, 1738 that Wesley believed himself to have attained the faith for which he had been waiting. In that classic entry in his Journal which is immortal in the annals of Methodism, he writes as follows: "In the evening I went very unwillingly to a society in Aldersgate Street where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for my salvation; and an assurance was given me that he had taken away my sins, even mine and saved me from the law of sin and death." It would not be fair to minimize the importance of this experience in Wesley's life, for it made a profound impression on him and gave him new assurance and power. But neither would it be fair unduly to magnify the experience for his Journal record during the weeks leading up to this experience a growth of the deep persuasion at once of the divine goodness and of human need.

As was perhaps natural, Wesley at first overemphasized the importance of the experience. Indeed at a religious gathering he asserted to the astonishment of all, that up to Wednesday of the previous week—the night his heart was strangely warmed—he had never been a Christian. To which his good friend, Mrs. Hutton replied, "Well then, you have been a great hypocrite." And stranger still, even after this great experience, Wesley asserted that he was not even then a Christian. "Though I have used all the means of grace for twenty years, he said, I am not a Christian."

Wesley soon learned not to trust too implicitly his vacillations of feeling however, and after 1739 we never find any references to his own emotions, or at best only a few scattered references. When he got out of himself into service for others he found a healthy, growing religious experience and life.

It was in the latter part of 1738 that Wesley formed the Fetter Lane Society, which was the first of the Methodist "Class Meetings" although the idea was not original with Wesley. He had favored the idea of small groups or bands of believers meeting regularly for religious purposes, and his Fetter Lane Society was suggested by Bohler, and its conditions of membership, the plan of dividing its members into small groups or "bands" of not less than five or more than ten, each band meeting by itself twice a week and all together on Wednesday evenings, its monthly love-feast, its insistence that its members should have no secrets from one another, even in personal matters—all these features were patterned closely after the Moravian usage at Herrnhut. Everyone

(Continued on page 15.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

REPORT ON MORAL STANDARDS

at

Eastern Virginia Youth Fellowship Meeting.

September 27, 1935.

As time and civilization advances, new problems arise. Transformation of environment or man's conquest and control over nature has made his social life more complex. Now if the social teachings of the prophets and Jesus are to be regarded as definite directions which are to be obeyed in modern society, we are impressed at once by the large number of important subjects with which they do not deal. The prophetic mind of Jesus must have looked across the centuries and discovered the distant coming of social conflicts which were in His own time insignificant but which are now universal and profound, and now your superintendent on Moral Standards wishes to make the following recommendations:

1. That all pastors, leaders, and church members make a thorough investigation of social conditions in their respective localities so that the moral standards might be improved.

2. We, as young people, recognize the primary and strategic place in the home in the things that concern the moral and spiritual life of the members of the family, and we call upon each one to make an earnest effort to make homes and their companions Christians in every way possible.

3. We recognize the alarming high rate of divorces in proportion to marriages in our country, a rate that exceeds in many instances the rates in so-called heathen countries, and we re-affirm our belief in the sanctity of the marriages now, and deplore the flippant jests about marriage and the home that come from the printed page and spoken word.

4. We recognize the importance of motion pictures from an educational and moral viewpoint, but we deplore the way in which the science and the art of that great industry have prostituted to low and even immoral ends both at home and abroad. We heartily commend the Roman Catholic clergy in establishing the League of Decency, and we recommend that we join with them or in some similar movement in an effort to bring support to such motion pictures as minister to human values and to destroy those that do not buy the power of public condemnation. We believe that the pastors and leaders of our organizations should seek to enlist the support of our people in such a movement. We also pledge our support to artists and producers as well as to local managers who join us in this worthy venture.

5. We re-affirm our belief that the liquor traffic is a denial of the ideals and principles of Jesus Christ. Age-long experience has taught that the traffic in alcoholic beverages is inimical to human life under whatever conditions and however sold. We believe that the young people should array themselves against it and offer no compromise. We believe that Christ's ideal for the Christian, as to touching liquor, is total abstinence, and we urge our young people to accept this standard in the home and in their social contacts and to muster public opinion against liquor and to arouse hostility toward it, especially in its advertising campaign, and that we seek to bring together and to cooperate with all groups hostile to alcohol in a united effort to seek some common way of practical advance.

7. We believe that the principles and the spirit of the ancient law, "Remember the Sabbath Day to Keep it Holy," can be applied to modern life, and we recommend that our young people seek to spend the day practically as a day of rest and worship and that they resist the efforts of commercial and worldly interests to make the day as any other day.

8. We record our protest against the misrepresentation and deliberate falsehood of much modern advertising, especially cigarette advertisement.

9. We urge our young people to abstain from gambling and games of chance for prizes.

10. We urge our young people to be more faithful in their attendance at services of worship, more loyal in their support of the church, more diligent in their devotional practices, more careful of their manner of life, more responsive to their larger social responsibilities, more alive to their civic privileges, and more obedient to Jesus Christ.

Lillye Holland, *Supt.*

A PRAYER FOR CHRISTIAN UNITY.

O Master of the Galilean Way,
Forgive us for the vows we fail to keep:
Forgive us that we so neglect Thy sheep,
So idly waste this shining harvest day!
Forgive us for the stumbling blocks we lay
Along the paths by which men seek Thee! Sweep
From our small minds the strife that holds Thee cheap!
Break Thou the bread of life with us, we pray!

What matter if we cannot understand
The mystery of Love that is Divine,
Nor pierce the veil! Dear Lord, our faith increase
To know that, since our hands may reach Thy hand,
Our lives are made all-powerful, through Thine,
To heal a wounded world and bring it peace!

—*Molly Anderson Haley.*

FINANCING THE BOARD OF CHRISTIAN EDUCATION.

Please do not forget the annual offering for the Board of Christian Education which should be made during September or October. Will you also be sure that your conference apportionments include something for the Board. There is work to be done, but the money is very scarce.

THE EFFECT OF ALCOHOL ON BODY AND MIND.

Christian Endeavor Topic for Oct. 20, 1935.

Scripture: Prov. 23:29-32.

Daily Bible Readings.

Monday—Destroys self-control. Prov. 20:1.
Tuesday—Creates Hallucinations. I Sam. 25:36-38.
Wednesday—Destroys mental power. Isa. 28:1, 7, 8.
Thursday—Makes drunkards. Prov. 23:29-32.
Friday—Creates bad habits. Isa. 5:11.
Saturday—A contrast. I Thess. 5:4-10.
Sunday—The effect of alcohol on body and mind. Prov. 23:29-32.

Prelude: "Yield Not to Temptation."

Call to Worship:

God give us men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will.

Hymn: "The Victory May Depend on You."

Prayer.

Hymn: "O Master-Workman of the Race."

Announcements of the topic—Scripture Lesson.

Points for Talks.

Christians are opposed to alcohol in all forms because it destroys mankind instead of helping him—it is a disease the same as any other contagious malady with which humanity must contend.

A state will spend thousands of dollars annually to aid the health of its people—and at the same time sell people whiskey.

Alcohol is a frequent destroyer of health, happiness, and mental stability. It impairs reason, will, self-control, judgment, physical skill and endurance. It decreases the body's resistance to infection. It injures body cells, especially brain and nerve cells, first in their action, later in form.

Because alcohol causes some people to talk fluently and be more lively it has been called a stimulant. This is not true, for alcohol is a narcotic and paralyzes the higher brain centers, removing restraint of good sense which would cause one to hold his tongue and body under control. The capacity to think properly is influenced by even small quantities of alcohol.

Dr. Emil Bogen of Los Angeles County Sanitarium, a national authority on causes of diseases says, "No other poison causes so many deaths or leads to or intensifies so many diseases, both physical and mental, as does alcohol in the various forms in which it is taken."

It has been pointed out that alcohol is the cause of at least twenty-five per cent of insanity, forty per cent of neglected children, fifty per cent of convicts in prisons, and a great number of suicides and accidents.

Open Discussion.

1. Why do people continue to drink even when they know the effects of alcohol on the body and mind?

2. People say they take a drink to get "pepped up" for the party. What would be your attitude toward your friend who got "pepped up" in this manner?

3. Does it make any difference what "they" say when you refuse to take "just one drink"? What difference does it make to your body?

4. One must keep in strict training to be a good athlete. Suppose a young man had been the school hero for a football season, and then on the eve of the most important game took "just one drink" that caused him to make a false play the next day, and lose the game for his school. What would be the reaction of the entire student body? What could be the effect on the young man's life?

5. What action can Christian youth take on the drinking problem in their community?

Period of directed prayer—

1. Ask God to give us the will to have a clean body and a pure heart.

2. Thank God for the power to say "no" to the temptations that face Christian youth.

3. Thank God for His Son, Jesus, the Pattern we may always follow.

Hymn: "Yield Not to Temptation."

Mizpah Benediction.

Mrs. W. B. W.

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE STORY OF JEREMIAH.

Lesson II—October 13, 1935.

Golden Text: *"To whomsoever I shall send thee thou shalt go, and whatsoever I shall command thee thou shalt speak."*—Jer. 1:7.

Lesson: Jeremiah 1:1-10; 6:10, 11; 8:18; 26: 1-24; chapters 36-38.

Jeremiah was a great person, a great patriot, and a great prophet. For a period of at least fifty years this humble man from humble surroundings was one of the dominant figures in the national and international affairs of his day. He had a great deal to do with politics although he was not a politician. He was a statesman of insight and vision, a preacher of power, a writer of lofty style and beauty of diction, but first of all and last of all a man of God. His messages, delivered and written primarily for the people of his own day are timeless in their ideals and principles, and fresh in their application to our modern individual and national problems.

Jeremiah has been greatly misunderstood. He has been thought of as a weak, sentimental namby-pamby kind of man. On the contrary he was a man of strength and indomitable courage. He has been called the "weeping prophet," but the tears he shed were tears of strength. He loved his country with a passionate love. He saw the doom which that country was steadily bringing upon itself. He tried to save his country. And because of the hardness of heart of the people, and the stupidity and short-sighted policy of the princes, his heart was broken. A gentle, sympathetic, tender man, he had the unpleasant task of pronouncing dire doom on the nation. It was this that broke his heart and made him weep. One of the most majestic figures in history is prophet Jeremiah.

The Prophet's Call.

"The word of the Lord" came to Jeremiah when he was a young man, perhaps twenty years of age. However that word came, the conviction deepened that God had called him to the Prophetic office—he was of the priestly line himself. Indeed as Jeremiah thought over the matter it grew steadily clearer that he had been predestined for that high office. God had called him before he had been born, and set him apart as a prophet to the nations. Happy is the man who has a sense of mission, who feels that he is within God's purpose, who has found the will of God for his life. But let no man think that a great vision is necessary, or that God calls only to high offices. The precious truth of Christianity is that every man's life has a place in God's plan. To find and to do the will of God is life's chief business. And however that call may come, let no man be disobedient to the heavenly vision, even though it might come in the most commonplace way.

Whom God calls, God equips. Jeremiah tried to "back out." He began to make excuses. But God told him that because He had called him He would help him. Because God was with him he was not to fear the face of man. He could not know all that Jehovah had for him to do, but as he set himself to walk in the known will of God, he would know more of the unknown in time. He might not know what to say now but he would be told what to say in due time. We are to walk by faith. He that willeth to do shall know. God can use humble men if they give themselves to him.

The Prophet's Message.

Jeremiah called his people to repentance. He warned them that the fact that they were God's chosen people was not going to save them. He told them that because they had the Temple of God in their midst was no security against the day of the Lord. He told them that doom was coming because of their sins. He called upon them to repent before it was too late.

The Prophet's Appeal to History.

When his message was questioned Jeremiah appealed to history. God had honored his prophet's word in the past; He would fulfil it in the future. History is a great teacher for those who have a mind to learn. Individuals and nations can learn through what has happened to those who obeyed or those who rejected the Lord's word. The wise man learns from the past.

The Prophet's Courage.

The truth of the prophet's message stung the princes and the rulers to the quick. They made dire threats against him and suggested that if he knew what was good for him he would change his message or stop delivering it. They should have known their man better. "Behold I am in your hand; do with me as is good and right in your eyes,—but the word comes to me from Jehovah. I do not care what happens to me but I do care whether I speak the word of Jehovah. Many a modern minister needs this spirit of courage as he denounces sin in high places. Ministers of the church in Germany need Jeremiah's spirit in these trying and testing days.

The Prophet's Anger.

There is such a thing as righteous indignation. Jeremiah's anger was stirred within him. He did not hate people but he hated the sins of the people. "Abhor that which is evil, cleave to that which is good"—how much we need that message in our modern life, when there seems to be no distinction in the minds of many people between what is right and what is wrong.

The Prophet's Vindication.

We need have no concern about the defense of truth. We need only to proclaim and to live the truth. Truth vindicates itself. Those princes of Jeremiah's day thought they could stop the truth by cutting off his head or by otherwise putting him out of the way. This has often been the delusion of people who fear the truth. The word of the Lord had come to Jeremiah; he had been sent to bear witness to the truth. And the God of all truth has vindicated him through the centuries.

GOOD POET OF GALILEE.

Blessed Poet of Galilee,
Mold our hearts in purity,
In grace divine.
Give us something of Thy beauty;
Teach us love and teach us duty;
Make us, Jesus, wholly Thine.

Blessed Poet of Galilee,
Help us to grow to be like Thee;
In deed and word.
Teach us Thy gentle tenderness;
To know Thy kindness and to bless
Mankind in Thy love, O Lord.

Teach us how to live in peace;
Help us all our strivings cease
In brotherhood.
Teach us in sacrifice to give;
Help us learn to really live
In all that's great and good.

Blessed Poet of Galilee,
Teach us how to daily be
Children divine.
Teach us Thy patient lowliness
To grow like Thee in holiness,
A wondrous poem sublime.

—*Ruth McCowan.*

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FAMILY ALTAR

Conducted by H. E. Rountree

One of our Chaplains in the U. S. Navy

MONDAY.

"The Destruction of the Wicked."

"The Lord preserveth all them that love him; but all the wicked will He destroy."—Ps. 145:20.

A discussion of this text involves the dogmatics of hell and heaven, eternal punishment and eternal reward. Such a discussion cannot be entered here. If we did, it would be much like Arthur Brisbane says of man's understanding of his wife, "He only understands ten per cent of her, and the other ninety per cent he would not understand if she told him of it."

Ever since the devil entered into the garden of man's life evil has been present, and it has been said (and truly so) that all destructive forces are evil be they material or spiritual. Harboring in mind to do the destructive thing; failure to cooperate with the Divine order; failure to live right with God and man, all represent the eternally destructive forces of life, and so nicely defined is it that, as one puts it, "Whatsoever dims thy sense of truth, or stains thy purity, though light as the breath of the summer air, count it as sin to thee."

This condition of destruction is eternal in this life, to say nothing of the life to come. And the condition of the soul in eternity must depend upon the way it has lived, reaping what is sown, plus the saving grace of God.

Health comes by keeping the laws of health. Happiness comes by doing those things that make happy. The choice of base living results in a base mind. "Punishment is not something that happens to a man but something that happens in him." The only other thing that can be said is that Jesus saves, and, when He does, sin will be no more. "Behold the Lamb of God which taketh away the sins of the world." He is Healer and Defender. In Him perfect qualities are achieved, destruction is set at nought and perfect bliss is eternally.

Prayer—Dear Lord, we are saved by thy grace and not by any merit of our own. Thou hast made us for good and not for evil. Grant to us the diligent search for the fine qualities of life, to live in loving hearts and mutual welfare to Thy glory.—*Amen.*

TUESDAY.

"The Security of the Godly."

Read Psalm 91.

The Psalmist sets forth the state of the godly, their safety, their habitation, their friends, and the effects of them all.

A child feels safe in trusting the wisdom of his father. Where he leads, it follows, though the way be unknown to him and the night dark. He feels safe and is at peace.

The man who trusts his well-tried chauffeur has a sense of relative security.

The Captain of a ship can sleep in peace when the experienced pilot is at the wheel.

This is so with Christians. The knowledge that they are not alone, that the God of the universe, who doeth all things well, is with them and is ever to be with them, is sufficient ground for happiness and peace.

Prayer—O God, Thou art our living God, and Christ is our Saviour. Bless us with Thy presence and Thy salvation today.—*Amen.*

WEDNESDAY.

"Watch and pray that ye enter not into temptation."—Mark 14:38.

Experience teaches that in the Spiritual combat we cannot be too watchful against those sins which we think we have no temptation to commit. It is by these that one too often falls.

Peter knew his weaknesses, that he was impetuous, impulsive and impatient, and guarding himself at these points he was not likely to fall by them. But unfaithfulness he was sure was not a temptation, therefore he swore to the Lord that he would die before betraying Him. With what tragedy Peter fell we well know.

Satan is a very clever person. He does not waste his powers where we have all our sentries stationed, but he attacks where we think we are secure.

"Eternal vigilance is the price of liberty." This was spoken in reference to a nation, but it is applicable to one who seeks the freedom of God in his life and soul. We cannot train our spiritual eyes too keenly to see the danger of seemingly unimportant things. The training of spiritual vision should include everything, and everything should be related to safety.

A story is appropo. A young man frequented a bar-room and was used to hitching his horse close by. He was converted and did not visit the bar any more but continued to hitch his horse there. A fatherly friend said to him one day, "George, I am older than you, and you will Pardon me, I know, if I make a suggestion. No matter how strong you think you are, take my advice and at once change your hitching post."

Prayer—

"Lead me, O Lord,
In the still and safe places
Let mine eyes meet sweet earnest
faces;
Far from the scenes of worldly
fashion
Deliver me from faithless care
and noisy passion."
—*Amen.*

THURSDAY.

"Stand Fast."

"Stand fast therefore in the liberty wherewith Christ hath made us free."—Gal. 5:1.

Having fortified our souls both in the weak and the strong places, with the sentries of our vigilance, stand upright, stand firm, stand boldly, stand like a man strong and valiant, ready to give an account of whose you are and what you believe; know what it is that you believe, and be prepared to act upon it at any time.

One of the best known stories of Waterloo is this. Wellington's regiment was hard pressed and suffering seriously from the enemies' fire. Wellington rode up and called out to his men, "Stand firm, ninety-fifth! We must not be beaten. What would they say in England?"

Wellington's appeal was to manliness and patriotism. Their country was looking at them. That is the slogan call to Christian men and women. Whether charged by sin or mowed by destructive forces, we must stand firm! We must not be beaten! God is right and He is looking at us, and He will put all enemies under His feet.

Prayer—Our Father, we open our souls to Thee the King of our day. We seek the fellowship of the ever-living Christ. Come Thou and dwell within us, O Holy Spirit and be our Guide, and Buckler and Shield, to stand fast in the faith wherewith Christ hath made us free from sin and death.—*Amen.*

FRIDAY.

"The Power of Example."

"By the obedience of one shall many be made righteous."—Rom. 5:19.

In personal example lies the power of saving the world. By the life of one others are won. Therefore train the sensibilities and tenderness of heart which God has given you into the practice of goodness, mercy and helpfulness toward those who stand in need of it. Christ has saved and blessed you. Be ready to give in ungrudging bounty, to others what God has given you. Strive to pay back to Christ His own unspeakable compassion upon you. In loving succour to the needy be a minister of Jesus.

"I gave my life for thee,
What hast thou given to Me?"

Prayer—Our Father, may we be so sensitive to Thy goodneess that whatever comes to us we may pass it on and glorify Jesus. This we ask for His sake.—*Amen.*

SATURDAY.

"Boldness Out of Suffering."

"Having suffered before, and been shamefully treated . . . we waxed bold in our God."—I Thess. 2:1-6.

Paul had indeed suffered much in Philippi; the city of the horrible scourging, of the inner prison, and of the stocks; but his suffering in Philippi did not prevent his bold testimony in Thessalonica.

Hindrances, opposition, persecution, have that effect on heroic, Pauline souls. It increases their zeal, it fires their spirit, as the growing terrors of a battle only enkindle new ardor in true soldiers.

For what is shame, and what is pain, and what is failure, when we are about the work of our Saviour? Compared with His mighty interests, it is all as nothing, and we can well afford to forget it.

Prayer—Lord, embolden Thy servants. The warfare, that is everything, and Thy victory which is to come.—*Amen.*

Amos R. Wells.

SUNDAY.

"Coals of Kindness."

"If thine enemy be hungry, give him bread to eat; . . . for thou wilt heap coals of fire upon his head."—Prov. 25:21-28.

This is one of the most striking metaphors in the Bible. Coals of fire burn, but kindness heals. Coals of fire are a punishment; but kindness is forgiveness, remission of penalty. However, the writer of this proverb treats them as synonymous: kindness to a foe is coals of fire on his head.

Truly the best and most effective rejoinder for evil is goodness. Bless those that persecute you. Do good to those that injure you. The shame they will suffer will be their sufficient penalty. They will not be harmed, and the breach will be healed.

For there is no lancet like love, to release poison and to promote cure and to bring a foe to his senses.

Prayer—May our hearts, therefore, be full of love, O God of Calvary, Thou who didst heap coals of fire on the head of all mankind.—*Amen.*

Amos R. Wells.

I never knew Thee, Lord, until
My garden brought us face to face,
Revealed Thy gracious miracle
Of sun and seed in little space.
—*Haley.*

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor.*

GOD'S LIVING CATHEDRALS.

By John G. Truitt.

"Ye are the temple of God . . . the Spirit of God dwelleth in you."—I Cor. 3:16.

You are more beautiful than Solomon's Temple. David gathered 100,000 talents of gold, and 1,000,000 talents of silver for the temple. From his private fortune he added 3,000 talents of gold and 7,000 talents of silver, and the princes contributed enough to bring the total up to 108,000 talents of gold and 10,000 darics of gold and 1,017,000 talents of silver. This sum is equivalent to $2,450,000,000.00 in American money. David had made many nations subject to him, and much tribute in gold and silver had they paid to their victorious king. Thousands of workmen brought hewn timbers from Lebanon, other thousands cut the massive stones, and skilled Phoenician artificers overlaid the interior with beaten gold. It was beautiful beyond description. It was the perfected dream of the poetic David of what a temple for God should be on earth. But you are more than that! "Ye are the temple of God . . . the Spirit of God dwelleth in you." You are a living temple of God!

And from that day to this men have spent their millions in making great and beautiful cathedrals to house their altars and to be the dwelling place of their God. The world is full of costly cathedrals, but Paul went about Asia Minor and Europe telling the people that had no great cathedrals that they themselves were the dwelling place of God. "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and your spirit, which are God's. The spirit is God's, yes, and the body too: "Glorify God in your body, and in your spirit, which are God's."

You are on your honor then to keep yourself in as good condition as possible: physically, mentally, spiritually: "If any man defile the temple of God, him shall God destroy." How men and women can abuse their bodies and their minds, impoverish their spiritual natures, and take no care of the stewardship of themselves and still hope for success I cannot see. "If any man defile the temple of God, him shall God destroy." God has made you his crowning handiwork, entrusted you with the most delicate and sensitive being, or creation on earth, with infinite possibilities, and to neglect this trust is to destroy yourself and defy God. You are living cathedrals of God. How clean, how pure, how holy we should be! How we should honor our stewardship of health, life, and eternal soul!

Looking again at the material cathedrals and temples: to them men, women and children came to worship. What blessings they found there. There they could pour out their needs to God in prayer, there they could look to him for his forgiveness and grace, there they could count on his comfort and strength. What a blessing a church is. How God has visited his people in his churches, temples and cathedrals. As far as they go their blessing are immeasurable.

As far as they go, I say. For they cannot go all the way. The very best of them have their limitations. The new church in Pittsburgh has every possible equipment and comfort and convenience. Going through it, built by the Mellins' million in honor of their mother, one exclaims, "What more could one wish." It is the ideal of just how a great church should be built. Or our own church here, visited by men and women from all over the country, is called very complete indeed. Every modern equipment and convenience is here. But it has its limitations. The big church in Pittsburgh has its limitations. St. Peter's Cathedral in Rome has its limitations. Even Solomon's temple had its limitations. None of them are *living* cathedrals! They are as dead as the severed trunk of a giant tree, and as cold as stone! You are living temples of God! If this building were all, there are sick people in this city who cannot come to this building and they would be left out. The church-building is helpless to go to them. It has its limitations. When it comes to that it is no more than steel and stone, and brick and mortar, and the expressed will of the workmen. But you, you are alive, moveable, able to leave your place and walk into the home of sickness, or sin, or want, and bear God's message of love and help to those in need! What a contrast between the walls of this church and the sentiments of your noble souls! They are as far apart as heaven and earth. God chooses *you!* "'Ye are the temple of God." 'Ye are his living, loving, breathing, serving, saving temples." "Ye are the salt of the earth."

Yes churches of stone and mortar are limited. You are God's unlimited cathedrals. Was it Solomon's Temple, or St. Peter's cathedral, or Mellon's church that the poor, unwanted, outcast sinner of Sychar found God? Neither. Jesus, living, moving, walking the way through Samaria brought the throne of God to the curb of Jacob's well and the woman worshipped right there! The Jerusalem temple was limited, but the message of love which Jesus gave the poor, needy sinner was not limited, and she could see God in Christ Jesus, and she could worship God right where she was. That was a part of the message of the moment. He drank from her humble service, and she in turn was given living water from that living Temple.

So served Jesus. He took the church to the people. To the lame, halt, poor, blind, diseased, He took the church, or what the church has to offer. It is well enough for us to have our church house. We should. We should have some very beautiful ones, and many humble one,—and all of them should be lowly in spirit, but we must not depend too much on the walls of brick and mortar. God is not depending on you! We are to be living temples of his. We are to carry the Christ with us everywhere we go. We are to so serve, live, move that men will see that we have been with Jesus and desire to make a like contact with him! Jesus did not start a campaign to get met to come to the great Temple in the city of Jerusalem. But rather he said to his few followers, Get you, go, preach my Gospel unto the ends of the earth!

Now, again, all I have ever said about this holy place so beautiful and lovely as it is, I wish to re-emphasize right here and now. I believe God meets us here as in no other place, for we are here as in no other way. I believe God is in this, His holy temple,—this very church building. I believe that His will is that we should have this great and lovely church plant. He is blessing us and helping us to pay every cent we owe on it. We are proud of this church. We should be. But, my friends, let us not depend upon it. Let us depend upon God, and our vigilant, vigorous, active serving of him as we go out into the homes, shops, factories, and places of our city and community taking the blessed Saviour of men with

(Continued on page 15.)

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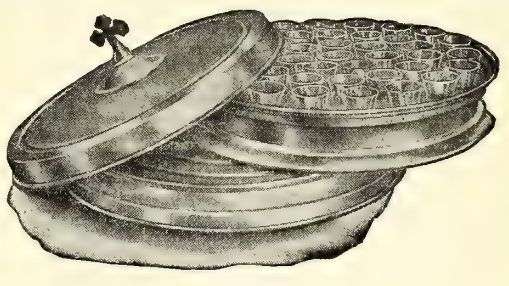

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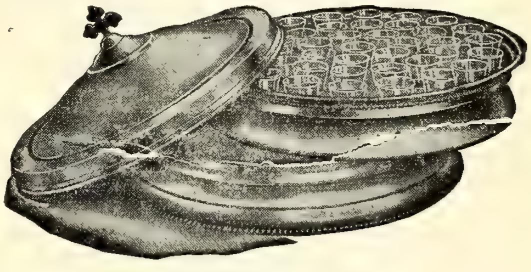

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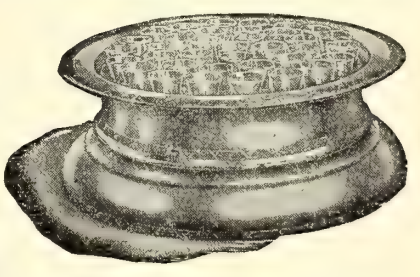

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

The morning of October 7th brought us a big white frost. On October 6th we had a cold chilly day and some hail. It was the forerunner of the big frost. Frost this early in the season is something unusual in this section. It generally comes in late October.

The Orphanage was practically ready for it. All our hay crop was cut and cured and the silo filled. It did get some field corn that we just could not get to before the frost. The Lord has been good to us this fall as he has given us fine, clear weather to mow and cure our hay crop without losing any by being caught in the rain, an unusually clear season at haying time. We are grateful indeed as we lost all our spring hay crop in the fire. The cold, frosty morning made some of our little boys call for shoes. It is quite a job at this season of the year to get shoes fitted to every foot.

We always take time to see that a shoe fits comfortably before we let them go out. I hardly think anything can give one more discomfiture than an ill-fitting shoe, especially when it is a half-size too small. Girls are harder to fit in shoes than boys. They very often try to get their feet in shoes at least a half-size too small—but it would never do to tell them so.

A boy wants comfort even if he wears a number nine—just so it doesn't hurt.

Getting nearly a hundred children ready for winter is no small job. It takes work, patience and money. We don't mind the work. We have the patience. We are looking to you to furnish the money to meet the bills. You have done it for nineteen years. We know this year will be no exception.

CHAS. D. JOHNSTON, *Supt.*

BARN CONTRIBUTIONS CONTINUED.

Mr. & Mrs. W. S. Hardcastle	$ 2.00
Egbert Truitt	50.00
Timber Ridge S. S.	7.00
Durham Christian Church, N. C.	101.00
Mr. H. C. Holt, Selma, N. C.	20.00
Hines Chapel Church, N. C.	15.00
Hines Chapel Christian Endeavor	5.00
Hines Chapel Ladies Aid Society	5.00
Total for week	$ 205.00
Brought forward	1,775.17
Grand total	$ 1,980.17

REPORT FOR OCTOBER 10, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Concord	$ 2.00	
Bethlehem, Sept.	2.43	
Greensboro, First	9.59	
Mt. Zion	1.21	
		15.23
Western North Carolina Conference:		
Ramseur	5.50	
Hanks Chapel	3.10	
		8.60
Eastern North Carolina Conference:		
Fullers Chapel, July, Aug., Sept.	4.00	
Ebenezer	1.00	
Pleasant Hill	4.83	
		9.83
Eastern Virginia Conference:		
Spring Hill	1.01	
Liberty Spring, Sept.	7.00	
Bethlehem, Nansemond Co.	3.30	
Dendron, July, Aug., Sept.	4.70	
Old Zion	6.00	
		22.01
Valley Virginia Central Conference:		
Linville		7.72

Special Offerings.

Mrs. Thelma Hines, support of children	20.00	
Mrs. Dalton, support of children.	12.50	
M. B. Smith, guardian for Whitten children	50.00	
		82.50
Total for the week		$ 145.89
Amount brought forward		9,539.16
Grand Total		$ 9,685.05

GENERAL NEWS.

(Continued from page 3.)

of many previous unrelated efforts to meet regional interests,—especially they replace the activities of the district offices scattered in six or more cities by the various boards, home and foreign, and the three separate women's foreign mission boards with their headquarters in Boston, Chicago and San Francisco.

Only the Middle Atlantic of the five regions into which the country is now grouped does not have a Regional Committee and a Regional Meeting. What the regional organization may mean is stated by Dr. H. D. Davies of Chicago, Mid-West Regional Secretary:

"The Mid-West Regional Committee consists of sixty-four persons. It meets annually at the time of the Regional Meeting and symbolizes unified promotion and democratic responsibility and also the proprietary interest of the churches in the missionary cause. It expresses the *esprit de corps* of the region as a natural geographic unit. Each member is an attorney for the missionary cause in home church, Association and Conference. The rotation in membership gradually increases the number of pastors and laymen experienced in educational responsibility for missions. The committee is a clearing house for transmitting the thought of the states and churches to the leadership, and on the other hand for transmitting the objectives of the denomination to the states and churches. The committee works during the year through its officers, executive committee and subcommittees on missionary cultivation, standards of giving, men and world-wide brotherhood, social relations, candidates, missionary creed, lessons from other denominations, and other subcommittees as various matters arise."

The four regional meetings this year will bring together in inter-state fellowship about 3,000 people, supplementing for some the fellowship of the General Council meetings and making possible a broader fellowship for many who do not attend the General Council.

From the point of view of church statesmanship and the part which the Congregational and Christian denomination will have in forging the vehicle for the forward movement of Protestantism in America, the regional meetings and the organization back of them are of great importance. They witness to a truly national church with an influential representation in every section.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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JOHN WESLEY.

(Continued from page 9.)

knows the place and power of these Methodist Class Meetings in the history of the Methodist Church.

The turning point in Wesley's career came during the winter of 1738-39. George Whitfield, upon his return from America, found that the people were just as eager, if not more eager, than ever, to hear the gospel. But he found to his surprise and to his regret that the churches of England were not open to him. Possessed by a passion for preaching and compassion for the unsaved, he resorted to preaching in the open air. The first time he thus preached about a hundred grimy, brawling miners of Kingswood heard him. When three weeks later he preached in the same place, there were at least ten thousand present. Whitfild then and there decided to make his ministry an open air ministry and turned to the unchurched with his impassioned preaching. Knowing full well that it would be impossible for him to carry his message to the unchurched he sent for Wesley, his old friend, and urged him to take up the work. Wesley came down to Bristol on Saturday, heard Whitfield preach in the open air —on a bowling green—on Sunday, and although he was impressed by the general effect he felt he could not bring himself to do such a seemingly disordered and disorganized work. He himself says that he thought it almost a sin to save souls unless it were done in a church. But on Monday afternoon at four o'clock, with much reluctance, and feeling that he was making himself vile by such a breach of all proprieties, he stood on a little hill outside the city of Bristol and spoke to three thousand listeners. What were the results of that sermon we do not know. But we do know that within the next month Wesley had preached again and again in the open air till his audiences had aggregated forty thousand persons. That Monday in April was a fortunate day for Wesley and for the world. A new chapter in his religious life was beginning. John Wesley, the ascetic, the uneasy, the questioning mystic, had passed into John Wesley the evangelist and reformer, his parish the world, and his message to all sorts and conditions of men.

(To be continued.)

THE SUN'S PULPIT.

(Continued from page 13.)

us as we go. Let us not fail to carry the Christ with us. Let us do as he has bidden us: Go, and as we go, preach. If we go out with the Gospel to the folks, the folks will come with their hearthunger to his church.

The pastor cannot do all the going. You are as much a child of God as he is. You have your duty to perform in going to others with the kindness, and considerateness of a true Christian, winning them to the way of our Lord. "Ye are the temple of God . . . the Spirit of God dwelleth in you." Does he really? Are you really a Christian? Does the light of God's love shine through the cathedral windows of your life so that others may see and know where you stand and how? Are you taking the living temple to "untempleized" territories all about you? "Ye are the temple." May God have a real temple in each of us. May we truly represent him. And may he surely dwell within us. What a prayer, that the Spirit of God may dwell in us. Having that Spirit we shall be forced to move out in loving service for him, which may we gladly do!

A PRAYER.

Forgive me my sins, O Lord, forgive me the sins of my youth and the sins of mine age, the sins of my soul, the sins of my body, my secret and my whispering sins, my presumptuous and my crying sins, the sins that I have done to please myself, and the sins that I have done to please others. Forgive me those sins which I know not; forgive them, O Lord, forgive them all of Thy great goodness.—*Amen.*

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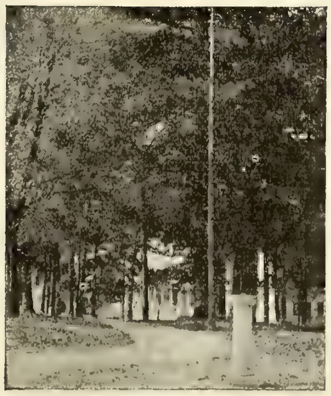

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MARRIAGES

ALLRED—HERNDON.

At 7:00 P. M., September 27, 1935, Miss Lillie Mae Herndon became the wife of Mr. Samuel T. Allred at the home of their pastor at Elon College, N. C.

Mrs. Allred is the daughter of Mr. and Mrs. William Herndon, Altamahaw, N. C. She is a teacher in Cherry Grove Consolidated School, Caswell Co., N. C.

Mr. Allred is the son of Mr. and Mrs. W. B. Allred, Altamahaw, N. C., and is connected with the Burlington Silk Mills, Reidsville, N. C.

The newly married couple expect to make their home in Caswell County.

Immediately after the ceremony they left for a tour of Western N. C. Mr. and Mrs. Allred were very popular and influential young people. Their friends wish for them the best in life.

L. L. WYRICK.

BOSWELL—PAGE.

On September 21, 1935, Mr. George Elbridge Boswell and Miss Grace Priscilla Page were quietly united in holy wedlock at the home of the writer at Elon College, N. C. The bride is the daughter of Mr. and Mrs. J. L. Page of Burlington, N. C. Mr. Boswell is the son of Mr. and Mrs. W. L. Boswell of Yanceyville, N. C. A few intimate friends witnessed the ceremony.

Both of these young people are popular in their respective communities. Their many friends wish for them a long and happy life.

L. L. WYRICK.

TERRELL—MATKINS.

On September 27, 1935, at 7:00 P. M., Mr. H. Preston Terrell and Miss Ola Lydia Matkins were united in holy wedlock at the home of the writer.

Mrs. Terrell is the daughter of Mr. and Mrs. L. G. Matkins of Altamahaw, N. C. At present she has a teaching position in Caswell County.

Mr. Terrell is the son of Mr. and Mrs. H. E. Terrell of Altamahaw, N. C., R. 2.

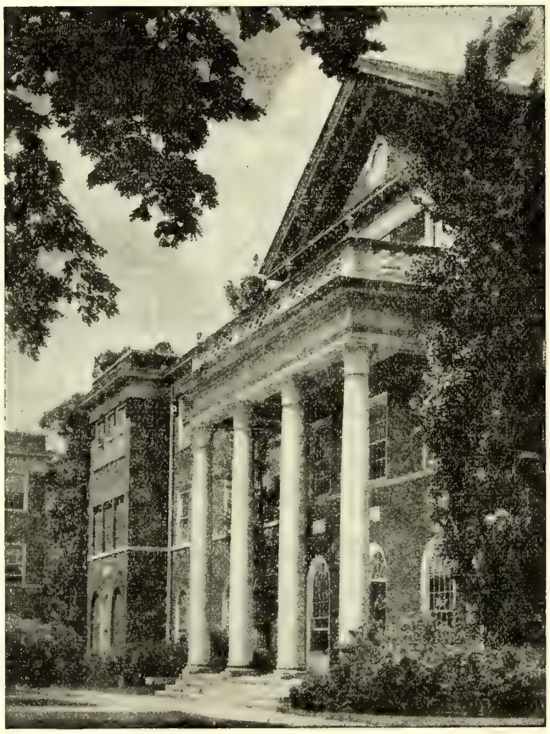
Immediately after the ceremony the bride and groom left on a bridal tour which included the Western portion of the State of North Carolina.

These young people are quite popular in their community. May a long and peaceful relation be theirs to live.

L. L. WYRICK

Elon College

The following facts commend and invite you to Elon College



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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, OCTOBER 17, 1935. NUMBER 42.

•• THE SUN'S OBSERVATORY ••

Miss Kay Richert

Sunday School Sesquicentennial.—

In 1785, according to press reports, there was founded on the Eastern Shore of Virginia the first Sunday School in America, the founder being one William Elliott. Appropriate ceremonies marked the observation of this anniversary on October 1st. Oak Grove Methodist Church, at which this school was established, is located near Kellar, Va., and is said still to have an efficient Sunday School.

Navy Plane Sets New Distance Record.—

Lieutenant Commander Knefler McGinnis, flying the Navy's new seaplane ZJ3Y-1, established a new world non-stop record for seaplanes, flying from Panama to Almeda, California, this week. The record-breaking journey covering 3,387 miles was made in 34 hours and 51 minutes. The former long-distance record was held by an Italian pilot, Mario Spoffani, who last July flew from Malfalcone, Italy, to Bervera, in British Somaliland, a distance of 2,963 miles. Besides the plane commander, there were five other members of the crew. The trip was an experimental flight, and it is said that the Navy is expected to purchase sixty such planes in the immediate future.

Boarding at the Jail.—

Several states have laws on their statute books requiring that inmates of asylums, when financially able, be required to pay for their maintenance. Michigan has gone one better. Under a law passed at the last session of the state legislature, convicts who are financially able must pay the cost of being kept under lock and key. Under the new law it is provided that this cost may be assessed against both old and new inmates, and proceedings to collect "may be begun any time after admittance." Whenever a person is admitted to a prison, the Attorney-General may file a claim against the inmate's estate, and upon court order his property becomes subject to levy. The auditor of the state, however, has issued the assurance that: "We will be careful not to levy upon an estate if it would force an inmate's family to seek welfare assistance. Such a situation would not benefit the state."

One Hundred and Fiftieth Anniversary.—

The meeting in Mason's Hall, in Richmond, Virginia, on Tuesday, October 15th, celebrated the sesqui-centennial of the cornerstone laying of that historic old structure. This building is said to be the oldest building built for Masonic use and continuously used by Masons in the United States. While the cornerstone was laid one hundred and fifty years ago, it is probable, says Dr. William Moseley Brown, Past Grand Master of Masons in Virginia and an authority on the history of Masonry, that the building was not completed until two years later. It was at this time that Richmond-Randolph Lodge was organized, and this lodge has continued to hold its meetings in this building since its organization. The building was also used by Richmond Lodge for many years, and is also the home of Richmond Royal Arch Chapter. The anniversary meeting was held on the regular lodge meeting night, and many prominent Masons were present, including Dr. Brown, who was the principle speaker for the occasion.

A War of Civilization.—

"The 'civilizing' of Ethiopia by Italy's reincarnation of Caesar (with sincere apologies to Caesar) has begun," remarks a contemporary of the religious field of literature. And Premier Mussolini goes merrily on with his work of conquest despite the fact that fifty-two nations have voted for the financial isolation of Italy. In this financial blockade, the only funds which will not be cut off are those of the Red Cross and of religious organizations. Italy has not yet withdrawn from the League, but, while not yet predicting a European War, spokesman for the Italian Government, have declared that they will fight such a war if necessary, rather than give up their Ethiopian program. Haile Selassie has announced that there is no thought of yielding. Says he, "There can be no peace while a single Italian soldier stands on the soil of Aduwa or Aksum . . . If I were an Italian, I should blush at the boast of capturing an unarmed, undefended town." Thus it seems to be a fight to the finish, and no one knows what the finish will be.

Labor Votes 30-Hour Week.—

"We're going out of here and fight for this as we have never fought before," shouted William A. Green, A. F. L. President. "If there's anyone who opposes this, let him get out of the way." And the federation voted *unanimously* to fight for a thirty-hour week throughout American business and industry. Truly Moses who is said to have strenuously advocated one day's rest in seven and Solomon who is credited with dividing the twenty-four day into three equal parts, that man might find time for work, rest and the helping of his brother man, are out of date. One might suggest to Mr. Green that he go a step further. Why not a ten-hour work week, or better still eliminate work entirely? Certainly, in his wisdom, he might devise a better plan than one which requires thirty hours of labor. Most American workmen are willing to give an honest day's labor for an honest day's pay. They complain now of leisure time that cannot be advantageously employed. Such a plan as that advanced by the labor federation leaders can have but one result: the still greater spread between the pay envelope and the cost of living—with a constantly lessening amount of purchasing power for the non-necessities of life.

The "Link" Still Missing.—

And now we are told that the grotesque Pithecanthropus erectus—the tree-climbing ape man of Java, long considered by the majority of anthropologists as the most ancient and primitive branch of the human family tree of which any traces have been found—was not a man at all, but a superior type of gibbon. This is the final admission of Professor Eugene Dubois, of Haarlem, Holland, discoverer and custodian of this remarkable creature, after 44 years of intensive study. This announcement, just received by American anthropologists, completely upsets one of their pet theories of the evolutionary development of man from the brute. For a generation nearly all the students have been taught that Pithecanthropus was the "first man." It was in 1891 that Prof. Dubois, then a Dutch army surgeon in Java, discovered these famous bones near the Trinil River. The Darwinian hypothesis was just being popularized at that time. Biologists were feverishly seeking a "missing link" and the Java bones, unique among all mammalian remains, seems to fill the part of the specifications. But it was only a "superior type of gibbon," which is a form of ape, and the "missing link" is still missing.—*M. P.-Recorder.*

Government or Go-as-you-please.—

What a hodge-podge the Government of this country is becoming! Congress passes a law—admittedly a ridiculous, un-American law—forbidding any and all of us to raise potatoes without permission from Washington. What does the official responsible for administering this law, Secretary of Agriculture Wallace, announce from the housetops? "I am going to do all I can to avoid enforcing the law." General Hugh S. Johnson, one of President Roosevelt's main stand-bys, who was selected for the most important of all positions in hastily transforming "employables" from the dole to "made" work, proclaims that the whole scheme is silly beyond words and that he will stump the country exposing the ridiculousness of the whole scheme. Secretary Wallace talks about taking a referendum to determine whether the people want to abide by or flout the law! Since when did the observance of law become subject to the whim of political appointees? Since when was any officeholder empowered to conduct a referendum to ascertain whether he should enforce the law and whether citizens should obey the law? This is a "new deal" with a vengeance! Also, this is ludicrousness carried to extremes becoming to imbeciles rather than to statesmen—*Forbes' Magazine.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. J. E. McCauley, Pastor, First Christian Church, Richmond, Va., is assisting Rev. H. E. Crutchfield in a series of evangelistic meetings at our Ingram Church. Brother McCauley was a former pastor of this church and is welcomed back to this pulpit by those who learned to love him in the days of his pastorate there.

It is learned with regret that Rev. F. C. Lester, of our Berkley Church is in the hospital for operation and treatment, and will likely be incapacitated for preaching and pastoral duties for three or more months. His hosts of friends will join in hope, faith and prayer that this good and useful servant of the Lord may soon be restored.

We print elsewhere this week a very sane and sober as well as a very reasonable and readable article from *"Life and Health—the National Health Journal"*—by Dr. Arthur E. Hollenbeck. We could wish that all young girls and women readers of THE SUN would take time to read what this eminent and practical physician has to say. It is very interesting, quite reasonable and will be worth anyone's while to read it.

Mrs. Thyra Swint, who had been assistant librarian at Elon College for some years, returned to her home, Wadley, Ala., at the opening of the present term to accept a position there. Writing the editor, Mrs. Swint says: "You will be pleased to hear of the increased enrollment at Southern Union; more than double that of last year." This is good news, indeed, and we congratulate President Ensminger and his co-workers.

The South Wales Methodist Conference in session in London last week decided, after a vote and a sharp debate, to appeal to His Holiness the Pope to summon a conference of all Christian communions in an effort to allay the war threat and now the warfare of Italy and Ethiopia. The resolution as reported under a London date line is as follows: "That we appeal to His Holiness the Pope to summon immediately a conference of all Christian communities for the purpose of definitely denouncing war as an instrument of national policy and of establishing universal and enduring peace." The message was sent by air mail.

The Conference of the Congregational Churches of the Carolinas is to meet with the Circular Congregational Church, Charleston, S. C., October 24th-25th. A very inviting program has been arranged, the present officers of the Conference being Revs. Milo J. Sweet, J. Edward Kirbye, Louis A. Avant, C. Rexford Raymond, Mrs. Geo. N. Edwards and Dr. John Britton Clark. Rev. Milo J. Sweet, Superintendent, advises that this is most likely the last Conference of this body, since the prospect for complete merging of the Congregational and Christian Churches of this area.

All ministers of our Christian Churches of the Southern Convention can secure their ballots for taking the votes in their congregations on the Peace Plebiscite by addressing a card with request for the number desired to J. O. Atkinson, Mission Secretary, Elon College, N. C. The Council for Social Action, 287 Fourth Avenue, New York, has placed in our hands the material for the Peace Plebiscite vote and also the ballots. We have already received requests for nearly 5,000 of these ballots, which we are glad to send and will fill other orders as requested. There are no charges.

Rev. L. L. Wyrick, pastor, assisted by Rev. H. E. Crutchfield, reports a very happy and successful revival last week at Mt. Pleasant Church of the Western N. C. Conference. The church was much revived and the spiritual life of the membership deepened. Five were received into the church on profession of faith, with others to join later. This week Pastor Wyrick, assisted by Rev. J. L. Neese, Reidsville, is in a meeting at Howard's Chapel, North Carolina and Virginia Conference. The prayers of the brotherhood are solicited in behalf of this meeting for a real spiritual revival in the church and community.

We are constantly receiving orders for the "Cent-A-Meal" boxes, having filled orders for quite a few the past week. We have not received an order that was more significant and more thoroughly appreciated than the following which came in sometime ago: "Please send or have sent to me two of the 'Cent-A-Meal' boxes (the price is enclosed). Primarily these boxes are for use by my two little grand-daughters who occupy a seat on either side of me at the table, and I am hopeful that the Mission spirit may find lodgment in their young hearts and minds." Now there is something good for parents and grand-parents to think over.

Rev. T. Fred Wright, Pastor, Waverly, Va., writing October 9th, says: "We had a splendid revival at Centerville Church last week, the pastor preaching and the members helping to do personal work. There were many re-consecrations and five young people joined the church on profession of faith." And then Brother Wright adds that which comes to the mind of many another pastor: "We are trying to interest our people more and more in missions. Sounds strange, doesn't it—having to try to interest people in the very thing that should naturally follow the new birth and uniting with the church. One naturally gets discouraged sometimes, but one can only keep on praying and working."

Rev. B. H. Watkins, pastor of our Lynchburg Church, with three of his good members, Mr. and Mrs. Dunn and Miss Tolley, were very pleasant visitors at Elon and the editorial sanctum last Saturday. Pastor Watkins and his people believe wholeheartedly in budgeting what their church is called upon to raise for the various missionary and benevolent enterprises and in going to work on the same in a methodical and constructive way. The plan works, Pastor Watkins finds, and the askings of his church are in hand for Conference for the various enterprises. The trouble with so many churches is that some members are interested in one enterprise and some in another, and very many are willing to put off the matter of doing anything in particular about the apportionments till the last of the year. By having a budget of all askings and collecting the same at the regular worship periods brings results. Such a plan certainly does away with sporadic effort and high pressure methods, if any methods at all, at or about the close of the church year.

The following is from the Greensboro *Daily News* of October 12th: "Rev. W. E. Wisseman, new pastor of the First Christian Church, will actively begin his pastorate Sunday morning, it was announced yesterday. He and Mrs. Wisseman and their two children, William Rowland and Mary Graham, arrived here Wednesday night and are now at home at the church parsonage, 315 North Edgeworth Street. Mr. Wisseman's sermon subject Sunday morning is to be "Interpreters of the Word" and at the evening service he will preach on "The Divine Caller." Mr. Wisseman, who has been pastor of the Methodist Church at Schulenberg, Tex., is transferring his ministerial credentials and membership to the North Carolina and Virginia Conference of the Congregational and Christian church. He is a native of Texas and is a graduate of Southern Methodist University, later receiving his M. A. and S. T. B. degrees from Boston University. He traveled for several months in Europe and the Holy Land before becoming pastor of the Schulenberg Methodist church. Rev. C. H. Rowland, D. D., who for about 12 years has been pastor of the First Christian church, becomes pastor-emeritus of the church. A long period of ill health forced him to give up the active pastorate. Mrs. Wisseman, formerly Miss Mary Graham Rowland, is a daughter of Dr. and Mrs. Rowland, who will continue to make their home at 315 North Edgeworth Street."

HAW RIVER.

Tuesday night, October 8th, the writer and his wife were surprised by a generous pounding of pantry supplies by the Haw River Church S. S., Missionary Society, and friends in and around Haw River. One seldom sees a pounding as large as we received. In addition to a large cake, seasoning supplies, meats, cereals, vegetables (canned and fresh), flour and molasses, there were apples, and both sweet and Irish potatoes. If you desire to know people who are kind, sincere, energetic and cooperative, come to Haw River. May God bless them and keep before them their task in this life.

J. EVERETTE NEESE, *Pastor.*

SPECIAL NOTICE.

Letters have been sent to all the pastors and secretaries of the churches in the Eastern Virginia Christian Conference requesting that the names of all delegates desiring entertainment over-night at the coming session of the conference to be held at Franklin, Va., Oct. 30th—Nov. 1st, be sent in by Oct. 18th to Mr. E. L. Beale, Franklin, Va.

This notice is inserted for the benefit of persons outside the conference territory or those anywhere who may not be reached through the churches who expect to attend the Conference sessions and who wish entertainment.

Please send your names to Mr. Beale as soon as possible. Our Franklin people are looking forward with pleasure to doing their full part in the entertainment of Conference delegates and visitors.

ELWOOD W. JONES, *Pastor.*

HOPE.

Hope is but a candle, yet its timid, flickering light
Ever burns the brightest through the darkest night,
And if some treacherous shadows hide that feeble ray,
It seems my very soul is hid, 'till the shadows pass away.

Hope is but a candle, yet it will always be
Shining through the harshest storms my life may send to me,
And I shall trust its beacon, as those in darkness can,
For hope is but a candle that God has lit for man.

DORA BYRONS.

Pomona, Fla.

General News
of the
Congregational and Christian Churches
By Herbert D. Rugg.

COOPERATIVE MISSIONS IN EARNEST.

A program for cooperative missions on an increasing scale will be presented for endorsement to the National or Home Boards of the Congregational and Christian Churches at their annual meeting to be held in conjunction with the New England Regional Meeting, October 19th to 21st, 1935, in Providence, R. I.

The cooperative program was formulated by the Home Missions Council of the United States and Canada. The Congregational-Christian Churches will be the first denomination to act upon many of its provisions. It has already been approved in a statement of policy adopted by the administrative committee for Church Extension of the directors of the National Boards and by the directors themselves as a body. The latter recommend it in their report to the annual meeting. Dr. Ernest M. Halliday, general secretary for Congregational and Christian Church Extension is president of the Home Missions Council.

The program looks forward to early adjustments when the following will become cooperative: Alaskan missions; city missions; Indian missions; new community missions; preaching missions; rural missions; Spanish-speaking missions.

Cooperation has already been established under the auspices of the Home Missions Council and the Council of Women for Home Missions in missions for farm and cannery migrant workers, in union religious centers at the great dam projects of the federal government in different parts of the country and in a bureau of church architecture.

* * * *

A THREE-PART PROGRAM.

The establishment of cooperative missions is the third of three main divisions in the cooperative missionary program proposed for the churches of America by the Home Missions Council. The elimination of over-lapping or duplication in work is the first part and the allocation of unchurched areas is the second.

The National Comity Agreement into which the Boards of six denominations have entered this year is a comprehensive plan for eliminating competition, based on principles long accepted in many localities. The allocation of unchurched areas has been gradually winning acceptance. While it has been practiced many years in foreign missions it was first tried in a large way in home missions when Puerto Rico was opened to American influence in 1898. The evangelization of that island has since been proceeding with the principal denominations concentrating their efforts in assigned sections. About twenty years later when large regions in Montana were first being thrown open for homesteading, the principal of allocation was again followed. It is also being generally followed for suburban church planting under the auspices of the federations of churches in large cities.

* * * *

LOGICAL PROGRESS IN THE PROGRAM.

The new program for cooperative home missionary work is only new in a relative sense. It brings into a systemattic, national plan the principles or policies which have been already tested and approved here or there, sometimes quite widely, in interdenominational relationships. The special contribution which the new program makes is in the logical organization of its divisions whereby it emphasizes the natural progress from elimination of competition, through allocation of areas to cooperation in missionary undertakings themselves.

Allocation of unchurched areas when first adopted was a great advance. Today it is becoming clear that it is not enough that there should be no fratercide between Christian communions in competing efforts to "church" a town or region. The blessing of the Church universal in definite sponsorship of each communion insofar as it can be obtained should be provided every missionary undertaking.

* * * *

COOPERATION POSSIBLE WITHOUT ORGANIC PROGRAM.

In their report to the annual meeting the directors of the National Boards state:

"Never before have the Churches been so ready for cooperation as they are today. Every constructive effort in that direction arouses interest and meets with cordial approval. Certain facts stand out. First, the issues which gave rise to most of our present-day evangelical denominations have burned themselves out. Methodists, Presbyterians, Baptists, Congregationalists and many others all preach the same gospel and all refrain from practising it in about equal degrees. Secondly superficial differences in form of worship and vested rights in church property are not sufficient reason for the continuation as separate units of many local congregations founded in the heat of controversy and the promotional enthusiasm of

(Continued on page 14.)

PROGRAM.
of the
One Hundred and Fifteenth Annual Session
of the
Eastern Virginia Christian Conference
to be held with
The Christian Church, Franklin, Va.
October 30th—November 1st, 1935.

First Day—Wednesday.

Morning Session.

10:00—Call to order by Dr. N. G. Newman, President.
Song service—Rev. J. F. Morgan.
Devotional service—Rev. Carl R. Key.
10:30—Enrollment of ministers and delegates.
Welcome—Dr. Elwood W. Jones, Pastor.
Response—Rev. W. H. Garman.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00—Report of Committee on Home Missions —Col. J. E. West, Chmn.
Address: "Missions Taught and Tackled"—Dr. Jno. G. Truitt.
General discussion and vote on report.
Announcements.
12:00—Address, "The Preacher"— Dr. N. G. Newman, Pres.
Communion conducted by Dr. Truitt.
Adjournment for lunch.

Afternoon Session.

2:00—Devotional service—Rev. G. A. Pearce.
Digest of Church and Ministerial Reports by Dr. I. W. Johnson, Sec'y.
Report of Treasurer—W. E. MacClenny.
2:30—Report of Committee on Stewardship —Dr. W. M. Jay, Chmn.
Address—Dr. W. M. Jay.
3:00—Report of Women's Missionary Conference—Mrs. Jno. G. Truitt.
3:15—Report of Committee on Foreign Missions by Rev. J. F. Morgan, Chmn.
Address—Dr. J. O. Atkinson.
Announcements by Committee on Entertainment.
4:30—Adjournment. Benediction.

Evening Session.

7:30—Song Service—Mr. W. H. Baker.
Sermon—Rev. H. S. Hardcastle.

Second Day—Thursday.

Morning Session.

9:30—Call to order.
Song service—Rev. O. D. Poythress.
Devotional service conducted by Rev. Robert Lee House.
Reading of Minutes.
10:00—Report of Committee on Religious Literature—Dr. E. W. Jones, Chmn.
Address—Dr. Elwood W. Jones.
The Christian Sun—J. T. Kernodle, Managing Editor.
General Discussion and vote on report.
10:50—Report of Historian—W. E. MacClenny.
11:00—Report of Committee on Education —Dr. I. W. Johnson, Chmn.
Address—Dr. L. E. Smith.
General Discussion and vote on report.
12:00—Address or Sermon.
Adjournment for lunch.

Afternoon Session.

2:00—Call to order.
Devotional service—Rev. T. Fred Wright
2:10—Report of Committee on Ministerial Ethics—Dr. John G. Truitt.
Address.
General discussion and vote on report.
3:10—Report of Committee on Nominations.
Report of Committee on Christian Education—Rev. J. E. McCauley, Chmn.
Discussion and vote on report.
4:30—Adjournment. Benediction.

Evening Session

7:30—Song service—W. H. Baker.
Address on The Christian Orphanage by Mr. Chas. D. Johnston, Sup't.
8:15—Sermon—Dr. L. E. Smith.

Third Day—Friday.

Morning Session.

9:30—Call to order.
Devotional service—Rev. Joe French.
Reading of Minutes.
9:50—Report of Collectors—R. C. Norfleet.
Report of the Christian Missionary Association by Rev. Robert Lee House.
10:10—Report of Committee on Evangelism by Rev. O. D. Poythress, Chmn.
Address.
Discussion and vote on report.
Report of Committee on Memoirs —W. E. MacClenny, Chmn.
Report of Committee on Superannuation —Dr. L. E. Smith, Chmn.
Report of Committee on Apportionments —A. L. Jolly, Chmn.
12:00—Devotional period—Rev. R. E. Brittle.
Adjournment for lunch.

Afternoon Session.

2:00—Call to order.
Devotional service—Rev. R. A. Whitten.
Report of Committee on Place for Next Session—Mrs. J. A. Williams, Chmn.
Report of Committee on Finance.
Report of Committee on Resolutions.
Announcement of Standing Committees.
Unfinished business.
Reading of Minutes.
Closing Devotional Period —Rev. O. D. Poythress.
Adjournment.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE CHURCH MAKES HISTORY.

Italy is making war on Ethiopia. The nations are now so interlocked by the ties of rapid transit, instantaneous communication, economic and social conditions that it is doubtful if two nations can go to war without involving other nations. However, there is one organization, one body of people, who can keep the United States from being drawn into this conflict. That body is the Church. This may seem to be a platitude of doubtful authority. It is, however, an indisputable fact.

The real history maker of time and of the nations is the Church. Legislative and executive authority reduce history to record, but the Church creates history, molds human character and shapes human destiny. It has ever been so. The tides of a nation's or a people's life rises as high as and no higher than, the currents of their religious life. Legislative and executive standards are high only as the moral and spiritual standards of a people will allow them to be made, high or low. Law has been defined and rightly so, as "The organized virtue of the community or state." The creators, the harbingers and the cultivators of virtue are the churches and the assemblies meeting for worship, moral betterment and spiritual uplift. Only as worship is debased, and the Church fails of its true function (in creating and developing moral and spiritual virtues and values) does it lose its prestige and power. So through the service of the sanctuary, does the community lay the foundation of law and order. The State recognizes this function of the Church as its indispensable agent and ally. Hence church property is not taxed, and divine worship is protected by the law and the politics of the municipality or state.

War is wicked and without excuse. How futile indeed, seem the battles of the past in the light of future events and the progress of history. If the Church outlaws war and makes war inconsistent with the virtue of the individual, the community and the state; if war is held up as the hideous monster that it is; as the device of demons that it is; our nation will be kept out of war. What a lesson, indeed, we should learn from the late World War and are learning. We were drawn into that maelstrom and holocaust of hell by, and fooled ourselves with, the slogan, "We have gone to war to end war." It was a vile slander and a libel to begin with. War does not end war. "They that take the sword shall perish by the sword." We took the sword and, heaven knows, we are reaping the death agonies of it now. The backwash of that awful ordeal still beats over us, leaving its slime of chaotic economic conditions, impaired spiritual strength, and lowered moral standards. There are hundreds, yea thousands, today, suffering broken bodies in hospitals, and raving in mad-houses solely as a result of that almost "holy war" that we cajoled ourselves into thinking was to save us from future wars, and establish high standards of international conduct and national behavior. What a delusion and a snare our noble slogans have proven to be.

President Roosevelt and his Cabinet and Congress will not be able, with all their wisdom and authority, to prevent war unless the churches shall do that thing for them. The churches are the makers of history and the people who constantly inquire in the House of the Lord get wisdom, and guidance and grace to prevent war, and to save the nations from bloodshed, fire and sword. The real makers of a country's history are the Sunday Schools, Endeavor Societies, the churches and those who seek by daily living and conduct to make straight the path of our Lord through the wilderness, and who bow down before Him that they may learn His will and go His way. It has been said, and truly, that the history of Abraham, founder ond father of the faithful, could be traced by the altars he built to Jehovah. The same may be said of the nations and the peoples since Abraham's day. Real history is written, the standard and the destiny of peoples are formed and fashioned, by those who seek the face and the favor of Jehovah, or by those who depart therefrom to their own destruction and to the destruction of the nations.

J. O. A.

AT PLAY.

It was a sound philosopher, as well as an observant father of a family, who said, "We need not be uneasy about our youths, either for their minds or morals, while at work, provided they are properly directed, restrained and guided when at play." As civilization advances and productive power of machinery increases, mankind, young and old, have more time for play and greater opportunity for leisure. Our Government particularly under the new deal is recognizing this, and the associated press is authority for the statement that our Government now has more thn 140,000 persons employed building places for people to play, and that officials say the figures will run higher when the relief program gets into full swing. Of this number, some 40,000 are at work on over $19,000,000 worth of athletic fields, stadiums, swimming pools, golf courses, armories and tennis courts. The other hundred thousand of workers employed by the Government are engaged for the most part in working on State and National parks and playgrounds.

We have already learned that ball-players and others engaged in amusement and entertainment are paid far bigger and better salaries than those of equal skill and intelligence who are employed in any sort of serious work and gainful occupation. One of the problems confronting the moralists, both parents, teachers and pastors of churches, of the present and future will be that of so directing play and players that strong character may be built up. David, the sweet singer of Israel, was brought into prominence at the king's court because of his ability "to play well." "And Saul said unto his servants, provide me now a man that can play well and bring him to me." And later when David was chided and wrongfully reviled for his playing, said: "I will play before the Lord," and the psalmist enjoins: "Sing unto him a new song; play skillfully with a loud noise." Some of the finest traits of character may be brought out and developed in play; team work; coordination; heroic effort on the part of the individual, not for his sake, but for the sake of the game and his mates. It is the boisterous, reckless, selfish playing that leaves God out, desecrates His name of His holy day, or His holy temple, that results in injury to the mind and the soul. The great problem of the future is how to properly use leisure and play time.

J. O. A.

INGRAM CHURCH.

Ingram Church, Halifax County, Virginia, enjoyed a great day, Sunday, October 13th. This church, with Rev. H. E. Crutchfield as pastor, has set a pace and a standard for other churches, rural and urban. Adequate Sunday school rooms and spacious halls for religious and social gatherings have been added to the main auditorium and, seemingly, a perfect system of heating and ventilation has been installed, so that even with the doors and windows closed to prevent drafts, fresh air is constantly introduced and impure air removed, and the temperature in the building is kept the same throughout the service with comfort to all, both to those who are in the rear as well as those in the front of the auditorium. The interior of the church has been beautified and made reverential. Especially is this feature marked by Gothic windows in the rear and about the pulpit, revealing through the hand of the artist in cathedral glass the form and features of the Christ in prayer. The service last Sunday took on more than local or community significance. In addition to the exercises by the children and others of the church and choir, the representatives of the denominational enterprises as well as former pastors of the church were present and took part in the delightful and varied program. Various men and committees who had contributed to the building were recognized and added a happy word to the occasion. Only Rev. F. C. Lester, head of our Religious Education Department, was missing from the official staff of those representing the church enterprises—Missions, the College, the Orphanage, The Christian Sun. It was a great idea for the day and really made history of the church, the community and the denomination.

TREES.

Many a tree is found in the wood,
And every tree for its use is good;
Some for the strength of the gnarled root,
Some for the sweetness of flower and fruit;
Some for shelter against the storm,
And some to keep the hearthstone warm.
Some for the roof, and some for the beam,
And some for a boat to breast the stream;
In the wealth of the wood since the world began
The trees have offered their gifts to man.

—Henry Van Dyke.

A DOCTOR'S WARNING TO THE FAIR SEX.

By Arthur E. Hollenbeck, M. D.

The doctor opened the door of his private office into the reception room to call in the next patient. There sat a young girl puffing away on a cigarette, making the room blue with tobacco smoke. This girl had been under his care for months for extreme nervousness and a chronic cough, paying him good money for advice and treatment. He had talked to her seriously several times about the harmful effects of smoking in her particular case, as well as the harmful effects in general. She had promised her cooperation, and that she would try to quit smoking. Naturally the doctor was disappointed and not a little provoked that after all his efforts in her behalf she should have the audacity to sit in his office and fill the room with tobacco smoke! Her only excuse was, "My nerves are so jumpy and on edge, I had to have a smoke."

In talking to women about the harmful effects of the use of tobacco, they almost always come back with the alibi that men have smoked for generations, so why can't they? That is the phase of tobacco smoking that I wish to discuss in this article. Most men smokers will agree that smoking is harmful to them; therefore for the harmful effects of smoking in general, we will accept that admission. From a moral standpoint, what is wrong for a man is also wrong for a woman, and vice versa. When it comes to health, that is not always true. A man and a woman cannot do the same thing and always expect the same effect upon the health. . Chopping or sawing wood is good exercise for a man, but it would hardly be appropriate exercise for a woman. The reason is self-evident.

A record of the number of cigarettes smoked by patients reveals that the number smoked by women is almost double that smoked by men. A man seldom smokes more than a package of twenty cigarettes a day, and the great majority smoke less than a package. On the other hand, women almost always smoke more than a package a day. We may say then, in general, that women smokers smoke more than do men smokers. If this be true, there must be some cause for it. Tobacco contains nicotine, a powerful habit-forming drug, which soothes the nerves as most other habit-forming drugs do. Before long it takes more cigarettes to gain this effect, and one does not feel comfortable unless he is under that soothing influence. This creates the tendency to smoke more and more to keep the nerves from getting "jumpy." The tobacco advertiser takes advantage of this point when he publishes the saying of a woman smoker, "I can smoke as many as I want because they are mild and don't make my nerves jumpy." Of course they do not make the nerves "jumpy" —until a smoker tries going without, and then see how the nerves jump!

From a nervous standpoint, women are generally much more high-strung than men. Their nerves are more easily upset; a cigarette stops that "jumpy" feeling, and before long, great quantities of cigarettes are consumed in an attempt to soothe the nerves. Since a man's nerves are not so keenly tuned, it is not necessary that he smoke so many to gain this satisfaction.

A girl came into a doctor's office some time ago, and began to cry. She had not even told him her name. The doctor thought some terrible catastrophe must have befallen her, and tried to comfort her, so he could find out what the trouble was. She finally said that her nerves had gone to pieces. He treated her kindly, and finally asked her how many cigarettes she smoked daily. She stared and asked, "How do you know I am a smoker?" He told her he could tell by the appearance of her face, by the condition of her nerves, and the telltale stains on her fingers. When asked how many cigarettes she smoked, she said, "Oh, not very many." A package a day? She said she guessed so. Two packages a day? "Yes." As many as fifty cigarettes in a day? And she said that was about the average. She was smoking from ten to twelve cigarettes from the time she went to bed at night until she got up in the morning. She would wake up every few hours during the night, and smoke a cigarette or two. The doctor tried to explain kindly to her how the cigarettes were affecting her nerves, that he could help her, but that cigarettes were largely to blame for her condition, and that she would have to quit smoking before she could hope to be well. After an hour, she left, saying she would rather die than give up her cigarettes. Her will power was gone, her nerves were wrecked, and she was well on the way to the psychopathic ward of a hospital. Yet she had smoked her first cigarette only two years before, to appear smart and because she wanted "to follow the crowd."

A woman usually has a much harder fight than a man to stop smoking. A man will struggle for a while, but his nerves are not so high-strung; so he soon gets control of himself and the battle is won. But when a woman tries to quit, because her nerves are more keenly tuned and on a higher tension, they will "fly all to pieces" and she just must have a cigarette to quiet them.

Nicotine is a deadly drug . In ordering powerful drugs for a patient, his weight is taken into consideration. For instance, if a patient who weighed 150 pounds were given a normal dose of some powerful drug, his son who weighed 75 pounds would receive about ane half as much. Men, as a general rule, weigh more than women, and for that reason are getting more nicotine per pound weight if they smoke the same number of cigarettes as a man; but when they smoke more they are getting much more nicotine per pound weight than does a man. Taking into consideration their delicately attuned nervous system, is it any wonder it is harder for a woman to quit the cigarette habit than for a man?

A pitiful sight is to see an expectant mother or a nursing mother smoking a cigarette. For nine months before the birth of the child, we are very particular in regard to the diet of the mother, so that she may properly nourish the child and have a strong, healthy baby. Yet she will saturate her body with nicotine and try to believe it will do the baby no harm. Cigarettes do have a definite injurious effect upon the health of the unborn child.

A nursing mother must surely impart nicotine to her baby. There is a difference of opinion as to whether nicotine is present in the milk of a mother who smokes. It is known, however, then when other drugs are given to the mother, they have a definite effect upon the nursing child. Authorities tell us that there is no substitute for mother's milk, and that it is nothing short of a calamity when a mother cannot nurse her baby. Yet many times a baby which was not doing well has had to be taken off the breast of a smoking mother who refused to quit. When it was put on a formula, it would pick up immediately. In view of this fact, some doctors have been tempted to take the baby off the breast of a smoking mother as a matter of routine.

Some time ago a young woman was in bed with "heart trouble," as she called it. There was nothing wrong with her heart except that she was a cigarette fiend, and had a typical "tobacco heart." She was told that she must stop smoking, but she complained that she could not. Finally she was told very emphatically, and perhaps somewhat roughly, that if she did not quit, she would be just another case for the undertaker before long. She finally woke up to the fact that this was the truth and said, "Well, if that is the case, I will quit." And she did. She had a terrible battle, and had to have nerve sedatives and heart stimulants upon several occasions. Some have said that tobacco is not habit forming, that they can quit any time they wish; but one would have a hard time convincing those who have quit of the truth of such a statement.

If tobacco had no other effect than its habit-forming properties, that alone is good reason for leaving it absolutely alone. Man was created upright, with a mind to control the actions of his body. Any drug which has an influence over the brain that renders it incapable of controlling our actions, should be looked upon with abhorrence. Tobacco enslaves its user, and holds him in a grip which leads to ruination of health and self-respect.

My appeal may not have much effect upon those with whom the habit is fixed. But my great appeal is to the young girls who have not started to smoke. All kinds of propaganda are being circulated by the tobacco manufacturers, that smoking is not harmful, that it is smart, it gives you a life, it quiets the nerves. Don't believe a word of it. They know if they can get you to smoke the first cigarette, the next is easy, and the third is easier, and then they have a new cash customer. The girl who smokes falls an easy prey to other vices. Why not resolve now that you are one girl who is not going to pay homage to the tobacco trust by being a victim of deception?—*From Life and Health Magazine.*

REMITTANCES ON SUN SUBSCRIPTIONS.

The following remitances were made on Sun subscriptions since our last report. This list includes remittances made up to and including October 10. Those received later will appear in our next report:

J. T. Kernodle,
Managing Editor.

Mrs. Alice Apple, 66 Park Blvd., Winston-Salem, N. C.
E. W. Beale, Zuni, Va.
Mrs. Lizzie Boyd, News Ferry, Va.
Herman Capps, 4312 Colonial Ave., Norfolk, Va.
Miss Bell Carrington, R. F. D., Roxboro, N. C.
W. J. Cotten, Box 505 Rutherford College, N. C.
Miss Waver Diamond, McCoy St., Reidsville, N. C.
Mrs. G. B. Downing, 1001 Rowland Ave., Berkley, Norfolk, Va.
Mrs. J. W. Freeman, 220 Spring St., Winston-Salem, N. C.
Mrs. A. T. Gilliam, R. 1, Altamahaw N. C.
W. D. Gregory, Virgilina, Va.
H. L. Gunter, Merry Oaks, N. C.
Prof. A. L. Hook, Elon College, N. C.
Chas. D. Johnston, Elon College, N. C.
Mrs. Grace Johnston, 1200 Rosemont Ave., Berkley, Norfolk, Va.
Mrs. J. B. Jones, R. 3, Liberty, N. C.
R. U. Laine, Wakefield, Va.
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Prof. C. Rexford Raymond, Southern Pines, N. C.
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Mrs. M. A. Walker, 304 W. Front St., Burlington, N. C.
B. E. White, Waverly, Va.
V. Lee Hanbury, 2620 Vincent Ave., Norfolk, Va.
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A. J. Morgan, 132 Hunt St., Durham, N. C.
Mrs. J. H. Massey, 2513 Club Blvd., W. Durham, N. C.
Miss Lydia A. Pickering, R. 1, Broadway, Va.
Dr. J. A. Clarke, Box 281, Elon College, N. C.

CONTRIBUTIONS

SUFFOLK LETTER.

The following letter is being sent to the pastors and church secretaries of the Eastern Virginia Christian Conference as a suggestion and plea in making annual report to the conference:

"I am enclosing Report Blanks for your use in making your report to the next session of the Eastern Virginia Christian Conference which meets at Franklin, Va., Oct. 30th-Nov. 1, 1935. Please fill out your report very carefully and return to me before October 28th. These Reports should be tabulated before October 30th.

I wish to call your attention to the Conference Apportionments. You will find the table of the Apportionments on page 89 of the last year's ANNUAL. There are eight separate and distinct Apportionments in that table. The first two of these items are for the work of this Conference; the other six items are Apportionments for the various agencies of the Convention. Your church should first see that the Apportionments for Home Missions (the first item in the table), Conference Fund and Convention Fund are sent in full to Conference, or the Conference Treasurer. The Conference has definite obligations for all of this fund for Home Missions in the Conference, and the other two funds are for the actual expenses of the Conference and the Convention. Please keep this in mind in making out your Report. Some of the churches have already sent in their full Apportionment for Elon College, Superannuation, Convention Missions and Foreign Missions. In that case these funds are already on the preferred list. No one objects to this and no one who understands the facts should object to the priority payment of the Conference and Convention operating expenses.

Money raised during the year by your Church, Sunday School or Dollar a Month Club and sent direct to Elon College should be credited to the Elon College Fund; money raised by your church, and Sunday School and sent to Dr. J. O. Atkinson for Missions, should be credited one-half to Convention Home Missions and one-half to Foreign Missions; money raised and sent it for Ministerial Relief should be credited to Superannuated Fund; money raised and sent to the Board of Christian Education, under the leadership of Rev. F. C. Lester, should be credited to Christian Education Fund.

Now, how shall the money sent to Conference be divided? This question also applies to money already sent to the Conference Treasurer to be held until Conference for distribution. If your church had raised the different Apportionments in full, including the money already sent to the various agencies, your problem of filling out your Report Blank is simple. If your church has not raised the Apportionments in full, I make this suggestion: If you have enough money in hand, pay the Apportionments for Home Missions (first item), Conference Fund and Convention Fund in full. Divide the remainder among the other Apportionments, on a pro-rata basis, after giving consideration of the amounts, if any, already sent to any of the other agencies or departments above named. Use your best judgment in seeking to support all these departments of the Convention on a fair and equitable basis.

In sending your money to Conference please use check and attach to the enclosed slip, with statement as to the division of your money to the various funds. Do not include other credits on this slip. But include your credits and the cash on the items in church Report Blank."

This letter and Blank will be sent out before this appears in THE SUN. It will be marvelous if this financial plan is understood, and more than wonderful if this explanation is not criticised. After the most careful explanation it will not be understood by some persons. Further explanations will be cheerfully made, if necessary, and unfavorable criticism will be accepted with pleasure. Under the plan, which is not ideal, every church will have a definite record of its support of the various enterprises of the denomination. Under the former plan, this information was not available.

I. W. JOHNSON.

PAYING—BEGGING.

God blessed us with a certain amount of ability and physical energy. He has also blessed us with opportunity for the exercise of our ability and the use of our strength. As a result of our activity and frugality, we accumulate a certain amount of material values. Material values are necessary for our existence and comfort. It costs something today. It is expensive to live as we would like to live. No man who earns money can live the kind of Christian life that he wants to live without sharing that money in the interest of the cause that has endeared itself to him. If a man lives and is truly Christian, he will find added joy in contributing for the support of Christianity in the earth. We are distinctively human—we as a rule do not share our material wealth without being asked to and many of us don't then.

Christian people have compelled solicitation for the support of the church until many think of such solicitation as begging. Thursday of last week I was discussing the affairs of the church with a friend of mine. He said, "We are getting along fairly well in our church but we have just adopted a system that will require a large number of us to go out every month and beg for the church." I said, "You are not begging, you are giving the people an opportunity to pay their debts." We are debtors to God. From him cometh all things that we enjoy. We owe him a part of what he has lent us. If a man does not give for the support of the church without some good brother asking him, the brother who does the asking is not begging, he is reminding the negligent brother of his unfaithfulness as a steward of Christ.

Too many of our churches have gotten in the habit of deferring the payment of pastors' salaries in full, the raising of funds to meet conference requirements to the last month or even to the last week and then those who are most interested are compelled to make a campaign or allow the church to close the year without having met its obligations. When such a campaign is necessary, the one who solicits should not be classed as a beggar, but those who are solicited should repent of their sins of neglect and pay an added portion in the hope of gaining favor with the Lord.

There is a material value, of course, in contributing for the cause of righteousness but there is more decidedly a spiritual value in voluntary contributions. Christ has promised that those who shall receive good measure, pressed down, shaken together, heaping up, and running over. This promise is not fulfilled necessarily with things material but it may be fulfilled with things spiritual. The individual who possesses and practices the grace of giving has great joy in the sharing of his possession for the good of humanity and for the spread of the gospel in the earth. No man has impoverished himself materially by contributing to the support of the church. Many have impoverished themselves spiritually and denied themselves the assurance and the peace of God by withholding their gifts. If we could only realize that voluntary giving of material possessions reacts upon the individual who gives with great spiritual emphasis resulting in increased religious joy. Christ asked on one occasion what did it profit a man if he should gain the whole world and lose his own soul. The question is asked of us today. Spiritual values are eternal. Material values are timely. The one may perish with the day, the other shall last through eternity.

If you have not practiced giving one-tenth of what you earn to the Christ and the kingdom, give tithing a trial and see if your religious experiences are not greatly enriched, if your spiritual vision is not greatly widened, and if your religious power is not materially increased. He will pour you out a blessing to such an extent that there will not be room enough to receive it.

It is the hope of the writer that every church of our convention may realize its responsibility to meet the requirements of the convention and that they may be given grace to perform such responsibilities.

L. E. SMITH.

MRS. CLARA DOCIA ELEY.

An Appreciation.

On Tuesday afternoon of August 27th, in the presence of a large assemblage of relatives and friends that had gathered in the auditorium of the Christian Temple—the church she loved—funeral services were conducted by the pastor, Rev. H. S. Hardcastle assisted by Dr. L. E. Smith of Elon College and a former pastor.

The casket was borne by loving hands to Elmwood Cemetery and there, surrounded by the sorrowing family and a host of intimate friends, we placed it, containing the mortal body, beside that of her husband, Bro. James A. Eley, who had preceded her in death but a few short years.

As I stood there and saw the casket being lowered to its last resting place, I could not keep back the thought that if there is life beyond the grave and if there is recognition there, and we, as Christians, believe that there is, what a happy meeting that was, of two souls permitted to travel the road of life together for more than fifty years, then separated for a little while and now re-united for all eternity.

For several months before the death of Mr. Eley he was a great sufferer and much of that time she too, was sorely afflicted, and for many, many weeks they occupied their beds in the same room, giving such comfort and cheer as they could to each other, as they were gently cared for by loving hands and hearts.

Mrs. Eley was 75 years of age. She was a daughter of the late Jacob and Sarah Morris Beaton. She was a native of Isle of Wight County and had been a resident of Norfolk for 46 years. She is survived by two daughters, Mrs. H. J. Dixon and Mrs. A. B. Jarvis, one grandson, H. J. Dixon, Jr., and two great grandchildren.

Mrs. Eley loved her church with a sincere love and devotion. She gave generously of her time, talent and means. She was a charter member of the old Memorial Christian Temple. When the Third Christian Church was organized. She was one of the charter members in that group of 26. Also when the present Christian Temple was organized, she was in that original body.

When the present building of Christian Temple was to be erected, it was to her that was accorded the privilege of turning the first spade of dirt in the beginning of building activities.

She was the first president of the Ladies' Aid Society, and gave the first money for the building fund that was raised by the ladies' group of the church. For many years she sang in the choir of her church.

Possibly her greatest love in the work for her church was the Sunday School. From the beginning of the Memorial Christian Temple, until she became identified with the Third Christian Church, through that time, and for some years after the completion of the present building of the Christian Temple, she was at the head of the children's department of the Sunday school, of each of these organizations. Many of the leading and active members of our church and others too, can date the beginning of their interest in the church to the time that they were in "Mrs. Eley's Infant Class," as it was called.

She was faithful in her attendance at church, was always present when possible, many times though she did not feel physically able to be there. She was in her usual place in the Temple, the last Sunday of her life. She passed quickly and peacefuly into the beyond at 11:40 o'clock on Saturday night.

She was a loving faithful wife, a model mother, a kind and sympathetic friend, devoted to her home, always hospitable and gracious, and the doer of many good deeds, beloved by a host of friends.

No woman was ever blessed with more devoted and faithful daughters than she was. They ministered devotedly to her every need. Mr. Jarvis, the son-in-law who had spent all of his married life in the home, was loved by her as a son and he has said that she was a true mother to him.

May our Heavenly Father's richest blessings rest on her family and may they all be re-united without a single exception, is the sincere wish of this writer, and I am sure that in this, I voice the sentiment of her host of friends.

J. W. Manning.

"LET GEORGE DO IT."

Some years ago one of the favorite catch-phrases of the day was, "Let George do it." This saying was slang, to be sure, but it summed up in a few words and sparkling metaphor an attitude of careless indifference, a shirking of duty, a shifting of responsibility, a transfer of one's own burden to the shoulders of someone else. What "Let George do it" really meant was just this—that the individual making the remark was conscious of his personal duty and responsibility in the matter, but was content to let someone else do the job for him and accept the responsibility. He was perfectly willing to let "George" assume the task regardless of whether "George" ought to do it, whether "George" could do it as well as he—indeed, whether "George" was capable of doing it at all. It was a debonair way of being a "slacker." And if offered a sort of salve to the conscience since there was conjured up a mythical person, for convenience called "George," to whose non-existent shoulders might be transferred one's own responsibility. "Let George do it."

Though this phrase has long since passed into the linguistic junk pile, its spirit is still very much alive. We see evidence of this in many places and in various social groups. Its ugly head is reared even in the church and among professing Christians. Indeed, when we hear pious persons flatly refusing to serve in the work of the Kingdom, not from lack of ability but from sheer laziness or indifference we almost fancy we can see old Satan himself, horns, hoofs and tail, standing at their elbow with knowing leer as he slyly whispers in their ready ear, "Let George do it." Every pastor and Sabbath school superintendent, every president of a Ladies' Aid Society, Missionary Society, or Young People's Work, knows how often thoroughly capable persons absolutely refuse to accept office or committee work in these various departments of the church. And they refuse not because of modesty or lack of ability, but because they want to be entertained rather than serve; because it is somewhat easier and much more pleasant to sit idly by and visit or gossip while somebody else does the work! And such persons seem always able to call the ghostly "George" to their assistance, evidently having relied upon him so much that he has become real to them.

Now this sort of thing is fraught with deadly menace to the local church and is perhaps the greatest present hindrance to the advancement of the Kingdom of God. Just a few actual instances will show this to be true. Not long ago a group of young people prepared to present a religious drama in their church. Ten persons were required as actors and quickly obtained. But after some two weeks of practice several players dropped out. Only a week was left for new players to learn the parts. A desperate effort was made, new players secured and trained only to have the key player fail to appear the evening the performance was to be given. At a recent annual meeting of a Ladies' Aid Society member after member flatly refused to accept nomination as secretary, the office finally fell to a woman who is not a member of any church. Yet this society has forty-four active members, forty-two of whom are members of the church. In another Aid Society this same refusal to serve developed several years ago. Today that society has thirty-six members, twenty-three of whom are not church members, five of the church members being inactive. Every officer in this Aid Society is not and never has been a church member. Needless to say, this local church has lost its power to interest people and is becoming a mere dry husk. In another local church only one steward was a member of the church. In another local church, the discipline of which expressly provides otherwise, a trustee is serving

(Continued on page 15.)

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— *Specimen of Type* —

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— *Specimen of Type* —

9 Behold, [a] O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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8 ¶ [11] Jĕ-hôi'-ă-chin *was* years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

REV. HARRY S. MARTIN.

(One of our missionaries.)

By Miss D. P. Cushing, *News Editor.*

The gospel of the deeper plow is being preached in a highly effective and practical manner by Rev. Harry S. Martin of the American Board of Commissioners for Foreign Missions in Tunghsien, North China, who speaks.

Mr. Martin through his rural service and agricultural work promotes and supervises county fairs, sponsors 4-H Clubs among the young people and teaches a full program in Jefferson Academy. These fairs are the Red Letter days for the entire community for they bring information about improving crops, exhibits of labor-saving machinery,—simple enough to meet the farmer's pocketbook—instruct as to proper breeding of poultry and stock as well as the control of insect pests through lectures and movies and the spreading of health knowledge by the same media.

This type of work gives Mr. Martin an unusual and sympathetic knowledge of the common folk of China and their problems. Jefferson Academy, which is a high grade school for boys, is doing a great many other things which help the rural people, such as sending out radio programs from their own station, LUHO, and making receiving sets to place in the country districts. The purpose of this station is to arouse public interest in the utilization of radio, not only as a source of good amusement, but of public instruction.

Right along with this type of rural education is the 4-H Club idea which Mr. Martin has been sponsoring among the young folks of China and which has taken hold in splendid fashion. Because the Chinese writing does not have an alphabet, a letter cannot be used as in the case of the 4-H Club in America, so that the character for "progress" or "going forward" has been used, making it more accurate to call them the 4-Progress Clubs.

In 1933, during the Japanese hostilities, 10,000 refugee women and children crowded the American Mission Compound and Jefferson Academy. Mr. Martin, was right in the midst of this, and he brings a thrilling story of what happened and of the bright spots which he found at this time of distress, suspicion and fear. One of these was the way in which the church people worked together and the untiring and cheerful service of the students as they tried to help the people.

When he was on furlough last Mr. Martin was in great demand as a speaker because of his unusual background of knowledge of China's problems and his sympathetic and intelligent understanding of the situations there. On this furlough he has an even greater fund of first-hand knowledge.

Mr. Martin first went to China in 1910. He was born in Spring Valley, Wisconsin, and educated at Carleton College and Bangor and Yale Seminaries.

FIGHTING DEATHLY SWAMP.

A most dramatic public works program new underway in Turkey is the draining of the marshes at the outlet of the Meander river known for years as "Execution Lake." This region has dealt out death for 200 years thru tropical malaria directly traceable to this area. Today the long necks of 17 great excavating machines rise above the marshland and in a few months the name of this land will be "Saglik Ovasi" or "Health Plain".

MISSIONARY OFFERING.

WEEK ENDING OCTOBER 12, 1935.

Sunday Schools.

Suffolk, Va.	$ 25.00	
Pleasant Hill, Liberty, N. C.	2.25	
Waverly, Va.	2.00	
Sanford, N. C.	1.00	
New Hope, Harrisonburg, Va.	4.18	
Newport, Shenandoah, Va.	1.04	
Hebron, Nelson, Va.	1.06	
Newport News, Va.	26.48	
Winchester, Va.	5.31	
Fuller's Chapel, Henderson, N. C.	4.00	
Elk Spur, Fancy Gap, Va.	1.35	
Rocky Ford, Fancy Gap, Va.	1.65	
		75.32

Individuals and Churches.

Mrs. S. F. Cogbill, Henderson, N. C. (Fuller's Chapel)	2.00
Auburn, N. C.	2.30

Specials.

Pleasant Hill C. E. Society, Liberty, N. C.	.85

Total for week ending Oct. 12, 1935.	$ 80.47
Previously acknowledged	944.38
Total since Sept. 1, 1935.	$ 1,024.85

J. O. Atkinson, *Mis. Secy.*

THIRD QUARTERLY REPORT.

of the

N. C. Woman's Mission Board—Women's Societies.

September 30, 1935.

Biscoe	$ 4.60	
Burlington	448.12	
Catawba Springs	9.72	
Danville, Va.	42.50	
Durham	137.98	
Elon College	28.37	
Flint Hill (New Society)	1.70	
Fuller's Chapel	3.25	
Grace's Chapel	4.50	
Graham	6.50	
Greensboro	77.50	
Hank's Chapel	5.00	
Haw River	12.50	
Hebron, Va.	7.50	
Henderson	40.00	
Hines' Chapel (New Society)	13.85	
Ingram, Va.	7.50	
Lebanon	5.40	
Liberty Vance (Mem. Mrs. Elizabeth T. Ayscue)	60.00	
Lynchburg, Va. (Mem. Mrs. Susie Martin Talley)	32.50	
Monticello	9.00	
Mt. Auburn	5.00	
Mt. Zion	10.00	
New Lebanon	11.50	
Palm St., Greensboro	11.25	
Park's Cross Roads	6.65	
Piney Plains	11.00	
Pleasant Hill	4.55	
Pleasant Ridge (Guilford)	8.50	
Pleasant Ridge (Randolph)	3.50	
Providence Memorial (Graham)	10.00	
Raleigh	15.00	
Ramseur	24.94	
Randleman	2.00	
Rocky Ford	.70	
Sanford	55.00	
Shallow Well	34.00	
Turner's Chapel	22.00	
Union Ridge, N. C.	20.00	
Union, Va.	56.92	
Wake Chapel	7.80	
Wentworth (New Society)	5.00	
Winston-Salem	10.00	
Youngsville	10.00	
		1,303.30

Young People's Societies.

Burlington	18.73	
Durham	45.79	
Elon College	25.00	
Greensboro	32.25	
Hines' Chapel (New Society)	6.80	
Ramseur	4.00	
Reidsville	10.00	
Sanford	4.50	
Shallow Well	3.25	
		150.32

Willing Workers.

Burlington	17.09	
Durham	26.22	
Greensboro	20.00	
		63.31

Willing Workers (Juniors).

Durham	15.25	
Elon College	14.95	
		30.20

Cradle Roll.

Burlington	25.00	
Durham	18.89	
Elon College	14.85	
Greensboro	3.25	
Park's Cross Roads	3.00	
Ramseur	5.00	
Turner's Chapel	5.00	
Wake Chapel	5.00	
		79.99
Total		$ 1,627.12

Mrs. C. H. Stephenson, *Treas.*
1410 Hillsboro St.,
Raleigh, N. C.

QUARTERLY REPORT.

of the

Woman's Mission Societies of the Eastern Virginia Christian Conference.

Adults.

Antioch	$ 10.00	
Berea, Nansemond	11.10	
Christian Temple	120.00	
Cypress Chapel	31.00	
Damascus	11.00	
Dendron	23.70	
Elm Avenue	10.00	
First Norfolk	25.10	
First Portsmouth	40.00	
First Richmond	39.00	
Franklin	50.00	
Holland	87.00	
Holy Neck	50.00	
Isle of Wight	22.50	
Liberty Spring	60.00	
Mt. Carmel	11.47	
Oakland	9.50	
Ocean View	25.00	
Rosemont	25.00	
Suffolk	130.00	
So. Norfolk	30.00	
Wakefield	19.00	
Waverly	17.50	
Windsor	39.40	
		924.27

Young People.

Barretts	.45
Bethlehem	45.00
Burton's Grove	10.76

Cypress Chapel	10.00	
Dendron	5.71	
First Norfolk	2.00	
First Portsmouth	50.00	
Franklin	18.75	
Holland	16.00	
Holy Neck	3.00	
Ivor	.50	
Liberty Spring	31.00	
Mt. Carmel	2.50	
New Lebanon	5.00	
Newport News	7.00	
Oakland	15.00	
Ocean View	5.00	
Rosemont	13.00	
Suffolk	159.20	
So. Norfolk	45.00	
Spring Hill	1.00	
Waverly	2.50	
Windsor	21.73	
		470.10

Juniors.

Berea, Nansemond	19.00	
Bethlehem	17.50	
Burton's Grove	.23	
Christian Temple	12.00	
Cypress Chapel	10.00	
First Portsmouth	6.65	
Franklin	7.50	
Holland	10.00	
Holy Neck	5.00	
Liberty Spring	6.25	
Mt. Carmel	7.30	
Rosemont	5.85	
Suffolk	17.00	
Windsor	2.81	
		126.79

Cradle Roll.

Christian Temple	10.00	
Cypress Chapel	3.00	
Damascus	5.00	
First Norfolk	3.82	
First Portsmouth	2.00	
Holland	7.90	
Holy Neck	5.00	
Liberty Spring	5.00	
Suffolk	9.00	
Mt. Carmel	6.63	
So. Norfolk	3.00	
Windsor	3.95	
		64.30

Summary.

Women	924.27	
Young People	470.10	
Juniors	126.79	
Cradle Roll	64.30	
		$1,585.46

Respectfully submitted,
Mrs. J. M. Raby, *Treas.*

NEWS ITEMS OF SOCIETIES.

Mrs. W. M. Jay, *Contributing Editor.*

The Cypress Chapel Woman's Society had good attendance and interest the past year and reported their apportionment raised in full. This society ceased the refreshment plan at their meetings this year and feel that their giving was increased. They met with the Bethlehem society for the joint study of the mission book, "Japanese Women Speak" and report a pleasant and helpful time. Mrs. C. W. Rountree is the president and leader of this loyal group.

This conference year has closed with thirty-two societies in the whole Southern Convention sending in news items. We are glad to hear from this many but how fine it would have been to have heard from all. Don't wait until Conference time to write, for maybe your plans and outlines for the new year will be helpful to some other society. Call your officers together and plan your year's work; then tell the "Sun" about it. May this new year be filled with the best yet and may you have a yearning for bigger and better service to your Master.

The Holland Junior Society has done some outstanding work the past year under the leadership of Mrs. L. J. Doughtrey, Superintendent and Miss Mary Nelle Jay, President. They used as their study, "Japan" and carried out the ideo in all their meetings in many ways. They held four public programs during the year. One program was given at Holy Neck Church when all kinds of Japanese prints and curios were displayed. Guests were always invited to each meeting. The society was divided into groups according to ages. Group One gave the Mothers' Day program in the Sunday school devotional hour and the whole society sponsored the Children's Day service. Missionary calendars with rain barrels for mite boxes have been made to be used next year. Last year they had attractive program booklets or year books, used the Elephant poster idea, which was to be built by selling the parts and sold various articles.

Their Home Mission project was collecting clothes for Mildred Hines at the Elon Orphanage and the children were so interested in this that a nice box has been sent to her. This has been a busy group of boys and girls who are always ready to work in the Master's Cause.

The Eastern Virginia Woman's Missionary Conference which met at Christian Temple, Norfolk, Va., October 4th, was well attended and a strong program had been prepared and was rendered in a helpful and efficient way. The societies showed much improvement over the last year's work and an optimistic spirit seemed to prevail. Many were the inquiries about the study books for this year, program materials, devotionals, etc. This shows interest and a determination to win. The program packets, assembled by the Southern Convention Committee, were distributed and if any society failed to get their copy, they may get same by communicating with Mrs. E. L. Beale, Franklin, Va., who is the new Literature Superintendent of our conference. Also if you will see her at the General Conference which meets with the Franklin Church, October 30th, she will be glad to assist you and help in any way possible. Mrs. Beale is a faithful worker and has her task at heart. She works through Mrs. D. E. Brown, 287 Fourth Ave., New York City, who was our guest at Norfolk and either of these ladies are at your service. Get your extra Leader's Manuals when you go to conference. Every society should send for a copy of the envelope series for June, 1935, for in it you will find four excellent programs besides plenty of helpful reading, all on Mexico.

Thank offering time is nearing and soon our societies will be wondering what to have for a public program. There are several programs for same in the president's exchange which a number of you left your name for at conference but the best plan is to write to Mrs. Brown and ask her to send you samples of Thankoffering Material and to suggest plays and pageants for same. The office has one good devotional program this is fine for this year and others may be made up by assembling what you like best.

Let us all boost our societies, cooperate with our officers and make this year the best in the history of Eastern Virginia Women's work.

Mrs. W. M. Jay.

A Story for the Children

SIX PIECES OF CANDY.

Mary Lou had six pieces of candy. They were in a box on the shelf in her room. Each piece was of a different color: one yellow, one pink, one green, one white, one orange, and one brown. The brown one was made of chocolate.

Mary Lou loved to count the candies. She lifted the cover from the box and pointed her finger at the pink candy.

"One," said Mary Lou.

She pointed her finger at the green candy.

"Two," said Mary Lou.

Then she pointed her finger at the yellow candy.

"Three," said Mary Lou—and pointed at the next candy. It was brown.

"Four," said Mary Lou. There were two more candies in the box—the orange and the white.

Mary Lou pointed her finger at the white one.

"Five," she said slowly.

Then she pointed to the orange one.

"Six," said Mary Lou. She put the cover on to the box, and went downstairs. Her mother was sitting on the porch, sewing.

"May I eat some of my candy, Mummy?" asked Mary Lou.

"You may have one piece every day until it is all gone," answered her mother.

Mary Lou went upstairs again. She lifted the cover from the box and looked at her candies. She saw the pink candy, and the yellow candy, and the white candy, and the green candy, and the brown candy. She did not know which one to take. After a little while she put the cover on to the box once more and went very slowly, step, step step downstairs.

"Was the piece of candy good?" asked Mother.

"I didn't eat any," said Mary Lou. "It is very pretty. I think I will save it until tomorrow."

Mary Lou sat down on the porch steps, and smoothed out her dress. It was yellow, like the flowers growing beside the steps. The flowers were the same color as the piece of yellow candy. Mary Lou thought she would eat the yellow candy. She stood up on the steps.

"Patsy and Joan are coming to play with you," said her mother.

Mary Lou looked down the street. She saw two little girls in pink dresses. She ran to meet them.

"Let's play tea-party," said Joan. Mary Lou ran into the house to bring her table and chairs. Patsy and Joan ran in, too. They brought out the dolls and the dishes.

"Why don't you ask the new little girl across the street?" asked Mary Lou's mother.

Mary Lou thought that would be fun. She brought a box for the new little girl to sit on, because there were not chairs enough to go around.

"You have a pretty dress," said Patsy to the new little girl. She had on a white dress with green flowers on it. They began playing tea-party.

"Martha and Janey are out in their yard," said Mary Lou's mother.

Mary Lou looked over at the next yard. Martha and Janey were peeping through the fence. They were wearing pretty blue dresses. Mary Lou went skippety-skip across the lawn.

"Come over to play tea-party," called Mary Lou.

Martha and Janey ran out at their gate and in at Mary Lou's gate. Mary Lou brought a big box for them to sit on. They began to play tea-party again.

(Continued on page 12.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

The editor of this page is getting along nicely after an operation in Lakeview Hospital, Suffolk, Virginia, last week.

STATEWIDE YOUTH CONFERENCE OF NORTH CAROLINA.

On Thanksgiving week-end, in Winston-Salem, North Carolina, a Statewide Youth Conference will be held under the leadership of the National Youth Committee. The Winston-Salem Ministers' Association is cooperating with the national committee in bringing this conference to this city. The theme for the program is "Christian Youth Building a New World," and the speakers and discussion leaders are being carefully chosen from among the outstanding men of every denomination.

The conference begins Friday noon, November 29th, and continues through Sunday, December 1st. Each local church may have as delegate two young people, the pastor and one adult advisor. Registration fee will be one dollar per delegate. Entertainment will be furnished on the Harvard plan.

Information about the program will be announced in the near future. In the meantime, the Youth Fellowship key-worker or some other responsible person is expected to see that their church will be represented by appointing two delegates between the ages of 16 and 25 and urging that one of their adult advisors and their pastor be present for this conference. Correspondence concerning this matter should go to Rev. C. C. Roberts, Winston-Salem, N. C.

The Winston-Salem Ministers' Association is desirous that this conference shall prove a blessing to the young people of North Carolina. Will each of you lend assistance by recruiting your young people and adult leaders?

STRONG MINDS IN WEAK BODIES.

Thomas Edison not only suffered from deafness but was also a sick man during half of his life. He was a diabetic and had a gastric ulcer. He slept poorly and digested his food badly.

In his suffering, Edison was not an exception among geniuses. William McDermott, a newspaper writer, points out that weak and diseased bodies are typical among those who do excellent creative work.

Beethoven, the composer, and Dryden, the poet, were deaf. Milton was blind, Pope was an invalid and had to wear a corset to hold his spine upright. Heine was bedridden when he wrote some of his most exquisite verse. Dr. Johnson was scrofulous and a hypochondriac, blind in one eye and subject to convulsive cramps. Byron was an epileptic.

Robert Burns was frequently seized with spells of suffocation and had to throw himself into a tub of cold water for relief. Scott was a cripple and Keats died a consumptive. Goethe, in old age, confessed to his biographer that in all his life he had not known more than a few weeks' freedom from suffering.

Carlyle was a dyspeptic, and Schopenhauer was melancholic.

James Watt, inventor of the steam engine, and Charles Darwin, the biologist, were chronically ill most of their lives.

Health, of course, is more precious than wealth or fame. But it is inspiring to know that the expression of genius cannot be stifled by physical handicaps. The evidence seems to indicate that great thoughts and masterful conceptions are often the product of minds that function in weak bodies.

Perhaps sad or sick people do more thinking than gay and healthy people.

—*From S. S. Herald.*

MYSELF.

I have myself to live with and so
I want to be fit for myself to know;
I want to be able as days go by
Always to look myself straight in the eye,
I don't want to stand with the setting sun
And hate myself for the things I've done.
I want to go out with head erect,
I want to deserve all men's respect.
And here in the struggle for fame and self,
I want to be able to like myself;
I don't want to look at myself and know
That I'm bluff and bluster and empty show.
I never can hide myself from me.
I see what others can never see.
I know what others can never know.
I never can fool myself and so,
Whatever happens I want to be
Self-respecting and conscience free.

—*Author Unknown.*

PLANS FOR RALLY.

The Youth Fellowship of the North Carolina-Virginia Conference is planning a rally to be held October 19, 1935, at the Reidsville Christian Church. The opening session is timed for three o'clock. The theme for this rally is "Peace." Dr. James Lightbourne of Burlington, N. C., will be the afternoon speaker, speaking on "The Peace of the World." Rev. W. T. Scott will be the evening speaker using as his topic "The Peace of Christ, the Christ of Peace." A banquet supper will be served by the hostess church, and the price will be twenty-five cents a plate. Come. Join us in our fun and fellowship.

ELBERTA MURRAY.

C. E. PLEDGE IN SONG.

By REV. C. DE YOUNG.

Tune: "Break Thou the Bread of Life."

Pastoral Counsellor of the Columbia County (N. Y.) C. E. Union.

Trusting in Christ for strength, dear Lord, today,
We gladly consecrate our lives to Thee;
We'll read Thy blessed word and daily pray
That in communion true we'll faithful be.

We will support Thy work and worship true
Of Thy beloved Church and Kingdom, too.
We here will take our part in meetings called,
And all activities of our C. E.

We will seek youth to bring, dear Lord, to Thee,
Give as we can to spread Thy Kingdom free,
Advance our country's good from sea to sea,
Promote true brotherhood, O Lord, in Thee.

These things we'll surely do, dear Lord, for Thee,
Unless prevented by some reason true,
Which we can tell to Thee with conscience free;
And we'll be guided, Lord, in all by Thee.

Livingston, N. Y.

FROM SUPERINTENDENT OF LEADERSHIP TRAINING.

It has been indeed a pleasure to me to work with the young people of Eastern North Carolina as Superintendent of Leadership Training, because I am young and because I want to help some other young person who hopes to attain to a successful, happy manhood or womanhood. There wasn't a person from the Eastern North Carolina Conference at the Leadership Training School held at Elon College last summer.

We are seeing the need of trained leaders in our churches today. We should want to help train the youth of today for leaders of tomorrow. I am so helpless without your cooperation. Do you want a large number from your conference to go to the Leadership Training School next summer? If you do, now is the time to begin to work to that end.

Will you devote a little of your spare time to the purpose of building God's Kingdom on earth?

I am asking the pastors of this conference to send me the names of two or three persons from each of their churches who would be interested in Leadership Training and willing to devote a little of their spare time to the training of leaders for tomorrow.

MAYLON D. WATKINS.

Youngsville, N. C.

THE EFFECT OF ALCOHOL UPON SOCIETY.

CHRISTIAN ENDEAVOR TOPIC FOR OCT. 27, 1935.
Scripture: Isaiah 28:1-8.

Daily Bible Readings.

Monday—Creates poverty. Prov. 23:20, 21.
Tuesday—Alcohol and bribery. Isa. 5:22, 23.
Wednesday—Our Father's plan. Jer. 35:1-10.
Thursday—Sober living. Rom. 13:12, 13.
Friday—The right example. I Cor. 8:13.
Saturday—Protecting others. Hab. 2:15.
Sunday—The effect of alcohol upon society. Isa. 28:1-8.

A Triangle Meeting.

Instrumental Prelude—(Play one verse of three hymns.)

Song Service—(Sing one verse, "All Hail the Power of Jesus' Name," "Marching With the Heroes," and "O Jesus, I Have Promised."

Prayer—(Notify three persons you are going to call on each of them for a short prayer.)

Hymn—Sing three verses "Living for Jesus."

Announcement of the topic.

Scripture Lesson—(Divide in three parts.)

Introductory Talk.—

Alcohol presents new problems with the advent of new conditions. Today young people have money, and alcoholic beverages are easily accessible. The appetite of the public is being constantly stimulated by the radio, newspaper, and billboard advertising, and other agencies. An age of speed, in which daily contacts have been multiplied, has made alcohol a more serious menace. Drinking is no longer restricted primarily to men. There are numerous factors which definitely accentuate the age-old need for sobriety.

Three short talks—

I.—*Effect of Alcohol on Home-life.*

Very often when you speak to a person about drinking, he will answer back, "It is my business if I want to drink." So it is his business—but it is also the business of society. God did not intend that man should live unto himself, and practically everything a person does affects someone else.

Alcohol can only complicate the all too difficult problem of marriage today. Marriage is a peri-

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE MESSAGE OF JEREMIAH.

Lesson III—October 20, 1935.

Golden Text: *"Hearken unto my voice, and I will be your God, and ye shall be my people."*—Jeremiah 7:23.

Lesson: Jeremiah 7:1-11, 21-23.

The Word from Jehovah.

"The word that came to Jeremiah from Jehovah"—the prophet knew that Jehovah had spoken to him. The message was not his own. He knew he was only the mouthpiece of Jehovah. This message undoubtedly came out of meditation and brooding and quiet communion on the part of the prophet. He had been still and he knew that Jehovah was God. And because he knew that his message came from Jehovah, he could fearlessly proclaim it. But he preached the truth in love.

Let every minister spend time in secret that he may understand what God would say to him so that through him God may speak to the people. The modern pulpit needs that note of authority that found expression in Jeremiah's day in the words: "Thus saith the Lord." The truth will take care of itself. We need not to defend it; we need only to proclaim it. Men will recognize, even if they do not heed the truth.

In the Gate of Jehovah's House.

"Hear the word of Jehovah, all ye of Judah, that enter in at these gates to worship Jehovah." When men come to worship they ought to hear the word of God. The church is not a lecture hall or a place of entertainment or a clearing house for book reviews. It is primarily a place of worship. it is the place where the word of God should be proclaimed. Book reviews and movies and forums are all right and they have a place, perhaps a legitimate place even in the program of the church in some instances. But one feels that the reason so many churches are resorting to these things in an effort to get a congregation is because the ministers have no message. Let those who come to worship Jehovah hear his words. Many churches are demonstrating the fact that nothing has a more lasting appeal than a vital gospel message and a vital service of worship.

The Temple of Jehovah.

The people of Jeremiah's time were lulled into a false sense of security because they had the temple of Jehovah in their midst. They felt that they were secure because the house where He dwelt was among them. Their emphasis was upon the outward instead of on the inward. Jeremiah bluntly tells them that the temple of Jehovah was not a good luck charm which would ward off all evil. Jehovah would, and did, allow the temple to be destroyed because the people had forsaken true worship and righteous living. There is always the subtle danger that we shall substitute the symbol for the reality, that we shall substitute ceremony for experience. A city may be full of churches and still be dead morally and spiritually. A man may give diligent heed to form and ceremony and never know Christ.

Unpopular and Unwelcome Truth.

"Amend your ways" and your "doings" was Jeremiah's message to the people. Character and conduct, not ceremony and creed were the important things then and now. "Change your way of living"—that was just what the people of Jeremiah's day did not want to do. It is just the thing that people do not want to do today. We are willing to do almost anything but to give up our sins. We are willing to have the whole world reformed so long as we do not have to be reformed ourselves. Jeremiah insisted that it was only by an inward change that Jehovah's favor could be gained. To obey is better than to sacrifice. Religion must be grounded in ethical conduct. A Christian is to bring forth fruits meet for repentance. Only a change of heart, only conversion and regeneration, makes possible vital religion.

Acceptable Worship.

The people of Jeremiah's day were like the old negro who said that he had drunk corn liquor and stolen chickens and shot crap and beat his wife and run with other women, but thank the Lord he had never lost his religion. They stole, murdered, committed adultery, swore falsely, burnt incense to Baal, walked after other gods, and then they would piously come to Jehovah's house to worship him. Like many other people today they did not seem to see any relation between creed and conduct. They did not think that it made any difference what a man did so long as he observed the customary religious practices.

Jehovah bluntly tells them that they have made his house a "den of robbers." Even as they came to worship they were probably plotting to rob a fellowman, or to indulge themselves. He would have none of it. Burnt offerings and sacrifices meant nothing to him. At best they were but means to an end. He desired that they walk in his ways and listen to his voice to the end that he might bless them and their land.

Worship may be cheap. But true worship is tremendously costly. God is spirit and they that worship him must worship him in spirit and truth and this is not easy to do. But the Father seeketh such to worship Him, and He is to be found of them that seek him in sincerity and truth.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

lous enough adventure without adding this item to the complex. Alcohol diverts money from the family income. Men "drink up the money" that is needed for food and clothing for the wife and children. A man's working ability is impaired by the use of alcohol and this imperils his position.

Is it only the business of the drunkard when his children's vitality is weakened and they develop more slowly than others in their classes?

II.—*Effect of Alcohol on a Community.*

Since the repeal of Prohibition, crime has increased at an alarming rate. Alcohol is a cause of crime. It increases public dishonesty. It is always connected with crooked business and crooked politics. No drunkard perishes alone in his iniquity. The evils of poverty, malnutrition, disease, abuse and marred character always follow in the footsteps of alcohol.

III.—*Effect of Alcohol on Industry.*

The advent of the machine age alone is enough cause for sobriety. A drinking workman endangers the life of his mates. High-powered machines demand a steady hand and a clear brain, one that is not muddled by the use of alcohol. A person would not start on a journey by airplane if he knew the pilot was drinking, neither would he sleep on a pullman train if he knew the engineer was under the influence of alcohol. What would happen if a crane operator had been drinking, his mind became confused, and he did not start the machinery at the proper time? There is no place in the industrial world for alcoholic drinking.

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Mizpah Benediction.

Mrs. W. B. W.

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"LOOKING UP."

"Seek those things which are above."—Col. 3:1.

"When we look down, our shoulders stoop. When we look down in our thoughts our character stoops. It is only when we look up that the body becomes erect. It is only when our thoughts look up that our life becomes erect. Let us seek those things which are above, the good things, the wholesome things, things which are above repreach, and forbid that we should stoop to anything that is not elevating and then our lives will be pleasing to God.

Prayer—O Lord, "When Jesus comes to reward his servants whether it be noon or night," find Thou in us a child who is truly so by life's upward look. In His name we ask it.—Amen.

TUESDAY.

"A TEST AND AN EXAMPLE."

"In all things I gave you an example, that so laboring ye ought to help the weak."—Acts 20:35.

The text is the words of Paul concerning himself. These words express simply and gloriously what may be said regarding the example of our Lord Jesus Christ.

After healing a sick man, Jesus crossed over the sea of Galilee to a place near Bethsaida, a multitude following Him to witness His miracles. He knew that they were hungry so He, true to His form at all times, proceeded to give them their need.

It is thus, that He instructs the disciples to survey the situation and recommend what could be done. This resulted in turning up the fisher-boy with a lunch. Jesus then miraculously fed the whole multitude and much was left over.

Note: Jesus does not act even in supplying our needs until we have exercised faith that is the way of love, any way. Having exercised faith, His power means something to us.

"He that doeth good is of God. He that doeth evil hath not seen God."—3 John 11.

Prayer—Our Father, teach us faith, in Christ, love for Him and obedience to Him. Even as He has offered us an example in all things, teach us how to imitate Him in simplicity and truth. In His name we ask it.—*Amen.*

WEDNESDAY.

"EVOKING ENDURANCE."

"Blessed is the man that endureth temptation—he shall receive the crown of life, which the Lord promised."—Jas. 1:12.

Knowledge of Christ graphically evokes endurance. For instance, Paul suffered all things, but he counted all suffering and all losses his gain in Jesus. The martyrs could never have suffered and died at the stake had they not Christ to do it for, they counted it all glory to do it for Him.

There was a time in the apostle's life when he expected to be able to stand before God in his own righteousness. This all changed. Paul finally discovered the worthlessness of his own righteousness and abandoned the idea of being accepted before God on that ground. He came to know that Christ is the "end of the law of righteousness and nothing less than perfect righteousness can satisfy a perfect God.

Prayer—Our Father, as a bird finds his native element in the air, so may we find Christ our native spirit and have our life inspired by Thy love. In Christ's name.—*Amen.*

THURSDAY.

"WORKING WITH HANDS AND BRAINS."

"The labour of the righteous tendeth to life."—Prov. 10:16.

Read Acts 20:33-35. We understand that when one was converted to discipleship of Jesus Christ, it was Paul's custom to give them something to do. In the appointment of Elders, as was his custom to do, he gave them a vindication of his own conduct and ministry. This vindication went so far as to show them that he himself worked for his own living, and for God, and for them, without bringing to them any burdens and taxation. At the words, "These hands," he doubtless displayed his hands hardened by tent-making. The Epistles show that it was a common taunt that he did not live on the offerings of his converts.

This apostolic custom is cited not to depreciate modern church finance, but to show the spiritual foundations of life. Paul was teaching them to exercise their ministry faithfully; that they owed their salvation and their call to the Holy Spirit, who made his will known through prophets and spiritual guidance, and that salvation included the whole self. How oft he said, "Present your bodies a living sacrifice."

Prayer—Our Father, the work of the day, the work of man and the work of the world is divine. Forbid that we should pass without its ministry. —*Amen.*

FRIDAY.

"FRUIT OF HANDS."

"Give her the fruit of her hands and let her own works praise her in the gates."—Prov. 31:31.

This thirty-first chapter of Proverbs has been called "the A B C of the perfect wife." It gives us a picture presumably complete, of what was regarded as the ideal wife. From it we learn that a Jewish wife might have much freedom, and complete control of domestic affairs. In fact she is depicted here as engaged in agriculture and commerce while her husband takes part in local politics. Her own interests are bounded by her family duties. Her part in the training of children is hinted at in the twenty-sixth verse, but we are told that the original made no formal mention of religion.

Woman today knows no bound to her duties. Her field has gone far beyond the bounds of domestic affairs and provisions for her household. She fills a large place in the business world and the world of science. Nevertheless, the same gospel may be applied to her, "give her the fruit of her hands, and let her own work praise her in the gates."

Prayer—Dear Father, refresh our souls this day for its tasks. Give us calm of mind and power of spirit, deepen our conscience of Thee that Thou are nearer still and all is well.—*Amen.*

SATURDAY.

"LED BY THE LIGHT."

"Oh send out Thy light, and Thy truth; let them lead me."—Ps. 43:1-5.

David was living in an ungodly nation. He was opposed by a deceitful and unjust man. The oppression of his foe cast him down.

But in God he saw a great light to glorify his darkness. In God's truth he found a firm fortress against all the deceits of his enemies. In his perplexities he knew that God would lead him, and that he would yet praise the God of his salvation.

Blessed the life, however surrounded by earthly darkness, that is led by the light from above! That light is all-conquering. It pierces every mist. It subdues fears. It conducts us to our desired haven. And it shines on all who allow it to shine on them.

Prayer—Forbid, O God, that we should by our sins interpose any barriers between our souls and the clear shining of Thy light. May our days be all sunny, and our nights resplendent with the stars.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"WHEN WORDS SPOIL DEEDS."

"See thou say nothing to any man."—Mark 1:40-45.

Christ's loving heart could not resist the healing impulse, but He did not wish His great mission to be merged in miracle-working; so that often, as in the case of this leper, after He had healed a man, He bade him say nothing about it. But this leper could not refrain from shouting the wonder everywhere, so that our Lord was driven by the crowds of sick folks out into the wilderness.

There is a time for speaking and there is a time to refrain from speech. When the Spirit of the Lord tells us to speak, it is a sin to hold our tongues; but when He imposes silence upon us, it is a sin to speak.

We are likely to over-rate speech, to think that we must be forever talking about important matters, the highest things. Often we advance them most by letting them speak for themselves.

Prayer—Be with our tongues, Thou Master of Words. Guide our speech, guard also our silence. May we always be still before Thee.—*Amen.*

AMOS R. WELLS.

A STORY FOR THE CHILDREN.

(Continued from page 9.)

Mary Lou looked at the little girls in bright-colored dresses. She began to count them. Patsy and Joan—one, two; the new little girl—three; Martha and Janey—four, five; Mary Lou—six.

"Oh!" said Mary Lou.

She ran to whisper to Mother. Then she went into the house. When she came out she carried the box of candies in her hand. She set it in the middle of the table. She lifted the cover.

"Oh!" said all the little girls in bright-colored dresses.

"Now we can have a real party," said Mary Lou. "There are just enough pieces around."

By and by Mary Lou looked at the box in the middle of the table. The six bright-colored candies were all gone. But six little girls in bright-colored dresses had had a very nice tea-party.

—*By Verna Hills in Zion's Herald.*

Of all the many confusing interpretations of Christ's teaching, this is clear to me: That He meant to bring together the alienated, to harmonize the discordant, to heal the ancient wounds caused by the mere struggle for self; and that into the world's disorder, He intended to bring a new order which He called the Kingdom of Heaven. The most valuable possession which Christianity holds for me is this conviction: that the task is unfinished, that the conflict is still on, and that it is my business to invest my life in such a way as to make true the dream of the Son of Man.—*Edward A. Steiner.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

CORPORATE RIGHTEOUSNESS.

"For when thy judgments are in the earth, the inhabitants of the world will learn righteousness."—Isaiah 26:9.

The will against war manifestly is weak. If that were not so it would be possible to stap the Italian-Ethiopian conflict within 30 days. Before this planet is another year older we shall be seeking to convince ourselves that wars are really heroic and purifying and that it may be the salvation of Abyssinia to be swallowed up by Italy.

That is one of the fascinations of the old game. Richard le Gallienne wrote a poem, perhaps the greatest ever written, on his hatred of war. He abhorred it, but it was sweet music to hear the fife and drum, for he forgot broken old mothers "and the whole dark butchering without a soul." For when they turned loose the war songs pretty soon the peace-abiding feet of the poet were dancing to the perfect time and art was performing its perennial miracle of making good men love the things they loathed. That's war. That's why it knows nothing of life, national or corporate righteousness. That's why the men who make a profession of it sneer at the pacifists, many of whom have no fear whatsoever of being killed in war, but fear only that they may have to kill somebody else. And men become righteous, nations attain exaltation as they give up their own lives rather than be unrighteous.

Most of us are moved to thoughts like these now. The fact that a fool war is going on about 6,000 miles from us is no guaranty at all that we shall not have to get into it. It is just barely possible that a war cannot be fought in this world now without getting us into the fighting. Woodrow Wilson tried to keep us out a long time and he was finally kicked into it. And Claude Kitchin who would not vote for the war declaration, and Congresswoman Jeanette Rankin who said weeping: "I wish to support my President, but I can't vote for war," were sneered at in a manner that hurt them far more than if they had been shot at. We asked the states not to send us any more sob sisters to Washington, and that went for Kitchin, too. Now we are not a bit certain that our going to war did a thing for us beyond destroying our national morality. We know now that we should have done as Kitchin and Miss Rankin did. They knew that the evils of war would far outlast the good.

Now the world takes a side view of the conflict far away. There is an Italian megalomaniac who hasn't anything to fight for. But the nations always have sanctioned war for loot. The late Will Rogers five or so years ago came back from a trip in the war zone. He said some day, and that soon, Italy would be at war with Ethiopia. Italy, Rogers said, would desire something Ethiopia has, or did have. Instead of buying it at one-tenth the cost of a war there would be a pretext for fighting and then Italy would get it.

All of us laughed at the crack. It was the morality of war. It seems so much more the approved way to bombard undefended towns, to gas women and children, to terrify non-combatants than to offer a fair price for the advantages sought. The profession of war does not deal that way there must be fighting. There must be capitulation, there must be humiliation and degradation.

When this old prophet was writing about 800 years before the time of Jesus, he was trying to put some righteousness into his nation. It seems to have been about the last attempt. When religious people are asked to say a word in season about the present situation they invariably go back to the Old Testament and the modernists snicker. But the old-timers are talking about something real. They are trying to make us understand what righteousness does for a people. Napoleon had a God of Battles, but Napoleon's Deity was always on the side of the heaviest battalions. The Israelitish God distinctly discredited the spear and the sword. Old Testament stories bristle with the God of Righteousness. When the Big Stiff, Goliath, bellowed at David the first thing the little harp-player could think about was the God who was going to help.

Now, these Old Testament prophets were in dead earnest about it. They passionately sought to be right. Their God may have been more punitive than we like. But are we certain that there are not in all the war maneuvers those seeds of national death of which the prophets were dreaming? Who thinks, for instance, that America has done either a manly or moral part in the position habitually taken by this country since it entered a war to end wars? It doesn't make any difference about that theological character whose name we invoke against our enemies. Certainly, He is no malignant tribal deity peeved at a goodly portion of the earth and determined to blot it out. But is there anybody so godless as to believe that a great nation can batter down a lesser and bend its morale by torture of women and children and get away with it? If the bullet-heads are right about it, if iron and steel and poison are God then the more of them the better.

But a few of us will go on believing that nations must be righteous to last, that sin is not merely a reproach to any people, but is death to them. Americans always have believed that their own country would have died as a power rather than to have invaded Belgium in order to make the short cut to France. And looking back at it we all can see that every German who counseled that dastardly march was a fool. It was the scientific thing to do, but it organized the moral indignation of mankind. And there is moral indignation yet in this land.

That's what these old prophets always were talking about. In the language of modern evangelism, they believed in getting right with God. They believed in national righteousness. They conceived of themselves as a flock of sheep led by the hand of Moses and Aaron and the brothers conducted by the Deity Himself. It seems to be so old and simple this Hebraic faith. But it worked with them. Napoleon found this partisan God of the larger battalions soon arrayed against him, because the Napoleons always stimulated the recruiting on the other side.

The Old Testament dreamers were not simpletons. They were the wisest men who ever lived. They did not see much that they dreamed brought to pass. But the earth is littered with the ruins fool peoples who sought to bend the whole cosmos to the wills of maniacs.—*By W. T. Bost in Greensboro Daily News, Sunday, October 6th.*

War is a world-wide, very ancient, very persistent, scourge; so ancient, so persistent, that its roots are likely to be very deep. For a man to shake off that scourge will be difficult in any case. But it will be quite impossible if he does not know even whether he wants to shake it off or not, is in two minds about it, at one moment declaring it to be the greatest of all crimes, and at the next that we cannot do without it, and that it is time we had a dose.—*Sir Norman Angell.*

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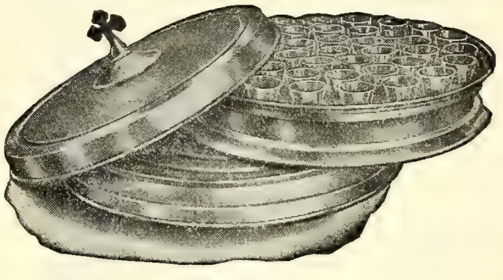

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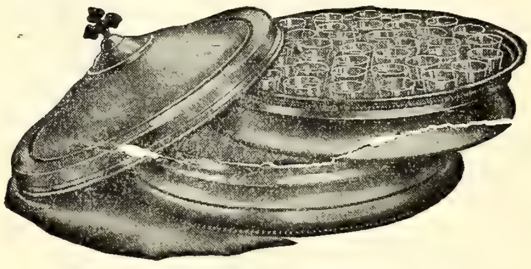

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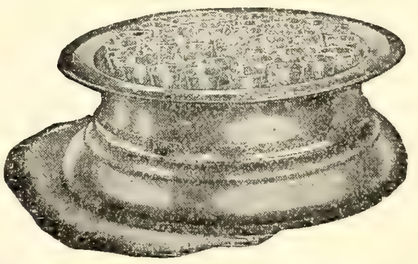

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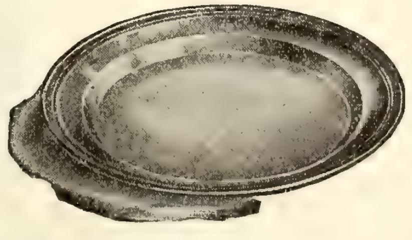

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THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

All of our little children are in school except two. When they all get off to school at 8:15 in the morning we have a very quiet time. The first month closed last week. They will get their grades this week. The writer always closely checks the grade cards. Our rule is that when a child gets an "E" on his or her card they do not get to go to a movie until they bring up a card with no "E" on it. The manager of the theatre is mighty good to them and lets them in free. They go once a month provided they make good in school. The writer has offered a $5.00 gold coin to the child that will make a general average of 90 on every study during the school term. We feel sure we will have to call on some of our friends to come to our rescue as we know we have a number of boys and girls who will make the grade.

We have some real hard-working children and their report cards look good when they show an "A" clear on down the line.

Every child that makes good grades is always happy over its school work. We always feel sorry for the child that makes a poor showing in school. Sometimes they just can't make the grade. But the child that worries me is the child that makes poor grades and doesn't seem to care and is careless and unconcerned about it. I often think if a child could realize the seriousness of its mistake, and it will realize it when it is grown and school days are over, it would put forth its best efforts every day.

We always feel proud of a child that does its best.

CHAS. D. JOHNSTON, *Supt.*

REPORT OR OCTOBER 17, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Third Avenue, Danville	$ 6.27	
Durham	16.44	
Bethel	2.00	
Happy Home	3.63	
		28.34
Western North Carolina Conference:		
Union Grove	3.00	
Biscoe	1.16	
		4.16
Eastern North Carolina Conference:		
Oak Level	1.00	
Cary	.91	
Sanford	1.00	
Turners Chapel	1.25	
Catawba Springs	14.15	
		18.31
Eastern Virginia Conference:		
Rosemont	8.29	
Waverly	2.25	
Suffolk, Sept.	25.00	
Newport News	11.89	
		47.43
Valley Virginia Conference:		
New Hope, Second and Third Quarter	6.37	
Timbed Ridge	.73	
		7.10
Georgia & Alabama Conference:		
Vanceville, Sept.		1.00
Special Offerings.		
T. B. Roberts, support of children	15.75	
Alamance County	45.00	
Mr. & Mrs. B. G. Snow, Dyke, Va.	10.00	
W. P. Perry for Billy	10.00	
Mrs. S. F. Cogbill	1.00	
Mrs. Mesley, for Robt. A. Hines, Jr.	18.00	
Earl B. Horner, on pledge	10.00	
		109.75
Total for week		$ 216.09
Amount brought forward		9,685.05
Grand Total		$ 9,901.14

GENERAL NEWS.

(Continued from page 3.)

pioneer times. Thirdly, the immensely more complex program of the church in our own day calls for the strength derivable from united effort in the local community.

"In order that the denominations shall cooperate it is not necessary that they adopt a common creed, nor need they wait for national organic union. Both of these approaches are academic and in the present state of the public mind would be sure to lead to nothing but unfruitful discussion and possible ill-will. What is needed is the frank recognition of the actual state of affairs and hearty willingness on the part of all concerned to work together for the highest religious results."

* * * *

MODERN MITES OR THE MIGHTY CENT.

Sixty-two thousand, five hundred Cent-A-Meal boxes have been taken by churches since their use was recommended last year by the Commission on Missions. It may be assumed that there is a box in approximately ten per cent of the 600,000 families affiliated with the Congregational and Christian churches. Insignificant as is the amount to be placed in a box at a meal, the faithful use of the boxes in one-tenth of our homes will bring a forty per cent increase over the total giving for missions in the denomination last year.

The total given giving last year, including every-member canvass subscriptions, proceeds from suppers, bazaars and all other benefits, if reckoned on the cent-a-meal basis, averaged about one-fifth of a cent for a family. If every family placed a cent each meal in a box, the whole sum at the end of a year would be $6,570,000.00.

* * * *

OUR REGIONAL GROUPINGS

New England (6 states)—1, 654 churches, 342,025 members; 1934 apportionment benevolences: $716,427; per capita benevolences: $2.09.

Middle Atlantic District (4 states, D. C., and Ontario)—579 churches; 117,895 members; 1934 apportionment benevolences: $213,085; per capita benevolences: $1.80.

Southeast (11 states)—603 churches; 60,647 members; 1934 apportionment benevolences, $57,334; per capita benevolences: $.95.

Mid-West (19 states)—2,799 churches; 413,747 members; 1934 apportionment benevolences: $399,784; per capita benevolences, $.98.

Pacific Slope (8 states & Alaska)—496 churches; 79,412 members; 1934 apportionment benevolences: $117,954; per capita benevolences: $1.49.

Hawaii—120 churches; 12,802 members; 1934 apportionment benevolences: $18,531; per capita benevolences: $1.45.

Puerto Rico—21 churches; 2,478 members; 1934 apportionment benevolences: ——; per capita benevolences: ——.

Each day is an opportunity to start all over again—to cleanse our minds and hearts anew, and to clarify our vision. Let us not clutter up today with the leavings of other days.

—*Oliver Wendell Holmes.*

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pĕr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Găl'ĭ-lee of the Gĕn'tīleș;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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LET GEORGE DO IT.

(Continued from page 7.)

who never attends church services and has never been a member of any church. Yet in all these churches there are more than enough active members to fill all the offices! What can professing Christians be thinking of to permit such a situation to exist? Can we expect a man or woman of the world, without experimental evidence of God, to be careful of the things of God? Can we expect them to guard and guide the work and purpose of the Church with that fidelity so necessary, that sympathy so indispensable to the success of any enterprise? Can a non-member hold office in any lodge, fraternity, board or other organization? Should we be less careful in the Church that Christ has purchased with His own blood than in temporal affairs?

In a certain local church the Sabbath school superintendent has but recently been forced to resign after serving seventeen months, during which time the church has become demoralized and Sabbath school attendance has dwindled to less than one-third its former number. The reason is not hard to find. This man was given church membership that he might accept office. During his tenure as superintendent he attended church services once. Many a Sunday morning he was known to go from Sabbath school to the corner saloon which exists, thanks to a government-sponsored liquor traffic. He held office only because other qualified members of the church had refused to serve! Yes, rather than serve the cause of Christ who sacrificed Himself for them, these men turned their Sabbath school over to a man known to have no Christian learning nor principles, a frequenter of the saloon and a gamester. Today their house is left unto them desolate!

What must the Saviour of mankind think as He looks down from the heavenly mansion upon these hypocrites who cry, "Lord, Lord, but do not the things that I say," these slackers who refuse to work, thereby surrendering their heritage and exchanging their birthright for a mess of pottage; these "nominal Christians" who join the church of the living God as they would join a lodge or fraternity; these "materialists" who come unto the "general assembly and church of the Firstborn" not to serve but to be served; these believers who have not yet learned that we have fellowship with God through service to men!

Awake, Christian church members and take the reins of church affairs into your own hands. Do not refuse to manage your own duty and responsibility in the work of the Master. Suppose He had said "No" when the finger of God pointed to the Cross. Suppose He had refused to serve when blind Bartimeus cried from the wayside in helplessness and despair—when Lazarus lay in the tomb and the home in Bethany was broken and desolate. Suppose He had assumed a careless indifference when the repentant thief cried from out the awesome shadows of that dreadful afternoon, "Lord, remember me when thou comest into thy Kingdom." What if He had refused to serve in the least essential part of His ministry? Where now would our hope be? Could we find any place of repentance, though we seek it carefully and with tears? If we are worthy the name of Christian, if we are loyal to God who has called us, and to Christ who has saved us, and to the Church that is the Divine Instrument of salvation in the world, we cannot refuse even the humblest service in the work of Him who overcame death and the grave for us. When Christians refuse to serve in the church or in any part of its work, the world, drops back like lead to the borders of paganism! "See that ye refuse not Him that speaketh."—*By Carl M. Kilmer in M. P.-Recorder.*

If you would behold her monument, look around you. Look at this group drawn together by common affection and common sorrow—there are no bounds of race or nationality. She has devoted her life to building a cathedral of humanity—this human fellowship remains her most enduring monument.—*Dr. Charles W. Gilkey,* at the funeral of Jane Addams.

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OBITUARIES

MOOREFIELD.

Mrs. Fannie Wilder Moorefield was born August 3, 1868, the daughter of the late Rev. and Mrs. P. W. Allen of Winston-Salem. She passed to her reward September 11, 1935. She was married in 1888 to Samuel T. Wilder, who died a few years later. She was married to Mr. Moorefield in 1900.

She is survived by her husband and four children to each marriage.

The funeral services were conducted at Salem Chapel Christian Church September 13th, by Rev. J. Ben Eller, pastor of Asheboro Street Baptist Church of Greensboro, which the deceased had been a member of for a number of years. He was assisted by the writer.

D. M. SPENCE.

HARRELL.

Whereas God in His infinite wisdom has called to eternal reward our beloved sister, Mrs. Susie Brinkley Harrell, wife of Jessie E. Harrell, whose death occurred July 31, 1935 at the home of her brother-in-law, Chammie E. Harrell, in Nansemond County, Virginia; Therefore be it resolved,

First: That in the death of Mrs. Harrell, the Ladies' Council of the Christian Temple has lost a loyal worker and a consecrated Christian, who daily lived the Gospel she professed.

Second: That we emulate her many noble virtues and gratefully cherish her beloved memory, and with ever increasing faith seek to carry forth the work of Christ, which was so dear to her heart.

Third: That while we cannot understand why such a useful life should be so short, we bow in humble submission to our Heavenly Father's will.

Fourth: That we extend to her bereaved family our heartfelt sympathy and commend them to the Comforter, whose grace is sufficient for every need.

Fifth: That a copy of these resolutions be sent to the family, a copy to The Christian Sun for publication and another placed on the records of our Council.

Respectfully submitted,
MRS. M. J. W. WHITE,
MRS. J. S. FELTON,
MRS. E. M. ALBRIGHT,
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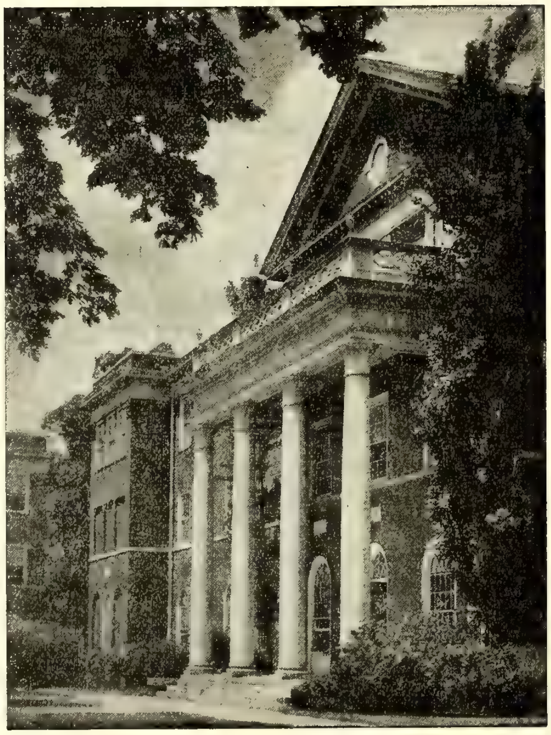

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Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, OCTOBER 24, 1935. NUMBER 43.

•• THE SUN'S OBSERVATORY ••

Prof Laura Howard

Banks and Insurance.—

The more than 7,500 state banks not members of the Federal Reserve System, were recently given the right voluntarily to withdraw from the Federal Deposit Insurance Corporation, if they should wish to do so. Latest reports, however, indicate that less than fifty of these institutions took advantage of this opportunity to withdraw.

Catholics Gain in America.—

Catholic converts numbered 63,845 last year, according to *News Week*. The total increase in numbers, however, reached 200,459, making the total number of Catholics in America now 20,523,053. The largest Catholic parish is the Archdiocese of New York, which numbers 2,301,689. The smallest diocese is that of Raleigh, North Carolina, numbering 9,541.

Federal Prison Population Increases.—

On the basis of an estimate that the Federal prison population would increase by 15 to 20 per cent in the next year, prison authorities have decided to urge the next Congress to appropriate money for six more jails, each with a capacity for 600 inmates. Reports from all Federal prisons show that the prison population last week was only 400 less than the all-time record. There were 15,295 prisoners in Federal institutions, an increase of 2,855 over the same week last year. Blame that on prohibition, if you can.—*Methodist Protestant-Recorder.*

Japan Increases Cloth Imports.—

While the American textile industry squabbles, Japan, figuratively speaking, makes hay. Commerce department reports show that for the first nine months of 1935, Japan exported to the United States 27,238,000 square yards of cloth, against a total of 3,582,000 yards for the same period in 1934. September imports from Japan amounted to 2,265,000 yards valued at $105,000 against 683,000 yards valued at $33,000 in September of last year. The total amount of cloth imported, nor its total value, make impressive figures as yet, but the rate of increase, month after month, is so rapid as to give our textile operators and employees food for thought.

Another 150th Anniversary Celebration.—

Last week, at historic Christ Church, in Philadelphia, Episcopalians celebrated the One Hundred and Fiftieth Anniversary of the First General Convention of the Protestant Episcopal Church in the United States. Ten bishops and numbers of clergymen participated in the sesquicentennial program commemorating that first general meeting, at which the American Book of Common Prayer was formulated, and the Colonial churches which had been disrupted by the Revolution were brought together under one authority. It was at this convention that the Book of Prayer was changed by the deleting of the prayer for "the King's majesty," and in its place was substituted a prayer for "all in authority, legislative, executive and judicial, in these United States. In this connection, it is noteworthy that about two-thirds of the signers of the Declaration of Independence were Episcopalians.

Bureau of Standards Snags a Bathing Suit.—

A lot of good work has been done by the Bureau of Standards of the Department of Commerce, but sometimes it runs full force into Dame Fashion, and then it has to back up a long way. In May of 1934, at the request of the National Outwear Association, the bureau issued a recommended commercial standard for worsted rib knitted bathing suits. Many manufacturers accepted it. But popular taste suddenly turned to the next-to-nothing style, and now our Washington office sends us a glum announcement by the bureau. "The type of bathing suits covered by the recommended standard now represents less than 5 per cent of the industry's production," the bureau says and so it withdraws its recommendation and decides it will do nothing till the manufacturers ask it "to establish standards for the more popular types." But by that time the most popular type may be Sally Rand's.—*Business Week.*

"Everything Flows."—

It was the Greek philosopher Heraclitus, who, more than 2300 years ago, made this assertion. Only in recent times has this truth been rediscovered. We are told that the glass in window panes, the marble in monuments, and even the steel in bridges and railroad rails flows slightly. Today there is a group of scientists known as *rheologists,* who are specializing with the flowing together of materials now known as "synthetic plastics." *Popular Science Monthly* tells us that "The magic of modern chemistry has produced these materials, which are unlike any natural substance found on earth or in the sea." And in turn, these substances are helping to revolutionize the conditions under which civilized man is living. Dr. Leo Hendrick Baekeland, it is told, came to America at the age of twenty-six on a postgraduate travelling fellowship awarded by four Belgian universities. He liked the United States so well that he decided to stay. He became interested in photography and soon invented a faster working photographic print paper. Professionals were slow to adopt his material, so he turned to the amateurs. Soon they were making better pictures than the professionals. The late George Eastman became interested and began negotiations for the purchase of Baekeland's process. It is related that the young inventor went to interview Eastman, determined not to part with his invention for less than $25,000. Eastman's first offer was $1,000,000. "Thus at thirty-five," Doctor Baekeland later recounted, "I found myself in comfortable financial circumstances, ready to devote myself to my favorite studies." As a result of those studies, has come the plastic industry of the United States. The success of Bakelite caused further research, with the result that synthetic plastics are made from many materials and by many other processes. Millions of pounds of plastics are manufactured each year and thousands of employees are engaged in their manufacture.

Auto Death Tolls Continue to Mount.—

And the Richmond *News-Leader* fears that the "reckless driver today is serving as effectively to strengthen the demand for a return to prohibition," as did the town drunkard in the old days before "the noble experiment." It warns Virginians who do not wish to see this come to pass, to take heed from the week-end slaughter on the highways. It continues: "Not all drunken drivers dash along at seventy miles an hour, and by no means all reckless drivers are drunk. If, however, we are to have eighteen persons killed weekly on the highways of Virginia—more than 900 a year—we may as well expect the average silent voter to say, 'This wild driving increased when prohibition was repealed; we cannot have safe roads until we stop the sale of liquor.' This argument may not be hole-proof, but it will be hard to combat." The editorial concludes that "liquor and speed do not go together." Two alternatives are offered us, then. First, stop the sale of liquor—at least stop the state from selling **it!** Second, put governors on motor cars that will prohibit excessive speeds, and jail those individuals who drive cars without such governors. "Such a proposal will meet with angry opposition, but unless this or something no less drastic is done, you are perfectly safe in writing down that the American public will demand that the public sale of liquor be stopped. Rarely are alternatives so clear: The choice lies plainly between reduced speed and restored prohibition." And incidentally newspapers will lose much liquor advertising if the latter is alternative is chosen. One cannot understand how a newspaper can editorially condemn the results of liquor drinking and yet hold open its advertising columns for the express purpose of enlarging the clientele of the liquor interests. It is a terrible responsibility which they take upon themselves, and one which is likely to eventually cost them dearly. We suggest that it is not a choice between two alternatives that is necessary in this instance, but the elimination of two evils which are twin demons of death.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. W. J. Andes, now a student in the School of Religion at Duke University, Durham, N. C., has accepted the pastorate of Pope's Chapel Church for the coming year. Brother Andes reports: "My work is going fine here."

One of the happy visitors at the Woman's Conference at Southern Pines was Deacon A. H. McIver of our Sanford Church, who carried his pastor along to see that his church should get the full benefit of the inspiration of the Conference. Bro. McIver is one of our very loyal and interested laymen who enters heartily into every moment of the church that makes for progress and righteousness.

A very welcome visitor to Elon the past week was Rev. Jesse H. Dollar, until recently the pastor of our United Church, La Grange, Ga., he, having by invitation been with our United Church (Raleigh), Sunday, October 13th. Brother Dollar is one of our very popular, progressive and beloved pastors, and happy will that congregation be who secures his services.

Rev. John G. Truitt, D. D., working with the pastor, Dr. J. H. Lightbourne, met favorable response from our Burlington Church congregation and people, large and increasing audiences greeting him during the evangelistic services which came to a conclusion, Sunday P. M., October 20th. On the last day of the meeting more than twenty united with the church.

Rev. J. E. Neese, pastor, received four members into his Haw River Church last Sunday—two by letter, two on confession of faith. Pastor Neese reports a very happy and progressive year at Haw River and looks upon his service there the coming year with high hopes for continued progress and growth. It was the Mission Secretary's privilege to be with Pastor Neese last Sunday and officiate for him at his baptismal service. The service was a real joy and inspiration.

Rev. G. D. Hunt closed his pastorate with our Lanett, Ala., Church with the recent session of the Annual Conference and is now located at Roanoke, Ala., where he is to give his full time the coming year to our two Roanoke Churches—First Church and Lowell Church. "We had a good Conference," writes Brother Hunt, "but it does not seem right not to see any of you North Carolina and Virginia brethren with us any longer." Brother Hunt feels ready and in good health and happy for the year's work which has now so auspiciously opened to him.

Rev. G. C. Crutchfield, pastor, has been called to give full-time service the coming year to Bethlehem and Berea Churches, Alamance County, N. C. These churches the past year have made real progress under Brother Crutchfield's devoted and enthusiastic leadership. Both churches have had many additions to their membership during the year—the best year that Berea has enjoyed for progress and additions in its history. Both of these churches will report to Conference with budgets more than met for the year for all apportionments and benevolences. These churches are working harmoniously and certainly constitute a field that will engage a pastor's full time, energy and strength.

The figures recently issued from the registrar's office of Elon College are quite interesting and worth considering by CHRISTIAN SUN readers. Quoting a recent special to the Greensboro *Daily News*, these facts are found showing the cosmopolitan spirit of our College and its appeal to various church and non-church affiliations: "Though Elon College is a church school, supported largely throughout the years by the Christian church, there are, at the present enrollment, 17 church denominations represented in the student body. With the student body reaching an all-time enrollment record of 461 students for the fall term of the 1935 session, a recent survey revealed that only about one-fourth of the total number now at Elon are members of the Christian church, the remainder of the student body being listed under 16 other different denominations. The Methodist church leads the group in representatives at Elon. The Congregational-Christian denomination ranks second in the list, these two dominating all others. The list includes the following: Methodist, 117; Congregational-Christian, 103; Baptist, 69; Presbyterian, 34; Catholics, 26; Methodist Protestant, 20; Lutheran, 14; Hebrew, 7; Episcopalian, 5; Quaker, 3; Reformed, 3; Advent Christian, 2; Pentecostal Holiness, 2; Disciples of Christ, 2; Church of the Nazarene, 1; Church affiliation not specified, 19; members of no church, 34. Total, 461."

PROGRAM.

of the

ONE HUNDRED AND FIFTEENTH ANNUAL SESSION

of the

EASTERN VIRGINIA CHRISTIAN CONFERENCE

to be held with

THE CHRISTIAN CHURCH, FRANKLIN, VA.

October 30th—November 1st, 1935.

FIRST DAY—WEDNESDAY.

Morning Session.

10:00—Call to order by Dr. N. G. Newman, President.
Song service—Rev. J. F. Morgan.
Devotional service—Rev. Carl R. Key.
10:30—Enrollment of ministers and delegates.
Welcome—Dr. Elwood W. Jones, Pastor.
Response—Rev. W. H. Garman.
Reception of visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00—Report of Committee on Home Missions —Col. J. E. West, Chmn.
Address: "Missions Taught and Tackled"—Dr. Jno. G. Truitt.
General discussion and vote on report.
Announcements.
12:00—Address, "The Preacher"— Dr. N. G. Newman, Pres.
Communion conducted by Dr. Truitt.
Adjournment for lunch.

Afternoon Session.

2:00—Devotional service—Rev. G. A. Pearce.
Digest of Church and Ministerial Reports by Dr. I. W. Johnson, Sec'y.
Report of Treasurer—W. E. MacClenny.
2:30—Report of Committee on Stewardship —Dr. W. M. Jay, Chmn.
Address—Dr. W. M. Jay.
3:00—Report of Women's Missionary Conference—Mrs. Jno. G. Truitt.
3:15—Report of Committee on Foreign Missions by Rev. J. F. Morgan, Chmn.
Address—Dr. J. O. Atkinson.
Announcements by Committee on Entertainment.
4:30—Adjournment. Benediction.

Evening Session.

7:30—Song Service—Mr. W. H. Baker.
Sermon—Rev. H. S. Hardcastle.

SECOND DAY—THURSDAY.

Morning Session.

9:30—Call to order.
Song service—Rev. O. D. Poythress.
Devotional service conducted by Rev. Robert Lee House.
Reading of Minutes.
10:00—Report of Committee on Religious Literature—Dr. E. W. Jones, Chmn.
Address—Dr. Elwood W. Jones.
THE CHRISTIAN SUN—J. T. Kernodle, Managing Editor.
General Discussion and vote on report.
10:50—Report of Historian—W. E. MacClenny.
11:00—Report of Committee on Education —Dr. I. W. Johnson, Chmn.
Address—Dr. L. E. Smith.
General Discussion and vote on report.
12:00—Address or Sermon.
Adjournment for lunch.

Afternoon Session.

2:00—Call to order.
Devotional service—Rev. T. Fred Wright
2:10—Report of Committee on Ministerial Ethics—Dr. John G. Truitt.
Address.
General discussion and vote on report.
3:10—Report of Committee on Nominations.
Report of Committee on Christian Education—Rev. J. E. McCauley, Chmn.
Discussion and vote on report.
4:30—Adjournment. Benediction.

Evening Session

7:30—Song service—W. H. Baker.
Address on The Christian Orphanage by Mr. Chas. D. Johnston, Sup't.
8:15—Sermon—Dr. L. E. Smith.

THIRD DAY—FRIDAY.

Morning Session.

9:30—Call to order.
Devotional service—Rev. Joe French.
Reading of Minutes.
9:50—Report of Collectors—R. C. Norfleet.
Report of the Christian Missionary Association by Rev. Robert Lee House.
10:10—Report of Committee on Evangelism by Rev. O. D. Poythress, Chmn.
Address.
Discussion and vote on report.
Report of Committee on Memoirs —W. E. MacClenny, Chmn.
Report of Committee on Superannuation —Dr. L. E. Smith, Chmn.
Report of Committee on Apportionments —A. L. Jolly, Chmn.
12:00—Devotional period—Rev. R. E. Brittle.
Adjournment for lunch.

Afternoon Session.

2:00—Call to order.
Devotional service—Rev. R. A. Whitten.
Report of Committee on Place for Next Session—Mrs. J. A. Williams, Chmn.
Report of Committee on Finance.
Report of Committee on Resolutions.
Announcement of Standing Committees.
Unfinished business.
Reading of Minutes.
Closing Devotional Period —Rev. O. D. Poythress.
Adjournment.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

FOR CHRISTIAN MINISTERIAL RELIEF.

A gift of $8,000.00 was accepted on behalf of the Board of Ministerial Relief of the Congregational and Christian Churches by its administrative committee at its meeting in New York, Tuesday, October 22nd, from the New York Eastern Christian Conference. The income of the gift is to be used under designated conditions; first, for the benefit of needy ministers or their widows or orphans who were members of the New York Eastern Conference on June, 1931; secondly, for similar benefit of ministers of the Christian Church as a whole.

Implicit in a third clause is the prophetic wish of George N. Whittlesey of Brooklyn, N. Y., attorney and a member of the administrative committee, that the Congregational and Christian union may be joined eventually by other denominations. Instead of providing, thirdly, for the possible use of the income of the fund for Congregational ministers, the third clause says for the benefit of ministers "of other churches affiliated, merged or consolidated with such Christian Church."

Dr. Lewis T. Reed, general secretary of the Board, expressed the hope that funds will be raised so that the time may soon come when the work of ministerial relief can be carried on without distinction as to whether a minister, widow or orphan is from the Congregational or Christian group.

* * *

PENSIONERS DECEASED AND NEW.

Since the last meeting of the administrative committee of the Board of Ministerial Relief on May 28th, fourteen deaths have taken place among the ministers who were on its pension rolls and three deaths among the widows, releasing grants amounting annually to $4,143. The pensioners of the Board at the beginning of the year were 777 of whom twenty-four received grants on behalf of the Christian Church. The total of those who received regular or emergency grants last year was 1,008, the first time that the number in one year exceeded a thousand.

twenty-five new pensioners were added to the rolls at Tuesday's meeting, the grants voted amounting annually to $4,190. Seventeen were ministers and eight were widows. Need and years of service in the active ministry were both taken into account.

One of the ministers had served fifty-two years, another forty-seven years, another forty-five years and another forty-one years. Two of the ministers were women; one had been married, one single. One of the ministers with the longest period of service was a Sioux Indian.

The husband of one widow had served forty-six years. Another widow was Slovak and her husband had been a home missionary thirty-six years. Another was a widow with two little girls whose husband had served but three years and two months.

Residences were in twelve different states. By regions the geographical distribution was: New England, 6; Middle Atlantic, 4; Southeast, 1; Mid-West, 10; Pacific Slope, 4.

* * *

THREE DAYS OF GREAT AFFAIRS.

The vitality of the Congregational-Christian missionary movement was strongly apparent in the joint sessions of the National Boards and the New England Regional Meeting held in Providence, R. I., over the week-end. It was the first great Congregational or Christian gathering to be held in the historic Baptist state of Rhode Island; it was the first meeting of the National Boards in New England since 1926; and since the New England Regional Meeting is biennial, it had not met since 1933. The program was greeted with an eagerness of attention.

Dr. Oscar E. Maurer of Center Church, New Haven, Conn., presented the tentative report of the strategy committee to the directors of the National Boards and the recommendations, including that for an executive vice-president of the Boards, met in general with approval.

Laymen in a session presided over by Donald A. Adams, of New Haven, Conn., chairman of the National Laymen's Advisory Committee, were urged by a number of speakers from the floor to form committees on men's work in each church, each association and every Conference in order to place the organized support of men behind the churches.

The new manual for Women's Work in the churches, prepared by a committee of state women presidents, was presented at a women's session by Mrs. Mary D. White of New York, N. Y., associate secretary of the National Boards. "Every woman in every church in one united woman's organization" is the slogan in the new code for Congregational and Christian church women.

Farewell wishes to the Rev. Judson L. Cross, New England Regional Secretary since 1927, who leaves to become president of Tougaloo College, Mississippi, were voiced at the fellowship banquet Saturday evening in the Biltmore Hotel.

The principal address at the banquet was given by Dr. Fred Field Goodsell, Executive Vice-President of the American Board, recently returned from a seven month's tour of missions in Asia and Africa. He flew from England to India and from South Africa to Egypt.

The churches in the countries visited, he said, are earnestly trying to assume greater responsibility for the evangelization of their own countries. In substance the churches of Japan, China, India and Africa are saying to the American Board: "We see more clearly than ever before the meaning and value of the Christian gospel for our people. We also prize more than ever the fellowship of the churches of the west. There is still a great deal for your representatives to do. May your churches be encouraged to carry on further their world-wide program by our acknowledgement that we are primarily responsible for the evangelization of our own nations and for participation as we are able in the world movement of the Christian gospel."

Out of this growing sense of responsibility, Dr. Goodsell said, a new thrust of world Christianity was assured. It will have four characteristics: First, it will be an ecumenical or universal Christianity. Secondly, it will be a fellowship actuated by a practical sense of human relationships. Thirdly, it will have a missionary out-reach in which the younger churches will be creative in spirit rather than imitative. Fourthly, it will be a genuinely spiritual Christianity in which the missionary activities will be 'philanthropy plus.'

* * *

FLORIDA EARLIER LEARNED IT.

The Rev. Stanley C. Harrell of Main Street Church, Durham, N. C., Moderator of the Southern Convention of the Congregational-Christian Churches and Assistant Moderator of the General Council, brought greetings from the Southeast. He was introduced by Dr. Edwin C. Gillette, Superintendent of the Florida Conference and Superintendent of the Extension Boards for the Southeast District.

"The connotations of our vocabulary have been increased by union," Dr. Harrell said. "Formerly Gillette meant to me only a close shave. Now it signifies all that is fine in fellowship."

* * *

HOME MISSIONS STILL NEEDED.

Home missionary messages of workers were given by Miss Marguerite Davison of Thorsby, Ala., Rev. Allan T. Jones of Waycross, Ga., President Buell G. Gallagher of Talladega, College, Ala.; Superintendent Chas. H. Burdick of the Montana Conference, Billings, Mont.; Rev. J. C. Blackman of Cheyenne, Wyo., and Mrs. Samuel W. Keck of Huron, S. Dak.

Mrs. Keck, wife of the superintendent of the South Dakota Conference, has in large measure been filling the places of two pastors-at-large whom the Conference formerly had. She edits the Conference monthly paper, "The Pilgrim Herald," visits churches, speaks at women's meetings and preaches.

Concerning the Sioux Indians who with the other inhabitants of South Dakota have endured years of devasting droughts, dust-blizzards and grasshopper plagues, she said:

"There are almost no wells on the Indian reservations. Many of our pastors' wives carry water two or three miles for cooking and drinking.

"Many a boy by the time he is twenty has never had a full bath for many are fifteen miles from a well. There is never money for soap.

"The ministers' homes lack the crudest comforts. I have in my hand-bag an appeal for a stove, a decent bed and chairs for parsonage homes.

"No pastor to the Sioux gets as a salary more than $40.00 a month, most much less.

"The traditions of Indian hospitality makes the minister divide his last potato or piece of bread with his relatives and tribe. And out to the 42nd connection they know when his pay day arrives."

SPECIAL NOTICE.

North Carolina and Virginia Conference.

Concord Church, the meeting-place of the annual session of Conference, Tuesday, November 12, 1935, will extend a cordial welcome to all delegates and visitors attending the session.

The church is in South-western Caswell County on a good top-soil road between highways no. 62 and No. 54. Those coming from the South on No. 62 will find a sign and pointer to the church where the road turns sharply to the West from No. 62 about three miles North of Anderson School. Those coming from the North on No. 62, traveling by way of Yanceyville, will find a sign and pointer to the church some ten miles South of Yanceyville, and turn sharply to the West on the road from Highway No. 62. Those traveling on Highway No. 54, say by Reidsville or Greensboro or Elon College, will find a top-soil road leading from No. 54 at Brincefield Store some eight miles North of Altamahaw. The place of turning from Highway No. 54 will be indicated by name and pointer to the church. Those coming by rail should notify Mrs. W. R. Simmons, R. 2, Altamahaw, N. C., or the pastor of the church at Elon College, stating time of arrival at Burlington, N. C., or Reidsville, N. C., provided notice is given by mail. Every courtesy possible will be shown to accommodate all who come.

Cordially,

L. L. WYRICK.

Elon College, N. C.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE NORTH CAROLINA WOMAN'S CONFERENCE.

The women of North Carolina have not done as our general conferences did, viz.: divide, like ancient Gaul, into three. The women have one Conference, and that is a Conference. How we Congregational-Christians in North Carolina do need to come together in Conference and have a real Conference. The women have shown us how. Their annual meeting was at Southern Pines, N. C., last Thursday, and the women were there. So were the pastors—those who are interested. So were other visitors. It was a great day and a happy gathering of good folks bent on the business of the day. They did business for Jesus Christ and the Kingdom. They were all of one mind in one place; they were in the spirit of reverence and worship, and the Lord was there. It was something of a Pentecost—that sort of Pentecost that always comes when a people are gathered, being of one mind and one accord, with the two-fold purpose of exalting the name of Jesus Christ, and of tarrying together in prayer and meditation till each and all realizes the presence of the Holy Spirit. The women were happy. All who gathered there were happy, because they were seeking to know the mind and the will of the Prince of Peace. They had a great theme:—"World Missions and peace"; and that theme worked its way into the minds and hearts of the people there. We heard Dean Russell say most emphatically that the spirit of Missions and the Prince of Peace went along together and Missions could make no headway save as the Prince of Peace led the way and was present. Christian Missions have not increased the number of adherents and followers in Japan for the last ten years, for the simple reason that the Japanese have learned that the so-called Christian nations of the world are the warring nations of the world, and that the World War was fought by Christian nations, who, flying at the throat of each other and trying by death, murder, bloodshed and destruction to destroy each other, drew the other nations into the cess-pool and holocaust.

The women in the North Carolina Missionary Conference are trying to exalt the Prince of Peace and do away with war, and every dollar for Missions counts in this direction, if not counteracted by the militarists, the nationalists and the imperialists. The hatred and the hell of war have done more to cripple Christian Missions and to stay the work of the missionary than all the atheists and non-believers, and so-called pagans, in all the earth. If we believe in the Prince of Peace and the gospel which He preached, then our nation and the Christian nations must practice it and Christian peoples must stay out of war.

The devotional services of the Southern Pines meeting opened with a Scripture reading by Mrs. W. H. Elder on "The Prince of Peace," and from that opening till the close the thought of the Prince of Peace was in the minds of the Conference. The various districts—seven in number—answered either through the superintendent in person or by letter: Halifax by Mrs. C. E. Newmen; Guilford, Mrs. J. R. Foster; Alamance, Mrs. C. C. Fonville; Randolph, Mrs. Hugh R. York; Lee-Chatham, Mrs. R. L. Ross; Durham-Wake, Mrs. J. L. Harward; Vance-Warren, Miss Margaret Alston. The reports from these districts told of the successful district meetings last Spring and, in a general way, of the missionary work through the Societies and churches during the year.

The address of welcome, by Miss Nellie S. Fisher, of the local church, was very cordial, and the response by Mrs. O. H. Paris, of the Greensboro Church, was equally as happy and appropriate. Quite a long list, and, in fact, most of the active pastors of the Conference were recognized, and one outside of the Conference, Dr. John G. Truitt, Suffolk. Mrs. B. M. Newman, in giving her report on "Cradle Roll," urged the Societies to see to it that a Cradle Roll be established and conducted in every Society.

In the absence of Mrs. W. H. Carroll, who is quite ill at her home in Burlington, Mrs. W. R. Sellars made the report for the Spiritual Life Department, noting and recommending that the book for this department the coming year is "The Holy Spirit in the Holy Scriptures," by Margaret T. Russell and William C. Robinson, D. D., which book can be had at 25c the copy from the Committee on Wowan's Work, Henry Grady Building, Atlanta, Ga. Mrs. Sellars emphasized the need of prayer in all their meetings, since the missionary movement had its origin in prayer and is sustained by prayer.

Mrs. W. T. Scott reported for the Literature Department and had on display the Study Books for the year, confining her recommendations especially to four books, two Foreign, viz: "That Other America," by John A. Mackay, and "Latin Tmerican Backgrounds," by Hulbert, and as the Study Book for Home Missions, "Toward A Christian America," by Morse. Any and all of these books may be had from the Commission on Missions, 287 Fourth Avenue, New York—paper, 60c; cloth binding, $1.00

Mrs. L. E. Smith reported she had been unable to secure a speaker for the Day of Mission Study at a date to be fixed this winter, but hoped to announce the date and speaker later.

Miss Margaret Alston reported one life membership secured during the year and emphasized the value and merit of these memberships.

One of the outstanding features of the day was the treasurer's report by Mrs. C. H. Stephenson. This is one officer who works at her job the year through and the audience can usually discern and almost hear the the sigh of relief and gratitude when her official report of the year is adopted, especially if it is a great one, as this report was this time. The goal for the year for all Societies was $3,500.00. Mrs. Stephenson reported she had received $3,697.37. Her face reflected her joy at being able to report to the Conference that they had gone over the top, even if there were some eleven or twelve Societies that had not reported a dollar. And this amount had been contributed by the 49 Societies, in that many churches, out of a total of 121 churches in the Conference. If the 72 churches not having Societies, or reporting nothing to the Conference had made contributions in proportion to membership as the 49 societies organized did report, her report would have showed $3,133.20 more, or a total of $6,830.57. This could be easily and gladly done if there were Societies in all the churches, since no Society had been unduly urged or impoverished, but all had been blessed and benefitted through the offerings that they did make.

Mrs. L. E. Smith recommended that the apportionment for next year be increased to at least $4,000.00, thus climbing back to something of pre-depression days when the apportionment was $4,500.00 to $5,000.00.

A luncheon hour was enjoyed in the spacious dining-room of this magnificent and beautiful Temple of worship—our "Church of Wide Fellowship."

The feature of the afternoon was the great address by Dean Elbert Russell of Duke University, as he revealed to his audience something of the cost and horror of war and the impossibility of building the kingdom of righteousness on the earth while the spirit of war and hatred obtains in the minds of men.

The remainder of the afternoon was given to reports of committees and miscellaneous business. The great Conference adjourned at 4:30 P. M.

Mrs. Stanley C. Harrell, president of the Conference, who had worked so incessantly to make the Conference a success, presided with great grace and graciousness and kept the meeting in a spirit of harmony and delightful fellowship through the entire session.

The officers of the past year were re-elected for the coming year, Mrs. W. R. Sellars' name being substituted for that of Mrs. W. H. Carroll in the Department of Spiritual Life.

The appropriate memorial service was conducted by Miss Margaret Alston.

The Conference adjourned to meet next year with our Durham Church, the date to be the same as the present year—Thursday before the third Sunday in October.

Dr. Rexford Raymond, pastor of the entertaining church, and his good people certainly added to the comfort and the success of the day.

J. O. A.

"THE RACE TO DEATH."

It seems useless to call attention to the ever-increasing slaughter of individuals, small and great, on our highways. The number mounts higher and higher with each month, week and day. We used to read with horror that 20,000 persons die in India yearly from snake bite. We now behold, with complacency or indifference, that 36,000 persons were killed on the highways of the United States last year, and that this year promises to far exceed the number of last year. If we had a war in which 36,000 soldiers were killed and four times that number crippled, we might do something about it. But with these accidents, we are opening wide the gates for their increase. We were told, till many actually believed it, that by legalizing liquor and opening liquor stores, temperance would obtain and sobriety would increase. The simple fact is that, wherever legalized liquor stores have been opened, automobile accidents and fatalities immediately show an increase from 50 to 300 per cent, and that drunken drivers multiply in numbers and in recklessness. We were led into this largely by newspaper propaganda which many did not take into account was being paid for by brewers and liquor dealers. Hundreds, not to say thousands, in and about Norfolk and Richmond, Va., followed the teaching and fed their minds on the propaganda offered them by their daily papers, which papers, of course, had in view the pay they were to get if they could prevail upon the people to open liquor stores. Now these good folks may note something like this: In one Norfolk paper that plead so vigorously for temperance and sobriety, through its appeal for controlled liquor stores—just one of these papers—carried on September 26th, 348 inches of liquor advertising, and on the same day one Richmond paper equally as ardent in its pleas for liquor, "for sobriety and temperance" through liquor control, carried 422 inches of liquor advertising. Verily, these advocates of liquor control are getting their fat checks now while their fellow-human beings are being slaughtered on the highways in increasing numbers every week because of so-called liquor control. The same is true of papers in Eastern Carolina where some slip-shod legislation allowed liquor stores "under control" to open and where, since their opening, the towns and counties in which they are located have shown an increase in fatalities and accidents by automobiles that is appalling.

It is most difficule to avoid accidents on the highways even when sober persons are at the wheel, but with intoxicated drivers the matter is impossible.

Not all of the accidents, of course, can be attributed to drunkenness and drunken drivers. We are living in an age when hurry and haste are the very bane of our existence. Our bodies go so fast that our souls cannot catch up. Even the African in the jungles, after a day or two of haste on a march or through physical exertion, stops awhile that his soul may catch up with his body. We of America may learn a lesson of helpfulness even from "the uncivilized." Life is sacred, and we have no right to hazard our own life or the lives of others by unnecessary haste and nervous excitement. Again and again we should bring to our minds and hearts the injunction so often found in our sacred Scriptures: "Wait, again, I say unto you—Wait thou upon Jehovah, and He will renew thy strength."

Writing under the caption that we have chosen for these lines, *The Commonwealth,* a Catholic weekly, sagely and sanely remarks: "One has no right to go up and down a street firing a .44 hilariously. There are innumerable restrictions in the fine art of keeping vicious dogs. In a million different ways law as well as ethics imposes a cautious regard for the rights of others. Why then should it not be emphasized that sin—grave sin—is committed by those who drive a car recklessly, or even while under the influence of liquor? The time has come to soft-pedal in moral discussions the venerable old instance of what is allowed the lady whose honor is in danger, and substitute plain speaking on how Christian principles apply to modern travel. It is our experience that many who jeopardize the lives of others by burning their tires at seventy miles an hour do not as much suspect that the Fifth Commandment has any bearing on them."

J. O. A.

EXPANDING HORIZONS.

The Commission on Missions has issued a four-page folder, whose foreword is, "Let Us Enlarge Our Hearts by Learning to Understand the People of Other Lands and Races." This is certainly an exhortation, which, if obeyed, will count much in making a friendly world. We would care more for other people if we knew more about them and their ways. The folder referred to has as its title, "Expanding Horizons," and the claim is made, and justly, that our horizons in life are expanded through intelligent reading. On this account, the Commission is recommending certain books for our Women's Societies, for our missionary groups and for our homes as well; to all, in fact, who have a desire to enlarge their devotion and interest by learning of other people. We quote:

"Discovering how other people look at life is always an exhilarating experience.

"If peace is to prevail and we are to live in a world where Christian progress is possible there must be a better understanding between the nations and races which inhabit this earth.

"Especially do the members of our churches need to visualize both the manner of life and the inner aspirations of those with whom we have fellowship through our missions at home and abroad.

"In cooperation with seventeen other denominations we share in the publication each year of a number of books and other materials for all ages, dealing with the application of the Christian spirit to human needs in America and throughout the world. These books are written against a broad background.

"In addition to their attractive appearance and interesting style these books are edited with such care as to guarantee the authoritativeness of every statement.

"They are intended for both individual reading and group study. Leader's Helps are available for use with many of them.

"These volumes are a valuable addition to the book-shelf of any church, while their inter-denominational basis makes them suitable for purchase by public libraries. Why not see that they are made available to your community?"

The following are highly recommended, and the Mission Secretary highly approves of each of these volumes, not only for Mission Study Books, but for individuals everywhere who are seeking to know more of other peoples:

"That Other America," by John A. Mackay.

"Latin American Backgrounds," by Winifred Hulbert.

"Lupita," a novel of Mexico, by Alberto Rembao.

"Toward a Christian America," an exposition of Home Missions by Hermann N. Morse.

"Christian Youth in Action," by F. W. Herriott.

"The Flying Boat," a story of the Southwest, by Robert N. McLean.

"Women Under the Southern Cross," by Margaret R. Miller. (paper, fifty cents).

The above may be had, with the exception of the last named at 60c in paper covers or $1.00 in cloth binding.

Also there are class-leaders' guides which are very valuable and may be had at 25c each:

"Understanding Latin America," by Arthur M. Sherman.

"How Fares the Church in America," by Kenneth D. Miller.

"The Quest for God and Gold," by Winifred Hulbert.

"Mexican Journeys," by Alfred D. Heininger.

"What Will You Do About It?" by F. W. Herriott and Sue weddell. (for each class member).

These books are published in behalf of Congregational and Christian Churches by Commission on Missions, and may be had by orders addressed directly to Commission on Missions, 287 Fourth Avenue, New York. We sincerely trust that many SUN readers will avail themselves of this invaluable reading.

J. O. A.

PROGRAM FOR THE EASTERN VIRGINIA ASSOCIATION OF CONGREGATIONAL-CHRISTIAN MINISTERS.

* * *

October.

Devotional: W. H. Garman.
Paper: "The Church and Its Public Prayers"—Robert Lee House.
Paper: "The Preacher and Great Texts"—I. W. Johnson.

November.

Devotional: C. E. Gerringer.
Paper: "The Church and Its Deacons"—John G. Truitt.
Paper: "The Preacher and Politics"—S. W. Phillips.

December.

Devotional: R. E. Brittle.
Paper: "The Church and Its Prayer Meeting Service"—E. W. Jones.
Paper: "The Preacher and His Reading"—Chas. Eldred Shelton.

January.

Devotional: Elisha Bradshaw.
Paper: "The Church and Its Church Roll."—J. F. Morgan.
Paper: "The Preacher and His Training Class"—J. E. McCauley.

February.

Devotional: T. N. Lowe.
Paper: "The Church and Its Financial Program."—R. A. Whitten.
Paper: "The Preacher and His Devotional Life"—H. S. Hardcastle.

March.

Devotional: T. F. Wright.
Paper: "The Church and Its Musical Program"—O. D. Poythress.
Paper: "The Preacher and His Theology"—N. G. Newman.

April.

Devotional: J. M. Roberts.
Paper: "The Church and Its Educational Program."—F. C. Lester.
Paper: "The Preacher and Great Literature"—W. M. Jay.

May.

Devotional: J. H. Warren.
Paper: "The Church and Its Young People."—Carl R. Key.
Paper: "The Preacher and His Worship Materials."—Joe French.

ROBERT LEE HOUSE.
Chmn. Program Committee.

CONTRIBUTIONS

SUFFOLK LETTER.

Beautiful autumn days are here! October is the transition month, in Virginia, for field and forest and glen. The nights are cooler, the days are shorter and the sun is more considerate with its sunshine and heat. The frost has touched the grass and robbed it of its freshness and verdure. The leaves of the trees have lost their summer shades and are being enfolded in the cold embrace of death. From the earth they came and back to the earth they must return.

This season of the year changes the order of living in the home. A fire is built in the furnace or the stove is brought into the sitting room to add warmth and comfort. What a blessed experience to sit before an open fire-place in the country, and watch the fire burn again on the hearth. That fire would have been unbearable in July; it would have added to human discomfort and suffering. Then the mountains, or the seashore, or some shady nook in the great out-of-doors, made an appeal and brought comfort. But these cool, refreshing places of July make a different appeal in October, when the frost is on the grass, and nature is preparing for the long winter.

When autumn comes and the nights are cool, let the family sit in comfort around a little fire. How cheerful, how delightful its warmth and its changing glow. God has wonderfully provided variety for a changing life and experience. Life is not static and nature is not stationary. Life would be dull and drab if it were all babyhood and youth. God has given ample time for that important period, and supplied every physical, mental and spiritual taste and desire with adequate means of satisfaction and expression. And nature would lose much of its charm if springtime and seedtime did not give way for autumn and harvest. Every period of life has its importance and every season of the year has its corresponding glory.

Merchants are filling their stores with goods suitable for the season just ahead; farmers are gathering the harvest. The hay is in the stack; the corn will soon be in the barn; the cotton field, now white, will yield their snowy lintage to the gin and mill; the peanuts and potatoes will be garnered for future use. Yes, autumn is here, and the world is trying to adjust itself to this change of the seasons. Spring is not ashamed of autumn, and summer is on good terms with winter. Nature is doing her part harmoniously and man should do likewise. Nature has been working all the year, looking towards October for a period of rest and recuperation.

Man is not as wise as nature and God. There is a springtime—the babyhood and youth period—in human life. This is the time of seed sowing and growth—and the impartation of great ideals and adventure. But autumn days will come to these happy and carefree boys and girls. The frost will touch their golden locks, time will write lines in their faces and toil will bend their body under the weight of care. Mother and father will sit before a little fire, and think of the children who have gone out to homes of their own making. They will draw nearer to each other, and live over the past in memory, with a fellowship and a heritage rich in experience and prospect. Wrinkled brows, care-worn faces, dimmed eyes and unsteady hands—all tell of autumn in life. If the seed-sowing of youth is bringing in a harvest of virtue and integrity and love—God has a warm fire—in the open grate—glowing with peace and kindness and something out of the unseen, more precious than rubies and more to be desired than fine gold, awaiting in the autumn time—to give hope for the days to come. For the child of God, autumn is a waiting-time for God to come and say: "My child, come and go home with Me."

I. W. Johnson.

INGRAM CHURCH SETS A HIGH MARK.

Sunday, October 13th, was a great day in the life and activities of Ingram Christian Church located at Ingram, Virginia. It was home-coming for the congregation and the formal opening of their new and improved house of worship. For years the congregation had worshipped in a one-room building which served as auditorium for worship and place for Sunday school instruction for all ages. Ingram is a progressing community and the church there is composed of loyal and progressive people. All through the years their leaders have had visions of an adequate place for worship and sufficient facilities for the carrying on of a modern Sunday school.

Ingram Church has been faithful to the denomination, usually meeting all financial and other requirements. The church has always responded to the various calls of the denomination—missionary, orphanage, college. It deserved to be prospered and to have the joy of an inspiring building in which to worship and teach.

The Building Committee did a good job. The general outlines of the original auditorium were not changed. The altar and choir loft were greatly improved. Gothic windows were installed. The aisles and altar were covered with a beautiful carpet. The furnishings themselves are conducive to worship. The new addition consists of a number of class rooms, assembly rooms, pastor's study, etc. On the first floor are a kitchen and banquet hall. An air-conditioned heat plant is installed so that the temperature will remain the same throughout winter and summer. It is the first church that I have known to be furnished with air-conditioned heat plant. The Building Committee, the Finance Committee and the entire membership of Ingram Church deserves hearty congratulations for this magnificent achievement.

Doctor S. T. Kent, the veteran member of the church, was most happy. He rejoiced that he had lived to see the day when his congregation has adequate facilities in which to worship and carry on its Sunday school work. Every member of Ingram seemed to be happy and rejoicing. In Ingram congregation there is a very quiet unassuming man, faithful and loyal as anyone could well be. He seems to prefer to be in the background but in reality he and his good wife are a great force in the church and community. Mr. and Mrs. L. E. Carlton have made telling contributions to the entire community in which they live and particularly to their church. I said to them, "I wish you would come to the college and spend the week-end with us sometime." Their reply was, "We are able to get away at times during the week but we cannot be away on Sunday. We must be at church." This is the kind of spirit and loyalty on the part of the leaders of the church that make for its strength and influence. We need a deeper love for the things of the spirit and of the kingdom on the part of the members themselves. Not until we love the church as we ought will we sacrifice for its interests as we should. Not until we give Christ the first place in our hearts will we have first claim on Him in the hour of our needs. It is not necessary to have a beautiful place in which to worship before we worship, but when we love as we ought and worship as we should we may expect a beautiful place in which to worship. Since the day of the tabernacle and the structure of the altar overlaid with gold and precious metal have the servants planned and provided beautiful surroundings in which to pay their vows unto the Lord and sing their songs of praise. God has given His best for us and if we are His, we will not withhold our best from Him.

I trust that many of our congregations may be inspired by the Ingram Church in improving their places of worship that Christian people may be attracted to the altar of consecration and non-Christian people from the things of the world to the things of Christ. Christ said, "And I, if I be lifted up will draw all men unto me." May God continue to bless the membership and congregation of the Ingram Church.

L. E. Smith.

PEOPLE'S CHURCH.

(From Dover *Index.*)

Happy and enthusiastic congregations were present at both services Sunday, there being a good attendance in spite of the continuous rain. The auditorium was beautifully decorated with a profusion of flowers. Both services were in honor of the Fifteenth Anniversary of the beginning of Dr. Helfenstein's pastorate with People's Church. Dr. Charles R. Brown, Dean Emeritus of Yale University Divinity School was the speaker of the day.

At the morning service, Dr. Brown preached a most scholarly and inspiring sermon on the subject, "Facing Present Difficulties." He prefaced his message with a tribute to the pastor, Dr. R. C. Helfenstein, and an appreciation of their long friendship, also paying a beautiful tribute to the People's Church for the commendable service it has rendered the community and the Kingdom of God down through the years. Mr. H. C. Taylor, chairman of the anniversary program committee was on the rostrum with the pastor and Dr. Brown at the morning service and assisted in the devotional program preceding the anniversary sermon. Beautiful programs were prepared for the occasion by the Simmons' Printing Co. of Dover.

The special music rendered by the choir at both services was of an unusually high order, Dr. Brown making special reference to the inspiration the anthems contributed to the services of the day.

The evening service was in charge of the Saint Paul's Brotherhood of People's Church, Mayor J. Wallace Woodford, president of the Brotherhood, presiding. In his talk, Mr. Woodford very impressively portrayed in most beautiful language the picture of progress People's Church has made during the fifteen years of Dr. Helfenstein's pastorate, and in behalf of the Saint Paul's Brotherhood paid a glowing tribute to the pastor. In introducing the speaker of the evening Mr. Woodford stated that the congregation was deeply grateful for the privilege of having Dean Brown as the guest speaker on this occasion because of his warm friendship for People's Church and its pastor, and because of his having preached Dr. Helfenstein's installation sermon fifteen years ago and his tenth anniversary sermon five years ago.

Dr. Brown's address at the evening service was indeed a masterpiece both in subject matter and in presentation, his topic being, "The Greatest Man of the Ninteenth Century." Dr Brown has given this address more than a thousand times in churches, colleges and universities in forty-three different states of the Union and in Canada, England and Scotland. In book form this address has a wide circulation throughout the English-speaking world.

The anniversary sermon at the morning service and the Brotherhood address at the evening service were declared by many present to be the greatest they had ever heard. Dr. Brown was at his best. The spirit of the services, together with the messages and the music made the day one long to be remembered by all attending.

The following appreciations from the secretary of the Board of Trustees, Mr. J. B. Hutton, and the pastor appeared on the second page of the beautiful anniversary program:

"The Significance of this Day.

"Fifteen years have come and gone since the commencement of the pastoral relations of Dr. Roy C. Helfenstein with People's Church.

"They have been momentus years in the history of our church—fifteen years of high endeavor, fifteen years of notable accomplishment! The church has gone forward with the onward march of Christianity in its campaign for 'Peace on earth and godwill toward men.'

"On this Anniversary Day, People's Church extends its heartiest congratulations and best wishes to Dr. Helfenstein and his family.

John B. Hutton, Secy. Board of Trustees."

Greetings From Our Pastor.

"To the Members of People's Church:

We sincerely thank God for all He has done for People's Church and through People's Church in these fifteen years of happy cooperation as pastor and people.

Your high ideals in Christian living and Christian service, your open-mindedness, your breadth of Christian fellowship, your never-failing cooperation, your many expressions of appreciation and your zeal for the days ahead have been and are a constant inspiration to me. Fifteen years! What memories they have given us.

Mrs. Helfenstein and our children join me in wishing God's richest blessings for each of you.

Faithfully your pastor,

Roy Clifton Helfenstein.

Monday evening a reception was given Dr. Helfenstein and family in the Fellowship Hall of the church in honor of the Fifteenth Anniversary and in appreciation of the pastor's safe return from Europe as a member of the International Goodwill Pilgrimage, the reception being sponsored by the Lend-A-Hand Society, one of the most active organizations in the church.

Next Sunday morning the pastor's subject will be: "Is the Future a Sealed Book?" His evening subject will be: "Overcoming Handicaps."

A beautiful candle light installation service of the new officers in the Young People's Society will take place during the preliminary part of the evening program.

Tribute Paid By A Layman to His Pastor on Anniversary Day.

(N. B.—The following tribute was paid to Dr. Roy C. Helfenstein on the celebration of the Fifteenth Anniversary of the beginning of his pastorate with People's Church of Dover, Del., the first Sunday in October, by Mayor J. Wallace Woodford, President of The Saint Paul's Brotherhood of the church. Dean Charles R. Brown of Yale Divinity School was the Guest Speaker of the day, Mayor Woodford presiding at the evening service.)

"This is a very significant day in the history of People's Church. We are commemorating the Fifteenth Anniversary of the beginning of Dr. Helfenstein's pastorate with People's Church. While fifteen years is but a flash in the night in the march of time, to our finite minds it represents a considerable period. These years have been characterized by a spiritual awakening of many people, and crowded with solid achievement. God has glorified, men and women have been helped, and the entire community has felt the ennobling influence of Christian ministry.

"Looking back over the years, I am inclined to think that when Dr. Helfenstein arrived upon the scene of action the prospect that met his eyes was not very encouraging or heartening. It is true that some years before seeds had been zealously planted by men and women animated with intense loyalty and devotion. Circumstances, however, had caused these seeds to become dormant. There was needed the fructifying influence of inspired leadership to bring the harvest to fullest fruition. Such leadership was supplied by our pastor. He furnished the leaven that stirred the entire congregation to renewed spiritual activity. Our horizons widened and our faith was quickened. We caught a true vision of the place People's Church could and was to occupy in the life of Dover and the State. Soon after his arrival, Dr. Helfenstein presented to us a beautiful word picture of a new church building with ample facilities for carrying on the work of religious education—a work very dear to his heart. Under his aggressive leadership and with the support and cooperation of determined men and women, the picture ceased to be a still one, and was galvanized into a moving picture and became a reality.

"We are justly proud of our new church building, but the progress of the church is not measured alone by material possessions. Its true value to God and the community depends upon the quality and quantity of spiritual forces which its ministry engenders and which is manifested in the lives of its members, and also in the influences flowing from it into the life of the community. Judged by this standard, People's Church is as a beacon light set upon a hill, shining with the pure light of faith and inviting all who love God, and are unchurched, to worship here and to share in the service of love and helpfulness.

" It is unnecessary to recount the record of the years past—"By their fruits ye shall know them." When Dean Brown preached Dr. Helfenstein's

(Continued on page 15.)

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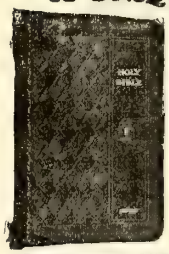

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

DR. WHITE IN JAPAN.

Kyoto, Japan, Sept. 13, 1935.

Editor of The Christian Sun and Friends:

Three weeks ago we landed in Japan and it is about time I was writing you some of the impressions we have been collecting here. It will have to be "impressions" for I must reserve the right to a different view of some things upon longer acquaintance and deeper reflection. My first impression is that, no matter how much one may have read about a country and even know about it abstractly, when one sees it directly and lives in the midst of its life the concrete reality gives new and in some cases different meaning to the abstract ideas. I could hardly say that any of my ideas of Japan have suffered radical change, but they have vastly more content and color.

First, let me give just a sketch of where we have been and what we have seen. Rev. Clark P. Garman met us at Yokohama and after we had passed the customs inspection (which was very slight and courteous since we had no tobacco, playing cards or copies of "Vanity Fair") we went by taxi to his home in Tokyo with all our baggage including our steamer trunk. There is no open country between Yokohama and Tokyo. Main streets are wide and there are street cars, trucks, all sorts of horse-drawn and even ox-drawn vehicles with the driver walking beside his animal, and bicycles. The bicycles serve as means of transportation. Thousands of them just carry the rider, but many are used with trailers which grow to proportions that dwarf the bicycle itself. The bicycle, in other words, is not just a "pleasure vehicle." They are quite creap. A word must be said about the taxis. Most of the autos in Japan are taxis and they are usually of fairly recent models, Chevrolets, Fords, and Plymouth predominating. The taxi driver is the most skillful technician I have met. He makes fast time through streets crowded with all the vehicular traffic that I have indicated, plus a pedestrian population that still feels that it has the right of way to wander at will. Only the main streets have sidewalks; most of them are too narrow for a sidewalk. But the taxi weaves its way through traffic frequently stopping short on the verge of tragedy but never delayed in its predestined course. It must be predestined and that by a god of traffic whose providence faileth not, for in three weeks with innumerable chances to crush, maim and kill various men, women and children, we have not yet seen anyone even scratched!

Well, to return, we have a day in Tokyo the most interesting part of which was a stroll on the Ginza, Tokyo's most famous street, after supper. Along the wide sidewalk for several blocks an unbroken line of booths was set up facing inward. They were electric-lighted and there was everything for sale: live eels and fish, fountain pens, jewelry, canes, phonographs (one was playing "Arkansas Traveler" and another "The Merry Wilow Waltz"), clothing, pictures, curios, religious objects, etc., etc. Some of them had spielers and all were attended by salesmen or saleswomen who caught any evidence of interest in the passer-by and tried to get a customer. We then went to a movie and saw Harold Lloyd doing his stunts in New York with all characters speaking Japanese, even the colored porter! Then came our first night on a Japanese "Pullman." We went to Sendai on the night train. There we began to be instructed in the fact that the Japanese is not sensitive to the matter of dressing and undressing as is the American. People did not trouble to draw the curtains of their berths before undressing. Yesterday, on the way from Tokyo to Kyoto in a day coach we saw a woman stand on the seat and change her clothes from the skin out above the waist. But all this will soon cease to be noticed so I mention it now before it has become a matter of course. On the whole the Japanese seem to be not only a very courteous but a very modest people, even though their standards are different from ours at certain points.

I'll have to return again and say that we had a day at Takayama which is a summer place on the coast and while there went to Matsushima in a small motor boat. Matsyshima bay has scores of islands nearly all of which are crowned with low pine trees and many of which are eroded to make natural bridges and caves. We visited the Buddhist temple at the town on Matsushima, the first of many temples which we have seen and will see. The next day we went on to the island of Hokkaido which is north of the Main Island. A heavy storm had washed out some of the track and we had to stay in Sendai Saturday night. That was an adventure; we stayed in a Japanese hotel and with the aid of a little booklet we had bought in Tokyo, "Japanese at a Glance" and interpretation by telephone by a Japanese Methodist pastor whom we had never seen we got what we wanted and had a pleasant night and a good breakfast. Frank Cary met us at Otaru and he and his mother kept us busy for a week seeing rural Japan. Hokkaido is a newly settled part of the empire; it was only about sixty years ago that Japanese really went there in large numbers and that was to forestall settlement by Russia. It is the home of the few remaining Ainus, the aborigines of Japan. We saw some of them and Mrs. White went to an Ainu home. Their houses are thatched as indeed are many if not most of the farm houses in Japan generally. The Ainus men have long beards and the women have a black moustache tattooed on them. I stayed with Frank Cary in country hotels where no concessions were made to the foreigner. We had the famous hot bath. After a day of bus and train travel, or as on one day six miles of walking, the immersion in a hot bath is a great blessing. One washes with soap first, of course, and gets into the bath clean. We sat on cushions on the matted floor and ate with chop sticks off the low trays. I got in the habit of slipping my shoes off at the door and leaving slippers outside the room. We visited small churches and I talked through Mr. Cary to them. At the end of our tour we went to the Josankei hot springs for a conference with the seven pastors of that island. Mr. Cary interpreted. I asked the men questions and they answered, asking a question themselves once in a while. The two main questions I asked them are, in substance:

1. In what ways is a Japanese Buddhist who becomes a Christian a better man?

2. Does the church of Japan want the Church of the West to continue sending missionaries, and if so, what shall they do?

Now it is impossible to give a full account of the answers to these questions and the discussion which developed out of them. This is just the beginning of an inquiry which has already yielded enough material for a book. But I will make some general comments. First, these Christian pastors showed themselves exceedingly intelligent about both Buddhism and Christianity. They know the popular practice of Buddhism of course, a thing that is quite different from the philosophical doctrines of the intellectual; but they also know the history and philosophy of Buddhism and the basic ideas of the various sects. They were positive in their Christian faith and conviction but not dogmatic, and they had ready appreciation for the genuine values in Buddhism and the fine achievements of modern reform movements. But they were sure that Buddhism lacks the moral and religious power of Christianity. They had abundance of evidence for that position and when I asked if Buddhism might not develop sufficient spiritual, moral and social power to meet the needs of Japan they seemed to have no hope that it might do so. The next day, in Sapporo, I talked informally with a half dozen laymen, members of the Sapporo Kumiai church. Several were professors in the Imperial University of that city. They showed a remarkable insight into the central teachings of Christianity and its essential service to Japan. I could only wish that Congregational churches in America had lay leaders with as clear a grasp of the meaning and aims of Christianity in the modern world. And it was not the lesser things of the law with which they were concerned; they saw the significance of the high conception of God, of the moral dynamic and of the international outlook of Christianity. For a people well accustomed to suffering they see the moral power of vicarious suffering, but there was no cheap talk of "the old rugged cross." These ideas are clear to the ministerial and lay leaders of our churches in Japan, but of course there are many whose Christianity is much more superficial and less intelligent. Being a pastor here is no sinecure, not so much because there is opposition from a non-Christian society although there is some of that in some ways, but because most of the people in Japan, as well as elsewhere, are not saints and are preoccupied with many interests which leave little time for religion. We may well ask, "What will Christianity do to the Japanese?" as I have been doing, but we must also realize that there is another question to be asked regarding the Japanese people and individual, viz., "What will the Japanese do with Christianity?" When we do that we find that the essential problem of the Christian pastor in Japan is the same as that of the pastor in America.

In answer to my second question about the missionaries all were agreed that for a long time to come Japan will need strong moral and financial support from the churches of the west. This takes full account of the fact that there is an ably led Christian church in Japan and that Japanese are both as good Christians and as intelligent leaders as the missionaries we could send from the west. But they are a mighty small part of the population, they have no Christian tradition to support their present efforts, and they have a social and evangelistic task that would overwhelm a Christian church made up of Kagawas. Especially are these Christian leaders concerned about the international character of Christianity. Dr. Kagawa told me the other day that the first need of the people of Japan is the international mind; that is what evangelism means to him; then the social mind. Japan, as you know, is now in the grip of an intense nationalism. I must not go into that now, but far more serious than any question of the character of Buddhism is the burning issue of the old Shinto revived and made the national cult above all religions.

But I must draw this letter to a close. We go to China via Korea and Manchukuo, starting on September 24th, then return to Kyoto for the sixtieth anniversary of the Doshia October 29th. We will then go on to Shanghai by boat and continue on our original plan for Foochow. I shall write again, I hope before we leave Japan. Many things I have not even mentioned that would take pages to discuss. I heard Kagawa speak in Tokyo and went out to his home and the one acre demonstration farm he conducts. You will see him in America in December. I sat in his little farm house home and ate cakes and watermelon and drank tea. I called on Baron Sakatani in his home and talked for an hour with him—also drank tea. I had an interview with the director of the Bureau of Religions and he gave me a beautiful book (illustrated) on the Art of Japan as well as other literature. I met with an inter-religious group, with a missionary group, with a Kumiai pastors' group. We have had a full day at Nikko and Lake Chuzenji the beauty of both being indescribable. Now we are beginning to get acquainted with Kyoto, Kobe, Osaka. Here are Nara, Mount Hiei-san and Horyuii, the Doshisha, Kobe College, Professor Suzuki who has a greater knowledge of Buddhism than anyone else, the Imperial Palace where the emperors are enthroned, and temples, shrines innumerable. But we are going to do a minimum of sight-seeing, at least I am, and spend my time with the people who have the most to tell. We are delightfully situated in the home of Dr. and Mrs. Cobb right near the Doshisha and across the street from the palace grounds.

Our last day in Tokyo we visited two Buddhist social settlements. They are using the best modern methods and have quite extensive programs. I asked the priest at one of them if their religious program was anything like the Christian and he promptly answered that they had copied the methods of the Christian Sunday School. It is quite generally agreed that the Buddhist interest in social work was stimulated by the Christian example. The same is true of religious education. Probably the best thing that has happened to Buddhism is the presence and initiative of Christianity in such things as well as in the emphasis of Christian teaching upon the higher ethical elements of religion.

But I must close and hope to get off another letter on Japan before we leave or, possibly on the way to China.

Very sincerely yours,
H. V. WHITE.

Stewardship is not something devised to protect the individual steward, but something meant to save the world. It is not a short cut to get money out of people, but a challenge to a life of service.— *Van buren.*

Jesus had no riches, but He was steward of immense spiritual powers. All our gifts belong to God.—*Arden.*

MISSIONARY OFFERINGS.

WEEK ENDING OCTOBER 19, 1935.

Sunday Schools.		
Bethel, Burlington, N. C. ....$	2.17	
Mt. Pleasant, Vass, N. C.	1.34	
Hanks Chapel, Pittsboro, N. C. .	2.16	
Union Grove, Asheboro, N. C....	.88	
Henderson, N. C.	4.34	
Providence-Memorial, Graham, N. C.	8.00	
Oakland, Portsmouth, Va.	8.00	
Ingram, Va.	3.00	
Mayland, Broadway, Va.	1.00	
Bethlehem, Broadway, Va.	4.64	
Leaksville, Luray, Va.	2.97	
Wake Chapel, Fuquay Springs, N. C.	7.42	
Big Oak, Biscoe, N. C.	1.30	
Zion, Sanford, N. C.	1.31	
Linville, Va.	3.21	
Mt. Carmel, Carrsville, Va.	2.24	
		53.98
Individuals and Churches.		
Auburn, N. C.	2.25	
Mt. Auburn, Manson, N. C.	4.05	
Elon College, N. C.	73.75	
		80.05
Total for week ending Oct. 19, 1935 ....$		134.03
Previously acknowledged		1,024.35
Total since Sept. 1, 1935. ....$		1,158.88

J. O. ATKINSON, *Secy.*

ALABAMA WOMAN'S MISSIONARY CONFERENCE.

The Women's Missionary Conference of the Alabama Churches met in annual session on October 12th at Antioch Christian Church. Items on the morning program were the reports from officers, the president's message and a sermon by the pastor of the entertaining church, Rev. A. R. Van Cleave.

After the dinner hour the Antioch young people presented a play. A splendid address was given by Miss Eunice Turnham of Lanett, Ala., who used the subject, "Woman's Place in the Kingdom."

Rev. G. H. Veazey spoke on the topic: "Our Greatest Need of Today." The treasurer's report showed that a total of $190.81 had been raised during the year. The Conference voted to meet with the Langdale Church next year.

New officers for the year are: Miss Vera Van Cleave, president; Mrs. Otis Chase, vice-president; Mrs. Mervin Harper, secretary; Mrs. V. E. Kitchins, treasurer.

MRS. A. R. VAN CLEAVE,
Conference Editor.

ALABAMA NEWS ITEMS.

The Women's Missionary Society of the Wadley Church held twelve monthly meetings during the year. The mission study books on Japan were used for program material. Several miscellaneous programs were used during the summer months. One of our members read letters from her sister, a missionary to Japan, at one of our meetings. Already we are using the new study books about Latin America. Our society cooperated with the other churches of our town in observing the World Day of Prayer at which a special offering was received and sent in for purposes outlined in the program.

The Wadley Society voted to ask the Sunday School of our church to become a World Fellowship School. We hope to make the monthly programs an attractive feature of the Sunday School work.

The Society sponsored the sending of a box of clothing to the Elon Orphanage. The Aid department of the society plans to use its funds to improve the parsonage which the church bought recently. We are glad that we can report our financial goal was reached, even though it is a small one.

The Wadley District and the Roanoke District of our Women's Conference held district meetings on the second and third Sundays, respectively, of April. Both meetings were well-attended and helpful programs were presented. The new president for the Wadley District is Mrs. Ross Ensminger and for the Roanoke District the president is Mrs. Arvin Harmon.

A Story for the Children

PETER'S WINTER VISITOR.

The north wind whistled "Whrrrr," through the bare branches of the old apple tree. The dark snow clouds driven down by the north wind came lower and lower. The sun had long before hidden his face behind them. One by one the tiny white snowflakes began to fall. As they reached the earth the fierce north wind whirled them into huge drifts and plastered them against the trunk of the old apple tree until the side facing the wind was as white as could be.

All afternoon Peter had stood with his nose glued against the window panes, listening to the creak of the old apple tree as its branches swayed back and forth in the wind and watching the snowflakes as they whirled around. If Peter hadn't been getting over an attack of the mumps he would have been out playing with the wind and the snow. The deeper the drifts grew, the more he longed to get out and jump in them.

As he turned from the window to try to find something to make him forget how very interesting it was out of doors, he though he heard a rat-a-tat-tat. The sound was so very much like the hammering of one of his woodpecker friends that he stopped to listen. At first he thought that the whistling of the wind must have deceived him. Surely Red Head, Flicker, Downy, or Hairy wouldn't be out in a storm like this.

Again rat-a-tat-tat came clearly through the rush of the wind. Again Peter glued his nose against the pane, strained his eyes through the whirling snow, and listened. He saw no sign of a bird, but again he heard that familiar rat-a-tat-tat.

"Oh, there he is!" Peter suddenly exclaimed. On the trunk of the old apple tree, away from the wind, clung Downy. His black-and-white feathers were all fluffed out, and his scarlet cap looked redder than ever. The snowflakes flew about him, and the wind swished by, but there he stayed, tapping the bark with his bill.

"Poor little Downy! He must live here all the winter. I didn't know that before. How cold he must be today! And how does he find enough to eat?" Peter began to shiver and to feel hungry at the very thought of his little friend out there in the storm.

"I don't suppose he would come in if I invited him," thought Peter.

As he watched, Downy continued to peck his supper out of the bark of the tree. All at once there was a flash of black and white, and Downy almost brushed against Peter's window. Off he flew.

"I guess he's going home," mused Peter. "This storm must have caught him off on a visit somewhere. He surely would have too much sense to venture out in it, otherwise. I wonder if he'll come back here again. I must ask father to hang a piece of suet out on the old apple tree. Then if he calls again there will be a real dinner waiting for him. He certainly is a brave little fellow."—*By Lucy Chandler Fuller in The Sunbeam.*

He loses little who loses wealth,
He loses much who loses health;
    Who loses courage loses all.
O trembler, drawing fearful breath,
Guard well thy days, yet know that death
    Is never the worst that can befall!
—Goethe.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

NOTE—The editor of this page, who is also chairman of the Board of Christian Education, is temporarily out of the work seeking health so that he may return the first of the year better prepared to carry on his many duties. Some of the work of the Board will be carried on, however, and your requests for help will be deeply appreciated.

E. F.

VALLEY VIRGINIA CENTRAL YOUTH FELLOWSHIP.

District rallies of the Youth Fellowship of tthe Valley Virginia Central Conference will be held as follows:

Linville Church—Sat., Oct. 26th—7:30 P. M. (Representatives of the following churches to attend this rally: Antioch, Bethlehem, Concord, Dry Run, Joppa, Linville, Mayland, Palmyra, Timber Ridge, Whistler's Chapel, Winchester.)

Newport Church—Sun., Oct. 27th—3:00 P. M. (Representatives of the following churches to attend this rally: Bethel, Beulah, E. Liberty, Leaksville, Mt. Olivet (G), Mt. Olivet (R), Mt. Lebanon, Newport, New Hope, St. Peters.)

Program.

THEME: *"Youth Action in Building a New World."*

Call to Order—Miss Thelma Morris, President.
Get Acquainted Period.
Worship Service—"The Call of Youth to Action" —Mrs. W. B. Williams, Southeast Youth Fellowship Counselor for Virginia.
"Youth Action in the Local Church"—Miss Irene Cotten, Secretary of Southeast Youth Fellowship.
Special Music.
Open Forum—Led by Miss Irene Cotten.
"Plans for the Year"—Valley Virginia Central Y. F. Officers.
Hymn.
Benediction.

BETTERING YOUR BEST.

"Not as though I had already attained, either were already perfect; but I follow after."—Phil. 3:12.

He started at the bottom. He did his best on every job assigned to him. And always, when the next job was assigned he said, "I am going to do this a little better than I did the last job." He is now president of the factory.

His first poem went into the editor's waste basket. "I'll write the next one better," he said. The editor is glad to get his poems now. And he is still saying, "I'll write the next one better."

"I can't do it any better," he said to the boss; "if you want this job done any better, you will have to find somebody else to do it." And the boss found somebody else. And in a score of places since, the boss has had to find somebody who could do the job better. The man who never thinks he can do any better is always passing on to make room for somebody else.

From best to better. That is the road all successful men travel. In all trades and professions, and in all lines of business, the men who get ahead are the men who continuously strive to better their best.

The same rule applies to moral and spiritual life. "Not as though I had already attained, either were already perfect: but I follow after." That was Paul. Never did he feel that he had attained his best in spiritual development, but he was always following after something better. Nor did he ever feel that he had done his best service. "I am ready to preach the gospel to you that are in Rome," he writes in his advanced age, still looking forward to a greater and better ministry.

"I follow after," is a motto that should be adopted by every one who aspires to higher attainments and greater achievements. Never feel that you have reached your best. However good your best may be, there is always the possibility of bettering your best. Let this be your constant aim, and you will be perpetually a surprise to yourself and your friends.

J. R. G.

COMPENSATION.

I'd like to think when life is done that I had filled a needed post,
And here and there I'd paid my fare with more than idle talk and boasts;
That I had taken gifts divine, the breath of life and manhood fine,
And tried to use them now and then in service to my fellow men.
I'd hate to think when life is through, that I had lived my round of years,
A useless kind that leaves behind no record in this vale of tears;
That I had wasted all my days by treading only selfish ways,
And that this world would be the same if it had not known my name.
I'd like to think that here and there, when I am gone, there shall remain
A happier spot that might have not existed had I toiled for gain;
That someone's cheery voice and smile shall prove that I have been worthwhile,
That I had paid with something fine, my debt to God for life divine.

—Author Unknown.

(From) THE MARSHES OF GLYNN.

As the marsh-hen secretly builds on the watery sod,
Behold I will build me a nest on the greatness of God:
I will fly in the greatness of God as the marsh flies
In the freedom that fills all space 'twixt the marsh and the skies:
By so many roots as the marsh-grass sends in the sod
I will heartily lay me a-hold on the greatness of God:
Oh, like to the greatness of God is the greatness within
The range of the marshes, the liberal marshes of Glynn.

—Sidney Lanier.

WHAT CHRIST MEANS TO ME.

CHRISTIAN ENDEAVOR TOPIC FOR NOV. 3, 1935.

Scripture: Phil. 3:7-11.

(Consecration Meeting.)

Daily Bible Readings:

Mon.—The Saviour. John 4:42.
Tues.—The Good Shepherd. John 10:14.
Wed.—My Master. John 13:13.
Thurs.—God's Representative. John 14:9.
Fri.—Hope of future life. John 11:25.
Sat.—The final Judge. 2 Cor. 5:10.
Sun.—What Christ Means to me. Phil. 3:7-1-.

An INNER CIRCLE MEETING.

Make this an "Inner-Circle Meeting." Place a circle of chairs within a circle of chairs; have everyone take his seat in the outer-circle. As each one tells "What Christ Means to Me" have him move into the inner circle. In the center of the circle have a small table with one long white taper on it.

Instrumental Prelude—(Violin)—"My Faith Looks Up to Thee."
Call to Worship:

"I heard Him call,
'Come follow,' that was all.
My gold grew dim,
My heart went after him.
I rose and followed—that was all.
Who would not follow
If he heard Him call?"

Hymn: "Where He Leads I'll Follow."
Prayer.
Hymn: "All the Way My Saviour Leads Me."
Introduction of the topic—Leader.
Scripture.
Talk: "What Christ has meant to me down thru the years"—By an elderly person.
Talk: "What Christ Means to Me"—By a young person.
Hymn: "I Need Thee Every Hour" (During the singing of the last verse have all the lights turned off.)
Leader—"Someone saw in the burning candle an example of Christ-like giving, and wrote:

"The beauty of a candle touches me,
It is so softly gay
So steadfast, and so careless of itself,
Giving itself away."

Before Christ was in the world there was darkness. Into this darkened world Jesus came, bringing the warm glow of His divine personality and saying, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life." Just as the life of Jesus sheds oven men the soft, warm rays of a clear, pure radiance, so I light this pure white taper, symbolic of His life.

While we are here in the quiet of this room with only the light symbolic of the Master to guide us, I am going to ask each one to stand and tell "What Christ Means to Me." At the conclusion of your testimony please take a seat in the inner-circle."

Solo: "Jesus Is All the World to Me." (Have some consecrated person with a clear, sweet voice to sing this.)
Circle Prayer—Have all stand, join hands, and each pray a sentence prayer.
Close with prayer by the pastor and the Mizpah Benediction.

(Have the pianist play softly "My Jesus, I Love Thee" as the congregation leaves, so that they may carry the spirit of the meeting away with them.)

—Mrs. W. B. W.

Sunday School Lesson

By Rev. H. S. Hardcastle.

BELSHAZZAR'S FEAST.

(International Temperance Sunday.)

Lesson IV—October 27, 1935.

Golden Text: *"Wine is a mocker, strong drink a brawler; And whosoever erreth thereby is not wise."*—Proverbs 20:1.

Lesson: Daniel 5:1-31.

A Temperance Sunday School Lesson is still in order. When we repealed the Eighteenth Amendment we did not repeal the liquor problem. It is still with us, and it is increasingly becoming a greater menace. Whatever others may have thought about decreasing the use of liquor by repealing the Eighteenth Amendment, the distillers and the brewers were not fooled. They knew that to make liquor legal again would result in constantly increasing the amount of liquor that would be consumed. They knew the habit-forming power of the stuff they made, and they knew the powerful influence of modern high-power advertising. Let no man be fooled in this matter—the use of liquor will continue to increase rather than decrease if we leave the matter to politicians and profit-seeking brewers and distillers. If ever the traffic is to be outlawed again—and it will eventually be outlawed again for the moral forces of the universe are ultimately arrayed against it—it will take a great and long-term campaign of temperance education to do it. Those of us who believe in temperance have lost a skirmish, perhaps a battle, but we have not lost the campaign. Let us thank God and take courage.

A Wild Party.

The king was making "whoopee." He was flinging a wild party, and he was not doing it in any half-hearted way. Like many a modern host or hostess he thought that any party would be dull without liquor. Wine and women—how often through the centuries have they been the curse of many. Liquor, ladies (?), and lust—a triple entente that spells ruin to men and nations. Today as then, nothing is so tame as sin. It is so tame that men and women are constantly seeking new thrills. It does not, it cannot satisfy. And the more one gives himself to it, the harder it is to get satisfaction in it.

Wanton Sacrilege.

There is that about strong drink, even a little of it, that dulls the reason, and deadens the finer sensibilities. Men do things when under its influence that they would never think of doing when sober. This old king, under the influence of the wine that he drank, had his servants bring forth the vessels that had been taken out of the Temple at Jerusalem, and then he and his drunken, debauched crowd drank more wine from them. The thing seems impossible to us. One would think that even a drunken man would shrink from such impiety and sacrilege. Let every sensible man know that strong drink, whether legal or illegal dulls the finer sensibilities of life, and deadens the spiritual nature.

Written Warning.

God is fair. He does not allow any man to go to his doom without warning. But He cannot allow insults to His name and nature to go unnoticed. In the hour of the king's high elation, when he was jesting about the God of the Hebrews, and lauding the gods of gold and silver, a hand appeared over against him and wrote a cryptic message on the wall. Its suddenness and its secrecy sobered the king. He felt that it was notice of an impending doom. He who had a few minutes before been so arrogant and self-sufficient now became humble and afraid. Thus do men who though outwardly boastful and apparently unafraid, become afraid when they come face to face with the moral judgments of God. It is a fearful thing to fall into the hands of the living God. God has given to us in His written word warning of the ultimate end of the wicked, and the ultimate wages of sin. Let every man take heed unto himself.

A Wise Woman.

The queen was not at the wild party. But when she heard the confusion she came in to learn what had happened. When the wise men and the astrologers of the Chaldeans were unable to decipher the message, she suggested that the prophet of the God of the Hebrews might be able to shed some light upon the matter. Wise woman that she was she knew that the true prophet of God sometimes knows more than the so-called learned men of the nation. The secret of the Lord is with them that fear Him. Thank God for the women who have that spiritual intuition to help in times of trouble.

A Courageous Man.

Daniel was summoned to appear before the king, who promised to give him riches and honor if he would interpret the writing on the wall. The old king, like many a modern man, thought that money could buy anything, that for money he could get that which he wanted. But this man Daniel was not dominated by the love of lucre. The determining principle of his life was not gold but God. He frankly told the king that he was not interested in either the money or the honor, but that he would be glad to interpret the writing. Then, as now, there were those who are governed by high ideals and unselfish purposes.

It took courage to say what Daniel said to the king. It would have been so easy, and so much safer, to have spoken in "soft words" and to have toned down the message. But this man Daniel feared God and hence he did not fear the king.

An Unlearned Lesson.

Daniel reminded the king of some things that he should have known. He told of his father's greatness and success, and of the consequent pride of his heart. He reminded the king of what had happened to his father. And then striking straight from the shoulder he said, "And thou, his son, O Belshazzar, hast not humbled thy heart, though thou knowest all this." In defense of the king of that far-off day be it said that he is not the only one who has forgotten the lessons of the past. And this applies not only to the matter of drink, but to matters that concern all of us. Whatsoever things were written aforetime says Paul, were written for our instruction. But individuals and nations seem to give little or no heed to the lessons from the past. For instance within only twenty years since we had a world war and its tragic aftermath, the nations of the world seem headed toward another one. And in the face of the dark story of the liquor traffic of the past we have given it respectability again.

A Divine Judgment.

Numbered, weighed, divided—it was a message of doom. And that doom fell quickly. Indeed that very night the Medes and Persians took the city and slaughtered the king and his drunken associates. God is not vindictive. He takes no delight in the death of the wicked. But what men and nations sow, they reap. Those who play fast and loose with life's highest sanctities, those who ignore spiritual laws, those who flaunt divine commandments and disregard righteousness, sooner or later must face the issues of the higher moral order, and pay the penalty for their sins. Let man or nation be sure that sin will find them out.

AMERICAN STANDARD BIBLES.

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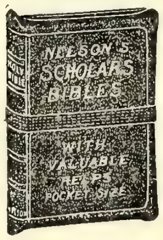

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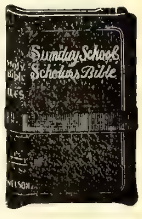

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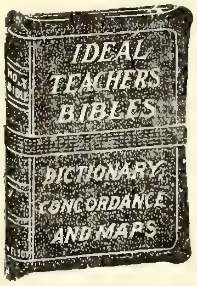

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

Unto Thee do I lift up mine eyes, O Thou that sittest in the heavens Behold, as the eyes of servants look unto the hand of their master, so our eyes look unto Jehovah, our God.

MONDAY.

"THE WAY TO CHRISTIANITY'S REWARD."

"Let this mind be in you which was in Christ Jesus."—Phil. 2:5.

"Who hath known the mind of the Lord."—Rom. 11:34.

Christianity does not come through faith in material things. It comes by a faith in invisible things. Because one cannot realize the reward of Christian living as an immediate thing and get an immediate thrill out of it, he turns to that which is immediate. Therefore it is not Christian. Neither is Christianity based upon mere regard for beautiful things of beautiful feelings. Christianity is something that *bears fruit* in beautiful feelings. We are all too anxious to be conscious of beautiful feelings. They comfort us and lead us to think that we are in the right way; but feelings are misleading. They come and go, rise and fall like the thermometer which depends upon condition of the weather. A torpid liver may so affect one's feelings that he is thrown out of kelter with all the world.

The way and only certain path to the higher perfection is doing the right thing as God gives us to know the right and not as we feel. And the only assurance of knowing the right is to have the mind of Christ. The mind of Christ comes to all who cultivate it.

Prayer—Dear Lord and Father, we pray not for ourselves but for a mind like our Saviour's, at least for a willingness to be like Him, and for the endowment of spirit that seeks to make our minds like His, every day.—*Amen.*

TUESDAY.

"THE MIND OF THE LORD."

"Who hath known the mind of the Lord."—Rom. 11:34.

God has given us a mind from His own mind whereby, like Him, we distinguish between good and evil, the lawful and the unlawful. This mind is the center of control which directs life every day, according to its thinking. It is that part of man which, when regenerated and renewed in Christ, is endued with the spirit and acquires experimental knowledge of God's will, of divine things and the divinity in things, and is conscious that it is Christ that reveals the good, the high and the holy.

This experience is a part of what Jesus referred to when He told Nicodemus that "Ye must be born again." The natural carnal mind cannot divine these things of itself. But when it is taught by the spirit, the mysteries of the will and purpose of God stand revealed and we know Him and His salvation.

Prayer—Our Father, we pray for soundness of mind, the rightness of heart, for holiness of designs and intentions, for thoughts and imaginations, and for that dedication of will, that brings us in view and at the feet of Jesus, to be taught of Him day by day.—*Amen.*

WEDNESDAY.

"THE INVISIBLE REWARDER OF THE INVISIBLE."

"He that cometh to God must believe that he is and that he is the rewarder of them that diligently seek Him."—Heb. 11:6.

"To him that overcometh will I give to eat of the tree of life."—Rev. 2:7.

A desertation of "The Tree of Life" and what it is, is impractical here. Following is the mention of some of the fruits of the "Tree of Life" as experienced in a true Christian: Humility with no thought of personal merit; faithfulness, knowing that we reap what we sow; the joy of service well done; the complacency of peace and contentment as a result of being right; the pride of soul that stands beyond reproach; the return of purity to the soul that has been sullied with sin; the return of hope to the life after hope is gone; in all, the least of God's rewards have something in them that passes human expectation.

Jesus of the ages has been and is the rewarder of life and bestows directly these fruits together with all else accruing in Christian character,—so many that Paul refers to them as being "more than we can ask or think."

An humble soul may pray but to stand just inside the door, and may feel that it will be heaven to stand there, but once within these portals, we believe, such an one will see it all and experience a "far more exceeding weight of glory, "and sing the song, "O, that will be glory for me."

Prayer—Our Father, give us of Thyself as Thou art in Jesus Christ, and make us this day wholly thine.—*Amen.*

THURSDAY.

"He shall strengthen Thine heart."—Ps. 27:14.

Dr. Hastings, in his comments on the great texts of the Bible likens the spiritual heart to the physical heart, in which he says the physical heart is the center of life. The heart acts as a fountain of life to the whole body, sending the life-giving blood every moment throughout the body. The health of the entire body depends upon its soundness and its proper action, and only when this action is healthy and true will the body be well, full of power, energy and hearty. On the other hand, if the heart is feeble and diseased, it will send languor, sickness and disease through the whole system.

The spiritual heart is the same as this to the soul-life. This heart is the home of affections; it is the seat of the will and moral purpose and it is the motivation of the issues of life. Thus it is said, "As a man thinketh so is he." So long as this heart is Christ-inspired, it is healthy and strong and it imparts to the soul power, energy and beauty.

Prayer—Our Father, we pray for Thy keeping of our hearts and minds this day, and all our days, that we may be the light of love and blessing Thou wouldst have Thy children be forever. —*Amen.*

FRIDAY.

"THE EASY BURDEN."

"For my yoke is easy and my burden is light." —Matt 11:30.

It seems a strange paradox to call a thing that is a burden "light," and especially when it is a yoke—the symbol of life's severe burdens. And yet this is exactly what Christ says are Christian experiences.

In His earlier days Jesus had been a master of dumb animals. He knew what a yoke was to an oxen and He knew how to make that yoke easy. And now as He appears master of human souls He uses the humble illustration to represent the comfort that comes out of Christianity and the apostles find Him a most considerate Master. In faith, life's burdens are borne more easily. Believing in the great burden-bearer takes the load away and is a restfulness found nowhere else. To feel His strong arm beneath our load is wonderful. To leave it all to Him and to believe that He is undertaking for us a tranquility deeper and more real than any experience the heart has ever known or conceived. His saying, "Thou will keep him in perfect peace whose mind is stayed on thee," becomes a reality.

Prayer—Our Father, we cast ourselves upon Thee through Jesus Christ our Lord. Help us today to live in the atmosphere of confidence and, though life may seem rough and stormy, give us the depth of faith that calms the soul and sets everything right and at ease.—*Amen.*

SATURDAY.

"STEWARDS' ONE LAW."

"It is required in stewards that a man be found faithful."—I Cor. 4:1-5.

Every man is a steward. To every man is committed some sacred charge. Most men have many of such charges. Our obligations are a large part of our lives.

It is well that it should be so. Fidelity to trusts is one of the main elements of our education. No one is strong that has not taught himself to be true to his stewardships.

And the steward's one law is faithfulness, as Paul says. Not accuracy, or the best bookkeeper would be the best steward. Not boldness and enterprise, or the most audacious thief would be the best steward. But truth, honesty, fidelity, make a genuine steward and nothing else will constitute him.

Prayer—May we be faithful, O Christ, to the trust Thou dost commit to us. Our talents may be few, but we will employ them in Thy service with our best ability. And at the end we shall receive Thy glorious "Well done."—*Amen.*

AMOS R. WELLS.

SUNDAY.

"THE PROMISE OF DIFFICULTY."

"I will show thee great things and difficult, which thou knowest not."—Jer. 33:1-9.

Jeremiah was in prison, and yet the word of the Lord came to him and promised him still more difficulties. Would it not have been kinder in the Lord to promise him a cessation of trouble, a life thereafter free from persecution?

No; for our Saviour told us that the persecuted are blessed. Trials bring triumphs in their train. Sorrows lead out into successes. The prophet's life was one long series of earthly disasters, uninterrupted to the end; but how brief were his troubles, after all, and how long—infinitely long—is the glory of his reward!

Let us not blench from difficulty. Let us not call the Lord harsh when He promises it to us in place of blessings. The difficulty is blessing, in the work of the Lord.

Prayer—We will gladly take up our cross, O Christ, and follow Thee. We shall be ashamed to live easy lives in this world where Thy life was so hard.—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

JAMES, A PROCLAIMER OF JOY.

By JOHN G. TRUITT.

"My brethren, count it all joy when ye fall into divers temptations."—Jas. 1:2.

Recently we spoke of James as the brother of Jesus, boyhood friend, carpenter apprentice, doubter in manhood of his messiahship, believer after Jesus' resurrection in him as Redeemer and Lord, ascribing himself his "bond-slave." We said it would be most interesting to see what James, having had all those experiences, would say about the Saviour of men. Interesting to note how little he says about Jesus as his human brother. Interesting to see how much of the religion of their childhood remains in the mind of James. And interesting to see how practical his views of the Christian religion are. Also we noticed in our recent message that so far as we know James' letter is the first written of all the books of the New Testament. That before Matthew, Mark, Luke, John, or Acts, or any of the rest comes James in point of time. James set the standard in writing as well as in church organizational leadership,—being the president of the first great council. Now let us see what he said in that letter "to the twelve tribes scattered abroad," to whom he makes his "greetings."

"Joy" is his first great word! Joy is his first great message. Joy is the content of his own heart and mind. Joy is the thing he would herald forth to a persecuted people everywhere. Joy is his wish for those who profess the following of his Lord. "Count it all joy . . . " Do not put anything else on the ledger. List joy at the head of every column. And why not, my friends, if the religion of the Lord Jesus has done for us all we claim, is doing for us all we claim, and going to do for us all we claim, why should we not look through whatever windows we may find ourselves behind with supreme joy. Jesus said we would have persecutions. We are quite aware of the trials, troubles, tears, and temptations of this old world, but have we not that inner glow of happiness which the world cannot give, which comes from knowing and loving the Lord as our personal Friend?

James rings it forth,—joy! "Behold, I come to bring you good tidings of great joy" is the heavenly messenger's first message to men on the birth of Jesus. James makes it his first message, in the first book of the New Testament. Jesus was heralded with joy. He preached that peace and joy to his followers: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full!" The joy of Jesus! It is more than a phrase. James had seen it shining in the carpenter's shop. James had heard it resounding in his messages with his mother. James had benefited by it many times as they companioned together before he began his public work. It was a practical, certain, lasting, living joy,—tested by the days and triumphant over every temptation. James had seen that common everyday joy:

"I wish I had been his apprentice,
  To see him each morning at seven,
As he tossed his gray tunic about him,
  The master of earth and of heaven;
When he lifted the lid of his work-chest
  And opened his carpenter's kit,
And looked at his chisel and augurs,
  And took the bright tools out of it;

"Saying, 'Lad, let us finish this ox-yoke,
  The farmer must finish his crop.'
Oh, I wish I had been his apprentice
  And worked in the Nazareth shop."

And when the disciples saw that joy in his public work more gloriously than James had seen it in the carpenter's shop, and caught it for themselves nothing could turn them back. Nothing could turn James back. James is now reminding the "scattered abroad" Christians that they have a joy which transcends all trials, and he thus urges them on. The world needs that message today. Practice it, and then preach it.

If we have the joy of Jesus it will be the joy of work, the joy of undertaking, and achieving something for him, the joy of reconstruction, redemption, the joy of getting into the fray and putting forth all our powers to make life for all better, fuller, happier! The joy that remained in the followers of the Christ was not passive, but active even unto death.

"Peace does not mean the end of all our striving,
  Joy does not mean the drying of our tears;
Peace is the power that comes from souls arriving
  Up to the light where God Himself appears.
"Joy is the wine that God is ever pouring
  Into the hearts of those that strive with him;
Light'ning their eyes to vision and adoring
  Strength'ning their arms to warfare glad and grim."

"The trying of your faith," says James, should not be the killing of your joy. Rather you should count it all joy when your faith is tried. It is good to know that you have a faith worth trying. It is good to have its firmer, finer qualities that are brought out by trial. For, says James, "the trying of your faith worketh patience." Men remember you, and bless you by the way in which you come through trials and temptations. Tests are triumphs in the making. It matter not whether it be Lindbergh over the Atlantic, or Jane Addams in Chicago, if you stand the real tests God himself can be proud of you to say nothing of your fellowmen. "I am the God of Abraham, and of Isaac, and of Jacob,"—and he was not ashamed to be called their God, for in the trial of their faith they became patient.

James had observed the patience of Jesus. He had seen it in Nazareth, he had known it as he had gone about his public ministry. It had been exercised toward his own family, who did not believe on him. How it might have been especially exercised toward his brother James! Jesus needed James. He needed him to become the leader of the church at Jerusalem. He needed him to be a leader in the first council. He needed him to help comfort and establish the persecuted Christians scattered about the world. He had patience with James. So no wonder James writes, "Knowing this, that the trying of your faith worketh patience; but let patience have her perfect work." Jesus had been tested, and was patient. Jesus had done a perfect work! And James continues, "That ye may be perfect, and entire, wanting nothing." In Him there was no lack.

"Joy," "Patience," "Wisdom," these three! How they are needed today! That is one thing about the Bible,—it still speaks. It speaks louder and more longingly every day, and in every age. It is as fresh as dew at the dawn of the day. It is clear as the ringing of a morning bell. The world needs its message today. It needs to have men and women who know the joy of work well done, of true faith in God, of a worthy goal earnestly sought. It needs men and women with patience so that they be not discouraged, nor daunted in their endeavor. Men and women not depressed with circumstances. Men and women

(Continued on page 15.)

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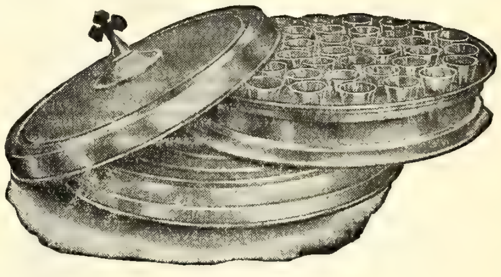

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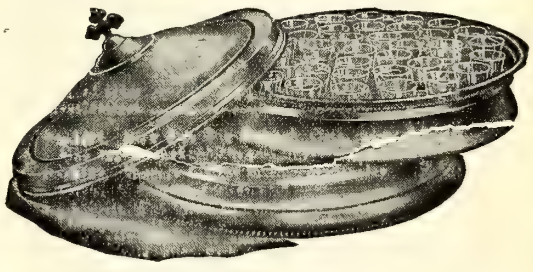

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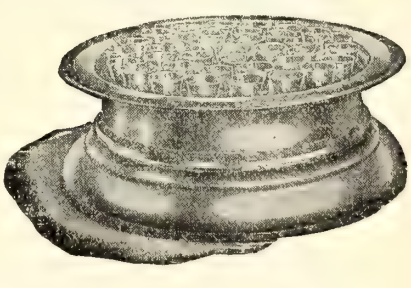

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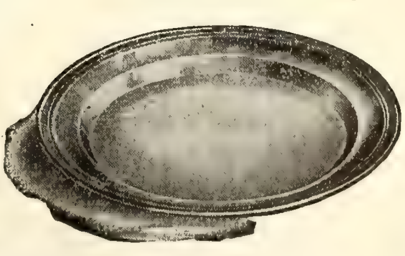

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Our total income for the year up to October 20th amounts to $10,187.20. Our income book shows that we had collected at this time last year $10,356.73.

We are $169.53 less than this time last year. Not so much difference in the income; but quite a difference in the expense account. Things we have had to buy have advanced so much in price, some items like lard and meat more than 100 per cent. We are hoping and praying that as the country is getting in better condition financially that our churches will greatly increase the Thanksgiving offerings this year and help us to get out of our financial strain under which we have labored this year. Having two fires and having to rebuild has greatly increased our work too. Our new barn is now finished and painted white. The bills have not all come in yet and will not until after the first of the month but we hope by that time enough money will be sent in to enable us to meet every bill.

Our Barn Fund has reached $2,009.69 as our report in this week's SUN will show. We certainly appreciate every dollar sent in to help in this misfortune. The friends of the Orphanage have always responded to our appeals when we had misfortunes and we are grateful. We think the response to our appeal when our barn burned the last of June has been liberal and beautiful in spirit.

Now friends, let each and every one begin now to lay aside an offering for the Thanksgiving offering and when the offering is taken in your church make a real effort. Remember how good the kind Master has been to you and then remember these little children are His little ones.

CHAS. D. JOHNSTON, *Supt.*

BARN CONTRIBUTIONS CONTINUED.

Amount brought forward		$ 1,980.17
Pleasant Union Christian Church, Eastern N. C. Conference	14.00	
First Congregational-Christian Church, Winchester, Va.	11.52	
William Cooper	4.00	
Total since last last report		29.52
Grand total to October 18th		$ 2,009.69

REPORT FOR OCTOBER 24, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
New Lebanon	$ 5.50	
Lynchburg	2.75	
Ingram	6.00	
		14.25
Western North Carolina Conference:		
Ether	1.09	
Burlington	29.18	
Graham	10.00	
High Point	3.50	
Ramseur	5.50	
Mt. Pleasant	.64	
Pleasant Cross	1.03	
Parks Cross Roads	4.68	
		55.62
Eastern North Carolina Conference:		
Mt. Auburn	4.10	
Wentworth	10.52	
Plymouth	3.22	
Christian Light	2.22	
Youngsville, Stp. and Oct.	2.00	
Piney Plains	5.70	
		27.76
Eastern Virginia Conference:		
Berea, Nansemond	5.00	
Franklin	4.15	
Cypress Chapel	5.73	
Oakland	8.00	
Mt. Carmel	14.73	
Valley Va. Central Vonference:		
Bethlehem	4.45	
Concord	1.87	
		6.32
Georgia & Alabama Conference:		
Bethany		2.00

Special Offerings.

Mrs. Dalton, support of children	12.50	
Mrs. Lasher, support of child	20.00	
J. Spencer Love, July, Aug., and Sept., support	60.00	
M. B. Smith, guardian for Whitten children	50.00	
		142.50
Total for the week		$ 286.06
Amount brought forward		9,901.14
Grand total		$10,187.20

SPECIAL NOTICE.

I should like to get in touch with any church who needs a pastor for next year. I have a college education and ten years of experience in the ministry.

A. L. LUCAS.

Pisgah, N. C.

THE NEW FRONTIER.

Who does not remember the old missionary maps of the world? The lands of Christendom were in white to represent those whose "souls were lighted with wisdom from on high." The lands of heathendom were in black to represent those whose souls were quite "benighted." Similarly the mature East of the United States was supposed to have surplus Christianity to ship across the Hudson or the Mississippi to the New and Wild West where there was presumably a great deficit of the same.

Those geographical frontiers for missionary, as for commercial and political enterprise, have largely faded away.

We have now a frontier that runs through every city and state and nation; a frontier that runs through many a home and church, and through every social group and class and race. It is the frontier between the Civilization of Christ and Secularism; the frontier between a life organized daringly about faith in God and reverence foı human personality and life organized shrewdly about the terrific powers of Nature as disclosed by Science and about the drives of self-interest.

If we believe the good tidings of Christ "right down to the ground" there is just one thing for us to do, i. e., follow the shining example of the saints, apostles, prophets and martyrs, and move courageously across the frontier into the areas of Secularism, move with an exultant and convincing testimony as to what the Way of Christ will do for men and for Man. No tepid Christianity can succeed; no parochial Christianity can rise to a planetary task. It is one heroic enterprise in the local Church and around the world.—*Editorial in N. Y. Congregational-Christian State News by E. W. C.*

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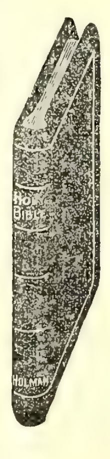

Part page specimen of Holman Boldblack Type Bible

ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.

934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīleş;

A. D. 31.
k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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PEOPLE'S CHURCH.

(Continued from page 7.)

installation sermon fifteen years ago, he promised us that we would have meny splendid sermons from this pulpit, but above all else that we would have constantly set before us the example of a noble Christian life. From our observation and experience we know that these promises have been fulfilled in the life and service of Dr. Helfenstein.

"Years ago the city of London was destroyed by fire. One of the moving spirits in rebuilding the city was Sir Christopher Wren, a noted architect. The outstanding product of his genius was St. Paul's Cathedral. When he died they buried him there, and over his tomb was placed this simple inscription: "Beneath lies the builder of this Church and City, Sir Christopher Wren, who spent his life not for himself, but for the public good. Reader, if thou wouldst see his monument—look about thee.' And so with one accord we say, 'If you would see the result of the labors of Dr. Helfenstein in the service of his Master and People's Church, look about thee.' I am sure that I am voicing the sentiments of every member of this congregation and of the community in these few words of appreciation of our pastor—'a workman who needeth not to be ashamed.' "

THE SUN'S PULPIT.

(Continued from page 13.)

who can live about the mere material measures of success.

Dr. Joseph A. Vance tells of a man who came in home one evening sick, crestfallen and discouraged. His good wife met him as usual at the door. She saw something was worrying him. "What is the matter," she asked. "We have lost all, all our life's earnings, all we had is gone." "No, my dear, not all," she replied, "I still have you and you have me. We both have health and strength. We have love for one another. We have life. We have good minds and strong hands. We shall not worry, but readjust ourselves." She had some inner glow from God. She lighted it in his soul. And some very great happiness and peace was theirs as they together won over difficulties. Patience comes by the trying of your faith.

And James makes the triumvirate complete with wisdom. He knows that we shall feel the need of wisdom. "What shall I do?" will often be the question. How shall I turn? How can I serve? How shall I invest my life? How may I make the most of my opportunities? James answers all those questions: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." Are we taking our needs quietly, confidently to God in prayer? Do we know the joy of meeting him in the secret closet-place, where he may hear in secret and reward openly? There is nothing yet that surpasses earnest, devout prayer, in solving life's problems, and in giving that joy which so steadied the souls of the founders of the New Testament church.

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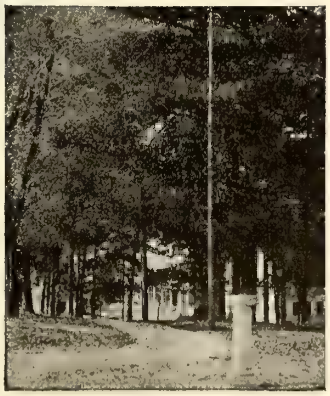

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

HOLSINGER.

William B. Holsinger was born July 28, 1861, and departed this life September 17, 1935, making his age, therefore, 74 years, 1 month, and 21 days. Bro. Holsinger was a faithful member of Concord Christian Church and highly esteemed by a large circle of friends. His home was always open to the preachers, and a glad welcome was always extended them. He is survived by his widow, and by two sons, and two daughters. Funeral services were held at Fairview Church of the Brethren, September 19, 1935. The writer was assisted by Rev. J. S. Roller of the Church of the Brethren, and by Rev. R. L. Williamson, a former pastor of the deceased.

A. W. ANDES.

RUSH.

Sarah Frances Rush was born July 14, 1845 and died September 18, 1935, at the age of 90 years, 2 months, and 4 days. She was the widow of Joseph Rush and lived near Palmyra Christian church and was a faithful member of the church there. She was well and favorably known throughout the community. She is survived by five sons, two daughters, forty grandchildren, and forty-one great grandchildren. Funeral services were held at Palmyra, September 20, 1935.

A. W. ANDES.

EATON.

Mrs. Hattie V. Eaton was born June 1, 1867, and died September 19, 1935, at the age of 68 years, 3 months and 18 days. Sister Eaton was a faithful member of Timber Ridge Christian Church, and was held in the highest esteem by a large circle of friends. She was a great sufferer during the last years of her life, but bore her suffering with Christian fortitude. Truly could she say with Paul of old, "I have kept the faith."

She is survived by her husband, J. E. Eaton and by three daughters. The funeral was held at Timber Ridge, September 22, 1935. A large crowd of sorrowing friends and relatives attended. The services were conducted by her pastor, Rev. Ivan R. Smith, assisted by the writer, a former pastor for sixteen years.

A. W. ANDES.

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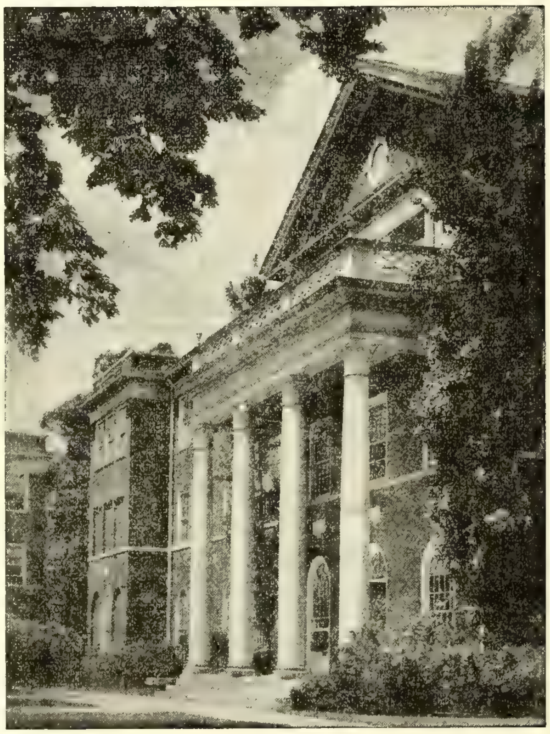

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, OCTOBER 31, 1935. NUMBER 44.

•• THE SUN'S OBSERVATORY ••

Cutting Loose from S. E. C.—

To avoid regulation under the Wheeler-Rayburn Act, the Hartford Electric Light and Connecticut Power Companies severed their lines furnishing power throughout Western Massachusetts. It is estimated that their action will cost consumers more than $2,000,000 annually. This is but one instance where the S. E. C. is hurting the consumer more than it helps. There are possibly many others.

Not "Yes" Men.—

Whatever other accusation may be brought against the members of the Supreme Court, they cannot well be called "Yes" men. On Monday of this week, for instance, there were thirty-seven cases placed before the Court with requests that that tribunal review them. And the Court said "No" to thirty-two of them. It is only by refusing to review cases that in their judgment should not be considered that the Supreme Court finds time for the many cases that they do have to decide.

Night School of Religion.—

What is possibly an innovation is the course on Religion which has been recently added to the varied curriculum of the John Marshall night school in Richmond, Va. The course, it is explained, is non-sectarian and is open to the public as students or visitors, regardless of religious affiliation. The aim of the course is described as being "to popularize the study of the Bible and to compare and relate its teachings to scientific and other sources of knowledge and wisdom, and to aid the individual in constructing or reconstructing for himself a personal faith as the basis for a sound and workable philosophy of life." This experiment, if successful, should be emulated.

A. A. A. Corn-Hog Control.—

Heavy favorable majorities have been returned by farmers in the country-wide corn-hog control poll, according to uncompleted figures. Those voting were divided into two classes: those who had signed contracts and those who had not during the previous year. Tabulations to date show 520,358 signers voting for a program of control this year, while non-signers voting for the program numbered 100,073. Those voting against control this year were, signers 53,154, and non-signers, 48,571. Last year there were only 374,584 farmers who voted for the measure, while nearly half that number voted against it. During 1934, $11,038,390 was lent on corn, while in 1933 the amount was the huge sum of $120,493,034. The smaller crop last year made some difference, but the better condition in which farmers found themselves for the time being, must have been a considerable factor in reducing borrowings.

A Newer and Larger Zeppelin.—

It was twenty-five years ago that the *America*, piloted by the late Walter Wellman, made what was probably the first attempt by lighter-than-air craft to cross the Atlantic. Disabled about 375 miles east of Cape Hatteras, it was picked up by an English steamer. Since then there have been many attempts to fashion successful dirigibles, but today practically every nation has abandoned lighter-than-air craft construction with the exception of Germany. Even at this time there is being constructed at Friedrichshafen a giant air-cruiser LZ-129, which will enter North Atlantic service next spring. This titian is almost four times the size of the *America*, and is to have a gas capacity, according to *The National Aeronautic Magazine*, cabin space for fifty persons. There will even be a baby grand piano, and several bath rooms with hot and cold water will add to the comfort of travelers. Despite the mishaps of others, Germany continues to build "queens of the skies."

Life-Saving Light.—

Forty-six per cent of last year's automobile fatalities—a total of 20,950—occurred at night. It is claimed that no less than 35 per cent of these fatalities could be prevented by providing effective non-glare lighting of highways. In this connection there was opened recently a one and one-quarter stretch of lighted highway on Route 422, 15 miles from Cleveland, Ohio. This demonstration installation makes use of 400-candlepower incandescent light, with terraced reflectors, recently designed by General Electric laboratories, which prevent the light shining in the driver's eyes. The illumination is controlled by means of an "electric eye." There are probably 360,000 miles of main highway throughout the country, and the cost of lighting this enormous mileage would be almost prohibitive. But it is estimated that by lighting the 50,000 miles of most dangerous roads, no less than 5,000 lives would be saved annually. Figuring the economic value of these at only $10,000 each, and there is totaled an economic loss of $50,000,000. Injuries and property damages would probably double this. Possibly the lights would more than pay for themselves after all.

Church Unity to the Front Again.—

Two articles appeared recently in *The Christian Century* voicing the hope for a united Protestantism. The first, by E. Stanley Jones, well-known Methodist missionary and lecturer, best known as the author of "The Christ of the Indian Road," would have all of the more than 200 denominations of America unite as "The Church of Christ in America." He thinks that there would be no loss of equality and diversity under his plan, for the various branches of this American Church would retain their identity as the "Presbyterian branch," the "Methodist branch," or whatever their names might have once been. All of these branches, would, however, be tied together by a "General Assembly" that prevent the haggling that now goes on between the denominations. The writer of the second article is a member of the Disciples of Christ, Dr. F. S. Idleman, of New York City. Dr. Idleman thinks that the present Federal Council of Churches should create a department of Christian unity. He says that "the Church for a hundred years has never been so poor. . . The unwarranted and un-Christian competitive building program of the last two decades has left the Church generally with all but unpayable obligations." And he warns that "we should not settle back nor down, content with our old traditions or our uneconomical and un-Christian denominationalism." Will economic necessity force the Church to the unity for which the Man of Galilee prayed?

Now for a Bargain with Canada.—

The current issue of *Business Week* calls attention to the fact that the defeat of Prime Minister Bennett in the recent elections was a defeat for the Roosevelt of Canada. Although running as a "Conservative," Mr. Bennett was the New Deal candidate. Under his leadership the one-time Conservative party became decidedly more radical than the Liberal party of Mr. Mackenzie King, who won a landslide on his platform for freedom from governmental regulations both for business and the individual. "Only on two questions," we are told, "did Mr. King take the less conservative position. He demanded government ownership of the new Central Bank, and he opposed amalgamation with the government-owned Canadian National Railway with the Canadian Pacific. Mr. Bennett . . . stood for price-fixing, marketing-boards, bonuses to farmers and regulation of business. . . The Canadian voters preferred freedom and individualism, and rejected the New Deal regimentation. They looked at what the New Deal had done in the United States and did not like it." But what is of immediate importance to the United States is the economic message of the Canadian election. The natural flow of business is not east and west across the Canadian provinces, but north and south between those provinces and the states on their south. To her south is a vast industrial country that can consume her raw materials and in turn give her the manufactured articles which she needs. The election of Mr. King gives an opportunity for a reciprocal trade relationship which can be mutually helpful. There is the possibility, even the probability, of strenuous objection to tariff concessions to Canada, but the nation as a whole cannot fail to benefit by making a sensible bargain with Mr. King.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Here is some comment on "His Times," by Cyprian, the sage who lived in A. D. 325: "Honesty is no longer to be found in the market places; nor justice in the law courts; nor good craftsmanship in the arts! nor discipline in morals." He sounds like a modernist.

From our Newport News Church comes the following communication: "We have had a unique revival. The services began Wednesday and closed Sunday. The pastor did the preaching. The membership cooperated in a splendid way and even though we had only a very brief time in which to work, seventeen people were received into the membership of the church."

The Western North Carolina Conference meets at Antioch Church (Randolph County), Wednesday, November 6th, at 10:00 A. M. The North Carolina and Virginia Conference meets at Concord church (Caswell County, N. C.) Tuesday, November 12th, 10:00 A. M. The Eastern North Carolina Conference meets at New Elam Church, Merry Oaks, N. C., November 19th, 10:00 A. M.

Rev. J. M. Rowland, D. D., editor of the Richmond, (Va.), *Christian Advocate,* was the speaker for the morning and evening service at the Elon College Church, October 27th. Dr. Rowland greatly delighted and edified his audiences. He is a man of great insight and penetration, and punctures his remarks with irrepressible humor which enlivens and delights his congregations.

One of our beloved ministers, who has suffered much affliction, and still suffers, though much improved, writes: "I have really had a good time. The little intervals of suffering are not to be compared with the joy experienced in communion with our heavenly Father and the fellowship of my brethren in the Lord." That, indeed, is heartening to get from the voice of disappointment and affliction.

THE CHRISTIAN SUN is now the only news weekly of the Congregational-Christian Churches. It is furnishing very prompt news service. In its department of "General News" on Thursday, October 24, 1935, was a report of the meeting of the administrative committee of the Board of Ministerial Relief in New York City on Tuesday afternoon, October 22nd. The issue of the 24th was delivered by mail in New York on Friday, the 25th.

The Ladies' Missionary group of the Monticello Church gathered in the Sunday school rooms on Friday night of the past week for a "quilting bee" and some 20 or more ladies succeeded in completing a very fine quilt, and during the social hour after the work, they surprised the pastor and his wife by presenting it to them. This is only one of the many fine gestures on the part of the congregation to its grateful pastor and his wife, Mr. and Mrs. Sanderson." Brother Sanderson, the pastor, reports that there are plans on foot looking to a parsonage for Monticello at an early date. The prospect for this needed addition for the Monticello work is promising.

We could wish with all our hearts that many ministers of our Christian Conferences would lay to heart what Bishop Moore recently said to the Methodist Conference about their church paper: "Methodism can only hold by the press what she wins by the pulpit. . . . Make it dynamic in this new era, this powerful means of Christian propaganda. . . . Money must go into our publication work. . . . Preaching through the press is a necessity today. The pulpit is severely handicapped without the support of a virile religious press. . . . The Conference organ is indispensable to modern Methodism. It is in the highest sense, a true missionary agent."

There were 116 deaths in automobile accidents on North Carolina highways in September. This is an all-time record for September and is only exceeded by one month, that of December, '34, when the number reached 117 killed. The September number killed and injured on the highways were 736 persons, making the total killed for the year ending October first, 757; injured, 4,905. The fatalities for this year are 110 more than the 647 of the previous year to October first.

The Motor Vehicle Division of the State gives the following analysis of the causes: "Speeding, driving on the wrong side of the road, passing on curves or on the crest of hills and reckless driving. Ten drunken drivers were killed and 82 injured in the wrecks."

Rev. A. D. Woodworth, our veteran missionary of many years to Japan, now on furlough at his home in Merom, Ind., celebrated, with his good wife, their golden wedding anniversary recently and, according to the good doctor, "we have launched our boat for the next voyage of fifty years. The next celebration will be in the Glory Land." Continuing, he says: "Dr. E. A. Watkins, who has been our pastor for five years, has resigned and has transferred to Melott and Osbornis Prairie Churches. So our brethren want a new pastor—young, well-educated, attractive, especially to the young people, a good Bible student, a good preacher and one who can live on a small salary." We advise anyone who can qualify and is interested to write to Dr. Woodworth.

The editor of THE SUN wishes to express his appreciation for the following, which has interest beyond its personal content: "The East Congregational Church of Grand Rapids, Michigan, extends greetings to THE SUN's editor and Mission Secretary, Rev. James O. Atkinson, D. D., of North Carolina. This church, having devoutly sought the promised guidance of the Holy Spirit, has united in the choice of Rev. Charles Warren Helsley, D. D., for its pastor and teacher. He has responded favorably to its call and is now serving this Church. "We therefore affectionately request you to be present for an Installation Dinner and Service to be held respectively at six-thirty and eight o'clock in our house of worship on Friday, October the twenty-fifth, 1935, for his installation as pastor of this Church and for the purpose of extending to him the fellowship of the ministers and of the Churches."

The bulletin for the morning worship period, Sunday, October 27th, of Greensboro First Church carries this very timely suggestion as preface: "One of the primary functions of the church is to provide incentives for worship and the atmosphere and means thereof. The church service proper begins with the prelude. It is part of the service and should never be considered as preceding it. It should compel an attitude of reverence, devotion and worship. Those who come to worship should refrain from whispering and talking. Worshippers should find their seats quietly and without confusion. Henry Ward Beecher said: 'If it were possible to make the door of the church a screen through which would come the fresh, living, immortal soul, but none of its drudgeries, cares—how blessed that would be!' That is exactly what the organ prelude attempts to do. It should make to disappear all secular and worldly thoughts. The time during the prelude should be spent in reverent, holy, silent meditation."

PROGRAM

of the

ONE HUNDREDTH AND TENTH ANNUAL SESSION

of the

NORTH CAROLINA AND VIRGINIA CONGREGATIONAL-CHRISTIAN CONFERENCE.

CONCORD CHRISTIAN CHURCH, CASWELL CO., N. C., NOVEMBER 12, 13, 14, 1935.

First Day—Morning Session.

10:30—Conference called to order by Rev. W. T. Scott, President.
Devotional Service, Rev. W. L. Wyrick, Pastor of the Conference Church.
11:00—Roll Call of Ministers and Churches.
11:10—Report of the Program Committee.
Report of the Executive Committee.
Report of the Treasurer, Mr. W. Waldo Boone
Appointment of Special Committees.
Reception of Visitors.
11:30—Report of the Committee on Superannuation Rev. C. E. Newman, Chairman.
General discussion and vote on report.
12:00—Annual Conference Address—Rev. W. T. Scott
12:30—Adjournment for lunch.

Afternoon Session.

1:45—Conference called to order.
Devotional Service—Rev. D. M. Spence.
2:00—Report of Committee on Sunday Schools and Christian Endeavor, Rev. F. E. Hyde, Chm.
Address on Sunday Schools, Rev. B. J. Earp. (15 minutes).
Address on Christian Endeavor, Rev. A. C. Todd. (15 minutes).
General discussion and vote on report.
2:45—Address, "A Christian Service Through Our Orphanage," Supt. Chas. D. Johnston.
3:15—Report of Committee on Stewardship, Rev. B. H. Watkins, Chmn.
Address, Rev. B. H. Watkins.
Discussion and vote on report.
3:50—Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30—Program in charge of the Youth Fellowship, Miss Dorothy Truitt, President; Miss Elberta Murray, Secy.

Second Day—Morning Session.

9:30—Conference called to order.
Devotional Service, Rev. J. S. Carden.
9:45—Reading of minutes and enrollment of delegates.
10:00—Report of Nominating Committee.
Report of Committee on Apportionments, Mr. C. D. Johnston, Chairman.
10:30—Report of Home Mission Board, Rev. G. C. Crutchfield, Chairman.
Address, "Go and Tell," Rev. W. E. Wisseman.
Solicitation of Christian Missionary Association memberships.
Discussion and vote on report.
11:20—Report of Committee on Foreign Missions, Mrs. Stanley C. Harrell, Chairman.
Address, Dr. J. O. Atkinson.
Report of Woman's Mission Conference, Mrs. W. P. Lawrence, Secretary.
Remarks by President of Woman's Conference, Mrs. Harrell.
Discussion and vote on report.

(Continued on page 15.)

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

A GREAT PEACE POLL.

A national poll of more than 700,000 ballots is assured for the peace plebiscite which will be concluded in Congregational-Christian churches on Armistice Sunday, November 10th.

Approximately 725,000 ballots had been requested by churches up to the beginning of this week with each mail to the Council for Social Action in New York City bringing new requisitions.

The ballots have gone to 2,028 churches or one-third of the denomination. The section with the largest proportion of churches participating is the inter-mountain region of Idaho, Utah and Wyoming. Thirty-four out of forty-eight churches in the Conferences of these three states have asked for ballots. The second highest proportion is in Rhode Island where twenty out of thirty-eight churches or fifty-three per cent are participating. Connecticut with 149 out of 320 churches or forty-seven per cent taking the poll and Massachusetts with 287 out of 620 or forty-six per cent are third and fourth.

In the Southeast the poll will be taken by forty-seven churches in the Southern Convention according to the latest information, by eight in the Georgia Conference and twelve in Florida; by twelve churches in the four states of Kentucky, West Virginia, Tennessee and Alabama and by twenty-six southern Negro churches.

* * *

TO PRESBYTERIAN COLLEGE PASTORS—RUSH!

The intensifying and widening of interest in the plebiscite is accelerating as Armistice Sunday approaches. Churches which ordered early are asking for additional ballots and organizations outside the denomination, especially in other communions and at colleges write in for information.

In a single batch of letters this Tuesday were requests for fifty additional ballots from the Fitch Memorial Church, Buffalo, N. Y.; for fifty from the West End German Evangelical Protestant Church, Pittsburgh, Pa.; for a hundred from the Wellsville, N. Y., Congregational Church, and a hundred from the First Church of Christ, Sharon, Conn., whose pastor wrote: "Persons in the village, occasional attendants other than members are becoming so interested, that it would be too bad not to let them in on it." It is provided on the ballots, it should be noted, that the voters to mark whether or not they are a church member.

From Struthers, Ohio, where the Congregational Church is without a pastor, the director of religious education wrote for ballots.

Another letter came from an individual residing in the Phi Mu Delta fraternity house, Tufts College, Medford, Mass., an institution affiliated with the Universalist churches. He wanted 1,000 copies of the peace plebiscite leaflet by Alfred Schamlz, associate director of the Council for Social Action. We will give them out at chapel.

Another letter was from the Rev. John Maxwell Adams, general director, University Work Department, Board of Christian Education, Presbyterian Church in U. S. A., Philadelphia, Pa. He wanted rushed to him copies of the peace plebiscite leaflet, of the peace plebiscite edition of the Social Action magazine and of the ballots. Packets especially of this material are to be prepared for all university and college pastors of the Presbyterian Church in the U. S. A.

STREAMER HEADLINES IN CHURCH PAPERS.

It is probable that the constituencies of the Congregational and Christian churches have never had so much education on any other single issue in the same period of time as they have had on the peace plebiscite. The Council for Social Action which under instructions voted by the General Council in June, 1934, are directing the plebiscite have issued 175,000 of the "blue leaflet" on the plebiscite by Mr. Schmalz and 45,000 copies of the October or plebiscite edition of "Social Action." Six thousand posters for churches to use in announcing the plebisicte have been distributed.

The various publications of the departments of the Education Society, the periodicals of the Pilgrim Press and the Conference papers have been replete with plebiscite information, discussion of the ballot questions and excursions into some of the countless related problems. In the Montana paper, "Congregational Montana," the poll commanded a "Plebiscite Number" with a streamer head-line.

* * *

WHAT WILL THE VERDICT BE?

The balloting has already commenced. In many churches sermons on the plebiscite have been preached, it has been discussed in men's, women's and young people's organizations, editorials have been occasioned in the newspapers, the ballots have been distributed.

At the Lake Linden Congregational Church, Michigan, the poll was introduced on October 12, by the pastor, the Rev. Charles R. Jones, his topic being, "What Can You Do For Peace?" There was a stereoptician prelude of pictures on "Peace or War" with scenes from the career of Napoleon and from the World War.

At the First Church, Waukegan, Ill., a series of four sermons on the plebiscite was begun October 20th by the pastor, the Rev. James W. F. Davies. An all-day conference on the plebiscite was held by the district young people's Pilgrim Fellowship at Westfield, Mass., last Sunday.

The Rev. Wm. T. Scott of the United Congregregational-Christian Church, Winston-Salem, N. C., spoke on the plebiscite at the Congregational Conference of the Carolinas in Circular Church, Charleston, S. C., last Friday.

Round-table discussions three Sunday nights on the plebiscite for three Sunday nights were begun October 20th at Pilgrim Church, Chattanooga, Tenn. Young people were assigned to talk concerning questions on the ballot. Three conclusions were brought out in a report of the first round-table: 1. The talks and general discussion "showed the despair and confusion the subject engenders"; 2. Questions raised and left unanswered were: how may profit be taken out of war? is the Golden Rule practical? is Christianity practical? then, was Jesus just an impractical dreamer; if He wasn't, are we Christians? 3. By a straw vote the consensus of opinion was shown to be that the United States government should control the munitions industry; that the United States should engage in "consultation with nations in support of the Kellogg Pact and other peace agreements" and that an individual "should bear arms in or otherwise support only a war in which United States territory had been invaded."

The conclusions of a poll as large, as representative geographically, as typical of the evangelical religious viewpoint and as carefully tabulated as will be this plebiscite, will be very significant. It will be significant in revealing clearly the steps which the denomination is ready to take in a peace movement; and it will be equally significant in revealing differences in sentiment or opinions concerning which the mind of the denomination is not settled or clear and which will need to be worked over by various methods of group thinking in order that unity may be achieved for further advance.

We may be assured that the results of the plebiscite will not only bear watching but will be watched by observers outside. Willis Thornton, Washington correspondent for several newspapers, in a dispatch commenting on the plebiscite together with current peace efforts by other bodies sets forth developments which an observer at the nation's capital foresees. Rightly or wrongly he holds that the energy which the evangelical denominations formerly used "in fighting the demon rum is now being turned against Mars and the Anti-Saloon League's loss is the pacifist societies' gain." He assigns to the National Council for the Prevention of War the role in the peace movement cause held by the Anti-Saloon League in temperance. He says: "The NCPW is preparing to go direct to towns in the coming congressional elections, organizing by precinct, ward and district to defeat candidates who won't subscribe to their peace program. This is the old Anti-Saloon League technique right back again and presents one more jitter for candidates for congress."

If it is true, however, that the Anti-Saloon majored on direct political action and the peace program, the parallel will not be as close as forecast, despite political action majors on education.

* * *

DEATH OF REV. A. K. VOSS.

The fine and experienced leadership which the Rev. A. K. Voss had rendered the Minnesota Conference as assistant superintendent from 1917 to 1930 and as superintendent since, was ended by accidental death on last Friday night. It is believed that his death was caused by heart-failure, when some cleaning fluid he was using became ignited, thereby rendering him unable to extinguish the fire. He was a bachelor and had just returned to his hotel in Minneapolis from the Mid-West Regional Meeting at Grand Rapids, Mich. The funeral is to be held this Thursday afternoon in Plymouth Church, Minneapolis.

"FOUR ACES—TEN HIGH."

As I write this note my hands are all stained with human blood—the blood of a young lady taken from the ruins of a wrecked car out on the highways where men meet, pass and repass, and sometimes never pass that way again. It was almost that way here. I had never seen any of the occupants of either car before, and since then I have often wondered if the poor girl lived through it.

They say: "Two wrongs never make one right," and I think it's just as true that two giddy-headed drivers never make a safe highway for anyone to travel. It was demonstrated in the above mentioned wreck. And it's bad enough when a sorry drunken man gets hold of a wheel, but when a mother with grown daughters takes the wheel and a few drinks—well, I guess she feels she has as much right to do it as the man.

One cannot easily forget the cries of that poor girl as she pleaded for daddy to take her away. Her face and neck were cut and gashed almost past mending, her body scarred and bruised almost beyond recognition, and her life blood poured freely before the physician arrived to help out. And yet this is just another instance of what happens on our highways every day. And you can believe it or not, I happen to have a check on things of this kind, and know that these wrecks have doubled in the eastern part of Carolina since July 1st.

(Continued on page 15.)

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

OUR NEXT JOB.

Roger Babson, who is paid by "bankers and big business" for his analyses and advice in business, declared in his last week's "Babson Chart" that from a study of conditions, financial and economic, the world's greatest need today is spiritual. Hear Mr. Babson's declaration:

"The low leved of foreign trade and the unbalanced budget are, however, only part of a more basic problem. People must finally learn that we cannot reach prosperity by spending other people's money and that one nation cannot prosper while the world in general suffers. So in the final analysis our problem is one of a spiritual rather than a material nature. As industry, integrity, unselfishness, and the desire to be of service return, then—and then only—can we have another period of extended prosperity."

So often is this being repeated in our time and on such high authority that we cannot ignore the plea.

There must come a spiritual revival. Mr. Babson, in closing his report, quotes the late Thomas Edison in an interview held just before Mr. Edison died:

"Babson, this country has already gone too far technologically. Our next job is to catch up spiritually."

We are in a changing world and passing through chaotic conditions. But some things do not change. The eternal laws of God are fixed and invariable: "Right is right and wrong is wrong." Beneath the things of this earth are things invisible, and upon these invisible, which are the more real thing, we must build. The foundations are secure. We must seek to get back on the foundations or our building is insecure.

J. O. A.

DAILY REMINDERS.

How often during the day's work is the average man or woman reminded of the soul and its needs? It takes the three parts of us to make one, viz: Body, mind and soul. We exercise the body constantly and scrupulously nourish it with food three time a day. We spend hours in study, reading or conversation, to nourish and strengthen the mind daily. But many of us pass whole days without giving heed or consideration to the deeper, truer and more abiding part of us. *The Commonweal* points out a very salient fact and calls the attention of its many readers to a line of thought well worthy of consideration by all of us:

"A worker is exceedingly lucky if his day is free of irreligious blasphemy and propaganda. The radio to which he listens offers at the very most distraction; and except for an occasional program, nothing in a whole evening's entertainment even so much as hints at the existence of a Divine Master. It would be an optimistic critic who felt that the sparse references to religious matters which find their way into newspapers lift religion above the level of minor political or social events. A human being can now actually pass a whole lifetime in these United States without suspecting that belief is anything more than a queer notion which interests some people, as stamp collecting does others. Manifestly there is need for going very much nearer the housetops in order to tell the community what religion is."

The same paper is of opinion that at the present rate of decline, the Apostle Paul's return to preach an "unknown God" in some city of our country in the future is easily imaginable and predictable.

Verily, we are so taken with *things* that we simply ignore, neglect or disregard, that which is higher and holier than *things*. We need to remind ourselves in the words of the Apostle to the people of the thriving, wicked city of Corinth: "For the things which are seen are temporal, but the things which are not seen are eternal."

J. O. A.

A CHURCH DEBT.

It was reported to the Virginia Methodist Conference at Danville recently that Trinity Methodist Church, Petersburg, Va., one of the finest in Virginia, had borrowed $130,000.00 from the Virginia State College for Negroes and that this amount is unpaid and is in default. Bishop Mouzon, who was presiding over the Conference at Danville, is reported to have said that "the Coonference is neither morally nor legally responsible for the debts of individual churches." Of cause if a Conference undertook to pay off the ly and morally, in making that statement, because of a Conference undertook to pay off the obligations of its local churches, it would not be a Conference long.

This money was borrowed of the Negro institution in that period of the twenties when money was easy to get, and now conditions are different, and the good white folks, who worship in their magnificent Trinity Methodist Church, find themselves in an embarrassing situation. It must be exceedingly embarrassing. We have a notion that it is so very embarrassing that they will take some turn to repay this money. It would seem unavoidable and impossible for them not to do so. It is often said and well-known that Negro church members, in proportion to their wealth, are far more liberal than white church members, but their liberality to religion is certainly no excuse whatever for their white brethren in better circumstances to take advantage of them and use for their own, money which was loaned in good faith, and certainly by every count of logic and reason should be repaid. We commend most heartily the *comm*ent on this matter from Clark's editorial in the Greensboro *Daily News.* Read what "Judge Clark" has to say:

"Some will see no distinction between a debt to whites and one to negroes. But others will see the distinction and will believe that extraordinary proceedings should be taken to do something about it. Confess to sharing that feeling. Church debts are different, anyhow. Churches are supposed to be houses of God and the idea here of God is that He wouldn't care to have a House called in His name that was built with money dishonestly obtained, borrowed and not repaid. And it is infinitely worse when it comes to white folks worshipping in fine churches built at the expense of negroes, with money borrowed that negroes had accumulated to educate their people. That, as some see it, is just too much. All the talk of depressions and misfortunes and being sorry doesn't change the obligation nor remove the odium of failure to meet it. We are going to believe, whether it happens or not, that Virginians—the group of Virginians responsible for that church debt—will have too much pride to leave it as it is, not to mention that religion and common honesty that are supposed to have some part in transactions about church debts."

We feel that a sense of fair, square dealing as well as of common honesty and good judgment, to say nothing of religion and piety, will stir up these good white folks of Trinity Methodist in Petersburg, and they will see to it that every penny of this money with due interest is paid back to the Negro institution that loaned it. Clark's comment covers this case, as well as many others that need to be considered in these days of excuses and side-stepping.

J. O. A.

CONFERENCE ON CRIME.

Governor Lehman of New York recently convened at Albany a Conference on "Crime, the Criminal and Society." This conference has attracted much attention because of the nature of its addresses and round-table discussions. It was noted that crime is tremendously on the increase, that criminals are multiplying and that society is endangered by lawlessness of every type. The Conference has been acclaimed quite timely and has created considerable interest and comment. It is believed that other States will call similar Conferences and possibly find, as did the Albany Conference, that every State should have a police force and equipment similar to that of the Federal Government. It is a well-known fact that the States, in a very large measure, leave to federal officers the larger task of running down criminals and of stopping gangsters.

However, one of the main points for consideration in any Conference of the Albany type should be that of preventing crime as well as catching and punishing the criminal. One of the most hopeful as well as the most significant lines of discussion was that with regard to the modern home. Reporting and commenting on this, *The Commonweal* of New York says editorially:

"The modern home situation aroused a lively discussion. Its place in crime prevention was definitely recognized. The public school system was organized at a time when the American family was religious. Today the family no longer provides the religious element. In this connection it was recommended that the Decalogue be taught in the schools and more definitely, that on each school day the first half-hour should be devoted to instructions in the religion of the child by certified teachers of the staff, and that those not professing any one of the three great religions should be obliged to take a course in ethics. It was a great step in the right direction, and it was surprising to many that such a proposal could originate from this type of gathering."

For a Conference of this type to recommend that the Decalogue be taught in the schools and that the first half-hour in our public schools each day be devoted to the subject of religion is significant, indeed. Possibly the maelstrom of crime and destruction, which is increasing, will by its very hazard bring us to our senses and, in a measure, help us plant our feet on solid foundation, viz: The will and the Word of God.

J. O. A.

THE GOOD AGAINST THE BEST.

Robert Browning's idea of hell was that men, content with the lesser goods of life, should have forever what they are now seeking. "Let such men rest content with what they judged the best." To escape this hell of a life filled with the lesser goods, so that we shall not be forever what we are now, we must turn away our ambitions from merely good aims and seek the best that life offers. Realize that the good is often the enemy of the best.

Civilization has progressed so far that the average church member is not in peril of becoming a murderer, a drunkard or a thief. The grosser vices do not allure us. But we are often content simply to waste our lives, not in "riotous living," but in aiming at nothing and hitting it. The demand of the immediate consumes our days and we sing, "I want what I want when I want it." Present privation for the sake of the larger life seems too great a hardship.

When good things become the rivals of the best things and fill our horizon o fhope and effort, we in effect forfeit heaven. Paul, the Apostle, like his Master was poor in the things that many esteem as riches. Hungry often, persecuted always, a prisoner in chains, finally executed, he was always rich beyond the dreams of avarice. The secret of his wealth is revealed in his words when he told the Corinthians to "Desire earnestly the greater gifts and moreover I go on to show you a still higher path." Then follows his famous chapter on love, the greatest thing that life offers. Love prevents conceit, decadence, and envy. The spiritual destitution which is man's worst enemy is replaced by this gift of love which gives an eternal goal of effort. All the resources of art, science, philosophy, and religion are his who has learned how to substitute love for selfishness. Grenfell of the Labrador is only one of many modern saints in his demonstration that the service of others in self-forgetful love is the pathway to peace, joy and lasting success.

C. R. R.

JOHN WESLEY.

(Continued.)

Wesley's Early Work.

It is impossible to understand or to appreciate the work that Wesley did unless one knows at least a little of the background of the times in which he began his work. The society of England, both in morals and religion stood badly in need of reform. The upper classes were more or less dissolute, vulgar, coarse, very lax in morals, extravagant in habit, much given to drunkenness, addicted to gambling and low amusements, and in many cases stupid beyond words.

The lowest class was still worse. They were ignorant, uncultured, restless, lazy, half-brutalized, and practically pagan. They were almost universally drinking people, debauched and immoral. Every sixth house in London was a gin shop. Of course crime increased proportionately. The parks and gardens where the lower classes resorted were scenes of vulgar debauchery and violence. Cock-fighting and bull-baiting were the favorite amusements of these lower classes, and every prominent town could furnish a mob of lewd and shiftless fellows ready for any brutal excitement. As will be seen later this type of people caused much disturbance and much trouble in the open-air meetings in the early days of Wesley's ministry. And yet it was among these people that the first Methodist preachers found their most attentive and most appreciative audiences as a whole.

But Wesley's greatest contribution was perhaps to the great middle class, a class which was rapidly developing during the middle of the eighteenth century. This class eventually furnished the basis for a sound English society, and it was largely due to Wesley's efforts that they added to sound character the power and beauty of religion. When Wesley began his work however, religion had but little power, either with the priests or the people. The word "zeal" was a red rag to all England for perhaps seventy-five years, and such words as sin and sorrow and love were not in the vocabulary of the church. Religion in Wesley's time needed nothing so much as certainty and warmth and emphasis upon inner experience.

And Wesley brought that to the people of his time. He remained in Bristol for a couple of months after beginning his ministry and for the next two years divided his time between that city and London. He preached on the average of twelve times a week, and during the first year of his ministry he preached over five hundred times, and yet only five times in churches. The churches, almost without exception, closed their doors against him, and the regular clergy opposed him and sought to stop him. It was in reply to one of them that Wesley made his famous remark, "I look upon the whole world as my parish." There was a simplicity and a power about his preaching that caught the imagination of the man in the street, and great results followed his open-air meetings. In fact it was because of some of the demonstrations that accompanied Wesley's preaching, in many cases extreme and strange experiences, that aroused much of the opopsition to Wesley's work. Wesley himself made no attempt to stimulate such religious outbursts; in fact he tried to discourage it. But he accepted it as an evidence of supernatural powers, and said that no man had any right to criticize it so long as it was accompanied by the remarkable changes in the lives of those who experienced these strange experiences.

When Whitfield left England in 1739 for another visit to America, Wesley spent more of his time in London. The work grew by leaps and bounds. It soon became apparent that some means must be found for giving direction to the movement that was sweeping that city, and for exercising oversight over the hundreds that were being born into the kingdom. It was out of this pressing and practical need that Wesley's Methodist Societies were established. It cannot be too strongly insisted that Wesley had no thought of founding a new sect, or of building up an elaborate religious organization. He was concerned only with bringing the gospel to those who would otherwise have little chance of hearing it, and of looking after those who had accepted Christ's way of life. But it was this situation, which little by little forced Wesley to a place of unsought leadership of a definite, closely centralized organization. Soon there came a separation between the Moravians and the followers of Wesley, and the eighteen or nineteen who withdrew with Wesley formed the first "Methodist Society" in England and became the forerunners of that great army of Christians who have spread around the world, and who have made such a vital contribution to the work of the kingdom. For the use of this first Society, Wesley bought an old foundry which had been almost wrecked by an explosion years before, rebuilt it, fited it up, and made it the center of his work in London. He had modest apartments fited up in it, and it was here that his mother passed her last years.

It was during these early years that Wesley instituted or adapted the "Class Meeting," which has been a feature of Methodist practice ever since. It proved an admirable plan of exercising oversight over those who were converted, and of nurturing their spiritual life. The class leaders were appointed by Wesley, and met him at least once a quarter to give a detailed report of the condition of those instructed to their charge. It was largely to receive these reports that Wesley, in the next forty years, made his continual journeyings from one end of England to the other. It is interesting to learn that persons were admited to these societies only by John and Charles Wesley, admission being by ticket, and membership being conditional, the tickets being renewed every quarter, and being refused if the members who had been idle or disorderly, or proving to be indifferent to a religious life, after warning and exhortation refused to take heed and repent and reform.

One other significant factor entered into the development of the Methodist movement during this early period, namely the rise of "lay preachers." Here again there was no intention or desire on the part of Wesley to break with the Church of England or to cast reflection on her ordained ministers. But the amazing growth of the movement, and the rapidly increasing number of societies made it necessary to have some trained and especially trusted leaders. At first Wesley himself was against the idea—he tried to stop one of his finest young men from preaching before the Foundry Society. But his mother met him with the protest, "Pohn, take heed what you do with reference to that young man, for he is surely called to preach as you are." After hearing Maxfield preach, Wesley said, "It is the Lord's doing; let him do what seemeth him good." Within a year there were twenty lay preachers, for with that practical commonsense which was so characteristic of the man, Wesley saw not only the need, but the possibilities of such leadership. Needless to say this innovation met with the sternest and warmest opposition especially on the part of the leaders of the church.

Reference must be made to one other incident which happened during the period of Wesley's early work, namely his theological difference with his good friend, Whitfield. Time forbids the presentation of details. Suffice it to say that the difference revolved around the idea of predestination. The men never reconciled their theological differences, but they did become reconciled after a few month's estrangement, thanks to Whitfield's fine spirit in granting it. But there was never the same confidence between them again and their work thereafter was done mostly in separation.

The Ever-Widening Scope of Wesley's Work.

By the summer of 1742 Wesley found himself at the head of a definite religious organization, with a large body of devoted followers, organized in a simple but efficient manner which kept them under his constant supervision, and with an increasing number of loyal helpers selected by him-

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

Why do people talk more about sickness than health? Why is a failure more interesting, to some people, than success? Why does a newspaper give more space to a funeral than to a birth?

The answer to these questions cannot be reduced to writing in the space allotted for this meditation. But the questions are submitted for the study of the kind reader. Carry these questions in your mind for a few days and think of them as you listen to the greetings and conversations of your friends and acquaintances. It is surprising to observe the extended answer to the usual salutation, "How are you today?" If you will wait a few minutes and give a little time for thought, it is quite possible for you to have a complete history of all the recent ailments of your friend. Some people are able to give all the symptoms of many diseases in picturesque language. By the way, is it not of interest to observe that these details of sickness always bring forth the same type of description from others who may be listening in?

An operation in a hospital is one of the favorite topics for people who have passed through that experience. Some people can relate their hospital experiences with such enthusiasm and grace that one almost wishes for the opportunity to go under the surgeon's knife—just to have at hand a good topic for conversation. But who ever heard of a long conversation enriched by the personal experiences of good health? Good health is much better than sickness; but it is not as interesting in a testimony meeting. People who are sick dwell at length upon their physical infirmity. It seems to give them some relief to tell others. They need sympathy and a patient listener helps them to carry their burden and endure their affliction. Deal kindly and gently with sick people.

This observation may be applied to any field of human experience. The business people pass through the same type of experience. People discuss hard times much more enthusiastically than good times. Poor crops, low prices, inclement weather—all come into the picture. Can you remember the good times of the past? Can you recall that many complaints were made during the good times? As a rule there are as many complaints and objections raised during the good times as during the hard times. The emphasis is not upon the same points and experiences—but people will complain when the weather is hot and when it is cold; when the weather is dry and when it is raining; when times are good and when they are bad.

The point is this: human life seems to thrive on relating personal afflictions, hardships, temptations, sorrows and failures. If one could look out upon life with an open mind—it is not as cold and drab and dismal as daily gossip in social groups, and newspaper writers in our current literature would make us believe. In spite of what one reads in the daily newspapers, all the married people are not seeking the divorce courts; all the young people are not on the way to brothel and the slums of disgrace; all the business men are not dishonest. There are many millions who turn their hearts to the house of God on every Sabbath and praise their Creator in sincere worship and faithful service. There are many millions who are working hard to make a living and doing their bit for social and spiritual uplift. Thousands have the joy of good health and happiness and bask in God's glorious sunshine with courageous faith in a great future.

These people do not get in the glaring headlines of the press. Good health, real happiness, hard work and spiritual integrity—these are too commonplace for ordinary gossip and too tame for newspaper headlines. Why not introduce health and happiness and integrity of character to the groups who delight in gossip? Why not put honesty, and work, physical strength, social purity upon the front pages of our newspapers? If we could read of virtue instead of vice, strength instead of weakness, it would help our thinking and give encouragement to better living.

I. W. Johnson.

THE ANNUAL CONFERENCES.

The Southern Convention of Congregational and Christian Churches is composed of five different conferences—Valley of Virginia, Eastern Virginia, Virginia-North Carolina, Eastern Carolina, and Western Carolina. The Alabama Conference and the Georgia and Alabama Conference formerly were a part of the Convention. At their own request theye were granted permission to unite with the state conferences of their respective states. These conferences meet annually for the purpose of receiving reports on the accomplishments for the year then closing and to plan further for the year just ahead. There are also devotional and inspirational service in connection with the transaction of business, leaving of plans, et cetera. These periods of devotion and fellowship are oftentimes the high marks of the conference in session.

I fear, however, that too much time is given to the discussion of what has been done and too little to planning for what should be done. After all of our floor discussion, what has been done is not changed and very seldom is made clearer to the ones present. Reports usually speak for themselves. If a report is bad, it is seldom improved by talking about it. If it is good, its proper presentation will be an inspiration to all present.

Of course, our plans for the future grow largely out of our accomplishments of the past. If we have succeeded we want to accumulate those lines that have brought us success. The local conference is made up, of course, of the congregations within that conference and the conferences reports are but the compilation of the local church reports. If our conference reports are to be inspiring, then our local church reports must be likewise inspiring. If the local church is careful to meet all requirements financially and is determined to register gains in membership and advances in spirituality then certainly the conference session will not only be wholesome, helpful and inspirational, but will be a benediction to all kingdom interests. The local church will be able to meet all obligations and to register gains only so far as every individual member of that church performs his duty to the full. In the final analysis regardless of our organizations, plans, purposes, or what not, the whole responsibility rests upon the individual and this is right. Religion is personal, is individual. It has its social aspects and its social impact, but without individual Christianity there can be no such thing as social Christianity. It is high time for the ones of us who constitute the membership of the Christian Church to examine ourselves and be ready at all times to give a reason for the faith that we cherish.

The Valley of Virginia Conference has already held its annual session for 1935. The Eastern Virginia Conference meets Wednesday, October 30th, with our church at Franklin, Virginia. This is the strongest conference in the Convention and we naturally expect that it shall set a high mark for the rest of the conferences. It is the hope and prayer of us all that every church may do its full duty so that the conference session may be an inspiration to the other conferences that are to follow.

L. E. Smith.

A CALL FOR PEACE PROGRAMS.

The North Carolina Council of Churches, as provisionally organized, met at Guilford College, N. C., October 14th, for the purpose of working out in greater detail the matter of organization. The Council represents thirteen of the larger denominational organizations in North Carolina, four of which have already formally approved of the Council, elected their representatives, and voted to become a part of the Council. The purpose of the Council, expressed in a sentence, is unitedly to further the interests of religion that can be accomplished more effectively together than separately.

After consideration of the questions of organization had been discussed at Guilford College, the question was raised as to whether or not there are important issues to which the members of the Council might devote their efforts while the organization of the Council is being completed. The response to this question was a unanimous vote that the denominations represented in the Council call upon all pastors, on the Sunday nearest Armistice Day upon which it can be conveniently done, to give their congregations messages on World Peace. The conviction was voiced that the churches can do more to further the cause of peace than any other organization in the country.

As yet the Council has no means of reaching the churches save through denominational organizations and church papers. Members of each denomination represented were asked to get the call to pastors and churches, urging them to declare the message of the gospel relative to peace. This fits in perfectly with the plans for the Peace Plebiscite which has been arranged for all Congregational and Christian Churches. It is earnestly hoped that all our churches will be given messages emphasizing the importance of peace sentiment in the churches, and showing how much sentiment can help to mold public opinion.

Stanley C. Harrell.

SUFFOLK ANNIVERSARY SERVICE.

The Suffolk Christian Church will hold an anniversary service, celebrating the 75th year of its history, on Sunday, November 17th, to which all members and friends of the church, all former members, the one living former pastor, the pastors of all Suffolk churches, pastors and members of churches of the Eastern Virginia Christian Conference, and the general public are hereby invited.

The Rev. H. Shelton Smith, Ph. D., of the Duke University faculty, will make an anniversary address in the afternoon at 3:00 o'clock, and our historian, Bro. W. E. MacClenny will bring a brief history of the church. The pastor of the church will preach an anniversary sermon at the 11:00 o'clock service.

John G. Truitt, *Pastor.*

Behind any achievement worth calling by the name, you will find a man who in some way or other has hit upon what he can do.—*Robinson.*

JOHN WESLEY.

(Continued from page 5.)

self and under his direction. As has been stated above, this was a result, not of Wesley's personal ambitions, but of a series of events that he could not deem other than providential.

Up to this time, however, his work had been confined for the most part to the vicinity of London and Bristol. But he now began his larger ministry and within ten years his societies had dotted thickly all the northern countries. One of the first places he visited in the North was Newcastle, one of the most unlikely and challenging places perhaps in England. And yet Wesley so won the hearts of the people that they almost trod him under foot, as he says, out of pure love and kindness. On another occasion when he rode out to Placey, a place of unsavory reputation, and on a Sunday stood in a blinding sleet storm to preach to the people, there weer crowds at both the morning and afternoon services. The people not only listened attentively, but in the next few days many of them began a different life. Wesley later said that these honest, simple-minded colliers of Placey were a pattern to all his societies. After a tour of other northern towns and villages, Wesley returned to London, stopping en route to visit Epworth, his former home. He found humble-minded sincere Christians, the fruitage of the labors of his father in this backward section in the earlier years. But he was refused the use of the church for a preaching service, and nothing daunted, held a preaching service in the church graveyard at six o'clock in the evening. His mother, who was still living, was very much pleased that her son had visited the scene of her former labors and privations. Only a few weeks later, she passed away with all the children but Charles at her bedside. When the peaceful end came, John and his sisters, standing around her bedside, fulfilled her last request, "Children, when I am released, sing a hymn of praise to God."

With Wesley's visit to Newcastle, begins his long and remarkable itinerant life. It becomes difficult, if not impossible to follow him. He was always on the road, passing from one end of the island to the other. It is estimated that in the last fifty years of his life he crossed the Irish Channel over fifty times, and traveled over two hundred and fifty thousand miles on land, more than ten times around the globe. Up to 1773 all of his traveling was done on horseback, and on many days he traveled from eighty to ninety miles per day. In 1778 he left a little town on Wednesday afternoon for a brief visit to Bristol, stayed in Bristol two hours and was back in the little town on Friday afternoon—two hundred and eighty miles in forty-eight hours—and as he says in his record, "no more tired (blessed be God) than when I left." And let no one think that Wesley was content merely to ride along. His saddle was his study and his library. Indeed, there was no other time to do up. Up at four in the morning, preaching wherever possible at five, and on the road again before eight, often preaching at least five times more during the day, riding from ten to twelve miles between each preaching place. In fifty years of this itinerant life, Wesley preached over forty thousand times, an average of fifteen sermons a week.

One wonders at the man's amazing capacity for work, and under such exacting conditions, especially in view of the fact that Wesley never weighed more than one hundred and twenty-five pounds. Much of the secret was due to his methodical habits, but much was due to his even temperament and to his refusal to worry. On his eighty-fifth birthday he writes in his Journal that he has never lost a night's sleep, sick or well, on land or sea, since he was born, but it is evident that his memory slipped a bit, for some fifteen years before he does record the fact that while crossing the English Channel he had lain awake all night for the first time in his life. Wesley himself attributed his long life and good health to several factors: "To my constant exercise and change of air. To my never having lost a night's sleep since I was born. To my having sleep at my command—he could sleep at any time, anywhere. To my having constantly, for over sixty years, risen at four in the morning. To my constant preaching at five in the morning for over fifty years and to my having had so little pain in my life, and so little sorrow or anxious care." The last was perhaps the most important. For this slight little man who for fifty years carried such tremendous responsibility could affirm that he had known but little "anxious care."

By 1743 the work had grown to such large proportions that Wesley felt it imperative that he call others to his aid. This was the beginning of the "Methodist Conference." Calling together several clergymen who were in sympathy with his work to meet at the Foundry, this Conference met the last five days of June, 1744. Some time was given to a discussion of doctrine and polity, but the attention of the Conference was occupied chiefly with questions of discipline and practice, and especially with the work and status of the lay preachers. A set of rules and regulations were drawn up, which with slight changes remained in force during Wesley's life. Another outgrowth of the Conferences was the organization of the work in England and Wales into "circuits," and each lay worker was assigned to a round of places within a circuit. The preacher whose name headed the list was called an "assistant," now known as the Superintendent. He was to report at the annual conference.

During the first decade of Wesley's ministry, he and his lay preachers were constantly assailed by mobs, and on many occasions their lives were actually endangered. Often they were badly hurt, and again and again their meetings were broken up by hoodlums and rough-necks. Sometimes these outbreaks were nothing more than crude horse-play, but on other occasions they were actuated by sheer devilishness. The coolness of Wesley in such encounters is simply amazing. Before the angriest

(Continued on page 11.)

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [24] Jĕ-hôi′-ă-chin *was* years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

NEWS ITEMS OF SOCIETIES.

By Mrs. W. M. Jay, *News Editor.*

Here is the first news item since the Woman's Conferences and how glad we are to have one society share their plans and enthusiasm with others. Hope this will inspire other societies to do likewise and help to make this page a helpful and interesting one to all our women everywhere. If you have a good program all worked out, perhaps someone is just looking for that particular help in their work. Remember the Thankoffering and be making your plans soon for your program. This should be one of the high spot programs of the year. Many and varied are the materials obtainable from the various denominational headquarters.

The Missionary Society of the First Congregational-Christian Church, Newport News, Va., held its regular monthly meeting Tuesday, October 8th, with a very good attendance.

Devotional services were conducted by Mrs. J. J. Baker, consisting of songs, prayer and a talk on the seventh chapter of "The Ministering Master." The society has been using this book for its devotionals for the past seven months, and they feel it has been a great aid to the spiritual life of their members.

Following the devotions, the installation of officers was conducted by the retiring president, Mrs. A. G. Simmons, which was a very impressive service. New officers. Mrs. R. E. Pulley, President; Mrs. W. L. Rilee, Vice-President; Mrs. Ada Williams, Secretary; Mrs. F. W. Vaughan, Treasurer; Mrs. W. H. Baker, Pianist; Mrs. J. J. Baker, Superintendent of Spiritual Life.

New captains for the circles were appointed and three new members were received.

The delegates to the Missionary Conference recently held at Christian Temple, gave excellent reports, which were enjoyed by all.

The Society decided to make and sell soup, Friday, October 25th, to raise their C. M. A. membership.

Ways and means of raising their apportionment for this year was discussed with quite a number of suggestions, some of which will be tried out later.

This first meeting of the new year was full of enthusiasm, and with the installation of the new officers they feel they have taken on new life and are looking forward to their best year.

WOMAN'S BOARD REPORT.

Receipt of funds of the Woman's Board of Missions, Southern Christian Convention for the Quarter ending September 30, 1935.

Valley of Va. Central Conference:		
Women's Societies ....$	30.61	
Young People's Societies	1.68	
Willing Workers' Societies	1.15	
		33.44
Alabama Conference:		
Women's Societies		50.00
North Carolina Conference:		
Women's Societies	1,284.30	
Young People's Societies	152.82	
Willing Workers' Societies	93.51	
Cradle Roll Societies	79.99	
		1,610.62
Eastern Virginia Conference:		
Women's Societies	620.00	
Young People's Societies	375.00	
Willing Workers' Societies	75.00	
Cradle Roll Societies	90.00	
		1,160.00
Total received		$ 2,854.06

Disbursements of Home and Foreign Mission Funds of Woman's Board of Missions, Southern Christian Conference for Quarter ending September 30, 1935:

Home Missions:		
Ocean View Church ....$	200.00	
Mountain Work in Va.	200.00	
Raleigh Church	400.00	
South Norfolk Church	332.00	
Elon College Orphanage	30.00	
Porto Rico:		
General work	500.00	
Kindergarten	170.00	
		1,832.00
Foreign Missions:		
General Mission Work		952.00
Total paid out		$ 2,784.00

Respectfully submitted,
Mrs. H. S. Hardcastle, *Treas.*
Norfolk, Va.

MISSIONARY OFFERING.

WEEK ENDING OCTOBER 26, 1935.

Sunday Schools.		
Franklin, Va. ....$	7.46	
Liberty (Vance), Henderson, N. C.	4.64	
Liberty, N. C.	2.79	
First Christian, Greensboro, N. C.	15.06	
Cary, N. C.	1.32	
Rosemont, Norfolk, Va.	12.20	
South Norfolk Va.	12.54	
South Norfolk, Va.	9.73	
Happy Home, Ruffin, N. C.	4.82	
Flint Hill, Biscoe, N. C.	.53	
		71.09
Specials.		
Burlington S. S., Burlington, N. C.		37.66
Cent-A-Meal Box.		
Old Zion, Norfolk, Va.	21.00	
Franklin, Va.	30.00	
		51.00
Woman's Board S. C. C.		
Mrs. H. S. Hardcastle, Treas. ..		2,784.00
Total for week ending Oct. 26, 1935 ....$		2,943.75
Previously acknowledged		1,158.88
Total since Sept. 1, 1935 ....$		4,102.63

J. O. Atkinson, *Secy.*

EVERY WOMAN A WITNESS.

(The address of Mrs. John G. Truitt, acting chairman, delivered before the Woman's Missionary Conference of Eastern Virginia, recently held in the Christian Temple.)

Our Conference theme is Jesus' command: "Go preach my Gospel." I desire to challenge each of us to obey that command. Or as I have styled it: *Every Woman A Witness.*

I.

It is interesting to see how God has built up His witnesses. In the first pages of the Bible we find stones being used as witnesses. And we can see how they would make very good witnesses. They would tell the same story all the way through. They would be unchangeable, ever present, truthful. We see their witnessing carried over into our modern day in the instance of marking the boundary of our farms, or counties, or states. They are steadfast, immovable, everlasting. They are the first witnesses in the Bible. A very striking case is that found in Joshua 24:27, "Behold this stone shall be a witness . . . it hath heard all the words of the Lord." May you and I be as good witnesses. May we hear every word the Lord speaks to us.

II.

Perhaps even more beautiful is the next witness we find coming into use in the Bible. I like it. It is not as cold as stone. It has a transient, poetic, vibrating, beauty which the stone, sturdy and glorious as it is, can never have. In Deuteronomy 31:21 we find: "And it shall come to pass, when many evils and troubles have befallen them, that *this song shall testify for them as a witness.*" Is not that wonderful to go from a stone to a song, as God's witness. What good witnessing has been done with good singing! Music should ever be used as a witness for God. The life of every good woman of us should be as a beautiful song. Our lives should be a poetic expression of the goodness and beauty of God. God chose a great witness when he chose a song to witness for him. How it steals into our hearts, and draws us near to him; strengthens us for duty, and helps us bear the burdens of the day. Music can be understood in every clime, in palatial home, or tiny hovel, nor is it bound by the barrier of language. Would it not be nice to think of every woman of us as ready and efficient to carry God's message to the ends of the earth as a song. Do you remember what our Scripture verse said: "When many evils and troubles have befallen them, this song shall be my witness." Well, many evils and troubles have already befallen the men, women, and children all across the world. May we do our share to have a song comfort them, witness for them!

"Jesus, Lover of my soul,
  Let me to Thy bosom fly,
While the nearer waters roll,
  While the tempest still is high!"

III.

But God did not stop with a stone, nor a song as a witness. He commanded His people Israel: "Take *this Book of the Law* and put it in the side of the ark of the covenant of the Lord your God that it may be a witness before you." How striking that is. Joshua said of the stone, "It hath heard all the words of the Lord," and you and I know that God's Book does indeed contain the words of the Lord, therefore, we must conclude to witness for God one must have heard, or had His word! The Bible, says God, shall be my witness! It has God's word and expresses his will. Do we have God's word? Do we express His will. Every woman a witness, because they know God's word, because they read God's word, because they obey God's word, and make it their daily counsel and guide.

And there is a further suggestion just here. Our duty to the peoples of the earth who do not have and know God's word. His word is his witness, but how can it be so unless they have it. If they know nothing of it, it cannot witness for them. Do we realize that as we study about them in our local societies, as we learn to wisely give unto them through our treasuries that we are helping to cause God's word to be their witness? The Bible means so much to us. It is a part of our very life. We know so much of it from memory. And it comforts and strengthens us so easily and regularly that we just take it for granted. But

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2 71
4

suppose we had never heard of it, never had its blessings, our parents had never known it, and our civilization had not been built upon it. How poor we would be! It is our duty to give it to others, and thus make every woman a witness.

IV.

It seems to me that *the stone, the song, and the Bible* would make a very fine trinity of witnesses, for in the mouth of two or three witnesses every word shall be established. But God does not stop there! He reminds us in Isaiah 19:19 of a great nation in distress; we hear their cry for help; and their plea for a Saviour and a great one to deliver them. And another witness is given. And how great is that witness: "In that day *there shall be an altar to the Lord* in the midst of the land of Egypt . . . and it shall be for a sign and a witness unto the Lord of hosts in the land of Egypt; for they shall cry unto the Lord because of the oppression and He shall send them a Saviour, and a great one, and He shall deliver them." An altar to the Lord shall be a witness! It is so true for you and me, and yet can we realize that millions of God's oppressed ones throughout the world are crying out to God for a Saviour, and a great one, to deliver them? Do we realize that in their midst an altar to the Lord is not found? God says, "In that day there *shall* be an altar to the Lord in the midst of the land." Are you and I hearing all the words of God, and doing them? Are our churches, our societies, our men and women hearing this inescapable challenge to erect in every land and in every community, *yea, in every home* an altar unto the Lord?

"Altar" brings to our minds two things: Prayer. We believe in prayer. How well it serves us. And we are taught to pray one for another. We are also taught to "ask of Me the heathen for an inheritance" and I suspect we all do that to a certain extent. But we have so greatly emphasized the fact that the altar means prayer, that we have overlooked the other fact that the altar means sacrifice. Our great Woman's Conference has only come where it is today by virtue of the prayers, yes, and the sacrificial services of scores who have loved its cause and its Christ. Greater things are to be done. It will take the altar as a witness in our midst. And that witness will call us to our secret places of prayer. And that altar will call each of us to some real sacrifice for our Christ and his missionary enterprise over the earth.

V.

Well, how many more witnesses will God give? *A stone, a song, the Book of the Law, the altar unto the Lord,* four, yes, and there is a fifth. Are you familiar with that most beautiful chapter which begins: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, and buy wine and milk without money and without price!" What a missionary message! And do you know that it is in that self-same chapter that we have that treasure of our own hearts: "Seek ye the Lord while He may be found, call ye upon Him while He is near; let the wicked forsake his way, and the unrighteous man his evil thoughts: and let him return unto the Lord, and he will have mercy upon Him; and to our God for He will abundantly pardon him." It is one of the most sublime chapters of the Bible,—the 55th of Isaiah. We would expect to find a great witness in it, and indeed, we do, for God is speaking of Jesus,—His suffering Servant. Listen to what he says: "Behold, I have Him (Jesus) for a witness for the people, and Leader and a Commander to the people." Jesus a witness! God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." God gave Jesus for a witness, upon His witnessing altar! The Lamb that was slain for the world! "Behold, I have given Him for a Witness."

VI.

But the end is not yet! It would surely seem that *the stone,*—"Jesus is a Rock in a weary land," "the Rock of Ages,"—*the song,* Jesus is a song, "He is become my song," saith the Scriptures; *the Word of God,* Jesus is the Word, and he became flesh and dwelt among us; Jesus is the altar and the slain Lamb upon it,—it would seem that these would be sufficient, but Jesus has included you and me, and every one of us, by giving us His great command to preach his Gospel everywhere to everybody! He says, "Ye shall be my witnesses both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth." In other words every woman is to be a witness,—firm and faithful as stone, sweet and touching as song, filled with the Word of God, and ready to present her body a living sacrifice upon the altar of service!

Jesus had no hesitancy in giving woman, along with her brethren, that gracious privilege and trust. His first command as the risen Lord was directed to her: "Be not afraid; go tell my brethren." What a message for us! Be not afraid! Go tell my brethren all across the world that I will meet them in their appointed places! And in the closing Book of the Bible the eleventh chapter, He says, "And I will give power unto my . . . witnesses." If we desire the strength of his beautiful presence we must obey His command, and be every woman a witness.

"Wherefore, seeing we are compassed about with so great a cloud of witnesses let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the Author and Finisher of our faith."

MRS. J. G. TRUITT.

A SURE ROAD TO VICTORY.

By JOHN CLARENCE PETRIE.

A Personal Testimony to the Efficacy of Daily Communion with God in Silent Meditation.

I have just run across a very significant bit of writing on the subject of prayer in a book written by a Catholic priest intended for the instruction of priests and seminarians of the Roman Catholic Church. It is called "The Spiritual Life" and its author is Father Adolphe Tanquerey of "The Necessity of Mental Prayer," or, as Protestants more frequently call it, meditation. After stating that mental prayer is not necessary for the salvation of most Christians, Tanquerey writes as follows:

"Meditation, however, is most useful and most profitable to all for salvation and perfection; to beginners as well as to more advanced souls. It may even be said that it is the most effective means of assuring one's salvation. . . This is the teaching of St. Alphonsus, who gives the following reason, that, whilst habitually practicing the other exercises of piety, like the Rosary, the Little Office of the Blessed Virgin, fasting, etc., one may, unfortunately, still continue to live in mortal sin, whilst the habitual practice of mental prayer cannot suffer one to remain long in such a state. One either relinquishes mental prayer or one relinquishes sin."

In explaining this the Pere Tanquerey does not exempt priests, who are obliged by Canon Law to recite their breviary daily as well as to mount by custom the altar each morning to celebrate mass. On the contrary, priests are warned that daily meditation is a moral necessity.

The importance of this witness becomes evident if the Catholic language is translated into that of Protestantism. In place of the Rosary, the Little Office of the Blessed Virgin, fasting, let there be substituted attendance at church services, reading of theological periodicals, belonging to church societies, reading the Bible, forming strong opinions in the matter of religion and theology. It is obvious that ministers and laymen can do all these things, good in themselves, and yet remain in that state of soul described by Catholics as the state of mortal sin. What minister has not known that among his faithful churchgoers were men living in adultery, women dealing in destruction of the good names of others, employers paying unjust wages, practicing unfair business tactics?

I once knew a poor wretch of an Anglo-Catholic parson who daily went through a whole list of pious practices, reading faithfully morning and evening prayer from the Prayer Book, saying his daily mass, kneeling for fifteen minutes before mass to read preparatory prayers, and another fifteen minutes after to read thanksgiving prayers, abstaining from meat on Fridays, fasting during Lent, going without any food at all for twenty-four hours on Ash Wednesday and Good Friday. He scorned his clerical brethren who omitted any of these exercises. But he was living in the state of mortal sin already alluded to. His prayers and fastings and exercises were just external observations. He could go through them without having actual communion with God at all.

Mental prayer, meditation, the Silence, to use the Quaker name for it, or Quiet Time, as it is called by the Oxford Group, is an entirely different matter. Here one has no forms to place between himself and the voice of conscience. He leaps at once into the presence of the Eternal. He knows the Searcher of hearts is looking straight into his soul. He cannot talk to that God, or wait while that God speaks to him, if he has on his soul unforgiven sin. If he is in culpable debt, if he is dealing unjustly, if he is the victim of sex habits, of drink, drugs, or other vice, he will know at once that his sin is a complete barrier between him and God. The man who sets himself to give some time each day to real communion with God will inevitably and infallibly be moved to give up evil in his life. He would go mad trying to meet God each day and seeing that looming partition between him and the Infinite One. He would have to run screaming from his place of prayer if he did not eventually give in.

That is one reason for the great results the Oxford Group is having. Its converts set aside a time each day for quiet listening to God, asking him to guide them in the way they shall spend their day, what they shall do with their lives. When I hear parsons ask indignantly, "What has the Oxford Group got that the church has not?" I answer "Nothing." It is simply reviving something that the church has tended to forget; what Father Tanquerey tells his Catholics, what any of us Protestants must know if we stop to reflect for a moment. Indeed, is it not the constant scandal, why church people are not better Christians?

If there is one single reader of this little article who is suffering from some inner defeat, something that is a direct contradiction of his Christian profession, it is my promise that if he will carry on, devote a quarter or a half hour each day to silent communion with God, he will drive that contradiction from his life and turn the defeat into victory. I speak not only from my own experience but from what I am seeing in the lives of others who have taken this word seriously. No man who perseveres in prayer can be lost.—*Zion's Herald.*

Happiness is unrepented pleasure.—*Socrates.*

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

STATE-WIDE YOUTH CONFERENCE.

Winston-Salem Ministers' Association is sponsoring one of the series of National Conferences arranged by the Joint Committee on United Youth Program. Twelve such conferences will be held simultaneously during the Thanksgiving week-end, November 29th to December 1st. This is the first time in the history of Youth work that all national organizations working with young people have cooperated in a common program. This common approach makes for a more effective work and for a united appeal to the young people of the churches.

This conference will bring together young people from all communions of North Carolina, and outstanding speakers and discussion leaders, among whom we hope to have Dr. Robert E. Speer; Dr. Jesse M. Bader, Secretary of Evangelism Federal Council of Churches of Christ of America; Dr. Francis P. Gaines, Washington and Lee University; Dr. Donald Stewart, Presbyterian Church, Chapel Hill; Dr. Hickman, Duke University; Dr. M. E. Sadler, Lynchburg College; Dr. E. McNeil Poteat, Raleigh, N. C.; Dr. Ray G. Jordan, Centenary Church, Winston-Salem; and Prof. E. R. Groves, University of North Carolina.

We are inviting each local church to send as delegates two young people between the ages of 16 and 25, and one adult advisor and the pastor. Registration fee will be one dollar per delegate. Entertainment will be furnished in Winston-Salem homes for lodging and breakfast. The banquet on Friday night will be served for a nominal sum.

The program will include discussions built around the New Person, New Home, New Church, New Community, New Nation, and New World. The delegates will have a chance not only to hear the speakers on these subjects, but to join in discussions and get the youth reaction.

We are anxious that all young people shall share in the blessings of this conference. Will you see that your group is represented? We suggest that your church choose the delegates and pay the dollar registration fee.

C. R. R.

Winston-Salem, N. C.

EASTERN NORTH CAROLINA YOUTH FELLOWSHIP.

On September 21st, the executive committee of the Eastern North Carolina Youth Fellowship met and set goals for the year as follows:

October—

Secure key-workers. Send to each key-worker a Calendar for the year.

November—

Work on program for Conference. At this conference there will be a meeting of all key-workers. Encourage the young people to read and study the books of Matthew, Mark and John.

December—

Encourage the young people to attend the Holiday Conference to be held in the First Congregational Church, Winter Park, Florida, in December. Plan a Christmas program for the under-privileged.

January—

Ask your pastor to preach on moral standards for young people. Stress the observance of the Quiet Hour (Set aside 15 minutes at least, each day for Bible reading, meditation and prayer.) Emphasize church attendance and reorganization of church program. (Appropriate program for each month).

February and March—

Read some good books, and have each one discuss his book.

April and May—

Prepare an Easter dramatization. On 5th Sunday prepare a special program on Elon College. If possible, have students appear on the program.

June—

Plan meetings preparatory to church membership.

July—

Have your young people well represented at the Sunday School Conference. A part of the program will be given over to Youth Fellowship.

August—

Annual Meeting will be held at Mt. Auburn the last Friday in August. Everybody invited and especially the key-workers who will better prepare themselves to carry on the Youth Fellowship work.

SUFFOLK TRAINING SCHOOL.

Third Annual Standard Leadership Training School of the Congregational-Christian Churches of Nansemond County will be held in Suffolk Christian Church, November 10th-15th. The training School is intended to aid pastors, superintendents, teachers, and religious workers in their search for knowledge and skill in presenting the Christian way of life to those who look to them for leadership.

The pastors of the cooperating churches are the committee in charge of the school: Rev. Carl R. Key, pastor of Holland Christian Church, is dean, and Miss Lottie Mae Cross, 128 Morgan Street, Suffolk, Virginia, is acting as registrar.

Course No. 1, "The Pupil" will be taught by Dr. Elwood W. Jones of Franklin; Dr. N. G. Newman of Holland will teach Course No. 4, "The New Testament"; Course No. 22, "Beginners' Materials and Methods" will have for its teacher Dr. J. G. Truitt of Suffolk; and "Adolescent Department Administration" Course No. 53-63-73 will be taught by Rev. Carl R. Key.

The classes will begin each night at 7:30 and end at 9:30. The chapel services will be led by the pastors. Friday night the school will close with appropriate commencement exercises.

Teachers and others will want to avail themselves of the opportunity this school offers, sponsored by the Christian churches of Nansemond County.

WINDOWS OF THE SOUL.

Let there be many windows in your soul,
That all the glory of the universe
May beautify it. Not the narrow pane
of one poor creed can catch the radiant rays
that shine from countless sources. Tear away
The blinds of superstition. Let the light
Pour through fair windows, broad as truth itself,
And high as heaven . . . Tune your ear
To all the wordless music of the stars,
And to the voice of Nature; and your heart
Shall turn to truth and goodness as the planet
Turns to the sun. A thousand unseen hands
Reach down to help you to their peace-crowned
heights;
And all the forces of the firmament
Shall fortify your strength. Be not afraid
To thrust aside half-truth and grasp the whole.

—*Ella Wheeler Wilcox.*
in Progress.

WHAT WARS DO TO THE WORLD.

CHRISTIAN ENDEAVOR TOPIC FOR NOV. 10, 1935.

Scripture: Isa. 13:6, 7, 17-22.

Daily Bible Readings.

Monday—Engender hatred. Josh. 10:22-28.
Tuesday—Destroy cities. Josh. 8:3-28.
Wednesday—Waste Manhood. Ps. 79:1-3.
Thursday—Abuse women and children. I Sam. 30:1-4.
Friday—Bring poverty and robbery. 2 Chron. 35:17-20.
Saturday—Cheapen human life. Ex. 20:13.
Sunday—What Wars Do to the World. Isa. 6, 7, 17-22.

Instrumental Prelude: "Sweet Peace, the Gift of God's Love."

Opening Sentence: "Grace be unto you, and peace, from God our Father and from the Lord Jesus Christ."

Hymn: "The Hosts of God are Marching On."

Prayer.

Announcement of Topic: Scripture Reading.

Hymn: "Rise Up, O Men of God."

Points for talks—

The World War cost us thirty-nine billion dollars. We are paying for it now. We will continue to pay for it for many years to come. Still, the cost in dollars is nothing compared to the loss counted in human values. Think of the 10,000,000 soldiers who were known to lose their lives in the World War; besides all the other people who suffered as a result of the War—the people who died from famine, air raids, exposure, submarine attacks and many other causes. Families of the soldiers were suffering, wondering if their boy would go through the next battle or if his place would be marked by a cross on Flanders Field. No woman or child is safe from the fumes of war. It has been estimated that 5,000,000 women were left widows and there were 9,000,000 war orphans. Was the war worth the suffering it cost these millions of people?

But where one man was killed during the war there were hundreds who suffered wounds, gas and shell shock. Today if you visit the army hospitals they will reveal the suffering endured by those who have endured a thousand deaths—but are still living, even though instant death on the battlefield would have been preferred. These men fought for their country, and seventeen years after the signing of the Armistice they are still fighting for life—some of them are mentally deranged, unbalanced, nerves shattered—there is no hope of permanent recovery.

Some of the men who are lucky enough to survive the war return home to find their jobs gone—the vocation they have spent years learning no longer open to them. War destroys civilization. Achievements of centuries are torn down almost instantly. Cities completely destroyed—carrying with them great works of art, architecture, millions of dollars worth of property.

If we are to save the youth of the world for the finer things of life the people of the nations must come to realize that Jesus Christ is the Prince of Peace—He came to save humanity, not to destroy it—and only when men find the spirit of brotherhood and love as He revealed it, and teach it to his fellowman will there be no more wars.

(Continued on next page.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

JUDAH TAKEN CAPTIVE.

Lesson V—November 3, 1935.

Golden Text: *"Righteousness exalteth a nation; but sin is a reproach to any people."*—Prov. 14:34.

Lesson: II Kings 24:1-25:21.

Today's lesson is primarily a historical lesson, but it is none the less interesting and none the less spiritual on that account. For as someone has said, "History is simply His Story." Of course this is true in a special way in the life of the Hebrew people. Their national life is the story of God's unfolding purpose, and of His dealings with them. In deed the unique place of the Hebrew people as a race and as a nation is due to the special dealings of God with them. It was through this race that God was able to reveal Himself, and to unfold His purpose in a peculiar way. The fact that Christ himself was a Jew is significant. Anyone who reads the Old Testament will readily see that Old Testament history is His Story.

The lesson for today deals with a great crisis in the life of the Hebrew nation. Some one hundred and thirty-five years before the time of today's lesson, the Northern Kingdom had been carried into captivity. Since that time Judah had had a varied and checkered career. At times she had been very prosperous, and at times things were not so well. Under certain kings and leaders she had instituted reforms and had attained some measure of national righteousness; under other kings she had forsaken God and had gone after other Gods, and moral and spiritual disintegration had attacked her from within. Again and again the prophets disclosed their sin, preached reform and warned against the inevitable doom and the coming judgment. But alas, the nation as such gave little heed to the prophets, and even such reforms as were instituted, were short-lived and not thorough-going.

Thus it was that in 597 B. C., Nebuchadnezzar, at the end of his patience at the rebellion and the perfidity of the kingdom of Judah, came up and forced Jehoiakim to pay tribute to him. At the end of three years Jehoiakim rebelled against Nebuchadnezzar and that was the beginning of the end. Jehoiachin, the son of Jehoiakim, reigned for only three months, when he rebelled against Nebuchadnezzar. The Babylonians came up and again beseiged Jerusalem, captured Jehoiachin and the royal family, carried away the treasures of the house of the Lord, and also carried into captivity the majority and the best of the people. "None remained save the poorest sort of the people of the land" reads the record.

Nebuchadnezzar placed Zedekiah on the throne —such as it was— and like so many of his predecessors, Zedekiah did that which was evil in the sight of the Lord. He also did that which was foolish in the sight of Nebuchadnezzar, for he rebelled against this powerful king. This time Nebuchadnezzar went at the throne with a vengeance. He finally took Jerusalem, captured the king and his sons, put out the eyes of the former and killed the latter, broke down the walls of Jerusalem, burnt the house of the Lord, and carried into captivity all except the very poor of the land. This was in 586 B. C. and this date marks the end of the Jewish nation as a nation.

"So Judah was carried away out of their Land" —thus reads the epitaph of the nation as a nation. It is a somber record and sad end to a nation that had had such high privileges, and such large opportunities.

In all this mass of details there are a number of striking and timeless truths. They will be presented briefly in statements rather than in developed form.

1. The wages of sin is death for a nation as well as for an individual.

2. The way of the transgressor is hard.

3. Lack of religion in leaders and in those in high places is dangerous to a nation.

4. Large privilege or opportunity means heavy responsibility.

5. God exempts no nation from the moral consequences of its own acts.

6. The security of a nation rests upon the integrity of its people and the vitality of its religion.

7. Evil has the power to project itself upon succeeding generations.

8. God warns those who are bent on doing evil.

9. God uses nations, even nations that know Him not, to work out His purposes.

10. Divine judgment sometimes moves slowly, but it invariably comes.

11. Sin causes men and nations to forfeit the highest values.

12. God plays no favorites. He is no respecter of persons or nations.

JOHN WESLEY.

(Continued from page 7.)

mob this quiet little man never lost his perfect self-possession, and invariably he was master of the crowd. Again and again he cowed or quieted hostile crowds, and not only preached to them, but actually won them to the gospel. And one of the brightest pages of Methodist history has been written by Wesley's lay preachers, who endured all kinds of calumny and outrage, not because they were cowards, but because they wanted to manifest the spirit of Christ toward those who would do them wrong. If there were time and space, instance after instance could be presented that would stir the blood in any man's veins.

And alas, Wesley and his lay preachers suffered much opposition at the hands of the Church of his day. Not only were these men not allowed to preach in the churches, but a veritable flood of Anti-Methodist pamphlets and books were published and widely circulated, and practically all of them by Churchmen. But except for three or four of the most flagrant, Wesley did not deem them of sufficient importance to demand a personal reply. In these instances, while Wesley used all the legitimate weapons of a writer, he always kept his writings on a high plane, and in a friendly spirit. He refused to allow personal pique to have any part in his discussions of the questions at issue. But his opponents were not always so courteous.

(To be concluded.)

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Period of Meditation—

Pray that through the practice of brotherly love we may overcome all hatred and prejudice and there will be no more wars.

Poem: "Never Again."—Grace Noll Crowell.

Hymn: "America, the Shouts of War Shall Cease."

Mizpah Benediction.

Mrs. W. B. W.

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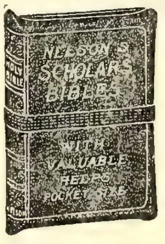

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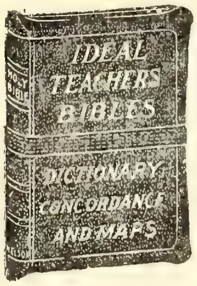

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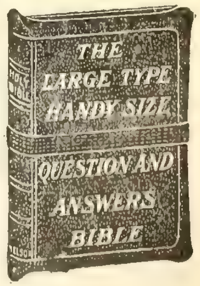

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THE CHRISTIAN SUN

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"WHAT PASSETH AWAY?"

"Heaven and earth shall pass away, but my words shall not pass away."—Mark 13:31.

The important thing in life is truth. Underneath the seen and passing things, here and now and in our midst is that truth—a world of unseen reality. Heaven lies about us everywhere all our days. These things, say the Scriptures, "shall be changed." But if they do change the unseen realities of truth make it possible for us to walk through them day by day with heads lifted above the mists. His Word (Truth) calls us to be eternal beings in the world of time, and, as so well expressed by Hastings comment, "The real test of the use of life is what life leaves us when as has passed away."

Prayer—Our Father, Giver of every good gift, and Blesser of every soul, enable us to look deep enough in life to catch a vision of the eternal. This we ask for Jesus' sake.—*Amen.*

TUESDAY.

"A CHRISTIAN'S FIRST LESSON."

"Present thyself approved unto God, a workman that needeth not to be ashamed."—II Tim. 2:15.

Hosea Ballou said, "We must not only read the Scriptures; but we must make their rules of life our own."

The first thing of importance to an employee is to know his job, and the second (and not less) is to please his employer in the execution of his job. This is a homely, crude and possibly incompetent illustration, but it represents truly the plain fact of conversion, consecration and service in Christian living and the Kingdom of God.

The first offense that Jesus ever gave the people was the homeliness of Christianity. They said, "Why, he is only a carpenter's son." They refused to recognize anything which grew out of mean surroundings. And yet these surroundings were truth and were life. Life on earth is body as well as soul, and we are born with feet in order that we may work on earth, and it is in such homely surroundings we get our first ideal of the Divine Life, and it is in the plain things of life where work is with men in the marts and the market places every day where we start our souls heaven-bound.

Prayer—O Jesus, draw very near to us this day. Make us to feel Thee as a Brother, a living, breathing man, touched with all the feelings of our infirmities. Make Thy Gospel, in its simplicity, an abiding light; and Jesus, to our souls, a living power. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

"THE SEEN INTERPRETS THE UNSEEN."

"For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made."—Rom. 1:20.

"All visible things," said Carlyle, "are emblems." Emblems of what? Let the poet answer:

"When love interprets what the eye discerns,
When mind discovers what is really meant,
When grace improves what man from Nature learns,
Each sight and sound becomes a sacrament."
—*Amen.*

Prayer—Our Father, we pray to Thee to be brought as close to the heart and to the secret of things as possible, that our understanding may be clear. Breathe into our souls the mysteries of the eternal and may we pass beyond the outer curtain of what we see into that which is beyond and gaze in wonder and worship.—*Amen.*

THURSDAY.

"LOOKING THROUGH."

"The things which are seen are temporal; but the things which are not seen are eternal."—II Cor. 4:18.

The apostle looked on things temporal as not looking on them but through them and through them seeing the eternal. Everything to him was a revelation of God and a medium of training, exercise and access to God. The value of things to Paul was not in what they are but in what they signify.

Prayer—Our Father, we live with things as Thou dost know. Enable us to live in them as seeing the invisible, and in all life's works and ways, to act through into the grand realities of the life of our Lord and His Kingdom to come.—*Amen.*

FRIDAY.

"COMPREHENSIVE CHRISTIANITY."

"All are yours; and ye are Christ's and Christ is God's."—I Cor. 3:23.

The following is taken from Cambridge Medieval History:

"From the first Christianity had proclaimed that the whole life of man belonged to it. This meant everything that made man's life wider, deeper, fuller; whatever made it more joyous or contented; whatever sharpened the brain, strengthened and taught the muscles, gave full play to man's energies, could be taken up into and become part of the Christian life. Sin and foulness were sternly excluded; but, that done, there was no element of the Graeco-Roman civilization which could not be appropriated by Christianity. So it assimilated Hellenism or the fine flower and fruit of Greek thought and feeling; it appropriated Roman law and institutions; it made its own the simple festivals of the common people. All were theirs; and they were Christ's and Christ was God's."

"Thank God for life: life is not sweet always,
Hands may be heavy-laden, hearts care-full,
Unwelcome nights follow unwelcome days,
And dreams divine end in awakenings dull.
Still it is life, and life is cause for praise,
This ache, this restlessness, this quickening sting,
Prove me no torpid and inanimate thing,
Prove me of Him who is of life the Spring,
I am alive!—and that is beautiful."
—*Susan Coolidge.*

Prayer—Our dear Father, if life is so much for us, O Lord, all we should be to it. We render to Thee all that we are today to be just this. In the name of Christ, we ask it.—*Amen.*

SATURDAY.

"FORWARD FACES."

"The set of their faces is forwards."—Habakkuk 1:5-11.

The Chaldeans, about whom Habakkuk prophesied, were a cruel race, but they were a conquering race. They made their conquests because, as the prophet said, they set their faces forward.

The forward face is the secret of success. Confidence is more than half of conquest. Hope is more than half of having. A man who lacks ambition lacks steam in his engine, lacks speed in his car, lacks a breeze for his sails. The future and not the present, still less the past, is the home of the achieving soul.

We shall set our faces forward if we march with Jesus Christ. Right onward was His life, not a backward step. Right onward is the progress of His true church through the ages. What zest, what joy, in a life lived with Him!

Prayer—So forgive our falterings, Supreme Leader. Put an end to our foolish fears. And make us to know that we can do all things, if we are only with Thee.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"SOME DAY, THE TORRENT."

"The rain descended, and the floods came."—Matt. 7:24-27.

The Sermon on the Mount, which begins with blessing, ends with disaster. In that it is like many a life, which starts out in hope and ends in disaster. How many a home is reared rejoicingly, expecting all prosperity and happiness, but at the end the rain and the floods, and the house is swept away!

We may be very sure that if we build the mansion of our destiny upon the sands, in the course of a winter torrent, the winter of our lives will bring the torrent. It may be postponed through a glowing summer and a golden autumn, but it comes as certainly as the revolution of the earth around the sun.

Blessed is the soul that looks ahead. Blessed is the soul that sees the torrents from afar and gets well out of the way of them. Blessed is the life that is reared on the one firm foundation.

Prayer—Thou shalt be our base, O God. To Thee will we fasten our hopes. On Thee will we erect our plans. And they shall never be overthrown.—*Amen.*

AMOS R. WELLS.

RESTFUL ACTIVITY.

Restlessness never means effectiveness. The men and women in the world who are really accomplishing most are those who have learned to work in quietness of spirit. The motor engine that makes the most noise is not the most powerful. The engine that runs smoothly and quietly does not waste its strength in friction and rattle, but uses all its strength for driving purposes. In secular life, the greatest business organizations are almost certain to have at their head some one who has learned to work quietly, without worry or strain. So a man who knew God well and had learned the secret wrote: "The same repose of spirit should be maintained by the believer in his work. Composure of soul is not indolence nor sluggish indifference. On the contrary, *it is the best preparation for swift and telling action.* It does not quench enthusiasm, but gives it steadiness and self-possession. The believer should do his work with strenuous endeavor and tireless tenacity, but without friction of mind and spirit. 'He that believeth shall not make haste.' (Isa. 28:16.)"

—*Sunday School Times.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

SEEKING TO EXCEL.

By JOHN G. TRUITT.

"Seek that ye may excel, to the edifying of the church."—I Cor. 14:12.

It is great advice coming from Paul, isn't it? From him we like to take it. "Seek to excel." Whoever did it more himself and is therefore more entitled to a hearing? What was it he ever undertook and in it did not try to excel. If it were in the Jerusalem university, and at Gamaliel's feet he would seek to excel; likewise, if it were as a member of the sect of the Pharisees, and therefore trying to crush out the Jesus movement he would still seek to excel; if it were as one who waited in solitude in some far off desert for final guidance for his great life, even in that he would seek to excel. And when it came to preaching Christ, and him crucified, none greater has ever been found. It is a thought worth our emphasizing here in this holy place as we worship God, is it not? "Seek to excel."

For what reason though should one seek to excel? Paul answers that question. "Seek to excel to the edifying of the church." Paul desires the building up and strengthening of the church. And Paul is not speaking of its walls, but its works; not its quarried stones, but its living stones; not its pillars, but its people. Our walls are fine enough, our equipment is complete enough, but is our program great enough? Are our people good enough? Is our faith strong enough? Our living noble enough? And our hopes and dreams high enough? Paul is saying, "Seek that ye may excel" in bringing these things to pass amongst you.

Paul was a fighter, every inch of him game, active, alert, heroic. To him what could be more exasperating than to see someone in the team trifling with his opportunity, wrecking his game, and losing the battle because he was putting no fight into it. In our games today here in our high school a team-mate who tries that is soon taken out of the game. If he is not taken out he retards the team, loses the game, and disgraces himself and his school. It is a parable of life whether on the ball field, or in the work-a-day world, in the home, or in the church, we are team-mates with one another, and yoke-fellows of the Christ!

There are more than three hundred places inside this church organization calling for a special type of work, to say nothing of the places where one can seek to excel in building up the church from outside the church. In preparation for this sermon I asked myself the question: How many places of some specific trust, such as being a deacon or a church secretary, are there in this church? By a little investigation I was myself surprised to see how many such places there were. Over three hundred of them.

It takes fifty people to make up our two choirs. What great choirs they should be! How each and every member of those two choirs should seek to excel for the building up of the church! Theirs is a very great opportunity. Their work is important, very important, and cannot be taken for granted, but must be taken as a sacred trust and a gift from God. And so on down the line, and up the line, and across the line we might go until our fifty became more than three hundred. A dozen or more deacons, especially entrusted with the spiritual welfare of the church,—a sort of pastor's cabinet, a group of counsellors. Paul's message to them today is "Seek that ye may excel to the edifying of the church,"—to the building up of the church. Not a week should pass in which an active deacon has not done some very definite piece of work for his church.

Then there is that large group of Sunday School teachers and officers,—more than seventy-five of them who have been given a most sacred trust. God bless the teachers of Christianity to the boys and girls of America. God bless the teachers of Christ to the children of the world! Did you know that there were forty million boys and girls in the United States between the years of 4 and 18? And that half of them now receive no Christian teaching? How every Sunday School teacher in America should seek to excel to the building up of the church! What will it mean to have between 15 and 20 million children grow up to manhood and womanhood in America without any Sunday School or religious instruction? Our crop of crime has only begun to grow if we leaders in every local church upon the face of our fair land do not awake to our duty, and seek to excel for Christ and the church.

There are various valuable, and needed organizations and organized classes in this church, each with their several places of especial duty and preferment? Are you given one of those sacred trusts? Have you been handed by your fellows a portfolio of faith? Are you alive and wide awake to the demands of the office or obligation? And can the church count on your seeking to excel in that place?

I like to contemplate this though of seeking to excel in the sacred trusts given one for it helps to put me on my mettle. I say to myself those men and women and young people are not paid to do the work demanded of them, and therefore if I do only the work I am paid to do, or can reasonably expect to "get by" with, then I am not doing what Paul is preaching to me, namely, "seek that ye may excel to the edifying of the church." There is nothing excellent about that. Our work for the Christ must not count the cost, but must go beyond and above, or we are "unprofitable servants" indeed! For was it not the Christ himself who taught the lesson of going the "second mile," and of "giving the inner-coat also."

To Christ was given a sacred trust. He had temptations like as we do. But he did not let the temptations take hold of him. He thrust them aside as unworthy and evil, and when all others had stopped "he went yet a little further." We will be tempted to let other things come between us and our duty, but we must not yield to them. Christ went on and on, even to the cross for us. The happiness and joy which is our today, the sunlight of love and brotherhood which is ours, as be-clouded as it may sometimes seem to be, is all a result of his work then through his own person, and now through his church. When we "seek that we may excel" to the building up of his church we are carrying on for him, and showing our love to him and our appreciation of the blessings which he brought.

So let me congratulate every worker in our church, and let me beg each one to be a worker, vieing with one another, that we may each do our very best, for in that lies the joy of work well done, and a spiritual impact upon our lives which we can never fully estimate.

There is a lost world to be saved and not merely an ignorant world to be educated.—*Anon.*

Rugged strength, and radiant beauty—
These are one in nature's plan;
Humble toil and heavenward duty—
These will form the perfect man.
—*Mrs. Hale.*

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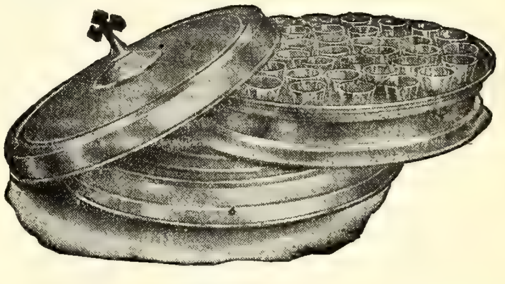

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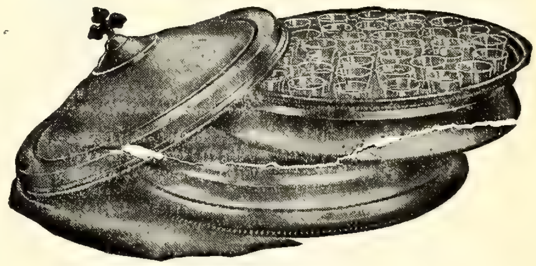
Bread Plate No. 1—Narrow rim..............	**1.60**



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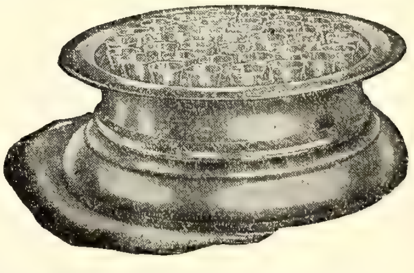

(For Silver Bread Plates, see under No. 90.)

Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	**$22.00**
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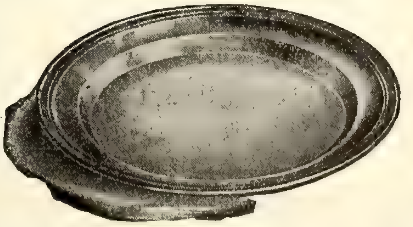

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THE CHRISTIAN SUN

1536 East Broad Street **Richmond, Virginia**

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

The conference year ends with October. The Conference Apportionments are probably in hand to go up to Conference. We trust all churches will go up in full.

The Christian Orphanage does not share in the Conference Apportionments and never has shared in them. It has always been supported by Sunday School monthly offerings, Special Thanksgiving offerings, and individual donations. In other words, it is supported by loving gifts prompted by loving hearts that want to see to it that the little children who are in the Christian Orphanage have a happy home and a chance to grow up and make good citizens. We have the finest group of children in the orphanage that we have ever had at any one time. Fine boys and girls. We trust that each church will do its best this year to make the Thanksgiving Offering as large as possible. The income this year has fallen far short of meeting the expense account. Many things we have had to buy have greatly increased in price and while we have cut every expense we could possibly cut the income was not sufficient to meet it. Let every church begin now to talk "Special Thanksgiving Offerings" and let every member lend a helping hand to swell the offerings to large amounts so at the end of the year we can balance off with our balance on the ledger not in the red.

A helpless child, homeless and dependent, should have the love and sympathy of every man, woman and child.

We should all be willing to give a part of what the Lord has blessed us with so they too, may have a home, food and clothes. If we would think and place ourselves in their place, I believe we would give freely—and happy to do it.

Chas. D. Johnston, *Supt.*

REPORT FOR OCTOBER 31, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Longs Chapel	$ 1.90	
Reidsville	7.41	
Mt. Bethel	1.85	
Howards Chapel	1.00	
		12.16
Western North Carolina Conference:		
Pleasant Ridge	2.94	
Liberty	1.84	
Spoons Chapel	2.00	
Eastern North Carolina Conference:		
Ebenezer	2.00	
Wake Chapel	18.92	
Liberty Vance	7.01	
		27.93
Eastern Virginia Conference:		
Johnsons Grove	4.21	
So. Norfolk, May, June, July and August	22.27	
First, Richmond	4.81	
		31.29
Valley Virginia Central Conference:		
Winchester	4.81	
Newport	1.31	
Whistler's Chapel	.32	
Leaksville	1.91	
		8.35
Special Offerings.		
The Fidelity Bank		25.00
Total for week		$ 111.51
Amount brought forward		10,187.20
Grand total		$10,298.71

PROGRAM.

of the

SIXTY-FIFTH ANNUAL SESSION

of the

Western North Carolina Christian Conference

to be held with

Antioch Christian Church Randolph Co.,
November 6, 7, 1935.

10:00—Call to order by Rev. T. E. White, President
Devotional service, Rev. T. J. Green
Welcome, Rev. D. R. Moffitt, Pastor
Response, Rev. John V. Pugh
Enrollment of Ministers and Delegates
Reception of visitors
Report of Program Committee
Report of Executive Committee
Appointment of Special Committees
Annual Sermon, Rev. T. E. White, President
Communion Service conducted by the pastor and deacons of the church
Adjournment for lunch.

Afternoon Session.

1:45—Devotional services, Rev. W. J. Edwards
2:00—Report on Christian Endeavor by J. Rowland Farrell, Chairman.
3:15—Report of Committee on Home Missions, Rev. H. V. Cox, Chairman
Discussion of Report.
4:30—Report of Committee on Apportionments by Cyrus Shoffner, Chairman.
4:30—Adjournment.

Evening Session.

Devotional service, Rev. M. A. Pollard
Report of Committee on Sunday Schools, Geo. T. Gunter, Chairman
Report of Youth Fellowship by Herman Truitt, President
Program rendered by C. E. Society of Pleasant Hill Church
Adjournment

Second Day—Morning Session.

9:45—Devotional service by Rev. Geo. M. Tally
Reading of Minutes
10:00—Report of Committee on Evangelism, Rev. M. A. Pollard, Chairman
10:15—Report on Religious Literature, Rev. Geo. M. Tally, Chairman
10:30—Our Orphanage, Bro. Chas. D. Johnston, Supt.
11:00—Report of Committee on Social Service, Rev. J. U. Fogleman, Chairman
11:15—Report of Committee on Foreign Missions, Rev. E. Carl Brady, Chairman
Report of North Carolina Woman's Missionary Conference, Mrs. Stanley C. Harrell, President
Address, Rev. J. O. Atkinson, D. D.
Adjournment for lunch.

Afternoon Session.

1:30—Devotional service, Rev. A. L. Lucas
1:45—Report of Committee on Superannuation, J. H. Faust, Chairman
Report of Committee on Memoirs
Memorial Prayer, Dr. Jas. H. Lightbourne
2:00—Report of Committee on Education, Dr. Jas. H. Lightbourne, Chairman
Address, Pres. L. E. Smith of Elon College
3:00—Ministerial Reports
Election of Officers
Treasurer's Report
Report of Committee on Finance
Report of Committee on Resolutions
Report of Committee on Place
Miscellaneous Business
Reading of Minutes and Adjournment.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pēr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīleṣ;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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"FOUR ACES—TEN HIGH."

(Continued from page 3.)

After the doctor had bandaged up the wounds and rushed the injured parties to the hospital, two of us looked in the cars to see if any belongings had been left there that might be taken by the curious or those minded to steal. In the back of one were a few magazines, a candy package, and a package of whiskey labeled Four Aces, whatever that is, and about half the contents had been used. In the other car were found a half dozen broken pop bottles and another package from a nearby liquor store marked Ten High—and these were the only clues the officials had as to what caused the wreck. And, of course, the whiskey was okeyed by the state and nation—and that was all right, as it had the sanction of both state and nation, and officers made no noise about the legal whiskey. But the results were seen in one of the worst wrecks on the principal highways of our state.

Alcoholic beverage control! Looks more like an Abominal Butchery Conflict, if you will get out on the highways and look. The most violated law of the state is our road laws. I travel the whole of the state east of Raleigh from Wilmington to the Virginia line and keep a check on things as I go, and I know it gets worse every day. Instead of those great A. B. C. stores doing such wonders, they have just doubled the amount of whiskey that can be purchased. They are open from morning to 6 P. M. and allow no drinking, but the bootlegger is open at night, and doubles things up.

Is there no remedy to be found? God save us if there is not. There is no such thing as "control" for liquor—anybody knows that—but there could be a remedy for the highways, drunken drivers and road hogs. That sentence meted out by a judge down in Hertford the other day is the thing. A jail sentence, with permission to work the man on the road—a stiff fine and removal of his license. That's the thing.—*J. Vincent Knight in N. C. Christian Advocate.*

N. C. & VA. CONFERENCE PROGRAM.

(Continued from page 2.)

12:30—Adjourn for lunch.

Afternoon Session.

1:45—Conference called to order.
Devotional service, Rev. J. L. Neese.
2:00—Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
Address, "Elon College Witnesses," President L. E. Smith.
General discussion and vote on report.
3:00—Report of Committee on Ministerial Ethics, Rev. Stanley C. Harrell, Chairman.
Discussion and vote on report.
3:45—Report of Committee on Religious Literature, Rev. H. E. Crutchfield, Chairman.
Address, "What About the Christian Sun?" Mr. John T. Kernodle.
General discussion and vote on report.
4:00—Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30—Worship service conducted by Rev. C. E. Newman.
Conference sermon, Rev. J. H. Lightbourne, D. D.

Third Day—Morning Session.

9:30—Conference called to order.
Devotional Service, Rev. P. H. Fleming, D. D.
9:45—Reading of minutes and of reports from pastors and churches.
10:15—Miscellaneous business.
10:30—Report of Committee on Moral Reform, Rev. J. F. Apple, Chairman.
Address, Dr. H. Shelton Smith.
General discussion and vote on report.
11:15—Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Report of all other Special Committees.
Miscellaneous business.
12:00—Closing Service (to be arranged).
Final adjournment.

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All news mater and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor. Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

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OBITUARIES

SCOTT.

Sister Leola Scott departed this life September 27, 1935. She was 53 years of age, the mother of seven children. One son and one daughter preceded her in death. The five living children were all present at the funeral.

Sister Scott was a true and faithful member of Lanett Christian Church until her health failed. Her husband died some years ago and she was left to care for and protect her little family by hard work and sacrifice.

She was a patient sufferer, but when the end came she was submissive to the Lord and went out to meet him in perfect peace.

God bless the bereaved children and other relatives and friends.

G. D. HUNT.

COOK.

Elizabeth Cook departed this life Oct. 14th at the age of 86 year. She leaves to mourn her departure four boys and one girl. Two daughters preceded her in death and a goodly number of grand and great-grandchildren mourn her going. "Granny" Cook as she was familiarly called, had many friends and all who knew her loved her. She was always kind and considerate of her loved ones. In fact her life was almost entirely spent for the benefit of others. Such sacrifice is rarely seen in this age of the world. She gave herself unreservedly to her task. Some two years ago she fell and dislocater her hip and she was a cripple the remainder of her life. She was ready and really anxious to go and went peacefully to sleep.

"Safe in the arms of Jesus, safe on His gentle breast." Those who attended her in her last days were impressed with her quiet, humble disposition. It surely must have been a joy to wait on this old saint of God. Her last days were spent in the home of her son, whose family gave her all needed attention.

God bles them and all the bereaved ones and may they all be ready to meet their mother on the other shore.

"Thou art gone our precious mother,
Here thy loss we keenly feel,
But 'tis God who has bereft us,
He can all our sorrows heal."

G. D. HUNT.

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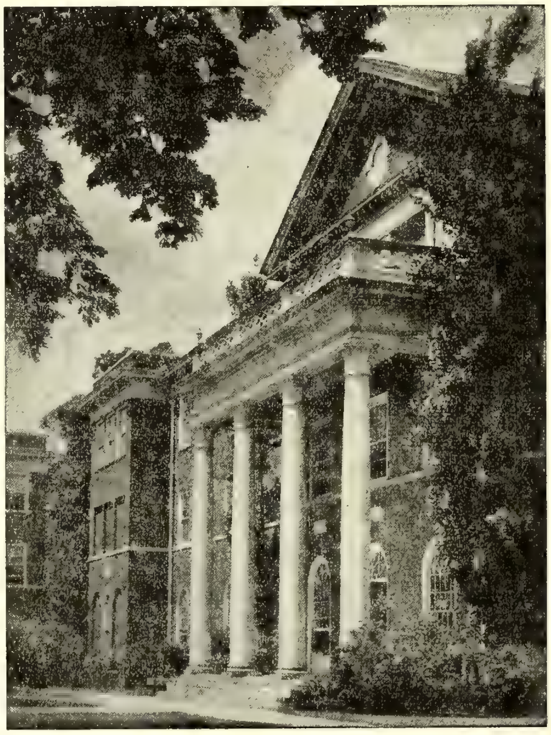

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Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, NOVEMBER 7, 1935. NUMBER 45.

•• THE SUN'S OBSERVATORY ••

Heating the Outdoors.—

Among the new kinks on the market, is a "soil heating kit" for florists and market gardeners. It may be plugged into any convenient outlet and will automatically maintain a predetermined soil temperature. While too expensive in operation for general use, the lower costs of electricity will make its use a possibility in forcing plants for special occasions.

Dividing the Excess Wealth.—

"It may interest you to know that in 1933 there were only 962 persons in the United States enjoying a net income in excess of $150,000. If all of that excess were distributed among the 126,000,000 persons in the United States each would receive 15 cents a month."—*Representative James W. Wadsworth of New York.*

An Old Old Universe!—

The British astronomer, Sir James Jeans, has recently found out that the universe is quite a bit older than previous estimates had made it. Indeed, it may be 100 times or possibly 1,000 times older. He thinks that it is certainly 10,000,000,000,000 years old, and a contemporary remarks that this "is a ripe old age, even for a universe." Anyway, what are a few ciphers more or less among friends?

Sidewalks to Reduce Accidents.—

The State of Massachusetts will attack the motor traffic accident-to-pedestrian problem from a new angle. After a study of the situation, it has been decided to hook up the relief problem with the building of sidewalks along the highways, and $4,000,000 state relief funds have been allocated for this purpose. From 500 to 1,000 miles of walk is to be constructed, varying from 2-foot paths to walkways eight feet wide. While the problem would be a bigger one for the larger and less densely populated states, they might do well to consider the question of sidewalks alongside of the most traveled highways.

Why the Dollar and Not the Pound?—

It would seem only natural that the American Government should have adopted the English pound as its basis of currency. It is possible that the reason the dollar was adopted instead was because of the trade carried on with the West Indies before the Revolution. The dollar was the unit of trade between the colonies and these islands and became generally known in America. By the coinage act passed on April 2, 1792, it was legalized and established as a unit of American currency. Eleven years before this, Robert Morris, greatest of Revolutionary financiers and first treasurer of the United States, was instructed by Congress to devise a national coinage system. Yet it was not his suggestions, but those of Thomas Jefferson which were finally approved, giving us the decimal monetary system which we use today.

"The League Stands Fast."—

Above the flow and backmash of detail today on a hundred aspects of the attempt of the Italian imperialism to triumph over a primitive people, one truth is plain to see: The League of Nations will not surrender. Disdained by America, flouted by Japan and spurned by Germany, the League shows a purpose, a vitality, and a determination that few credited it. Collective economic sanctions remain to be tested; collective moral sanctions, formulated by the league, are being enforced. . . . Such co-ordination of effort seemed impossible a year ago. Men were preaching the funeral sermon of the League then. Today they realize that if this league fails, another must be built on its foundation. It has taken the threat of war to show the strength of devotion to peace. —*Editorial in Richmond News Leader.*

King George Comes Back.—

Twelve years ago King George II of Greece abdicated by request. This week an overwhelming flood of monarchist ballots brought him back to his throne. Large majorities were reported both in Athens and in the various provinces. Even Crete, hotbed of revolt in former days, showed a majority for the return of the king. In the city of Athens official results showed 138,885 votes for restoration of the monarchy and only 1,930 against it. Salonika voted for restoration 124,449; against restoration, 2,877. The Peloponnesus polled more than 90 votes of every hundred for the king. The voting was said to be quiet and orderly, but as the results were announced in Athens the city took on a gala appearance, with parades thronging the streets and church bells ringing.

Armistice Day, 1935.—

The Armistice celebration of 1935 comes with a fierce war in full progress. As we write this it is with a prayer that some understanding may be reached that will dispel the threat of a world war, which is now hovering over the entire earth in a more menacing cloud than in the bitter years of 1914 when the storm devastated homes as far from Serbia as the United States and Japan. One is appalled at his helplessness. The calls have come from organizations to promote programs in the interest of peace. We have printed the calls and we are in sympathy with them. We urge their observance. We also know that when the ambitions of nations are stirred, when the hate of men is aroused and when the enthusiasm for conquest is fomented by propaganda, Mars like a giant stalks forth and crushes all opposition. Armistice Day this year will find a world tense and ready to consider every problem suggested by the return of the anniversary of the closing of the great war.—*Editorial in Methodist Protestant-Recorder.*

Love Apples for Health.—

The present age might be designated as the Vitamin Age, and in the program of the vitamins, the tomato plays an important part. Time was, however, as most grandparents and many fathers and mothers know, when the much-eaten and drunk tomato was only an ornamental shrub. In those days it was known as the "love apple." George Rector—and he should know—tells us that its reputation as something good "for making the girl friend fall in love with you" was wholly undeserved, for to tell the truth it never was really a love apple at all. The name "being an outrageous example of mistranslation." The story runs thus: The tomato was first introduced into Sicily by the Moors, and the Sicilians called it "*pomi di Moro*"—or Moor's Apple. Later they were carried to France under that name, and the French mistook the name "pomi di Moro" to be "pomi d'amore" and later when they were imported into England the name, "apples of love," went with them. Possibly their edibility was first discovered by some lover who took a chance on strengthening his claims with Cupid, and thus discovered their deliciousness.

"Nothing Can Stop America."—

The New York *Herald-Tribune* makes the above quotation a part of a statement by Alfred P. Sloan, Jr., President of General Motors Corporation, and it adds the information that his country is backing his opinion by spending $50,000,000 "in preparation for the opportunities of tomorrow." Mr. Sloan believes that "the people of this country want above everything else an opportunity to work and to accomplish; to recoup their losses; to get back where they were . . . As returning prosperity becomes more widespread, we can definitely count upon a realignment of government economic policy, in the direction of accelerating rather than retarding industrial progress." And he adds: "Many believe because of the long period of industrial depression that we must accept, at least in degree, unemployment of larger numbers of workers as a continuous problem of the future. Hence comes the demand for the subsistence homestead, the 30-hour week, the prohibition of new machinery, acreage reduction —all constituting the 'theory of scarcity.' There is no justification for any such thinking. The facts demonstrate that America has not yet reached the stage of industrial development in which it has the plant or the ability to produce more than its people, as a whole would like to consume."

NOTES-PERSONALS

News from the Churches.

Rev. Joe French, pastor, reports that the best, most hopeful and encouraging service of the year at our Ocean View Church was that of Sunday before the Annual Conference. Under the consecrated leadership of Brother French, this congregation is growing in numbers and in good works.

Our sympathy goes out, as that of a host of Sun readers will, for Rev. R. A. Whitten and family over the very, very serious illness of dear Mrs. Whitten. Her health has been waning since early summer, and as the prospects for recovery grow dim, anxiety for the comfort of the patient increases. Our prayers in behalf of the afflicted.

Rev. F. C. Lester, pastor of the First Christian Church, 505 South Main Street, Norfolk, Va., has been released of his church duties, because of ill health, until the first of the year. If any of our preachers are in Norfolk and free to do so, it will be deeply appreciated, both by Mr. Lester and the church, if they will volunteer to fill the pulpit at one or more services. Communications may be sent to Miss Edna Fulcher, 505 South Main Street, Norfolk, Va.

One of the most interesting and timely reports on religious literature we have heard before Conference was that made by the Chairman, Dr. Elwood W. Jones and his Committee of the Eastern Virginia Conference last week. We are print- this report in another column and trust many readers will take to heart these timely suggestions. The need of The Christian Sun is a longer subscription list and a wider reading, and only personal appeal to individuals not taking and reading The Sun can bring the desired results. Pastors and interested laymen are in position to do this work.

The Western N. C. Conference of the Methodist Episcopal Church (South) was in session in Salisbury, N. C., last week and the following interesting statistics were registered: The Conference now numbers 156,087 members, a gain for the year of 1,337. The church school membership is 130,799, a decrease of 14,831 for the year. This decrease is due largely, says the report, if not wholly, to the infantile paralysis scare during the spring and summer. The membership of the Woman's Missionary Society was reported to be 16,774, an increase of 567 over last year.

The hosts of The Sun's editor, while attending the Eastern Virginia Conference last week, were Mr. and Mrs. J. A. Williams and their charming daughter, Miss Dorothy. Other guests of this happy household were Rev. H. S. Hardcastle, Dr. J. W. Manning of our Norfolk Church and Brother Kagey of our Berkeley Church; and if delegates to Conference could be more cordially and happily entertained than we were we would like to read about it. Brother Williams is a valuable member of the Mission Board of the Convention; Mrs. Williams was also a member of this Board and president of the Southern Convention Woman's Board, till she turned over these duties to others last May; and their daughter, Miss Dorothy, is the financial secretary of Missions for their Sunday school. So, the family outreach through the church can only be equalled in prestige and influence by their cordial hospitality and good fellowship as hosts in their lovely home.

THE EASTERN VIRGINIA CONFERENCE.

I have just returned from the One Hundred and Fifteenth Session of the Eastern Virginia Christian Conference, which was held in the Franklin Christian Church, Franklin, Va. It was one of the best sessions of the Conference I have ever attended, a beautiful spirit of harmony prevailed through the entire session. This fine session was made possible, I think, because of several reasons.

First, the Franklin Church and community showed such a fine spirit of hospitality, and extended such a wonderful welcome from the very start that the conference could not help but start its work in the beautiful spirit of the gracious welcome from these fine people.

Second, the wonderful way in which the President, Dr. N. G. Newman, presided over the Conference, was another great factor in making the gathering such a splendid success. Secretary I. W. Johnson, also was a great help to the sessions of conference. No gathering within the bounds of the Southern Convention would be complete without the presence of Dr. Johnson.

A third reason for the success of the Conference was the fact that the addresses and discussions, as well as the directing of the business of the sessions, were largely in the hands of seminary trained men. The men who are only college trained, were not forgotten, but had learned to keep silent most of the time in the presence of their better trained comrades, that the work of the Conference might go on more efficiently.

A fourth thing that contributed to the making of the conference a good one, was the fact that the reports of the churches were so splendid, eleven of them showing apportionments had been raised in full.

These, together with the guiding presence of His spirit, made our conference session one of our very best.

J. F. Morgan.

PROGRAM

of the

ONE HUNDREDTH AND TENTH ANNUAL. SESSION

of the

North Carolina and Virginia Congregational-Christian Conference.

Concord Christian Church, Caswell Co., N. C., November 12, 13, 14, 1935.

First Day—Morning Session.

10:30—Conference called to order by Rev. W. T. Scott, President.
Devotional Service, Rev. W. L. Wyrick, Pastor of the Conference Church.
11:00—Roll Call of Ministers and Churches.
11:10—Report of the Program Committee.
Report of the Executive Committee.
Report of the Treasurer, Mr. W. Waldo Boone
Appointment of Special Committees.
Reception of Visitors.
11:30—Report of the Committee on Superannuation Rev. C. E. Newman, Chairman.
General discussion and vote on report.
12:00—Annual Conference Address—Rev. W. T. Scott
12:30—Adjournment for lunch.

Afternoon Session.

1:45—Conference called to order.
Devotional Service—Rev. D. M. Spence.
2:00—Report of Committee on Sunday Schools and Christian Endeavor, Rev. F. E. Hyde, Chm.
Address on Sunday Schools, Rev. B. J. Earp. (15 minutes).
Address on Christian Endeavor, Rev. A. C. Todd. (15 minutes).
General discussion and vote on report.
2:45—Address, "A Christian Service Through Our Orphanage," Supt. Chas. D. Johnston.
3:15—Report of Committee on Stewardship, Rev. B. H. Watkins, Chmn.
Address, Rev. B. H. Watkins.
Discussion and vote on report.
3:50—Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30—Program in charge of the Youth Fellowship, Miss Dorothy Truitt, President; Miss Elberta Murray, Secy.

Second Day—Morning Session.

9:30—Conference called to order.
Devotional Service, Rev. J. S. Carden.
9:45—Reading of minutes and enrollment of delegates.
10:00—Report of Nominating Committee.
Report of Committee on Apportionments, Mr. C. D. Johnston, Chairman.
10:30—Report of Home Mission Board, Rev. G. C. Crutchfield, Chairman.
Address, "Go and Tell," Rev. W. E. Wisseman.
Solicitation of Christian Missionary Association memberships.
Discussion and vote on report.
11:20—Report of Committee on Foreign Missions, Mrs. Stanley C. Harrell, Chairman.
Address, Dr. J. O. Atkinson.
Report of Woman's Mission Conference, Mrs. W. P. Lawrence, Secretary.
Remarks by President of Woman's Conference, Mrs. Harrell.
Discussion and vote on report.
12:30—Adjourn for lunch.

Afternoon Session.

1:45—Conference called to order.
Devotional service, Rev. J. L. Neese.
2:00—Report of Committee on Education, Dr. J. O. Atkinson, Chairman.
Address, "Elon College Witnesses," President L. E. Smith.
General discussion and vote on report.
3:00—Report of Committee on Ministerial Ethics, Rev. Stanley C. Harrell, Chairman.
Discussion and vote on report.
3:45—Report of Committee on Religious Literature, Rev. H. E. Crutchfield, Chairman.
Address, "What About the Christian Sun?" Mr. John T. Kernodle.
General discussion and vote on report.
4:00—Report of Entertainment Committee.
Adjournment.

Evening Session.

7:30—Worship service conducted by Rev. C. E. Newman.
Conference sermon, Rev. J. H. Lightbourne, D. D.

Third Day—Morning Session.

9:30—Conference called to order.
Devotional Service, Rev. P. H. Fleming, D. D.
9:45—Reading of minutes and of reports from pastors and churches.
10:15—Miscellaneous business.
10:30—Report of Committee on Moral Reform, Rev. J. F. Apple, Chairman.
Address, Dr. H. Shelton Smith.
General discussion and vote on report.
11:15—Report of Committee on Resolutions.
Report of Committee on Memoirs.
Report of Collectors.
Report of Auditing Committee.
Report of all other Special Committees.
Miscellaneous business.
12:00—Closing Service (to be arranged).
Final adjournment.

General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

"THE EFFECTIVE CHURCH.

The general theme for the third biennial meeting of the General Council of the Congregational and Christian Churches of the United States to be held at Mt Holyoke College, South Hadley, Mass., next June 16th to 24th will be "The Effective Church."

The theme has been selected by the program committee of which Dr. Fred B. Smith of New York City is chairman, in accordance with the recommendation of Dr. Charles Emerson Burton, general secretary of the Council, that the addresses and discussions be designed to furnish the basis for a new forward movement of the churches. The recommendation was approved last spring by the executive committee of the Council.

It is hoped that during the coming seven months the thinking of the denomination will converge upon the theme and when the Council convenes its members and the churches will be ready to undertake greater things for the Master and His kingdom.

The general discussion of the theme in churches, at Association and state meetings and other gatherings is being inaugurated this week under the leadership of Dr. Burton at a series of five all-day "Conferences on Churchmanship" for pastors in Massachusetts. The conferences have been arranged by the Rev. Ralph M. Timberlake, president of the Massachusetts Conference, under the constitution of the Massachusetts Conference the president has the duties of superintendent.

Speaking with Dr. Burton are Dr. Fred Field Goodsell, executive vice-president of the American Board and Dr. Thomas Wesley Graham, dean at Oberlin Graduate School of Theology. The conferences are being held at Worcester, Haverhill, Plymouth, Cambridge and Northampton.

* * *

"AN ALL-ROUND CHURCH PROGRAM."

As his approach to the theme, "The Effective Church," Dr. Burton has taken as his topic this week, "An All-Round Church Program." His general thesis is that the church has exclusive and indispensable contributions to make to men and to society, contributions which no other agencies make or can make; and that it should mobilize its vast resources of man power for concentration on these contributions.

One of these contributions is the relation of man's inner life to his Maker. This is through the regular service of the church in worship, fellowship and preaching of the gospel. He maintains that the service of worship must contain something indispensable to men; that otherwise it is not justifiable. While on the other hand, whatever it contains, the service is valueless unless the people are there; hence the importance of church attendance, regular attendance on the part of church people and an increase in the number of church attendants from those not now attending.

In the field of religious education Dr. Burton insists that there is necessity of an effective program for teaching not only children and youth but adults the indispensable truths of religion and of making them dominant in their lives. Here again, also, no matter how good the program is, it is useless unless the people are reached. Some program of reaching and enrolling in the religious education project of the church is indispensable.

REV. ERWIN L. SHAVER, D. D.,
Secretary for Leadership Training

Dealing with the broad subject of evangelistic endeavor, Dr. Burton maintains that Christians are sent into the world to be witnesses of their Christian experiences. Here, however, he points out also that there is no use in telling people anything unless you have something to tell. It is important, therefore that the Church should develop the religious life and experiences of the people. Parallelling this development there should be a process for getting the ears of men so that the witness of the religious life may be given to men locally, throughout our country and in the non-Christian world.

Religion, he insists, must furthermore be embodied in life. A religion that does not reach into a man's relationships with his fellowmen and bring about a better social order, a religion that does not take into account the justice of the system under which we live, is not true to the leadership of Jesus Christ. The Church must have a message of application of the gospel of Christ to social relationships. Here again the Church must have means for learning, teaching and inculcating the mind of God in social relations. Every individual church, every group of churches and every denomination should have plans for applying the gospel to life.

In thinking of the Church as a vital organism, Dr. Burton holds to the necessity of a program of activity definitely constructed on the basis of needs and operative by each church in accordance with those needs. But the program must be worked as well as adopted and should contemplate a job for every member and every member at work; and it should contemplate the support of the church itself and its benevolent activities by every constituent.

* * *

IN RETROSPECT.

"It is a far cry from the religious education of a few years ago, confined mainly to the Sunday school, to the program of today, reaching out into all departments of the church." With this interpretative statement the Education Society of the Congregational and Christian churches has issued its printed annual report for 1934-35.

During the last decade the country has been swept by successive waves of exuberance, terror and hope over prosperity, depression and recovery and on the surface the years seemed to have been lost so far as any great spiritual progress was concerned. But there actually has been taking place one of the most significant developments in the history of Christian education. The fact has become more clearly realized that everything which enters into the experience of a person becomes part of his education. Every element in the life of a church, therefore, is a factor in the religious education of its members. With children this has resulted in the growth of the junior church, of vacation and week-day schools and of scouts and other club groups. To young people it has brought a wider range of topics for study and discussion, better organization of service activities and social interests and a great increase in the enrollment of church young people's societies and of summer conferences. For adults along with a better understanding and a fuller application of Biblical teachings to present-day life has come an extension of formal religious education into groups unrelated to the Sunday school such as men's forums and women's associations.

In keeping with the new trend to look on one hand at all activities of the church as educational and on the other at education as a direct agency of evangelization, has been the union of the Society's department of adult education in the past year with the Commission of Evangelism and Devotional Life under the single leadership of Dr. Frederick L. Fagley who has been executive secretary of the Commission as part of his duties as associate secretary of the General Council.

* * *

UNDERGIRDING THE EDUCATION WORK.

Undergirding all the other departments of the Education Society is the work of leadership training for which the secretary is Dr. Erwin L. Shaver.

The department of leadership training has grown to be a great extension school. A total of over 25,000 leadership training courses were taken by workers in our churches last year with the direct or indirect help of the department. Credits for standard training work awarded last year were 5,601 as compared with 781 credits awarded ten years ago.

This large extension school operates through what may be termed eight divisions: 1. The division of correspondence study; 2 The division of courses in Congregational and Christian colleges; 3. The division of interdenominational summer schools; 4. The division of Congregational and Christian summer schools; 5. The division of local community schools held in cooperation with other denominations; 6. The division of local schools of other denominations attended by workers from Congregational and Christian churches; 7. The division of schools or classes of local Congregational and Christian churches; 8. The division of workers' conferences of local Congregational and Christian churches.

The last division, that of workers' conferences, was instituted as the means for bringing leadership training within the reach of every worker. Dr. Shaver has prepared two series of detailed programs for these conferences. Each program was repeatedly and thoroughly tested. By the use of these programs the staff meeting or workers' conference will keep going without repeated "cranking."

Dr. Shaver is directing his department with the accumulated experience of twenty years in religious education work, beginning as a local church director of religious education in Decatur, Ill.; then at Union Theological Seminary, New York City; professor at Hendrix College, Conway, Ark., and district secretary of the Education Society for New England before taking his present position.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

CONFERENCE PERSONALS.

Rev. N. G. Newman, D. D., has presided over fourteen annual sessions of the Eastern Virginia Conference which convened at Franklin, October 30th, and adjourned November 1st. Dr. Newman thinks this is enough and insisted that a younger man occupy this position. The Conference yielded and Rev. Robert Lee House, Newport News, Va., was chosen. The retiring president of the Conference is under the impression that he is getting old. He is mistaken. He is judging and talking in terms of the flesh and not of the spirit; of the body and not of the mind. Man is no older than he thinks. If his thought is vigorous, buoyant, fragrant and fruitful, he is young, despite his years, and the unanimous verdict of those who heard him was that here is a growing man of virile mind and a soul that grows stronger and more refreshing with experience.

The "veteran" secretary of the Conference is Dr. I. W. Johnson. He does not tell how many years he has been secretary. He is interested in keeping the records clear and clean and straight. He wonders why people give more attention to funerals than to births and talk more about sickness and hospital experiences than they do about health and happiness. Brother Johnson did not record this in the Minutes of the Conference where he seeks and demands exactness, but he did record it in his meditations in last week's Sun, where he gives latitude to his pen and his readers. Now this scribe has taken advantage of that latitude. All of us now living were born and we had nothing to do with that event. Not all of us have died, and so when we pass out one by one an event has transpired with history and experience behind it, and the extraordinary has happened. If there was anything extraordinary abour our birth, the people and the papers would have had much to say about it. As a witness, the birth of the quintuplets and the case of the expectant mother, who, in a rural district the other day, went to draw a bucket of water, fainted and fell in, and in reply to her screams, while swimming in the bottom of the well, her husband drew her out with a bucket and she brought along a new born baby. That was extraordinary. They tell us that when a dog bites a man that is not news and the news columns do not carry the item, but if a man should bite a dog, that would be news and we would find it in the papers. So few people have real, severe and dangerous operations and experiences in the hospital that it is easy for them to get listeners and it is a joy to them to relate their triumph over the terrible ordeal and the skill of a beloved surgeon in bringing them out. John Quincy Adams, a contemporary and a friend even if not a great admirer, of Thomas Jefferson, relates in his diary that Mr. Jefferson made it a rule to startle his guests at dinner with some unheard of and unreal, even untrue, event. Jefferson was seeking in this way to entertain and amuse his friends. He announced at dinner to Mr. Adams, and other statesmen guests assembled, that he left a bag of pears in his cellar untouched for four years and was surprised to find that these pears had candied themselves and were in a state of delicious preservation. At the time Jefferson told Mr. Adams and the others of the experience, of course the pears had been consumed and there was no way of checking up on the veracity of the father of the Declaration of Independence and the founder of the University of Virginia. These startling incidents that Jefferson related were always harmless, Adams declares, and served the purpose of delightful disquisition. As the recording secretary, Dr. Johnson is meticulous and his records are marvels of accuracy and detail, but his meditations afford green pastures of wide range, as readers of Suffolk Letter will justify; and the best speeches he makes in Conference are those which he prefaces by the declaration that he is not going to make a speech because he hasn't one. When Dr. Johnson addresses Conference and declares he hasn't a speech, his hearers prepare then to get a thrill, and they are never disappointed.

Rev. H. S. Hardcastle struck the spiritual note and led us truly to "Spiritual Hilltops" in his sermon, "The Spirit of the Shepherd." Brother Hardcastle is a consistent worker, a logical thinker, a genuine teacher of gospel truth. He frequently has to clear his mind of an amusing, sometimes ridiculous, event,—like a farmer burns brush and destroys rubbish before driving the hoe or the plow into his fertile soil. Give Brother Hardcastle your mind and attention till he clears the ground and then he will dig deep to enrich the soul with the spiritual harvest.

Deacon M. W. Hollowell of Berea (Norfolk) keeps well educated, cheerful and happy, as well as making others cheerful and happy, by reading The Christian Sun and attending his Annual Conference. He lends inspiration to the speakers by his undivided attention and gives good cheer to delegates and visitors by his cordial hand-clasp and his abiding interest in all the Conference and in all the people that come to Conference. He has been reading The Christian Sun and going to his Annual Conference for a half century, we presume, and his friends will be the better and happier if he can keep this up for another half century.

Mrs. B. F. Gibson, of our Rosemont Church, looks forward to going to Conference and enjoying the feast of spiritual food and intellectual delight there, just as most mothers look forward to Christmas and the Home-Coming of a family. We somehow cherish the notion that the whole Rosemont Church is, in a measure, a better church because Sister Gibson goes to Conference and drinks in to her soul's delight all the good things that are said and done there. She has been reading The Christian Sun from childhood and pities those who do not enjoy the weekly visits of their church paper.

Was it Rev. Elwood W. Jones, D. D., or the unmatched cordiality of his congregation that made the Conference session at Franklin so happy? Maybe it was both, for we failed to discover any distinction between this good pastor and his people. They are evidently working together in unison of spirit, not only for the spiritual life and growth of their church but for the social joy and happiness of the community. It was a happy meeting place for the Annual Conference; and while many reports showed lack of much progress the past year, the local church, with its devoted pastor, created such an atmosphere or cordiality and hospitality that the people generally pronounced it the best Conference ever. Even the president said so, and he knows.

Rev. O. D. Poythress is still an evangelist. He pleads with his folks and his hearers to build fires and to keep them burning. It was a very strong and striking metaphor. Poythress was quoting, with high approval, from a noted evangelist of another day, who said: "Preacher, build up a fire in your pulpit and then get into that fire and burn up." A very strong and striking metaphor, one says. Any stronger than that of the Psalmist, who declared: "The zeal of thine house hath eaten me up?" And it will be recalled that Jesus' disciples remembered this metaphor in connection with our Lord, when He had made a scourge of small cords and drove out from the Temple those that sold sheep and oxen and poured out the changers' money and overthrew their tables. Poythress thinks that times and seasons come when zeal needs to consume and fires need to burn, and tables need to be over-turned. It is easy for Poythress to think in terms of fire, since he has a redhead, but bear in mind this man can sing in melody that soothes the soul. He and Brother Morgan blended their voices in a gospel song that thrilled the audience and carried all of us a little nearer to the Glory Land.

We could go on filling other columns with the happy recollection and wholesome meditations we gleaned from this Conference. Familiar faces loom before us while we write, and the words of the Psalmist come with renewed emphasis to us: "We took sweet counsel together and walked into the House of God in company."

J. O. A.

MEN AND MISSIONS SUNDAY.

The Laymen's Missionary Movement, in cooperation with the various Boards of Missions of the United States, has appointed Sunday, November 17, 1935, as the fifth annual observance of Men and Missions Sunday. The Movement is calling upon all churches and pastors to observe this day by having a missionary service and sermon and a dinner for the men of the church on Friday evening, the 15th. A pamphlet, entitled, "Jesus Christ and the World Today," has been issued by the Movement, which pamphlet the pastors and churches can have for the asking. Our Mission Secretary will be glad to supply these on request. It is a folder of sixteen pages and is filled with suggestions as to how the event may be observed.

(Continued on page 13.)

JOHN WESLEY.

By Rev. H. S. Hardcastle.

(Concluded.)

The Years of Success.

The last thirty years of Wesley's life were years of recognition and success. Except for an occasional outbreak of mob violence in remote quarters the Methodist lay preachers were not molested. And even the English clergy, although they did not give their hearty support to the movement, did give up their hostility to it. There was hardly a town in England which did not have its Wesleyan Society, and many of the members of these societies were men and women who before their conversion belonged to the most dangerous and the most irreclaimable classes of society. Indeed it was the remarkable changes that took place, not only in individuals, but in entire communities, that silenced the criticism of the clergy and of those who were rather skeptical of religion. Wesley always insisted that his converts bring forth fruits meet for repentance. The condition of membership in the societies was always conduct. For instance, smuggling, bribery, and other sins practiced on a large scale in certain towns were altogether done away with as a result of the preaching of Wesley.

One of Wesley's sorest trials during this period was due to the extravagance and fanaticism of the Methodists themselves. Prominent among them was the schism caused by the doctrine of sanctification. As enjoined by Wesley it would seem that this doctrine meant little more than the complete and loving devotion of the will to the service of God which issues in habitual righteousness of life. Wesley was careful to avoid the term "sinless perfection," lest it be liable to misinterpretation, and he himself never professed to be sanctified in this sense. But much heated discussion was engaged in over this doctrine, and there was a schism within the Methodist ranks itself as a result.

Another and even more bitter controversy flared up over the Calvinistic doctrine of predestination or predeterminism. It is too long a story to enter into here, but suffice it to say that as a result of this controversy, Wesleyan Methodism was committed definitely and unalterably to an Arminian theology, and this had a profound influence on both sides of the Atlantic in bringing about the almost universal abandonment of that merciless logic which reads in the will of God the denial of human will, and the absolute, irrevocable doom before their birth of a great majority of the human race.

Wesley's interest in the practical side of religion expressed itself in the field of popular literature. He published a magazine, wrote innumerable articles on all kinds of subjects, and even issued a revised edition of a popular novel which he very much admired. In every way he was eager to have the Methodist movement foster popular intelligence as well as popular morals. And he insisted that his lay preachers should devote a certain part of their time to methodical reading and study, and that they should encourage their people to read good literature.

Needless to say, he was interested in music, and much of the popularity and the power of the movement which he developed was due to the emphasis which it put upon good music.

Wesley was also interested in politics and wrote many articles on the various issues of the day. By a strange quirk of fate, he reversed himself completely on the issue raised by the American Revolution, and staunchly defended the policy of the government, although he had at first espoused the cause of the Colonies.

And yet he was not provincial in his interests, or partisan in his religious interests, for he had the interests of the American Methodists at heart, and if time and space would allow, an added example of the man's breadth of interests and his ability as an organizer could be cited in the story of his influence and his power, as well as of his unselfishness in the development of Methodism in the New World. Truly the world was his parish.

Facing the Sunset.

The closing years of Wesley's life and ministry were rich in honors and in rewards, as they were also still abundant in fruits. Old age seemed to take no toll from this remarkable man, for in 1786, when eighty-three years old, he records with regret that he cannot write more than fifteen hours a day without hurting his eyes. He retained in a remarkable way his vigor of both mind and body until the last year of his life. When he was eighty-five years old he scorned an invitation to accept a ride to a preaching place six miles out of Bristol with the remark: "I am ashamed that any Methodist preacher in tolerable health should make a difficulty of this" and tramped away to preach. Even when he was past eighty-six, he made the circuit of England and Wales, preachin almost every shire, and sometimes riding from thirty to fifty miles a day. He did feel the loneliness that came when one by one of his friends and most intimate companions went on to their reward. And this was particularly true when his brother Charles died. And although he was always active and cheerful, he felt himself very much alone.

In the opening weeks of the year 1791—he was then nearly eighty-eight years old—he made his plans to visit again his outlying districts. But of February 25th, he was taken ill and was forced to give up his plans to preach the next day. He was up and about again the next day, but was again forced to remain in his room, and he never left it again. His strength ebbed away rapidly, and knowing that the end was near, he gave directions for his burial and for the disposition of his effects. He slept much, but in his waking intervals he sang some lines from his brother's hymns, and often he would repeat the words of some hymn or of a verse of Scripture. When on Tuesday afternoon, Charles Wesley's widow came in to see him, he had her bend over him for a farewell kiss, murmuring "He giveth his beloved rest." Later in the afternoon he gathered all his strength and uttered in a clear voice the words that have been a watchword with Methodists ever since, "The best of all is, God is with us." Thruout the night he was unable to speak, but murmured again and again the first words of his favorite hymn, "I'll praise, I'll praise." At ten o'clock on the morning of March 2nd, Wednesday, he opened his eyes, looked upon the company of friends round about him, and said distinctly "Farewell" and was gone.

Wesley was buried in a vault behind the City Road Chapel. In keeping with his will, he directed that his body should be borne to the grave by six poor men, and that at his funeral "there should be no hearse, no coach, no pomp except the tears of them that loved me." But the day before he was buried his body lay in state in the Chapel and at least ten thousand people passed through the Chapel to take a last look at their great leader and loving friend. In order to avoid the confusion and the danger of a great crowd at his burial it was planned to have it early in the morning, between five and six o'clock, but even at that hour a large crowd had gathered. The burial service was read by Rev. John Richardson, for thirty years one of Wesley's trusted preachers. Everything went well until the preacher instinctively changed one word in the solemn sentence of commital and read, "Forasmuch as it hath pleased Almighty God to take unto Himself the soul of our dear Father here departed." Then the grief of his hearers could no longer be controlled, and the great crowd broke out into convulsive sobbing and tears. The body of Wesley rests in the throbbing heart of London, beside the homely chapel which was the center, and still is the monument of that great religious movement into which he had poured his life.

Wesley's Private Life.

Little has been written thus far about Wesley's private life for the simple reason that he had but little private life. From the time that he started out on his open-air preaching until the day of his death he had little time, or took little time for himself. He had no home, or at least he spent little if any time in what would have been his home. By a strange turn of fate five of Wesley's sisters made unfortunate marriages and none of them had homes in which he could find a wholesome home atmosphere. Furthermore, in spite of the fact that he had thousands of friends, Wesley had but few intimate friends outside the circle of his own family. Of social life he had but little, not because he did not care for it, or at least not because he condemned it, but because he could not find time for it. His whole life was a noble monotony of labor. The simple fact is that he had no time for society and hardly for friendship. It was only when riding on his journeys from place to place that he had any leisure, and he usually employed this so-called leisure by reading a book. He kept a voluminous Journal and was always writing something for publication. John Wesley was a good steward of time, perhaps too good a steward, for it would seem that he narrowed his habit of thought by the very intensity of his activity.

After many years as a bachelor, Wesley ventured into the field of, shall we call it romance, and in both instances the results were unfortunate. He had a year or more of courtship with a Mrs. Grace Murray, but after many ups and downs, and not a little interference from others, the engagement, if such it could be called was broken, and Mrs. Murray married another gentleman.

And yet marriage to Mrs. Murray, as undesirable as that seemed from many standpoints, would undoubtedly have been much better than the marriage which Wesley did consummate with another widow, a Mrs. Vazeille. One wonders how a man of such practical judgment as Wesley, could have made such a grievous mistake in the selection of a companion. For Mrs. Wesley was not only jealous, suspicious, obstinate, and peevish, she was vindictive and down-right devilish. Indeed one wonders if the woman could have been normal mentally, so inexplicable were her acts. She spread the most caluminous reports as to her husband's character. She repeatedly opened his letters, wrote in them passages of her own composition and then read them to prejudiced persons, and in one or two instances she gave them to be printed publicly. She repeatedly left Wesley for long periods, and when she died ten years after the marriage she was in separation from Wesley, and he was not even notified of her death until three days after her funeral. Making all due allowances for the fact that Wesley's continued absence from home made great demands on any wife's patience, and the fact that when she married him he was forty-eight years of age and firmly confirmed in his habits, and that Wesley had some strange ideas about the marriage relation, it still appears that Mrs. Wesley was simply impossible, and it would probably have been better

(Continued on page 14.)

CONTRIBUTIONS

SUFFOLK LETTER.

The One Hundred and Fifteenth Annual Session of the Eastern Virginia Christian Conference has taken its place in history. It was a great session. The place was in historic Franklin, Virginia. The entertaining church surpassed its enviable record of hospitality and good fellowship. From the opening hymn to the closing benediction there was an unusual spirit of congeniality and optimism. The lovely church was made more beautiful and worshipful in atmosphere by many recent additions and improvements.

The entire program was carried out without one note of criticism or discordant suggestion. The Reports of the Committees were carefully prepared and, with one exception, were unanimously adopted as submitted. The sermons and addresses were of a high order. The attendance was good, the weather was excellent, and the delegates and visitors were deeply interested in the proceedings of Conference.

There was much speculation as to the results of the new financial plans for providing funds for the various enterprises of the Conference and Convention. The Conference Apportionments were approximately 95 per cent higher than for the year 1934. Eleven of the churches met their Apportionments in full as follows: Berea (Nansemond), Dendron, Spring Hill, Sarem, Rosemont, Liberty Spring, Oakland, Franklin, Holland, Holy Neck, Union (Surry). Several other of the churches nearly reached the honor roll.

The exact figures for the money forwarded to the Mission Secretary, Elon College and the Board of Superannuation, during the year are not available for this letter. But it was evident that the total amount was considerably more than for the year 1934. The totals collected at Conference are as follows: Conference Home Missions, $1,204.13; Conference Fund, $272.65; Convention Fund, $1,453.82; Convention Home Mission Fund, $596.85; Foreign Missions, $541.85; Elon College Fund, $1,072.65; Superannuation, $289.21; Christian Education, $164.42; Total, 5,595.68. Eight churches failed to send any money to the Conference for these various funds. The total Conference Collections were more than for the year 1934.

The Conference voted to memorialize the next session of the Southern Convention to include an Apportionment for the Orphanage in the list of Conference Apportionments; and requested the Convention also to make it clear that all Special Offerings by the Churches, Sunday School Classes and the regular monthly offerings by the Sunday Schools for the various funds be credited on the respective Conference Apportionments for said Funds.

The next session of the Conference will be held at South Norfolk Christian Church. The following is the list of officers and Standing Committees for the ensuing year: President, Rev. Robert Lee House; Vice-President, Dr. J. E. Rawles; Secretary, Dr. I. W. Johnson; Assistant Secretary, Mr. W. H. Baker; Treasurer, Mr. W. E. MacClenny; Executive Committee, R. L. House, I. W. Johnson, N. G .Newman; Education, I. W. Johnson, H. S. Hardcastle, J. G. Truitt, F. C. Lester, W. M. Jay; Home Missions, J. E. West, J. F. Morgan, W. M. Jay, E. L. Beale; Foreign Missions, E. W. Jones, T. F. Wright, Mrs. R. T. Bradford, Mrs. J. G. Truitt; Christian Education, J. E. McCauley, W. H. Baker, F. C. Lester, Carl R. Key; Religious Literature, Joe French, A. L. Granger, Jr., Mrs. W. V. Leathers, Mrs. W. B. Williams; Evangelism, J. G. Truitt, R. E. Brittle, O. D. Poythress, Aubrey C. Todd; Stewardship, R. A. Whitten, J. H. Warren, G. A. Pearce, W. H. Garman; Temperance and Moral Reform, H. S. Hardcastle, S. W. Phillips, Chas. Eldred Shelton; Ministerial Ethics, N. G. Newman, M. J. W. White, M. W. Hollowell; Superannuation, L. E. Smith, J. A. Williams, J. M. Darden, Dr. J. E. Rawles; Apportionments: A. L. Jolly, Dr. J. W. Manning, J. T. Kernodle; Collector, R. C. Norfleet; Place of Meeting, Mrs. J. A. Williams; Memoirs and Historian, W. E. MacClenny.

It will be helpful if the Sun readers whose names appear in this list will take due notice of their appointment and govern themselves accordingly, by taking up the work assigned to them.

I. W. Johnson.

ROANOKE, ALABAMA.

I would just like to give you a little news from our Roanoke charge. My wife and I landed here last Tuesday and were met by one of the most cordial receptions it has been our pleasure to receive.

When, about 7 P. M., we were busy preparing supper and arranging our things, the people of Lowell Church began to file in, followed by the people of First Church. They were the most determined set I ever saw, and the most persistent. They appeared to have no concern for the appearance of things, but just pushed their way to the table and such a pounding! It would have made an Editor's mouth water.

Everything that was necessary for the kitchen and pantry was placed on and around that table. I know we looked "sheepish" for we were taken by such complete surprise. Old friends, and new friends—all seemed to share the same joy in the transaction. Bro. V. E. Kitchens made the presentation speech and then called on the pastor for a response. Now, friends, you should have heard that speech. I am sure that the people felt good when it was over. I remember saying, "God bless you all," and "I will do my best, so when they all left, wife and I and Mrs. Yarbrough and Rebecca, James' wife, looked through and found good things too numerous to mention. Surely no one knows but the preachers and their family how to appreciate such generosity. I must do my best for the glory of my Lord.

We had two fine services at the Roanoke Church last Sunday. The officers and teachers of the Sunday School were installed at the morning service. The Christian Endeavor officers were installed at the evening hour.

In this little church, we have a good Sunday school, a fine Woman's Missionary Society, a Young People's Missionary Society and a progressive Christian Endeavor Society. This church is going from once a month service to half-time service; great things are in store for this congregation. Pray for us. Our regular time of meeting is on the first and third Sundays in each month.

Lowell is the church in the mill village and a progressive and loyal group they are. They have one of the best Sunday schools in the Conference. They also have a very interesting Missionary Society that is doing things for the Lord. I will preach for them each second and fourth Sunday, and here is hoping that we shall be able by the Grace of God to put this dear church on the "map" for service. Pray for me Brethren. I am still seeking a hard job for God. I know nothing of an easy place. "All for Jesus," and "Jesus for all" is my motto. This is Roanoke's first experience of having one pastor for both churches. Surely God will bless the united effort, for in union there is strength.

I have preached three sermons, married one couple and attended one funeral since I arrived in this field. I attended our Conference last week at Christiana Church. We had a good session, and a representative body. The next session will be held at Phoenix City, Ala. Rev. J. P. Bean is Moderator; Rev. C. W. Carter, Assistant Moderator; P. F. Beaird, Secretary, and J. W. Payne, Treasurer.

I shall preach, the Lord willing, at the Old State Line Congregational Church the second Sunday evening in each month and at Pleasant Grove Christian Church the third Sunday evening until other arrangements can be made. My prayer to God for his "Israel" is that they may be saved, and if this Church of which we are a part will just lay its life on His altar for service we will see strange things happen in His kingdom.

May His spirit guide His ministry and His church is the sincere desire of your humble servant.

G. D. Hunt.

DAMASCUS.

A few months ago two former residents of the community, Brothers Walter M. Clennon of Greensboro, and Stephen Cannada of Durham, came back to visit the old home church, Damascus, Orange County. We were glad to see them. Observing the need of repairs to the building, they held a short conference, made some estimates, and let it be known that they would be happy to underwrite half the amount necessary for the complete renovation. Their proposition was gratefully accepted. The work was begun and has been completed. What a beautiful monument it is!

It is doubtful if our two brethren even guessed to what extent their renovating idea was to go. In the making of beauty and comfort the makers themselves were re-made. Nearing the completion of the building, one faithful officer of the church remarked that he thought the time had arrived when we should turn within ourselves for a "cleaning up." A revival was on. The date was set for beginning the meetings. Rev. B. J. Earp was the earnest and effective preacher for the week following the third Sunday in September. Eight new members came into a revived church. The Lord be praised.

These good people favored their pastor recently with another of those generous "poundings" they know so well when and how to administer.

B. J. Howard.

RANDLEMAN.

On October the 12th, about 7:30 P. M., approximately twenty of our good people of Randleman Christian Church came to my home where they were received with gladness. We all sang a number of selections together and then the group bowed its head in earnest prayer. Afterwards, they went out to their cars and came in with arms full of good things for the pantry, such as sugar, coffee, jelly, prunes, apples, canned goods, etc.

Brother Bill Lamb, Secretary of the church brought along a good quantity of ice cream and we all ate together. So all in all it was a joyful occasion. May the blessings of Heaven be upon these loyal and good people. I have served this church ten years. They are near to my heart and when our meeting here is over, I expect to meet these good people over on the other shore.

J. M. Allred, *Pastor.*

PROGRAM.

of the

ONE HUNDRED AND TENTH ANNUAL SESSION

of the

EASTERN NORTH CAROLINA CONGREGATIONAL-CHRISTIAN CONFERENCE

NEW ELAM CHRISTIAN CHURCH,
ROUTS 2, NEW HILL, N. C.
NOVEMBER 19, 20, 1935.

First Day—Morning Session.

10:00—Called to order by the President.
Song service by the congregation.
Devotional by Rev. S. E. Madren.
10:30—Enrollment of delegates and ministers.
Welcome address by Rev. Wm. J. Andes.
Response by J. A. Kimball.
Reception and introduction of visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00—Address by the President of the Southern Convention, Rev. Stanley C. Harrell.
11:30—Annual Sermon by Rev. F. E. Hyde, Pastor, Sanford Christian Church.
Communion, conducted by Rev. E. M. Carter.
Adjournment for lunch.

Afternoon Session.

1:30—Devotional service by Rev. J. Lee Johnson.
"Our Orphanage and Opportunity" by Chas. D. Johnston, Supt.
Church letters called, ministerial reports read.
Report of treasurer, W. J. Ballentine.
2:00—Report of Committee on Stewardship, Rev. Raymond T. Grissom.
Discussion of the report.
Report of Committee on Religious Literature, Mrs. B. M. Newman.
Discussion of report.
2:30—Report of Committee on Evangelism, Rev. J. Lee Johnson.
Discussion of report.
Report of Committee on Social Service, J. A. Kimball.
Discussion of report.
Report of Committee on Apportionments, W. J. Ballentine.
Discussion of report.
Report of Committee on Finance, J. A. Kimball.
Election of delegates to the Southern Convention.
Business Session.
3:45—Report of Committee on Entertainment.
Adjournment.

Evening Session.

7:30—Young People's Devotional Service, Rev. H. C. Hilliard.
Song service by the Young People.
Address on Christian Education.
Address on Young People's Work in the Kingdom.
8:00—Report of Committee on Sunday Schools and Christian Endeavor, Charles H. Stephens.
Discussion of the report.
A session of Youth Fellowship by Young People.

Second Day—Morning Session.

9:30—Conference called to order.
Devotional service, Rev. M. T. Sorrell.
Roll called and minutes of previous day read.
10:00—Report of Committee on Home Missions, Rev. S. E. Madren.
Discussion of report.
Report of Committee on Foreign Missions, Rev. M. T. Sorrell.
Report on Woman's Missionary Work, Miss Margaret Alston.
"His Missionary Message," Rev. J. O. Atkinson, D. D., Mission Secretary, Southern Christian Convention.
Vote on the adoption of the report.
11:00—Report of Committee on Education, W. C. Wicker.
"Our College Witnesses," Rev. L. E. Smith, D. D., President of Elon College.
Discussion of the report.
Adjournment for lunch.

Afternoon Session.

1:00—Devotional service, Rev. R. T. Grissom.
Report of Committee on Nominations.
Selection of place for next session.
Reports of Special Committees.
2:00—Election of Officers Conference.
Report of Treasurer on collections.
Announcement of Standing Committees.
2:30—Business session.
Adjournment.

DR. THRALL PASSES.

When one whom we love so dearly is called by our Heavenly Father to a richer life with Him it makes Heaven seem very near to our earthly life. He was pastor and friend to men and women, boys and girls because of his abundant love for them.

God gave him fulness of years and he brought fulness of life to each year. He had served in many places, yet he loved to call this home. It was home for him because he was a pioneer of the spirit. Many of us are contented with the good but he held for himself a higher loyalty: "The good is often the worst enemy of the best." He sought to go where there was need, where other men did not go. He came here a stranger and twenty years later goes from us our dearest friend. Yes, he leaves a visible monument to his labor. Here is the church, here are the men and women who bear witness to his sweet influence, here are hundreds of boys who have looked to him as leader. But who can comprehend the real monuments which he has left, a heart strengthened by his cheer, a home gladdened by his visit, a dull day enlivened by his wit, an anxious mind calmed by his faith. These are the real treasures. We have found them through him and no man can take them away from us.

God grant that we too may carry on in this faith.

MRS. J. R. CHAPMAN.

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10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin
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9 Behold, ᵃO God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
ᵃ Gen. 15. 1.
ᵇ Ps. 56. 1. & 57. 1.
² or, *all*
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8 ¶ ²⁴Jĕ-hôi'-ă-chĭn *was*
years old when he began t
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14 Like sheep they are laid in grave; death shall feed on th
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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

"FLINT—GOODRIDGE."

Under the above caption, Mr. Frederick L. Brownlee, Secretary, writes quite interestingly about a unit of Dillard University, in which many CHRISTIAN SUN readers have a personal acquaintance and interest. Be it known that Dillard University is named for our friend, Dr. J. H. Dillard of Charlottesville, Va., who is an occasional and a very interesting contributor to the columns of THE CHRISTIAN SUN. A further personal touch is that Dr. Dillard came from Nansemond County, Virginia, being born and spending many of his boyhood days near our Holy Neck Christian Church. Through the years this Christian statesman and distinguished educator has been a sympathetic and helpful friend of the Negro race, not only in Virginia but throughout the South, and as a reward for his distinguished service in the field of Negro education and uplift, Dillard University has now been named.

Now read what Mr. Brownlee has to say in connection with the hospital unit of the University and the University itself in the November Number of our *Christian Herald*:

"Flint-Goodridge is the hospital unit of Dillard University in New Orleans. Dillard is the successor to Straight College, founded and supported by The American Missionary Association for over sixty years, and New Orleans University, also a college for Negro youth, founded and supported for almost as long by the Board of Education of the M. E. Church. Flint-Goodridge Hospital was founded by the Methodist Board.

"The new university opened its doors for students in the fall of 1935. Its grounds and buildings, including the hospital, were financed cooperatively by the two church boards, the General Education Board, the Julius Rosenwald Fund, and the citizens of New Orleans, the latter having given voluntarily $250,000.

"Dillard University is incorporated and functions under its own charter. Of the seventeen trustees six must always be elected by the American Missionary Association and six by the Methodist Board. In spirit and fact the trustees are an inter-racial, inter-sectional and inter-denominational group which has functioned with a remarkable degree of unanimity and good will. A special committee of the trustees is responsible for Flint-Goodridge. The hospital staff, including the medical staff, are Negroes. Leading white physicians function in an advisory capacity. Instructional courses are given at the hospital for Negro physicians to the end that, in the near future, there will be thoroughly qualified specialists as chiefs of staffs in each medical department.

"The plant, occupying a city block, consists of a hundred-bed hospital, a nurses' home and training school, and a laundry. The hospital has been rated by the American Hospital Association, it has entertained national medical conventions, has a progressive social service follow-up program, and is in every sense an efficient urban health center. It is by far the leading hospital for Negroes south of Washington, with the exception of the hospital unit of Meharry Medical College in Nashville, Tenn.

"Current expenses are met through fees, individual donations, the New Orleans Community Chest, and a substantial subsidy from the Dillard University budget. The American Missionary Association's responsibility for the current expenses of the University, including the hospital subsidy, is $35,000 annually.

"The Congregational-Christian Churches thru the American Missionary Association, therefore, have a big stake, a serious responsibility and an unprecedented opportunity in Flint-Goodridge Hospital and Dillard University. Neither enterprise has an endowment as yet. Individual gifts are required to balance the budgets of both. Dressing, bandages, etc., are listed in the "quotas" of the various Congregational-Christian Women's organizations.

"Gifts, legacies and supplies may be sent direct to Dillard University, New Orleans, Louisiana, or through the New York Office of the American Missionary Association. The latter is prepared to administer any trust fund which might be left for the hospital or the University. Gifts from the churches "on appointment" will count toward the American Missionary Association's responsibility of $35,000 annually. Whatever else is done this must be met. It is our Congregational-Christian Church's direct responsibility in a winning venture of inter-church and other inter-cooperation."

J. O. A.

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 2, 1935.

Sunday Schools.

Union, Burlington, N. C. ....$	2.00	
Lawrence Memorial Class, Elon College S. S., Elon College, N. C.	.50	
Ether, N. C.	1.00	
Pleasant Grove, News Ferry, Va.	6.83	
Youngsville, N. C.	2.00	
Turner's Chapel, Sanford, N. C.	1.35	
Union (South.), Franklin, Va.	1.75	
Holy Neck, Holland, Va.	4.54	
Wentworth, Raleigh, N. C.	2.38	
Long's Chapel, Mebane, N. C.	1.61	
Pleasant Hill, Liberty, N. C.	3.30	
Ramseur, N. C.	4.50	
New Lebanon, Elberon, Va.	4.50	
Parks Cross Roads, Ramseur, N. C.	4.00	
Monticello, Brown Summit, N. C.	1.94	
Suffolk, Va.	25.00	
Pleasant Union, Lillington, N. C.	1.32	
Whistler's Chapel, Mt. Jackson, Va.	.55	
Pleasant Ridge, Ramseur, N. C.	3.70	
Barretts, Sedley, Va.	.70	
Berea, Norfolk, Va.	2.00	
Bethlehem, Suffolk, Va.	2.12	
		77.59

Individuals and Churches.

Carolina Burlington, N. C.	16.00	
Elon College, N. C.	1.05	
F. O. Leonard, Jonesboro, N. C.	3.00	
United Church, Lynchburg, Va.	2.50	
First Christian, Greensboro, N. C.	7.64	
		30.19

Total for week ending Nov. 2, 1935 .....$	107.78
Previously acknowledged	4,102.63
Total since Sept. 1, 1935 ....$	4,210.41

J. O. ATKINSON, *Secretary.*

NEWS ITEMS OF SOCIETIES.

By MRS. W. M. JAY, *News Editor.*

Mrs. B. D. Jones, Superintendent of the Nansemond, Gates, Franklin District of the Eastern Virginia Woman's Conference has been busy with some excellent work since the annual conference of all the presidents of the woman's societies in her district at the home of her daughter, Mrs. J. G. Truitt, Suffolk, Va.

An excellent representation responded and a period of instruction, exchange of ideas, and plans for better and more efficient service was the result. Mrs. E. L. Beale, the new literature superintendent was present and gave some valuable information along her line and all in all it was a most helpful meeting. It did Mrs. Jones good to come in close contact with her presidents and learn to know them and its was fine for the presidents to meet each other and exchange ideas. At the conclusion Mrs. Truitt served delightful refreshments and a pleasant social hour was enjoyed. This was indeed a step forward and one which is recommended for others to follow.

Sunday, October 27th, was a red letter day at the Eure Christian Church, Eure, N. C., when Dr. W. M. Jay and Mrs. Jay, Mrs. B. D. Jones and Miss Frances Everett, President of the Young People's division of Eastern Virginia Woman's Conference met with them to consider organizing some missionary societies in their church. After Sunday School the pastor told the congregation of their purpose and Miss Everett took charge of the young people and children and Mrs. Jones the adults. The result was the organization of all four societies and the enthusiasm and interest shown were gratifying. Eure already had an Aid Society divided into two circles with a membership of 35 or more doing a good work so they willingly and readily decided to put on missionary programs and divide their money with missions. Mrs. J. G. Eure is the president and Mrs. Iva Turner was elected spiritual life superintendent.

The young people were equally enthusiastic and after due explanation and discussion the following officers were elected: Mr. Atmill Felton, president; Miss Anna Maude Harrell, vice-president; Miss Amy Howell, secretary; Miss Geraldine Rountree, treasurer and Allen Askew, assistant secretary.

All committees were appointed and date of first meeting was set. A committee was also appointed to secure a superintendent or adult adviser.

During the proceedings of the above the fine group of children was noticed and a feeling was prevalent that something ought to be done for them also and Mrs. W. B. Alexander volunteered to be their superintendent. An organization was perfected at once and their little faces beamed at the thought of their society too.

Before we left the church, Mrs. Elijah Harrell agreed to be cradle roll superintendent and look after the babies so a complete list of organizations was the result of the morning's work.

Plenty of literature and helps have been sent to the leaders and we expect to hear of some great and good work done in the near future. This example shows what can be done if we will go after it and present the challenge to our churches who ought to have live societies. May this be an impetus to others to follow this example.

The newspaper and the radio have brought the world to our door. There is no excuse for not understanding other nations. Hear about them, read about them, talk about them kindly.—*J. Robertson.*

A Story for the Children

SPIDERS AND MICE IN A MUSIC CLASS.

There are many pretty stories, fables, and legends, such as the one about Orpheus and his lyre, and the one about the Pied Piper of Hamelin, telling of the power of music to charm animals. A friend of mine once told me that in the forests of Puget Sound, in Washington, he had drawn cotton-tail rabbits within the reach of his hand by whistling.

Robert Louis Stevenson, the famous writer, the favorite of young folks as well as old, has told us how, when he was living in the Sandwich Islands, he used to lie on a sofa sometimes when he was weary and play a flageolet. After a time a little mouse appeared on a shelf above his head, apparently because he loved music. When he had appeared a number of times, and found the music and the player both welcomed him, he came close enough to Mr. Stevenson to be petted. He came to feel so much at home that when he got hungry for music he would come out on the shelf and scratch and whine, and thus beg the famous novelist to play for him. At last, like a dutiful husband, having found a good thing, he told about it at home, and one day brought Mrs. Mouse with him, and after that they always attended the concert together.

A year or so ago a small boy in New York received for his Christmas present a music-box that played three tunes. One evening the little fellow sat on the floor turning the crank of his music-box. His mother was in the room with him, when to her surprise she saw three mice come out of a hole and listen to the music, creeping closer and closer to the little musician on the floor. The little boy did not see them, and the mother said nothing about it for fear the mice would be frightened. When he ceased playing they went away again into their hiding place. The next night the boy, knowing nothing of his queer little audience, sat on the floor again. This time the boy saw the mice and kept right on playing. The mice grew more and more courageous and played about the boy. The next night the little musician had not only his music-box for his friends, but, like a generous little host, he had some refreshments—some cake and cheese. The three mice and the little boy became great friends, and all because they all four loved music of the same sort.

But I think the strangest little concert-goers I ever heard of are spiders. Until recently I had never thought about spiders as creatures that would care for pleasant sounds. But one summer, while living in our summer home on Staten Island, the three little children played every morning on the porch, and a large spider, which had its web and nest up under the edge of the porch out of sight, and which never came in sight any other time, would come out as soon as the children began to laugh and play in their merry chatter, and swing down on a tiny rope two or three feet long and seem to watch and listen to the children by the hour. As soon as they left the porch he went back home. I think it must have been the sweet tones of childish laughter that brought him out.

During a great concert in Leipsic one of the musicians saw a spider descend from one of the chandeliers while a violin solo was being played, but as soon as the large orchestra began to sound it hurried back as fast as it could.

And now comes this pretty story from Boston. Of course we have all heard jokes upon what a city for culture Boston is; how the street-car conductors speak Greek, and the herdie drivers converse in Latin; but it is really interesting to know that the spiders there are musicians. In one of the churches there the organist noticed a spider which swung down from the ceiling and hung suspended just above his hands when he was playing. Several days after he noticed the spider and proceeded to experiment with its musical tasts. He found that the spider loved soft music, and would always come and remain so long as he played anything soft and plaintive, but would immediately hurry away whenever he played anything unusually loud.

It is a very interesting and beautiful thought to me that God has put this love for sweet sounds and harmonies in all His creatures. Surely, He who was so careful about His work that He gave to the little spider musical taste and ears to enjoy the sweet sounds of the world, will not forget to watch over those who are made in His own likeness.—*Banks.*

REPORT OF COMMITTEE ON RELIGIOUS LITERATURE.

[The following report was made by the Committee on Religious Literature at the Eastern Virginia Conference was adopted by the Conference and seems appropriate and timely, not only for that Conference but for other Conferences and persons throughout our Convention. The report is signed by the Committee—Elwood W. Jones, Chairman; Joe French; Mrs. J. A. Williams; Mrs. R. T. Bradford; Mrs. J. W. Manning.—J. O. A.]

Your Committee on Religious Literature presents the following report:

The words of Sacred Writ: "None of us liveth to himself" have always been true, and never more so than now. With the whole world rapidly becoming a neighborhood and people living in ever-increasingly close contact with one another, with the welfare of one nation more and more dependent upon the welfare of other nations, with the recovery of normal material living, so long delayed, and all the more eagerly sought for everywhere, and with general realization that we are in the midst of great and momentous changes in all phases of life, people of all walks of life look to the secular press for news of world events, and interpretation of their meaning. The secular press has many faults, yet we recognize it as a mighty agency of our civilization in moulding the opinion of the masses. We decry the tendency of many newspapers and news magazines to sensationalism, and their wandering to commercial evils, but we commend the press in general for its readiness to disseminate religious news and viewpoints.

The secular paper goes into all our homes. We were never better informed as citizens of our State and nation, but multitudes of Christian people are not well-informed as citizens of the Kingdom of God. Information regarding the progress of Christ in His world comes chiefly from the religious press. Specific information regarding our denominations in its work at home and in its missionary approach to the whole world comes from our denominational publications. Lack of knowledge regarding Kingdom progress is due to the meager circulation of the religious paper.

Up until a few years ago we, as a denomination, had the *Herald of Gospel Liberty*, the oldest religious weekly in the land. When we merged with the Congregational Churches our publication was soon merged with *The Congregationalist*, a weekly. Later the name was changed to *Advance*. Now *Advance* has become a monthly publication because of poor support given it in the United Church.

The Christian Sun is published weekly, representing the Southeast Convention of Congregational and Christian Churches. It is an indispensable means of contact in our Conference, and in our Convention. We all need it for its dissemination of denominational and interdenominational news, and for its clear spiritual interpretation of the day in which we live. A number of faithful self-sacrificing people give generously of their time and talents to make this religious paper a credit to our denomination. Multitudes of our people are the weaker spiritually because they do not subscribe to it and read it.

1. Your committee therefore most heartily commends The Christian Sun and urges that its circulation up to the maximum of our constituency be made a major project of our Conference. Failure to move in this proposed direction will necessarily cause it to continue to be a heavy charge upon our Convention funds if it is to continue publication, and its suspension is unthinkable.

2. Missionary knowledge is back of all missionary interest and gifts. Your committee commends the Woman's Missionary Societies for their organized study of missionary literature, and it especially recognizes the value, from a religious literature viewpoint, of such a meeting as we held in the Suffolk Christian Church some months ago when Dr. Albert W. Palmer reviewed his book, "Orientals in American Life." Your committee believes that other similar meetings would greatly aid in stimulating missionary reading and interest among both men and women of our churches.

3. In this year that commemorates 400 years of the printed English Bible, your committee would earnestly remind our people that the Bible has been in all these years a very vital factor in world civilization, and that its emphasis upon God in Christ as the sole hope of the race, and the only one adequate to meet the needs of mankind needs to be heeded by every one. In all our reading let us not forget to read and study Book of Books, and let us urge that others shall give it the place of pre-eminence in their lives.

4. Your committee would again urge our people to use exclusively the Sunday school publications of our United Church, believing them to be among the best in the land. They can continue to be strong and helpful only to the extent that they are used thruout our fellowship.

5. We recognize the improvement in the character of moving pictures offered to the public, due to the rising protest of religious people against the harmful productions of recent years. The strength of the religious constituency brought to bear in the field of the movie needs to be marshalled against harmful magazines, and all other forms of literature which would lower the Christian standard of morals. Your committee urges that we use our Christian judgment as to the type of people with whom we associate thru the printed page and on the movie screen.

(*Signed*) The Committee.

WHEN NIGHT COMES.

When night comes, list thy deeds; make plain the way
'Twixt heaven and thee; block it not with delays;
But perfect all before thou sleep'st: then say:
There's one sun more strung on my Bead of days.
What's good score up for joy; the bad, well scanned,
Wash off with tears, and get thy Master's hand.

—*Henry Vaughan.*

Nothing can excuse us from being less kindly towards others than God is. We are to be "imitators of God" (Eph. 5:1).

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

VALLEY VIRGINIA CENTRAL YOUTH FELLOWSHIP.

On Saturday evening, October 26th, young people and their leaders from District "B" and "C" met at Linville Christian Church for a rally, and on Sunday afternoon, October 27th, another enthusiastic group (District "A") met at Newport Church. Saturday evening Linville, Antioch, and Bethlehem were represented with a total number of fifty-five present including two officers of the Fellowship and one pastor. Sunday afternoon more than one hundred attended: five key workers were there and the churches represented were Mt. Olivet (R), Mt. Olivet (G), Bethel, Newport and Leaksville.

The meetings were called to order by the president, Miss Thelma Morris. After a short get-acquainted period, a challenging and inspiring worship service—theme, "The Call of Youth to Action"—was led by Mrs. W. B. Williams of Newport News, Virginia, Youth Fellowship Counselor for Virginia.

One of the high points of the program was an address "Youth Action in the Local Church" by Miss Irene Cotten, Dendron, Virginia, Secretary of the Southeast Youth Fellowship. Her text might be chosen from the words of the Psalmist, "The righteous shall flourish like the palm tree." She referred to the book of Mark and asked that the groups read that book and note how often St. Mark used the words "straightway" and "immediately." Nehemiah gives to us a challenge in his story of the rebuilding of the walls of Jerusalem. Miss Cotten spelled the words "Youth Action," representing each letter as follows:

Y—*Young people* who will yield themselves completely, wholly to Jesus Christ.

O—*Others* (Try to bring others to Christ).

U—We need an *understanding* of the problem of the world.

T—*Training* young people who are willing to become trained.

H—*Helps* (A good workman has the best tools with which to work.

A—Become *Active.*

C—*Cooperation* needed.

T—*Trust* in God.

I—*Interest* in what others are doing.

O—*Opportunity*—Make use of every one.

N—*Never give up.*

Special vocal music entitled "Builders" was rendered by some of the young ladies from Mt. Olivet (G) Church.

An open forum conducted by Miss Cotten revealed the fact that the young people of the Valley are actively engaged in service through their Christian Endeavor and Missionary Societies.

The meeting closed with a hymn and the benediction.

To these people the benediction was not the ending but rather the beginning of something. They are giving themselves and are looking forward to even greater things now that they have become organized in a conference group. They have a fine list of officers who are capable and willing to do the task which has been set before them, and the officers can count on cooperation from the key workers, the young people and leaders in each church. Each of them are truly saying, as Nehemiah did, "Let us rise up and build."

E. L. F.

TRAINING SCHOOLS.

The other day I heard the superintendent of a Sunday School in the Valley of Virginia, with an enrollment of 131, say that he was hoping and planning to have two car loads of young people and leaders from his Sunday School attend the 1936 Summer School of eLadership Training at Elon College. Are you making such plans for your Sunday School and Church?

However, there will be other opportunities for preparation before the Elon School. Community schools (denominational and interdenominational), training classes in the local church, and other schools will be available to most of our people. Then there are the correspondence courses which are taken by writing to Dr. Erwin L. Shaver, 14 Beacon Street, Boston, Massachusetts. Books can be borrowed from the Board of Christian Education, 505 South Main Street, Norfolk, Va.

Beginning next Sunday, November 10th and continuing through Friday, the 15th, the schools of Nansemond County will send their people to the Training School to be held in Suffolk Christian Church. Dr. Elwood W. Jones is teaching a course which will be most helpful to any teacher: Course I—"The Pupil." Dr. N. G. Newman will teach Course 4—"The New Testament." Dr. J. G. Truitt has been selected for Course 22—"Beginners' Materials and Methods"; and Rev. Carl R. Key, who is also dean of the school, will teach Course 53-63-73—"Adolescent Department Administration."

Every teacher, leader, officer and prospective worker in Nansemond County Congregational-Christian Churches should avail themselves of this splendid opportunity and attend this Third Annual Standard Leadership Training School.

E. F.

NEVER AGAIN.

"With the old wounds still unhealed, and the old
 scars
An angry red across the minds of men,
What is this ominous sound—these 'rumors of
 wars?'
Oh, merciful God, surely never again;
Surely never as long as the old earth stands,
Through any imagining, could there be need
Of that stark horror! Dear God, stay the hands;
Blot out men's avarice, their jealousy and greed,
And wipe one word forever from our tongue;
'War,' the fiend, the wastrel, wipe it out;
'War,' the hideous slayer of the young.
God, help us rise above it, help us shout
Our freedom from it to the farthest star:
'Never, never again shall there be war!' "

.—*Grace Noll Crowell.*

"HALT!" CRY THE DEAD.

It is because brave and loyal men gave of themselves so freely that today we say so surely, "The way of war does not work." The doughboys tried it! They took this way to achieve high aims. The road of war did not bring them to their goal. We who go on to the better peaceful ways shall not forget the service of those who explored the deadened roar of war. We shall need the same full measure of devotion. We must render the same unflinching service to high ideals on the road which is ours because of their sacrifice. The ways of peace will make demands upon us.

—*From "The Pilgrim Highroad.*

APPARITIONS.

Who goes there, in the night,
 Across the storm-swept plain?
We are the ghosts of a valiant war—
 A million murdered men!

Who goes there, at the dawn,
 Across the sun-swept plain?
We are the hosts of those who swear;
 It shall not be again!

—*Thomas Curtis Clark.*

INVESTMENTS IN HEALTH.

CHRISTIAN ENDEAVOR TOPIC FOR NOV. 17, 1935.

Scripture: Prov. 4:20-27.

Daily Bible Readings.

Mon.—Care for your body. I Cor. 3:16, 17.
Tue.—Your body is costly. I Cor. 6:19, 20.
Wed.—The example of Daniel. Dan. 1:8-21.
Thurs.—Retain self-control. Prov. 20:1.
Fri.—A Christian's armor. Rom. 13:12-14.
Sat.—A recipe for health. Phil. 4:8.
Sun.—Investments in health. Prov. 4:20-27.

Instrumental Prelude—"Take My Life and Let It Be."

Hymn: "Since Jesus Came Into My Heart."

Prayer.

Hymn: "Have Thine Own Way, Lord."

Announcement of topic—Scripture Reading.

Points for talks—

Good health has come to most of us as a priceless heritage. Although we have the desire for good health there are many people who are not willing to guard the things that will keep them healthy. They forget that they need rest, sleep, fresh air, nourishing food, exercise, and clean living.

There are a few people in this world who actually enjoy poor health. In fact, if they should wake up some bright morning and find that they did not have an ache or pain they would not know what to talk about. These people like sympathy and they like to get someone to listen to their story of poor health. But no one desires to be around a person who forever has the headache or is always boasting they could not sleep the night before.

Young people, especially, like to be around persons of a cheerful disposition. If you feel bad don't let people get the idea you are a chronic grouch. Most hospitals have a sign in each room asking the patients not to discuss their ills with each other. This is a fine thing—if anyone is sick enough to be in a hospital he certainly does not want to hear about the "isms" of his fellow patients.

Good health is one of the deciding factors in the making of a successful life. One certainly can not put their best into their work if they are in poor health. A strong, healthy body is one of the greatest assets any person can have.

It has been said that the danger hours for health are the hours of leisure. What one does in their leisure time greatly determines the state of their health. No one can spend their leisure time in riotous living and expect to keep a healthy body.

It is sad indeed to see some people who have such good ideas and willing hearts and the mind to work for the Master, but do not have the physi-

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

EZEKIEL TEACHES PERSONAL RESPONSIBILITY.

Lesson VI—November 10, 1935.

Golden Text: *"Each one of us shall give account of himself to God."*—Romans 14:12.

Lesson Text: Ezekiel 18:1-32; 33:1-10.

The Jews thought of God's dealing with them largely in terms of the nation. But when the Jewish nation went into exile and ceased to be a nation as such the problem of personal responsibility became of primary importance. It was Ezekiel who gave new emphasis to this idea of personal responsibility. In his memorable words, "The soul that sinneth, it shall die," he stated an abiding principle of life. He was saying, in his way, exactly what Paul said in another way, "So then every one of us must give an account of himself to God."

In Ezekiel's day there was a proverb to the effect "The fathers have eaten sour grapes, and the children's teeth are on edge." There is, of course, social consequences in sin. One cannot build a wall high enough or thick enough about his sins to keep them in—they inevitably touch other lives. But this proverb was being used as an excuse for sin. Then, as now, people were blaming their sins on others. Ezekiel boldly announced the principle that every man was responsible for his own sins. Heredity, environment, circumstances, enter in. They may make it easier or make it harder for one to do right or wrong. But in the final analysis, every man is responsible for his own sin. And every man must give an account of his own deeds done in the body. This is one of life's as well as one of religion's sternest facts.

There was another erroneous doctrine abroad in Ezekiel's day. Stated in general, and not too precise terms, it was to the effect that one could lay up in store righteousness, to be credited to his account when he became unrighteous. In other words the people of that day like so many people of this day, believed that because a man had been righteous for so long a time, he could take a fling in sin and get away with it. "The soul that sinneth, it shall die," repeats Ezekiel. If a man who has been righteous, becomes unrighteous, he shall have to pay the penalty for his sin. If a man who has been unrighteous, becomes righteous, he shall receive pardon for his unrighteousness. A man cannot store up merit like he can save up money, to be used as a bribe in the day of wrongdoing. Sin is always punished.

But Ezekiel brought a word of encouragement to his people and to us. He asserted that God had no pleasure in the death of the wicked. God is no vindictive, bloodthirsty autocrat, taking delight in administering punishment, and rejoicing in the death of any, even the wicked. His will is that all shall live, that all shall have His blessings upon their lives, that all shall come unto His salvation. He does not deliberately or directly punish any man. But those who refuse to obey him bring punishment upon themselves. And in their punishment God himself suffers. There are those who today believe that God is a kind of overgrown, vindictive autocrat who takes delight in punishing those who have broken his laws. Ezekiel's message about God at this point is needed today as in his day.

Although Ezekiel emphasized the sense of personal responsibility, in the sense that every man must recognize his own guilt for his own sin, he also emphasized the sense of social responsibility. Men are not to allow others to go on their way to destruction without making an honest and a loving attempt to save them. He presents this truth in the figure of a watchman and his responsibility.

In those days it was customary to have watchmen stationed in high towers to watch for the approach of an enemy, and to sound the warning when such an enemy did appear. Woe unto that watchman who did not warn at the approach of an enemy.

Thus, says Ezekiel, are we set as watchmen for our fellowmen. If we see a man walking in the ways of the wicked we are to warn him. We are to do everything we can to turn him from his wicked way. If we cannot turn him, we have at least discharged our responsibility. But if we see a man walking in his wicked ways, and do not warn him, his blood shall be upon our hands. This is a solemn word for all of us. Ministers, parents, teachers, friends—all of us have obligations to others who are not Christians, or who walk in forbidden ways.

In both of these messages of Ezekiel there is a message of hope for the penitent. No chapter is so dark that there is not hope as long as there is the penitent spirit. God yearns for His erring and wandering children. God has no pleasure in their death. God freely grants forgiveness to those who confess their sins and forsake them.

"Each one of us shall give an account of himself to God"—these are solemn words. Each one of us—it is a strictly personal matter. We shall not have to give an account for someone else's sins. We shall give an account to God—there will be no chance for deceit or for evasion. Let every man take heed what he does and how he lives. It is a fearful thing to fall into the hands of the living God. God is love, His judgments are just. But sin cannot go unpunished. Because His moral government is at stake, God must allow sin to be punished. But in the Cross of Christ we see the love of God meeting the sin of the world and overcoming it. Thanks be unto God that wherein sin did abound, grace did much more abound.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

cal strength to accomplish their tasks. It should be the great privilege of those who are blessed with physical strength and good health to do their part and share in the work of the Master, so that the person in poor health should not have to overtax himself.

Discussion—

1. What effect does the use of our leisure time have on our health?
2. Tell of some persons who have overcome some handicap of physical weakness and made a great success of their life.
3. Sometimes when a person is sick someone will tell them that "they don't live right." To what extent may this be true?

Special Music—"More Like the Master."

Period of Directed Prayer—

1. Thank God for the increasing knowledge pertaining to good health.
2. Ask God to make us aware of the relationship between good health and the abundant life.
3. Ask God to give to each of us the determination to safeguard and protect our health.

Closing Hymn—"Yield Not to Temptation."
Mizpah Benediction.

Mrs. W. B. W.

I live not in myself, but become
Portion of that around me.—*Byron.*

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1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"EASY DEATH."

"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death."—I Cor. 3:22.

Did it ever occur to you that death is yours? Paul says it is. If so, how?

Death is so inevitable and so certain to each and every one that we think of it often as an enemy whose victory is certain,—an enemy whom we would like to avoid, so long as life is strong and hopeful, but we cannot avoid Him; an enemy to whom we belong and to whose possession we must submit, desirable or undesirable.

If Paul is right, death is no enemy. Death belongs to us and not we to it. Death is our friend. Therefore, it is something to be reckoned among our treasures and resources. It is to be accepted as one of our opportunities. It is the door to the eternal. It is another birth into another life,—a life of eternal success and accomplishment. It is the laying aside the mantle of the flesh and of this world's affairs and donning the robes of God's glories.

These thoughts may make one happy. In them the Christian loses his pallor, his eyes shine with the light of expectant immortality, where God places the crown of hope on his brow, and he says, "O death, where is thy sting, O Grace, where is thy victory. The sting of death is sin, and the strength of sin is the Law but thanks be to God who giveth us the victory through our Lord, Jesus Christ."

Prayer—O Father, we pray for that life and that comprehensiveness of the eternal, that makes death but the awakening from the dream of life and find ourselves in thy presence.—*Amen.*

TUESDAY.

"A PUTTING ON."

"When this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."—I Cor. 15:54.

Louise Chandler Moulton's comment on the joys of death is this:

"To the believer death is not a step into the dim unknown, but a step into a region lighted by Jesus. Death is not the end of something; it is not an enemy that crushes us; it is not a loss, a defeat, a calamity; it is a possession, a weapon in our armory, an opportunity, a resource. It is not a putting off, but a putting on.

At end of Love, at end of Life,
At end of Hope, at end of Strife,
At end of all we cling to so—
The sun is setting—must we go?

At dawn of Love, at dawn of Life,
At dawn of Peace that follows Strife,
At dawn of all we long for so—
The sun is rising—let us go."

Prayer—Our Father, endow us with the nobler passions and capacities for service which no death can winch. This we ask for Jesus' sake.—*Amen.*

WEDNESDAY.

"THE GRACE OF GOD—WHAT?"

"My grace is sufficient for thee."—II Cor. 12:9.
"God is able to make all grace abound unto you."—II Cor. 9:8.

It is said, "Grace is more than pity with a tearful eye; more than mercy with outstretched hand; it is an arm made bare for a mighty task."

And the power of that arm lies in the invisible graces of life. These graces are expressed in His love, his patience and pursuit of the wayward and lost, His compassion for the saved, His prayers for us, His meekness and gentleness, and his certainty of doing all things for the best to them that love and serve Him.

Prayer—Our Heavenly Father, we crave that grace of thine that reaches out to the utmost and touches the depth of every soul. Blot out our sins and sink them into the depths of the unfathomable sea. Wash us and make us whiter than snow. In the name of Christ we ask it.—*Amen.*

THURSDAY.

"MY SACRIFICE."

"If any man be in Christ he is a new creature; behold all things are become new."—II Cor. 5:17.

One sometime hears an inexperienced soul speak of the sacrifice necessary to become a Christian. Would it be a sacrifice to you if one told you to lay off your old suit of clothes and he would give you a new one instead? It is believed that instead of looking upon such a change as a sacrifice it would be considered a desirable change. You would be glad of the new suit regardless of whether it had some money in each pocket or not. The blessings that come from forsaking sin and living in Christ are immeasurably delightful, and the coat of righteousness carries with it blessings as if it had money in every pocket.

Prayer—Our Father, we are so feeble and guilty in our attachments to the things of this world! Forgive us. Renew us in thy grace. Baptize us afresh with Thy spirit and cover us with the cloak of thy love and righteousness.—*Amen.*

FRIDAY.

"LIFE'S GENERATORS."

"Abstain from all appearance of evil."—I Thessalonians 5:22.

There are but few people who have lived about machinery who have not learned just how close to get to a generator, rather how far to stay away from it. Life depends upon it.

Life's experiences should teach one of all the damaging power of certain things, and just how far to stay away from them.

All ways come to a conclusion. And what do we find in our way? Life? Happiness? Peace? If so, all right. If not, the end of that way is destruction, saying nothing of other certain destructive things. There are things that destroy our higher sentiments, the peace of conscience, the life of the spirit, our faith, our love, our hope, our character, our soul, and the penalty is final banishment from His presence into the dark unutterable fires of self-reproach and remorse.

Prayer—Dear Lord, and strong Father, forbid that we shall yield to the weakening or disintegrating forces or the downward tide. Give us strength to rise constantly from what we are to what we ought to be.—*Amen.*

SATURDAY.

"ROYAL FOLLOWING."

"Whither thou goest, I will go."—Ruth 1:15-18.

Why do we love Ruth more than any other woman of the Old Testament, more than prayerful Hannah, more than regal Esther, more than Jephthah's fated daughter? We love Ruth because of her loyal following. It was a following so rare, so entire, so sweet and beautiful that it deserves to be called royal, and she, though a Moabitess, from a heathen nation, deservedly obtained a place among the ancestors of our Lord.

To say to any one, "Whither thou goest, I will go," proves a heroism of unselfishness. And when this is said to a poor old woman of an alien race, the following of whom would mean the leaving of home and all other loved ones, the devotion is so rare that it shines out among the chief glories of the Bible.

Prayer—As Christians, and so in spiritual descent from Ruth, may we follow her glorious example. May we say to Thee, O Son of God, with all our hearts forever, "Whither Thou goest, I will go."—*Amen.*

AMOS R. WELLS.

SUNDAY.

"TIME FOR GOD."

"They read in the Book of the Law of Jehovah their God a fourth part of the day; and another fourth part they confessed, and worshipped Jehovah their God."—Neh. 9:1-5.

How strange that we find our least time for our most important interests! Nehemiah's people were not so pressed by inanities. They took half of that day for Bible reading and the worship of God. They did not demand that the church service should be confined to an hour and a half, and then grumble if the sermon was more than twenty minutes long.

God created time and gave it to us. It is His fundamental gift, for all other gifts are conditioned upon it. Why should we give it so grudgingly to His service? Why should we not lavish time upon the things that God knows and we should know are the vital things?

Long stretches of reading in the Book of books. Long periods of meditation on our course of life and on the goodness of God. Long communions with our Father and Saviour and listenings to what the Spirit has to say to us. These make a strong life, and nothing else will.

Prayer—Forgive our foolish occupations, dear Lord, and sweetly persuade us to be bent upon the things that are best.—*Amen.*

AMOS R. WELLS.

ON GOING TO CHURCH.

"Go to church. Not only be punctual, but be in your place before the hour for the service is announced to begin. Then you will not disturb other worshippers. Go in a reverent spirit. On the way remember whither you go. Avoid lightness of manner and conversation on worldly topics. Before you enter and as you enter the church, breathe a silent prayer of invocation for the influence of the Holy Spirit. As you take your place, bow your head reverently in prayer for yourself and for all others who enter the sanctuary for the services about to begin. Resolve that you will foster no thought, fix your eyes on no object, utter no word, that will tend to divert your mind from the holy purpose for which you have come into this place. As the minister enters the pulpit, offer an earnest, silent prayer in his behalf. In all the service take an active part as hearer, as worshipper. At the close of the service, after a moment of prayerful silence, greet with cheerfulness all whom you happen to meet, remembering that Christian fellowship is a part of Christian worship."—*From West End Church, Greensboro, Bulletin by Bishop Vincent.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE MINISTRY OF PAIN.

By COSTEN J. HARRELL.

"Who passeth through the valley of Baca make it a well."—Ps. 84:6.

A Hebrew lexicon will tell us that "Baca" in the tongue of ancient Israel means "weeping." This is the key that unlocks for us the beauty of one of the richest lines in the Psalter. Dr. Alexander Maclaren's translation preserves to an unusual degree the psalmist's imagery and thought: "Blessed the man . . . .

Who, passing through the valley of weeping,
makes it a place of fountains."

Tears perform an effectual ministry in the lives of God's children. I knew a noble man who for long months suffered intolerable pain. Many an afternoon I sat beside his bed to cheer him as he traveled through his valley of Baca. Later, when he was convalescing, we were alone and talking of the things of the Spirit. "I thank God," he said—and the furrows that pain had left on his face were lighted with a strange radiance—"I thank God for all my suffering. To know him as now I do is worth the price that I have paid." Recently a letter came from another who, passing through a bereavement, had found springs in the valley. "It has left the road lonely for me," says this woman of sorrows, "But it has given me an understanding and sympathy that I could not have had otherwise."

In the valleys of Baca, God works great transformations in us. The flesh and the spirit are strangely mixed in our nature and the discipline of pain is the fire by which the dross is consumed and the gold is refined. By a severe process God breaks our bondage to the things that are seen, and perfects us in faith and hope and love. Our Father's face is never so lovely as when we see it through the mist of tears. Blessed is the man who when the occasion comes, as come it will, yields himself to "the ways" of God, knowing "that sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

What we suffer may be a more effectual contribution to the world than what we accomplish. One who has passed through great sorrows and experienced the gentle ways of God with his children may take the a sorrow-stricken neighbor by the hand and say: "I understand. I have passed this way. Be of good cheer; there is light beyond the hill." His words are balm to broken hearts. In the valley of tears we are ordained to the ministry of consolation.

Others, shut in from the world by infirmities of body, are especially called and prepared to be the priests of God. They enter into the holy of holies, where most of us do not go, and assure us of the things which we who live in the garish day do not see or understand. We are finding them every day, these men and women of God committed to a life of invalidism. Three things I have often observed on entering their sickroom—a Bible, a hymn book, and a face that reflects the glory of God. Lingering as they do on the border of the spirit land, they are vested in the mysteries that "angels desire to look into." Their pain-disciplined and grace-filled hearts are as fountains along life's way, and thither we go, rather than to the scholars of the world, for refreshment in the faith that passeth knowledge.

A holier mystery invites our contemplation. "He began to teach them that the Son of Man must suffer many things." The Captain of our salvation, passing through his deep valley of Baca, made it a place of fountains—and the waters of those fountains are for the healing of the nations—and blessed be his name!

When the shadows deepen, Lord, abide with us. In the shadows, Lord, subdue our spirits, and incline our hearts to find their rest in Thee. Thru the shadows lead us, Lord, into thy joy. Amen.

—*Nashville Christian Advocate.*

EDITORIAL.

(Continued from page 4.)

We agree most heartily with the editor of the *Methodist Protestant-Recorder,* who declares that, "It is too much for the men of the church to delegate the missionary enterprise to the women." The women have done well. They have done the most that has been done, but they cannot do all that ought to be done. The Laymen's Missionary Movement is seeking with commendable zeal and energy to enlist the men along with the women in this supreme task and fundamental work of the church.

In the pamphlet issued, there are outlines of addresses on "Missions," many essential missionary facts and suggestions, whereby Men and Missions Sunday may be made an event of real worth to the church and the kingdom. We trust many of our pastors will observe the day in emphasizing Missions in the church.

J. O. A.

"BIBLE SCENES AND BIBLE THEMES."

The pastor of our Winchester Church, with the aid of his good people, is putting on a series of services with striking themes and programs. The services heretofore held have attracted much attention and large audiences. Beginning Sunday night, November 10th, a series "Emphasizing the Bible and the Home" is to be observed. The program is quite unique, there being a picture of a bungalow at the back of the church standing on the Holy Bible. An interested member, writing of the themes and the program, under date of October 28th, says:

"At the back of the church during last night's service, there was a little bungalow, just like the one on the circular, standing on a large Bible, which was made by one of our members. The little house had electric lights in it and looked very pretty and attractive, indeed. The whole theme of our next series is to be built around the home and the Bible, building the home on the Bible."

Following are the dates and themes to be presented at the services:

SUNDAY NIGHT, NOV. 10TH.

Part 1.—"How We Got Our Bible," Pictures.
Part II.—Dramatic Sketch, "The Way."
Part III.—Scenes in Living Bible.

SUNDAY NIGHT, NOV. 24TH.

Part I.—Dramatic Sketch, "The Dream of Pilate's Wife."

Part II.—"Pilate Washing His Hands," Rembrandt's Picture.

Part III.—"Parables in the Living Bible."

A beautiful 8" x 11" reproduction of Rembrandt's picture will be given each family attending.

SUNDAY NIGHT, DEC. 8TH.

Part I.—Dramatic Sketch, "Moment of Destiny."

Part II.—"Ruth and Naomi," Calderon's picture.

Part III.—In the Living Bible, "My Mother's Bible."

A reproduction of Calderon's picture "Ruth and Naomi" will be given each family attending.

SUNDAY MORNING, DEC. 22ND AT 7:00 A. M.

Part I.—"The Christmas Angel's Matin."
"The Living Christmas Tree."
Part II.—Sermon Reading, "The Lost Lord."
Part II.—Sermon Reading, "The Lost Word."
Part III.—In the Living Bible, "Adoration of the Magi," and "Arrival of the Shepherds."

A reproduction of Lerolle's famous painting, "The Arrival of the Shepherds" will be given each family attending.

This series of four dramatic services will be given in honor of "The 400th Anniversary of the English Bible"—1535-1935.

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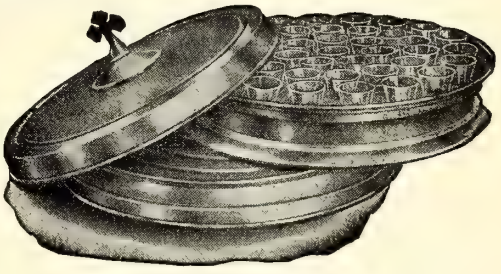

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Tray No. 90—Interlocking, with 36 plain glasses (this style has broad rim, which is sometimes preferred, due to increased ease of handling).	$22.00
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Cover No. 4—Silver-plated; fits Silver Tray 90.	14.00

Bread Plate No. 3—Narrow Rim	$ 9.00
Bread Plate No. 4—Broad Rim..............	9.00
Filler—Silver Lined	6.00

THE CHRISTIAN SUN
1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston. *Superintendent.*

Dear Friends:

Several years ago the children had looked forward to a good chicken dinner for Thanksgiving. The good women had always furnished the chickens to give them a bountiful dinner. But that year the good women ,perhaps, thought the other churches would send chickens; all seemed to have the same idea and none were sent in at all. It was one disappointed group. We did not have the heart to have a good chicken dinner at home, knowing the children at the orphanage had none. We joined them in the disappointment and had our usual plain dinner. I am wondering if our good women will send us some chickens this year for a Thanksgiving dinner.

It will make all the little fellows happy. It will be easy to make up a crate in your church and ship to us. You can cull out the non-layers and they will be fine to eat.

Have you looked at our financial report? We undertook to raise $18,000.00 for 1935. We still lack $7,531.08. If everybody will get busy on the Thanksgiving offering and each church make a liberal offering we ought to reach the goal. Most churches have probably raised their Conference apportionments and that being out of the way let's put special stress on the Thanksgiving offering. These children must be fed, clothed and cared for. They are wards of the Christian Church. Help the orphanage be a real home for them. Now for an enthusiastic Thanksgiving offering in your church.

Chas. D. Johnston, *Supt.*

REPORT FOR NOVEMBER 7, 1935.

Sunday School Monthly Offering.

North Carolina & Virginia Conference:		
Pleasant Grove	$ 6.84	
Union, Virginia	1.75	
Lebanon	1.43	
Concord	1.00	
Union Ridge, October	2.50	
Mt. Zion	1.00	
Greensboro, First	9.84	
		24.36
Western North Carolina Conference:		
Pleasant Hill	3.80	
Parks Cross Roads	4.00	
Smithwood	.88	
Hanks Chapel	2.84	
Seagrove	2.00	
Big Oak	2.92	
		16.44
Eastern North Carolina Conference:		
Henderson		5.12
Eastern Virginia Conference:		
Holy Neck	7.34	
First, Portsmouth	6.07	
Bethlehem	5.00	
New Lebanon	4.00	
Old Zion	6.00	
Suffolk	25.00	
Wakefield	2.34	
Berea, Norfolk	4.00	
Barretts	.60	
		60.35
Valley Virginia Central Conference:		
Mt. Lebanon, Aug., Sept. & Oct.	3.00	
Mayland	1.00	
		4.00
Alabama Conference:		
New Hope		2.89

Special Offerings.

Garner Hilliard	5.00	
The Fidelity Bank	12.50	
J. M. Dees, Ambrose, Ga.	1.00	
Woman's Board of the Southern Christian Convention	30.00	
East Association of Congregational and Christian Churches	8.55	
		57.05
Total for the week		$ 170.21
Amount brough forward		10,298.71
Grand total		$10,468.92

JOHN WESLEY.

(Continued from page 5.)

for Wesley if he had not married at all. And perhaps Wesley's advice given repeatedly to young preachers who thought to marry, that they had better not, was based on his own unhappy experience.

In 1753 Wesley suffered a breakdown in health and he himself thought that he was going to die. In fact he gave up his work and prepared an epitaph to prevent as he said a "vile panegyric" by another. The epitaph read as follows:

Here Lieth the Body
of
John Wesley
A Brand Plucked Out of the Burning
Who died of a consumption in the fifty-first year
of his age,
Nor leaving, after his debts are paid,
Ten pounds behind him;
Praying
God be merciful to me, an unprofitable servant!

As in the well-known case of Mark Twain, however, the reports of Wesley's death were greatly exaggerated. And although he did have to give up active work for over a year—during this time he wrote his Notes on the New Testament—early in 1755 his strength seemed to be fully restored and he was riding and preaching as usual.

Wesley, the Man.

It is difficult to sum up the character of such a many-sided man as John Wesley. Indeed the man is so great in so many ways that he is the despair and envy of those who try to reduce him to a summary. But Mr. Winchester makes the attempt in his extremely valuable and readable book which has furnished the material for this paper. He says that Wesley was every inch a gentleman, and by common consent had to an eminent degree two qualities that mark a gentleman wherever he be—courage and courtesy. Wesley had little if any sense of humor, and he probably denied himself somewhat too strictly the amenities of life. He had a sensitive and sympathetic nature, and he shared deeply the needs of the people to whom he preached. He was a scholar of the old school, a man of literary tastes, of broad outlook, and genuine culture. He was one of the best read men of his day, and he was especially well versed in the classics.

He wrote many volumes and most of his books have already been consigned to oblivion. But one of them, his Journal, is immortal. It is the record of his activities of a life-time, and it is one of the most valuable as well as the most interesting social documents of the eighteenth century, for it is not only a record of Wesley's activities but also a record of his dealings with other people. As someone has said, if you want to know the real life of England in the eighteenth century, read Wesley's Journal. The complete manuscript still exists, bound in twenty-six volumes, but only

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
13 And leaving Năz´a̤-rĕth, he came and dwelt in Că-pĕr´na̤-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled
A.D. 31.
CHAP. 4.
n Isa. 9. 1, 2.
934 CHAPTER 5.
3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.
AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*
15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´da̤n, Găl´ĭ-lee of the Ġĕn´tīleṣ;
A. D. 31.
k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.
2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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portions of it have been published, such portions as Wesley thought good for edification.

Wesley, like every other man was affected by the thought of his age. He emphasized with the men of his century the importance of sense and reason. He was also credulous. He believed implicitly in witchcraft for instance, and he ascribed to supernatural powers things that might have had a natural explanation. He was also somewhat sentimental, and that in spite of his critical temperament.

Wesley was born to command. He had a wonderful mastern over men. His will was of iron. In spite of the fact that he was soft-spoken, gentle in manner, holding himself perfectly in command, there was a strange dominance in his personality. Even his friends sometimes stood in awe of him. And yet there was nothing arrogant or overbearing in his attitude or his spirit. He seemed to overcome opposition by the sheer force of his will. He was never discouraged, and never impatient of results. There was nothing spasmodic or fitful about his activity, and for fifty years with fixed, unswerving will he wrought out his mission.

The glory of Wesley, however, lies on the fact that his dominating will was joined to an almost absolutely unselfish benevolence. Wesley sought nothing for himself. Of personal ambition he had none. He sought not power, but simply opportunity. He wanted only to reach men with his gospel of Christ which he knew was what they needed and what they wanted when they were in their truest mind.

Wesley was first and last, a man of religion. He believed that only supernatural power could change the human heart and cleanse the inner life. And he had implicit faith in God's ability to make good His promises. Furthermore he had faith in men, in men even of the lowest classes. And so not with a sudden youthful enthusiasm, but with a steadfast, life-long resolution, he gave himself to the work of winning men to righteousness, from the love of sin to the love of God. He believed that this could be done only by the power of personal religion. He was a philanthropist, a social reformer, but he was first of all, and always a preacher of personal religion.

In a century that was rich in names that the world calls great, there stands out in bold relief, losing none of his luster in comparison with any of them, this plain man, small in stature, but great in all the things that make men great, purity of motive, unselfishness of life, spotlessness of character. And as Mr. Winchester says "where among them all is the man whose influence—social, moral, religious—was productive of such vast good and of so little evil, as that exerted by this plain man who exemplified himself, and taught thousands of his fellow-men to know what the religion of Jesus Christ really means!" There was a man sent from God whose name was John, John Wesley.

CONCORD.

The revival meeting began here the fourth Sunday in July and closed on Friday night following. Rev. T. G. Underwood and the pastor preached on the opening day. The services were well attended.

Rev. T. E. White came to us on Monday and did the preaching until the close. His messages were very appropriate and helpful to all who heard. He made a very favorable impression upon the congregation. His fellowship was most agreeable. May the Lord bless him in his labors of love elsewhere.

The spiritual life of the church was deepened. Many consecrations, two professions of faith and one addition to the church membership. We are very thankful for the blessing experienced.

When we started to leave the closing night, our *car was* loaded with many good things for a pastor's pantry. We are very thankful for this kind expression made and hope we may be a more efficient pastor.

This church has built an extension to the front of the church, remodeled the pulpit recess, painted the new addition and placed new carpets on the aisles.

L. L. Wyrick, *Pastor.*

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NOW it came to pass in the days when the judges ruled, that there was a famine in the land. And a certain man of Bĕth'-lĕ-hĕm

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OBITUARIES

BROOKS.

Whereas, God in His infinite wisdom has taken from us to Himself our much loved member, Mrs. Flora Sellars Brooks, who for many years taught our class and was loved and esteemed by every member.

She passed away in the Wesley Long Memorial Hospital in Greensboro, N. C., Tuesday morning, September 24, 1935.

Therefore, be it resolved:

First: That in the passing of Mrs. Brooks the Woman's Bible Class of the First Christian Church, Burlington, N. C., has lost one who was ever zealous and efficient, and who at all times proved herself a conscrated Christian.

Second: That we emulate her virtues, cherish her memory, and with increased faith seek to carry forth the work that was so dear to her heart.

Third: That we extend to her family our heart-felt sympathy in this hour of trial and loss. May the Great Comforter be with them.

Fifth: That a copy of these resolutions be sent to the family and to The Christian Sun for publication, and one be placed on the records of our class.

MRS. EGBERT TRUITT,
MRS. W. LUTHER CATES,
MRS. JOHN R. FOSTER,
Committee.

LIPPETT.

Brother W. M. Lippett departed this life September 5, 1935 at the age of 68 years. Bro. Lippett had been a resident of Lanett, Ala., for some 30 or more years. He was a member of Lanett Christian Church but had not been able to attend the services of the church for several years on account of affliction.

He was cheerful and hopeful to the end. Shortly prior to his death he expressed himself as being ready to go.

He leaves to mourn his going a faithful wife and an adopted son and other relatives and numerous friends.

Bro. Lippett was a kind hearted and genial neighbor and friend, thoughtful and prayerful in his life. Our community will miss him.

God bless the sorrowing ones.

G. D. HUNT.

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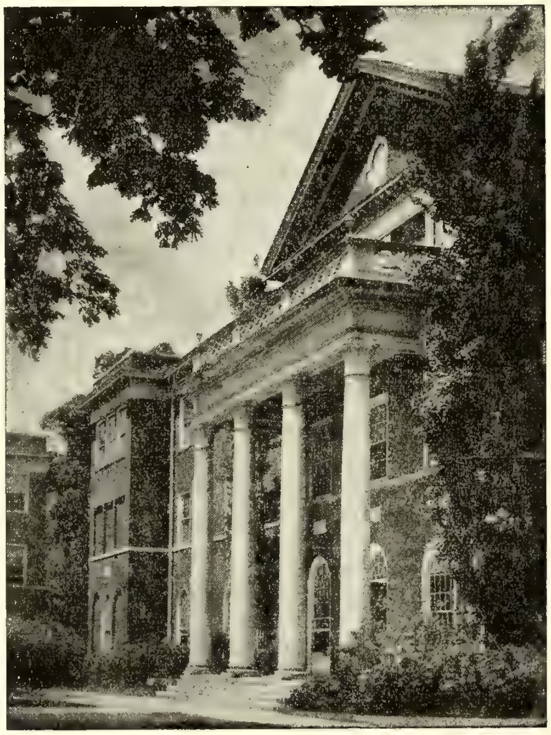

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LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, NOVEMBER 14, 1935. NUMBER 46.

•• THE SUN'S OBSERVATORY ••

Italy May Leave League.—

Mr. Mussolini gave warning this week to the nations participating in the league's sanctions against Italy, that if they did not desist, Italy would leave the league. Italy "has not wished until now to dissociate herself from the Geneva institution . . . because she desires to prevent a conflict, such as that now being considered, from leading to more vast complications." In addition to this threat of withdrawal to the league, are threats of economic reprisals. Latest news from London was that it was inconceivable that this protest would have any effect, notwithstanding Il Duce's warning of the "gravity of the consequences."

Up in the Stratosphere.—

The unsuccessful attempt made last year by Captains Albert W. Stevens and Orvil A. Anderson, is called to mind by the record-breaking success of these stratosphere flyers this year. The world's largest baloon, on last Monday, set an unofficial altitude record of 74,000 feet, or slightly over fourteen miles. At the highest point in their spectacular climb, the temperature was seven degrees below zero, centigrade, inside the metal ball in which Stevens and Anderson were riding, while outside the gondola the temperature was 55 below. Scientific observation was the main purpose of the flight, which, this year, as last, was sponsored by the American Geographic Society and the United States Army Corps.

We Hear from Russia Again.—

Dr. Walter Van Kirk, secretary of the department of international justice and good will of the Federal Council of the Churches of Christ in America, recently returned from Russia where he made a tour of investigation. He reports: "I have the distinct impression that before very long that country will be, in the main, a godless and a churchless land. Churches are neglected. They have been stripped of their crosses. Their general appearance is one of desolation. Training for the ministry is strictly forbidden." The offering at one church, visited by Dr. Van Kirk, "consisted of five pieces of black bread, four green apples and an egg. Russia is in the business of getting rid of religion as well as ecclesiasticism."—*Methodist Protestant-Recorder.*

Bankers' Head Asks Curbed Activity.—

Speaking before the American Bankers' Association on Tuesday of this week, Rudolf S. Hecht, president of the association, called upon the United States Government to withdraw from its "many fields of business." Said he: "When we contemplate the extent to which government activities have been expanded, we realize that a herculean task confronts the administration in reversing its policies and reducing the number now carried on the federal payrolls." He warned that unless a battle was waged for the free play of private enterprise and individual initiative, those who would bring about the socialization of all business enterprises by transfer of still greater powers to the government might gain the upper hand. He stated that the world appeared to have "unqualified confidence both in our economic future and the stability of our currency."

Payrolls Keep Climbing.—

Based on a study of twenty-five manufacturing industries, the National Industrial Conference Board recently released the encouraging news "that average weekly earnings have increased 15.5 per cent during the past twelve months, from $19.55 in September, 1934, to $22.59 a year later. In spite of the fact that living costs have risen, the increase in real purchasing power of the workman is 12.1 per cent more than it was a year ago—a substantial improvement." This Board found that man-hours worked and total payrolls suffered small decline from August of this year, but that this decrease in man-hours was due chiefly to the marked decline in the automobile industry, in anticipation of the 1936 models. The tendency was also noticed in five other industries, but in the remaining nineteen total man-hours worked showed increases. The report says that "Improvement was most marked in foundry and machine shops, in electrical manufacturing, in the hosiery industry, and in lumber and millwork industries."

Roger Babson on Tithing.—

Roger Babson says: "If the tithing process were in operation it would give the churches of this country $4,000,000,000 a year. The facts are that the church people of the country are giving less than one per cent of their income to the church and missionary work." If one doubts the statement of Mr. Babson, one needs only to go to the statistical tables of their local church conference. They will possibly read something like this: "One cent a week per capita for missions, one-half a cent for educational purposes, another half-cent for associational expenses, and a final half-cent for superannuation, ministerial relief, Sunday school and Christian Endeavor work, etc. A speaker before a recent Baptist Convention, made the statement that if each family of that convention—family, mind you, not individual—would dedicate one hen to the cause of Christian benevolences, and set aside the money received for eggs laid by that hen, the cause of missions and benevolences of the church would be vastly better off than under the present program of giving. This might well be said of other denominations than Baptists.

Anent Army Chaplains.—

The *Central Christian Advocate,* speaking editorially recently, has this to say regarding the Methodist Church's stand regarding army chaplains: "The Methodist Peace Commission's position on army chaplains is clear enough. . . It believes in chaplains, or their full equivalent. Americans in military service are not to be denied their right to religious teaching, counsel and help. But the Commission does not believe that these chaplains should be a part of the military establishment with rank, pay, and military obligations. They should be paid and supervised by the individual churches to which they belong. . . No Christian, pacifist or militarist, wants soldiers and sailors to be deprived of religious ministries. The growing objection is to an order of religious workers, paid, uniformed, regulated, and, when deemed necessary, used for military ends, by the State. The State cannot pay for religious work, whether in civil or military life, without controlling those whom it pays to do the work. State-controlled religion becomes, when the State's rulers choose, not religion, but an instrument of policy. We Methodists don't believe in that sort of religion."

The Bible Remains.—

It is a strange development of history that an Oriental book born and bred in the distant east, written down by a poor people living hardly and harshly on the very verge of subsistence, composed by men subjected to kings and tyrants, filled with images of a strange exotic splendor, should yet have become the foremost English classic, the glory of our English speech, the guide and inspiration of the world's wealthiest people. . . . This book has come a long way. It has surmounted huge obstacles of time and space to reach us. Yet it has reached us, and helped greatly to make us what we are and what we shall be. Our speech is clearer, simpler, more direct and stronger, because the echoes of this book in our ears have always been the charm of our childhood, the inspiration of maturity, and the comfort of our old age. Echoed by our poets and prose writers, the cadences and mighty phrases of the Bible have gone out into the lives of millions who never read it. They have saved many a weak writer from triviality and have lifted a few writers into acknowledged greatness. They have penetrated our thoughts and lives, and live there as an enduring standard of truth and beauty. Literary fashions come and go. This book remains. One of the cardinal dates in the history of American life and letters is the year 1535, when Myles Coverdale gave to England, and so to us, the first complete Bible in the English tongue.—*Odell Shepard in N. C. Christian Advocate.*

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Rev. S. M. Penn's parish of four former Congregational churches, a new church at Hamlet and another at High Point, were received into the Western N. C. Conference last week.

As THE SUN goes to press, the Managing Editor learns with deep regret of the death, on Tuesday, of Mrs. Whitten, wife of Rev. R. A. Whitten of our Portsmouth, Va., church. The readers of THE SUN will join with us in sympathy for the bereaved. Funeral services will be on Friday.

Editor J. M. Rowland of the *Richmond Christian Advocate* says: "At the invitation of the President, Dr. L. E. Smith, I spoke twice to the students and faculty of Elon College, the official college of the Congregational-Christian Church. This is a fine college with buildings equal to any in the South, except Duke, and has a fine student body of nearly five hundred. There are more Methodists students than any other group. They gave me a fine reception. This is the fourth year I have been the special guest to this college, along with the list of visitors from other bodies."

We are pained, indeed, and grieved to learn of the sudden death of our dear friend and brother, Deacon W. A. Newman of our Henderson Church. Brother Newman was widely known in our fellowship because of his deep interest in church affairs, his attendance at Annual Conference meetings and other church gatherings. He had served as deacon in his church for the past 15 years and had been a member for 30 years. On last Christmas, he, with his wife, made a gift to his church which liquidated the entire outstanding indebtedness. Surviving are his wife, to whom he was married in 1893; three sons, Clarence D., and Archie W. Newman, both of Henderson, and R. W. Newman, Richmond, Va.; one daughter, Mrs. Addie N. Falkner of Henderson; five brothers, E. M., D. L., and K. H. Newman, all of Henderson and J. H. and C. E. Newman of Richmond, and four sisters: Mrs. C. D. Harton and Mrs. Lula Paynter, both of Henderson; Mrs. Mollie Hicks, Norlina, and Mrs. Iola Champion of Richmond, Va. Funeral services were held Monday at 3 P .M., from the First Christian Church. Rev. S. E. Madren Conducted the ceremony, assisted by Rev. A. S. Hale, pastor of First Baptist Church, Henderson, N. C.

The following items from our Miami Shores Community Church, Miami, Fla., sent by our good friend and brother, Dr. Clarence A. Vincent, pastor, will interest many SUN readers and give us a glimpse of courage under difficulties: "The North Miami Congregational-Christian Church was tipped to dangerous angle by the hurricane, the parsonage roof and porch blown down, Christ Hall and Christ Cottage unroofed. It is a hard blow to this church. Rev. and Mrs. Craig Bowdish are courageously leading this stricken church. The First Congregational Church was in part unroofed and damage done to the furnishings. It is hoped that the organ is not injured. Dr. and Mrs. Kerrison Juniper and the members are facing the future valiantly. The church is having a good beginning under their leadership. The Miami Shores Community Church was unroofed and the windows smashed. The draperies, cushions and carpets were water-soaked. A new roof is being placed and the furnishings have been dried and carefully brushed and are as good as new. The Cabinet meeting, following the hurricane, planned a Community Visit by the women in November, and one by the men in December. This Community Church started by Rev. A. J. Patterson and conducted by Dr. and Mrs. Clarence A. Vincent since October, 1934, is full of courage."

SUFFOLK PLANS BIG DAY.

Invitations have been given the pastors and churches of the Eastern Virginia Christian Conference, also all pastors and churches of Suffolk, and various others, along with all members of the church and former members to attend the celebration of the seventy-fifth anniversary of the Suffolk Christian Church to be held next Sunday morning, November 17th. The public is invited and any who read these lines will be welcomed.

In the morning at 11:00 o'clock, the pastor will preach an anniversary sermon; and there will be special music. In the afternoon at 3:00 o'clock the program will be participated in by various churches, and pastors. Greetings from the former pastor; greetings from the president of the Eastern Virginia Conference; from the president of the local ministers' organization; special music; an address by W. E. MacClenny, and an address by Dr. H. Shelton Smith of Duke University. Come, let us make it a day of inspiration and good fellowship.

JOHN G. TRUITT, *Pastor.*

MT. PLEASANT.

Our revival began the first Sunday in October at 11:00 A. M. and continued until Thursday night of the following week.

Rev. H. E. Crutchfield assisted in the entire meeting. Brother Crutchfield is a student of the Word and a consecrated man. His sermons were very instructive on spiritual things. He made a very strong impression upon the church and congregation.

At the closing service a unanimous vote was made voluntarily by the congregation requesting him to return next year if possible to help in the revival. Our work was very pleasant together. May the Lord bless him in his work elsewhere.

The church was much revived and the spiritual life quickened. There were many consecrations, five professions of faith, five accessions to the church and general interest awakened in Christianity. During the week a piano was installed by the congregation. We are very thankful for cooperation manifested, and may the Lord be praised for all blessings enjoyed.

L. L. WYRICK.

PROGRAM.

of the
ONE HUNDRED AND TENTH ANNUAL SESSION
of the
EASTERN NORTH CAROLINA CONGREGATIONAL-CHRISTIAN CONFERENCE
NEW ELAM CHRISTIAN CHURCH,
ROUTS 2, NEW HILL, N. C.
NOVEMBER 19, 20, 1935.

First Day—Morning Session.

10:00—Called to order by the President.
Song service by the congregation.
Devotional by Rev. S. E. Madren.
10:30—Enrollment of delegates and ministers.
Welcome address by Rev. Wm. J. Andes.
Response by J. A. Kimball.
Reception and introduction of visitors.
Report of Executive Committee.
Appointment of Special Committees.
11:00—Address by the President of the Southern Convention, Rev. Stanley C. Harrell.
11:30—Annual Sermon by Rev. F. E. Hyde, Pastor, Sanford Christian Church.
Communion, conducted by Rev. E. M. Carter.
Adjournment for lunch.

Afternoon Session.

1:30—Devotional service by Rev. J. Lee Johnson.
"Our Orphanage and Opportunity" by Chas. D. Johnston, Supt.
Church letters called, ministerial reports read.
Report of treasurer, W. J. Ballentine.
2:00—Report of Committee on Stewardship, Rev. Raymond T. Grissom.
Discussion of the report.
Report of Committee on Religious Literature, Mrs. B. M. Newman.
Discussion of report.
2:30—Report of Committee on Evangelism, Rev. J. Lee Johnson.
Discussion of report.
Report of Committee on Social Service, J. A. Kimball.
Discussion of report.
Report of Committee on Apportionments, W. J. Ballentine.
Discussion of report.
Report of Committee on Finance, J. A. Kimball.
Election of delegates to the Southern Convention.
Business Session.
3:45—Report of Committee on Entertainment.
Adjournment.

Evening Session.

7:30--Young People's Devotional Service, Rev. H. C. Hilliard.
Song service by the Young People.
Address on Christian Education.
Address on Young People's Work in the Kingdom.
8:00—Report of Committee on Sunday Schools and Christian Endeavor, Charles H. Stephens.
Discussion of the report.
A session of Youth Fellowship by Young People.

Second Day—Morning Session.

9:30—Conference called to order.
Devotional service, Rev. M. T. Sorrell.
Roll called and minutes of previous day read.
10:00—Report of Committee on Home Missions, Rev. S. E. Madren.
Discussion of report.
Report of Committee on Foreign Missions, Rev. M. T. Sorrell.
Report on Woman's Missionary Work, Miss Margaret Alston.
"His Missionary Message," Rev. J. O. Atkinson, D. D., Mission Secretary, Southern Christian Convention.
Vote on the adoption of the report.
11:00—Report of Committee on Education, W. C. Wicker.
"Our College Witnesses," Rev. L. E. Smith, D. D., President of Elon College.
Discussion of the report.
Adjournment for lunch.

Afternoon Session.

1:00—Devotional service, Rev. R. T. Grissom.
Report of Committee on Nominations.
Selection of place for next session.
Reports of Special Committees.
2:00—Election of Officers Conference.
Report of Treasurer on collections.
Announcement of Standing Committees.
2:30—Business session.
Adjournment.

General News
of the
CONGREGATIONAL AND CHRISTIAN CHURCHES
By HERBERT D. RUGG.

FIRST PLEBISCITE RETURNS.

An out-and-out pacifist vote of 186, giving a majority of eleven in a total of 361, was cast on Armistice Sunday in New York City at the Broadway Tabernacle, the first church whose tabulated returns in the national peace plebiscite of the Congregational and Christian churches were received for Social Action.

The 186 were those who checked as their Christian faith that they "should bear arms in or otherwise support no war which the United States government may declare."

A much smaller proportion of pacifists was reported among the voters at ten other churches who put their returns into the mail Monday in time to be received at the Council offices Tuesday. These had only 123 pacifists voters out of 731. The ten churches were scattered, five in Ohio, four up-state in New York, and one in Massachusetts.

At the Tabernacle opposition to war as a means for settling international disputes has been consistently opposed by Dr. Allan Knight Chalmers since he became pastor in 1930 and by his predecessor, Dr. Charles E. Jefferson, during the thirty-two years of his pastorate. Dr. Jefferson became a leader in the peace movement at a time when few of its advocates were to be found outside of such sects as the Quakers and Moravians. Dr. Sidney Luther Gulick, secretary emeritus of the Department of International Justice and Goodwill of the Federal Council of Churches is a member of the Tabernacle and was formerly chairman of its committee on international goodwill; another member was the late Dr. Frederick H. Lynch, educational secretary of the Church Peace Union.

Only eleven voters in the plebiscite at the Tabernacle were under twenty-one. Of those whose sex was indicated, 131 were men and 221 were women.

The total vote at the Tabernacle was almost exactly that of the other ten churches. With this borne in mind, comparison of the balloting is easy. The two sets of votes were:

"I will support any war which the United States government may declare":
Tabernacle—12.
Other ten—26.

"I will support any war declared by the United States government against an internationally recognized aggressor":
Tabernacle—3.
Other ten—9.

"I will support only a war declared by the United States government after making utmost use of every agency for peace":
Tabernacle—90.
Other ten—308.

"I will support only a war in which United States territory has been invaded":
Tabernacle—70.
Other ten—275.

"I will support no war which the United States government may declare":
Tabernacle—186.
Other ten—123.

"I favor membership in the League of Nations":
Tabernacle: yes—212; no—122.
Other ten: yes—294; no—407.

"I favor consultation with other nations in support of the Kellogg Pact and other peace agreements":
Tabernacle: yes—296; no—12.
Other ten: yes—659; no—56.

"I favor national isolation through strict neutrality legislation":
Tabernacle: yes—150; no—181.
Other ten: yes—440; no—240.

"I favor more equal distribution of world resources and markets":
Tabernacle: yes—289; no—30.
Other ten: yes—619; no—94.

"I favor a larger army, navy and air force":
Tabernacle: yes—61; no—247.
Other ten: yes—234; no—490.

"I favor abolition of compulsory military training":
Tabernacle: yes—291; no—48.
Other ten: yes—470; no—252.

"I favor government control of the munitions industry":
Tabernacle: yes—291; no—37.
Other ten: yes—678; no—62.

By next week the returns should indicate definitely the trend of the voting throughout the country.

* * *

THE INTERNATIONAL COUNCIL.

Another college campus Council meeting has already been proposed. This time it is for the sixth decennial meeting of the International Congregational Council in 1940 and the invitation has come from Wellesley College, Massachusetts. The executive committee of the General Council has voted to recommend to the meeting at Mt. Holyoke College next June that the International Council be invited to meet in America at Wellesley.

The first meeting of the International Council was at London, 1891. Subsequent meetings were at Boston, 1899; Edinburgh, 1908; Boston, 1920; Bournemouth, England, 1930.

* * *

A MT. HOLYOKE GRADUATE.

Miss Frances Perkins, Secretary of Labor, the first woman to hold a position in the cabinet of the President of the United States, addressed the Congregational Conference of New York and vicinity at the opening dinner of its fifty-seventh year in the Broadway Tabernacle, Armistice Day evening. She spoke upon the social security for which workers in a machine age must depend upon the government.

Miss Perkins is a graduate of Mt. Holyoke College and Mt. Holyoke graduates at the dinner sat together.

WESTERN NORTH CAROLINA CONFERENCE.

The 65th Annual Session of the Western North Carolina Conference met with Antioch Christian Church, Randolph County, N. C., on Wednesday and Thursday, November 6 and 7, 1935 The president, Rev. T. E. White presided over the sessions. Rev. M. A. Pollard led the song services, and Rev. T. J. Green conducted the opening devotional service.

The address of welcome was given by Rev. D. R. Moffitt, pastor of the host church, and Rev John Q. Pugh gave the response.

Visitors were introduced and welcomed as follows: Rev. S. M. Penn, of Sophia Parish Congregational Church; Rev. John F. Hinshaw, of the New Testament; Rev. W. T. Scott, Winston-Salem; Rev. Roy Phillips and Rev. J. T. Kenyon, both of the Pilgrim Holiness Church; Rev. J. L. Foster, Supt. Chas. D. Johnston and Rev. A. L. Granger, Jr., from Elon College. Mr. J. T. Kernodle of THE CHRISTIAN SUN and Mrs. Kernodle; Rev. S. C. Harrell, President of the Southern Convention and Mrs Harrell, president of the North Carolina Woman's Missionary Conference.

For his annual sermon, Rev. T. E. White used as his subject: "Partnership With God." This was a splendid message which inspired and uplifted the members of Conference.

Six new churches were received into the Conference: Hamlet Christian, East Green-High Point, and the following Congregational Churches: Sophia, Flint Hill, Bailey's Grove, Providence Chapel. Rev. S. M. Penn was admitted by transfer as an elder and Rev. John Q. Pugh was ordained.

The C. E. Society of Pleasant Hill Church gave a C. E. program at the session Wednesday evening.

Rev. A. L. Granger, Jr., delivered two excellent addresses in behalf of "Missions" and Elon College.

Mr. J. T. Kernodle addressed the Conference in the interest of THE CHRISTIAN SUN, and Mrs. S. C. Harrell reported for the Woman's Missionary Board. "Our Orphanage" was the subject of an address by Supt. Chas. D. Johnston.

The officers for the new conference year are: President, T. E. White (re-elected); Vice-President, Rev. T. J. Green; Secretary, Geo. T. Gunter (re-elected); Treasurer, O. D. Lawrence (re-elected); Member N. C. Council of Churches, Dr. Jas. H. Lightbourne.

The Antioch Church and its pastor did their best to make the Conference a success and they were given a rising vote of thanks for their hospitality.

The churches were practically all represented by delegates or by letter.

GEO. T. GUNTER, *Secretary.*
Denton, N. C.

COLUMBUS, GEORGIA.

On Sunday, November 3rd, the Union Congregational-Christian Church, of which Rev. Frederick Held is pastor, Columbus, Georgia, had a Home-Coming Program.

This church has recently experienced a gratifying awakening and an increasing interest is being shown in all of the departments of its work.

On Sunday morning Dean George C. Bellingrath of Piedmont College preached; his theme was "The Church." On Sunday afternoon Dr. Milo J. Sweet held a special service dedicating the renovated church structure. Rev. David W. Shepherd, former pastor of the church, also spoke in the afternoon. In the evening the Pastor, Rev. Frederick Held, brought an inspiring message, calling upon the members to reconsecrate themselves to Christian service. The ladies of the church served two delicious meals.

There was a large attendance at all services and much enthusiastic interest shown.

SPECIAL NOTICE.

All delegates and preachers who expect to attend the Eastern North Carolina Conference to be held at New Elam Christian Church on November 19th and 20th and who are coming by bus or train, please notify Mrs. J. L. Goodwin, New Hill, N. C., Route 2, at once in order to have cars to meet them at Merry Oaks, N. C. Also give time of expected arrival.

Thanking you, I am
Yours very truly,
W. M. GOODWIN.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.

2. Christian is a sufficient name for the Church.

3. The Holy Bible is a sufficient rule of faith and practice.

4. Christian character is a sufficient test of fellowship and of Church membership.

5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

BILLY SUNDAY.

With the passing of Rev. William A. (Billy) Sunday, not only a great figure but a great event take their place in history. At different periods and through different methods and personalities, God has ever and always delivered His message and revealed His will to mankind. One did not have to admire or even agree with the manner and methods of Billy Sunday in order to admit that here was a man on fire for righteousness and consumed with a passion for wrecked lives, wayward men and unregenerated souls. Billy Sunday was as unlike D. L. Moody in his method of approach to mankind and the delivery of his message to the world as Moses was unlike Elijah and John the Baptist was unlike Saul of Tarsus. At different stages of human history and development, God speaks in a tongue and tone that can be understood by, at least, some people of the time in which He speaks. We often talk and jubilantly sing of the "Old-Time Religion." There is no other kind of religion than the "Old-Time Religion." It is the "Old-Time" because it is the need and salvation of the new time. Our Father in heaven is infinite in resources and does not have to repeat Himself in creation or in revelation. He speaks to every age in terms of that age.

Billy Sunday was a creature of his time, and though thousands in the church and out of it differed from him in their methods of approach and presentation, Sunday was a source of inspiration and of salvation to thousands, by the grace of God. Tens of thousands are leading sober industrious and better lives today, because Billy Sunday lived and wrought and labored as he saw and found his way in the service of his God. Years ago in the heyday of his power and influence, this writer chanced to be in Baltimore when Billy Sunday was conducting a campaign there. Day after day as the meetings went on, the morning papers would tell of drunken sots who were reclaimed, of saloons that were being voluntarily closed up and of brothels that were banished by the preaching of this man. Thus, you could shudder at his violence in the pulpit and his athletic activities at the sacred desk, and you could wonder why the man acted like that; but when you read what God was doing in Baltimore in making drunken men sober and dead men and women, in trespasses and in sin, come to life and begin to live again, one just had to marvel at the way and resourcefulness of God and admire a man who had such influence and power in reaching men and women for a better life.

Billy Sunday's day has passed now, but somewhere on the horizon others are appearing with messages of hope and of eternal life. Thus the workers die but the work of God goes on through men and women who dare to commit themselves with all their strength and might to the will and way of God.

J. O. A.

THE CHURCH AND THE COUNTRY COMMUNITY.

In 1927 Bishop O'Hara, at that time Father O'Hara of the Catholic Church, published a book entitled, "The Church and the Country Community." In this book the author declares that "any religious force which is weak in the rural districts is at a serious disadvantage both in the city and the country." *The Commonweal,* a Catholic magazine, devoted to religious literature and public affairs, in its issue of November 8th, points out some startling facts which every church and every branch of the church should have for serious consideration and advisement. Our Catholic contemporary, after pointing to the fact states that about 80 per cent of their membership are thoroughly organized and live in cities and towns, mostly in the larger and congested cities—New York, Chicago, Philadelphia, Boston, Cleveland, etc.

"Meanwhile, in common with all large town and city dwellers, they are doomed to extinction, so far as the perpetuance of their family life is concerned. Three or four generations of town or city life is the limit of any family's existence. Immigration having been stopped, it seems clearly evident that the Catholic population of the United States is bound to decline more or less rapidly. The Catholic birth rate is only slightly higher than that of other groups; and, as a whole, it would seem that by 1940 the population of the United States will become stationary, and, after that, it will fall off. Only a rejuvenated agrarianism appears to offer this nation an escape from such a fate. Only by the great increase of the Catholic portion of the revived rural life can the Church in this country, humanly speaking, be saved from dwindling rapidly from this time onward."

That which *The Commonweal* calls to the attention of the Catholic Church should come home with a degree of seriousness and concern for us of the Congregational-Christian Churches. We are, especially here in the South, very largely a rural church. This being the case, our responsibility as a family in the field of righteousness is unmistakable and presents a challenge that we cannot afford to ignore. Our opportunity in the rural districts is most inviting, and in the words of our Saviour, when He looked out upon the multitudes, we can say: "The harvest truly is plenteous but the laborers are so few." Our country parishes certainly have now the privilege of making a real contribution not only to the people within their parish but to the world at large and to the cause of Christ, in particular. *The Commonweal* points out that the farm population have about four million more children than any city group of equal size. "Farm families average three children, whereas, city families average less than two children."

If ever intelligent, consecrated leadership was needed in the pulpit, that need is now for the pulpits and parishes of our rural communities.

J. O. A.

ARMISTICE DAY AND WAR.

Last Monday, November 11th, we celebrated Armistice Day. There was a fine spirit of patriotism, as well as an inexhaustible passion for peace, expressed by thousands of public speakers and recorded on the printed page. In peace time, we talk peace and the casual observer would think that war could be no more. However, in very truth, war is being waged now on a gigantic scale. Airplanes are dropping their deadly bombs, cannons roar, swords flash, blood flows as a strong nation of the world, practically unhindered, goes to conquer a weak nation and to take because it can.

As far as the present writer knows, war has not been declared by Italy against Ethiopia, but Mussolini, the dictator of Italy, simply goes after the weak with the arm of the strong, regardless.

The fact that this war is being fought six thousand miles away by no means guarantees that the rest of the world will stay out of it. If the crime and the stupidity of war could count for anything, surely the nations would avoid war; but they do not count. We cannot conceive, for the mind cannot grasp, the losses and the destruction through war. By a statement in the *Congressional Record,* January 13, 1928, the World War caused a loss of 30,000 lives and $400,000,000,000 in property. "With that sum of money, says the *Nashville Christian Advocate,* it would be possible to build a $2,500 house with $1,000 worth of furniture, place it on five acres of land worth $100 an acre, and give all this to each and every family in the United States, Canada, Australia, England, Wales, Ireland, Scotland, France, Belgium, Germany and Russia. And after doing this, among other things it would be possible to build a $10,000,000 university and a $5,000,000 library in every city of 20,000 in the above-mentioned countries.

"We would then have a sum left sufficient to endow 125,000 nurses, and 125,000 teachers, and pay each $1,000 a year.

But mankind, in his stupidity and weakness, has ever devoted his keenest intellect, greatest ingenuity and skill to the science of war.

With these facts staring us in the face, our own government is right now spending for war the largest sum of money in its history during peace time. Our War and Navy Departments, for the present fiscal year, starting July first, are to spend $792,484,265. No wonder the United States Senator Nye declared that the Vincent Naval Bill, which became a law, "was the most vicious bill ever passed."

J. O. A.

God help us to be willing to flee, to be eager to follow, and to be determined to fight until we have laid hold on eternal life that will swing us into glory triumphant forever.—*Z. T. Johnson.*

THE STRUCTURE OF A PUBLIC PRAYER.

By Robert Lee House.

Delivered before E. Va. Ministers' Conference.

"When ye pray, say. . . . "—Luke 11:2.

"When ye pray, say . . . " what, how? That is the problem of public prayer. We say with words, not with flowers. We do not merely commune with nature, we say a prayer. How and what are we going to say?

Now a great many people who habitually pray in public have obviously never really faced that problem. Consequently their prayers become monotonous, for they are all so much alike. And it becomes somewhat pathetic when you know in advance just about what a person is going to pray. There are children who facetiously pray the characteristic prayer of an older person practically word for word. No wonder some people form a wrong attitude toward prayer. The prayers they hear begin in the same old way, the same things are prayed for in the same way; there is no new and fascinating scenery, and they invariably end by "taking us home to Heaven."

Why should a prayer not be a thing of beauty? Why should a prayer not have variety? We like variety in homes, variety in dress, variety in menu, why not have variety in prayer? Must a prayer be less sincere because it is adorned with beauty of language?

The truth of the matter is this, we are taught how to do almost everything but to pray. The minister studies the art of building a sermon, but how many study the art of building a prayer? It is taken for granted either that we can depend on inspiration of the moment, or that it is just such a simple and unimportant matter that any one can do it. We often lament the fact that so few people lead in public prayer and conclude that they fail to do so because they are not good enough. I suspect that a great many laymen, good men, do not lead in public prayer for the same reason they never sing a solo in public: they have never been trained.

Public prayer is an art. Prayers may be as rich in beauty and variety as life itself. It is no more sacreligious to prepare a prayer than to prepare a sermon. The preparation of a prayer does not eliminate the leadership of the spirit, it magnifies its opportunity. The study and preparation of a prayer does not mean that the prayer is addressed to man rather than to God. It means simply that one should not be careless concerning his speech, or even indifferent to grammar, when he comes into the presence of God.

Christ taught his disciples to pray. If our generation becomes a praying people it will not be merely because we urge and exhort them to pray, but primarily because we teach them to pray.

What is the structure of a prayer? How may a prayer begin? Is there more than one way to address Deity?

I. Ways of Beginning a Prayer—

1. By way of Exclamation:
   - O Thou Great Companion
   - O Lord God of Hosts
   - O Searcher of Hearts
   - O Thou Ever Gracious God
   - O Fathe rof Light
   - O God of all Truth
   - O Most Liberal Distributor of Thy Gifts
   - O God of Patience and Consolation
   - O Blessed Lord
   - O Great Lord of the Harvest
   - O Thou Blessed Son of God
2. Deity may be addressed and a descriptive phrase set in apposition to it:
   - O God, our Father
   - "Our Father, Who art in Heaven"
   - O God, the inspiration of all goodness
   - O God, our help in ages past, Our hope in years to come"
   - Gracious God, our Father
   - Eternal God, our Heavenly Father
   - O God, the God of Abraham, Isaac and Jacob, Father of our Lord and Saviour, Jesus Christ
   - O God, Who hast made of one blood all the nations of mankind
   - Almighty God, in Whom we live, and move, and have our being
   - O Thou Who art the Companion of our Way
   - Lord Jesus, Our Great Elder Brother
   - O God, Whose joy is in service to Thy children
   - Lord God Eternal, with whom one day is as a thousand years, and a thousand years as a day
   - Our Father, who art our Life and our Light
   - O God, who hast called us into Fellowship of Thy Church
   - Our Father, Giver of every good and perfect gift
   - Lord! Our Light and our Salvation
   - Almighty God, Fountain of Life and Light
   - Blessed Lord, who for our sakes wast content to bear sorrow
   - O God, who hast promised to hear the prayers of Thy people
   - Merciful Father, to whom all sons of men are dear
   - Almighty Father, whose Grace doth ever keep and whose Love can never fail us
   - Almighty God, unto whom all hearts are open
3. The prayer may begin with a statement or petition, rather than a direct address:
   - Thou hast been gracious to us, Our Heavenly Father
   - Come to us, Thou Strength Divine
   - As we face the tasks of the day, O God . . .
   - We are reminded, Our Father,
   - From infirmity of purpose, O God, save us
   - Accept the work of this day, O Lord
   - Deliver us, we beseech Thee, O Lord
   - Grant, O Lord
   - Thou knowest, O Heavenly Father, our temptations
   - Grant me, even me, dearest Lord, to know Thee
   - Incline our hearts, O Lord, that we may . .
   - We turn to Thee, O God, that we may renew our strength
   - We adore Thee, O Lord, in thy great Love
   - Into Thy presence we come, Our Father
   - In the name of Jesus Christ we come to Thee, O God
   - Teach us, O Lord
   - We thank Thee, Our Father
   - Free us, Good Lord from the fascinations of false pleasure
   - Enlarge, O God, our soul's desires
   - With the dawn of a new day, Our Father, Our hearts are uplifted to Thee
4. Deity may be addressed directly:
   - God of Love
   - Our Father God
   - Our Gracious Heavenly Father
   - Holy and Righteous Father
   - Father of all
   - Thou Confident of the troubled heart
   - Lord of all things in Heaven and earth
   - Our precious Saviour

II. Each prayer should have a general theme. It should be a particular type of prayer rather than a conglomeration of all types. There is infinite variety even in unity. We have all been well reminded that it is not necessary to pray for and about everything under the sun every time we pray, unless we only pray once each year.

As we consider various types of prayers we will discover certain strategic words, words that give direction to our praying, words that open up vast areas of thought, words that serve as open doors through which we pass into the very presence of God.

A. Adoration.

1. Scripture: Psalm 103:1-5
2. Hymns: "Fairest Lord Jesus," "May Jesus Christ Be Praised"
3. Key Words:
   - We bless Thee, we praise, hallow, worship, adore, reverence; We bless Thee
   - We bless Thy Holy Name
4. Expressions of Adoration and reason for Adoration.
   - Our Father, we rejoice in the privilege of lifting our hearts to Thee
   - Thy glory is excellent, mercy unending
   - Thou art altogether worthy
   - We are feeble, fickle, fleeting; Thou hast all power, all wisdom, all time, and the eternities (Note the contrast as a technique of prayers.)
   - Thou, whose majesty is the character of love
   - We are overwhelmed with the sense of Thee who are beauty and sublimity and unity of all that lives and has being
   - Thy love, so beautiful and mighty, draws us to Thee
   - We lift up our hearts to Thee
   - We are entranced by Thy gentle wooings
   - We are overwhelmed by Thy majesty
   - We rejoice in the assurance of Thy love

B. Confession.

1. Scripture: Psalm 51
2. Hymns: "Just As I Am," "I Need Thee Every Hour"
3. Key Words:
   - Confess, acknowledge, realize, repent, regret, concerned, troubled, burdened, ashamed
4. Specific Confessions:
   - There are sins of thought and sins of action, sins of omission and sins of commission
   - We have followed too much the devices and desires of our own heart
   - We have returned evil for good
   - We acknowledge our miserable sins of ingratitude
   - Teach us to confess our faults, that a way of reconciliation may be found
   - Thou, O Lord, knowest our sins
   - We acknowledge our transgressions
   - With contrite hearts we confess our sins, pleading for the cleansing that God gives through the atoning blood of the cross, and for the sanctifying power that causes us to grow into the beauty and strength of the Christ life
   - We kneel in humility before Thee
   - We confess before Thee our sins, and beseech thy forgiveness
   - We sincerely repent of all wrong doing
   - Pardon us wherein we have grieved Thee
   - We humble ourselves before Thee, Holy Father, confessing that we have sinned against Thee in thought, word, and deed, yet Thou hast been longsuffering to us, and hast borne with

(Continued on page 7.)

CONTRIBUTIONS

SUFFOLK LETTER.

The Annual Conference is a place of emphasis and enthusiasm. Every report and every department, when presented, seems more important than any other. Every leader lifts his point of view into supreme importance. This is normal and natural. Such an attitude is essential, provided it does not develop a spirit of competition and self-exaltation.

After the Conference session, ministers and delegates return to their respective places to continue their work. If the spirit of the Conference could be carried into the daily routine of the local church many problems would be solved and many discouragements could be overcome. But the spirit of the local church is not always encouraging. Indifference cools the enthusiasm, and spiritual lethargy retards the progressive program.

The recent session of the Eastern Virginia Christian Conference was enthusiastic and forward looking. A summary of the church reports indicates a net loss in membership for the year 1935. This can be accounted for in part by the revision of church rolls. As a matter of fact the number of members received was less than for the year 1934. This is a disturbing situation. The financial record shows a gain while the membership shows a loss. For several years the total membership of the churches has shown little increase—sometimes a loss.

Paying church debts is important. Raising money for the various departments and institutions is essential. Beautiful buildings and adequate equipment serve a high purpose in the kingdom. But the ancient kingdoms of Israel and Judah lost their spiritual power and were defeated while they proudly pointed to the magnificence of the temple in their midst. The splendor of Solomon's temple did not make the people safe nor prolong their prosperity. Churches cannot live by buildings, and institutions, and delightful conferences, and full treasuries. These things are conducive to progress, but they are not the only essentials.

Occasionally one hears the question, "Why does the church not grow?" There are many answers to this question. Probably the best answer is, "Because it is not missionary to the point of winning souls." Raising or giving a respectable sum for missions does not meet all the requirements of a missionary standard. Compared with a quarter of a century ago, the churches of the Southern Convention are becoming more missionary, when measured by the receipts for the mission treasury. But how about the passion for winning souls? In the Eastern Virginia Conference the reports of the Home and Foreign Missions work have been submitted on the first day of Conference, when the attendance is large. The Report on Evangelism is read on the last day of Conference when the attendance is small and the delegates are in a hurry to get through and go home.

Now the time has arrived when Convention, Conferences and local churches should be deeply moved to undertake a concentrated program of numerical growth. If the Congregational-Christian Churches cannot be effective in winning souls for Christ and the Church it is time to abandon the field and let others take our place. Our churches can grow. They have a right to claim the promise and power of the Lord Jesus Christ. The needs are great at home and in foreign fields. The church should be as urgent in calling for souls as in seeking for dollars. The harvest of souls is more important than the table of the money changers. The membership roll is more vital than the bank balance of the church treasury. Church buildings with elaborate equipment and chapels with plain altars should respond with the shouts of new-born souls. Ministers and laymen should go to their places of secret prayer and prevail upon God for the gift of the soul-winning power. When that comes the churches will blossom as a rose, and grow like the palm tree.

I. W. Johnson.

COLLEGE PUBLICATIONS.

The students of the average college today are ambitious for mediums through which to express themselves to each other and to the public other than by word of mouth. They like the printed page. They like to write themselves and like to read what others write, particularly if an article has to do with themselves or with their fellow students. Some hesitate to put their ideas in print, others delight in such opportunities.

On the average campus today we find a college annual, which is an annual publication intended to reflect the habits, customs, and achievements of the students and the college itself. It specializes in the accomplishments of the seniors. The college annual is supposed to crystalize not only the achievements of the school with particular reference to the seniors but the very atmosphere of the campus itself. Yearly this publication is left somewhat as a monument to the senior class by which it was largely created. Elon College has such a publication. We call it *The Phipsicli.* The name is the combination of the first syllable of the three original literary societies, The Philogian, The Psiphelian, and The Clio. I am sorry to say that these organizations have about disbanded. Sororities and fraternities have come to take their places.

There is usually a publication in the interest of the alumni. The purpose of such publication is to keep up with the graduates and former students of the college that the college may know something of the whereabouts and achievements of its family. This is a very helpful publication since it is hardly possible for an institution to develop beyond the achievements and influence of those whom it has sent out into the world. At one time Elon published *The Alumni Voice.* This was a very creditable publication and rendered valuable service. This publication is intended to appear at regular intervals. It has been some time since *The Alumni Voice* has been published but it is hoped that some alumnus or alumna will instigate a move for the reappearance of this valuable paper.

Then, too, the average college has a weekly paper. This paper is the creation of the student body from year to year. All classes are represented. All who are ambitious to see their names in print are given the opportunity to contribute articles. Some students take advantage of such columns to air their grievances with reference to policies of the administration and other happenings. Others welcome the opportunity to offer helpful and constructive suggestions. The college functions and affairs of the college in general may be advanced. At any rate the weekly paper affords an opportunity for the individual student to discover his possibilities and exercise his talents. The weekly publication at Elon College is known the *The Maroon and Gold,* our college colors. For years this publication has appeared regularly and was sent from the campus to the alumni and friends as well as being distributed to enrolled students. Because of financial difficulties, *The Maroon and Gold* dropped out of existence for a number of years. Last year, 1934-1935, it appeared rather spasmodically. Professor M. L. Patrick of High Point, N. C., President of the Alumni Association, was largely responsible for reviving *The Maroon and Gold.* This year the paper is attempting to stage a comeback. The second issue was distributed last week. It is hoped that the staff of the paper may be able to find a way by which *The Maroon and Gold* may make its weekly appearance in the interest of Elon College. The ones in charge invite and solicit the friends and alumni to send in their subscriptions for the paper. The price is $1.00 for the year. Won't you lend encouragement and assistance by sending your subscriptions at once to *The Maroon and Gold* office at Elon College, North Carolina? Mr. William Lloyd Cooper of Norfolk, Virginia, is editor-in-chief, Miss Edith Ernst of Cincinnati, Ohio, is managing editor, and Mr. North Lewis of West End, North Carolina, is business manager. We hope for your encouragement.

L. E. Smith.

GOLDEN WEDDING ANNIVERSARY.

Can there be anything so wonderful and so beautiful as fifty years of happy married life? If I were to ask some people I know, I would not be sure of their answer. But if I were to ask Brother D. B. Wall and wife of Garner, N. C., I am certain of the answer I would receive. Fifty years ago, October 6, 1885, these two people were united in marriage and this past October 6, 1935, they celebrated their Golden Wedding Anniversary.

October 6, 1935, I was preaching at Hayes Chapel as it was the regular preaching day. After the service Brother Wall introduced his son to me. He wanted me to go home with him and eat dinner which was to be served at two o'clock. All of his children, grandchildren and great grandchildren were out at his house waiting for his return from church. On account of another service that afternoon, it was impossible for me to go.

Since his marriage fifty years ago, there have been born twelve children into this union. Now the children are grown and they have children. He has fifty-four grandchildren and two great-grandchildren. Besides these there were others who gathered there October 6, to the number of about 85. What a happy time they have had together and I know that this father and mother enjoyed it more than anyone else there.

I know of no couple so loving and charming as these two. They always have a smile for you and they give you a warm reception wherever they meet you. They are solid and substantial members of the Hayes Chapel Christian Church in Garner. You can be sure that we miss them when they are not able to be at services. Unless prevented by ill health they are there when church services begin.

They have seen happy moments and sad moments in their life together. Now most of the children have left home and have gone into various occupations of life, leaving the home with sweet memories. But never will those children forget the kind hands of father and mother who love them so dearly. May many happy moments and experiences come to this beloved couple as they enter the fifty-first year of their marriage and may God let His richest blessings be upon them and their family.

Billy Andes.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

THE CROSS AND PEACE.

It has come! Italy has deliberately set out to subjugate and exploit Ethiopia. Great Britain is armed and alert. The rest of Europe is "jittery" and doubtless all Asia as well as Africa is wondering what next.

Secretary of State Hull of our government reminds us that "at this moment when there is a menace to a war that may not be confined to any two nations but spread among several nations, there is a weighty obligation resting on the Church to exert itself in every conceivable manner to impress the people with a hatred of war and a love of peace" and that "these present dangers are a challenge to the Church to engage in what should be nothing less than a flaming crusade."

"Flaming crusade! No, not the smashing maces and bloody swords and row on row of slaughtered "infidels"; no, not the Mussolini method of civilizing the "barbaric hordes" of a coveted country; no, nor those night gatherings with burning crosses that have so long inflamed the white race against the black.

But a thoroughgoing *Christian* crusade. In the spirit of the Cross the Church must strive for a Christian order among nations. It must work for such laws and law enforcement as will proscribe war, do away with the means of war, and sustain effective sanctions against all unprovoked aggressors. It must stand firmly for international agreements and the sanctity thereof. It must lend its influence to every sound movement in behalf of a world organization for common protection and development. It must crusade for those international conditions out of which arbitration and cooperation naturally grow and from which the unity of the race becomes a common basis for action.

Yet, after all, world peace is but a by-product. The Church's supreme concern is that will-to-peace, that spirit of friendliness and justice, that understanding mind and sympathetic heart thru which cooperative undertakings can actually become effectual. Develop these, and right relations in nations, as in individuals, will follow. Envy, Greed, Fear, Hatred—how can such thrive or even live in lands full of active good will?

In other words, there can be no crusade without the Cross. Action in behalf of a Christian social order calls for a Love that longs to pour out its life for others. This is the only way of conquest, the only means of bringing in the Kingdom of God on earth, the only power potent enough to assure peace. Christ Himself would never have set his face "steadfastly toward Jerusalem" had God known of any better way of saving men from sin or of creating a heaven in human relationships.

Each Christian interprets for himself the Way of the Cross that leads to world peace. It can be no easy road that he travels. Rough and full of suffering, it will call for the best of his life's blood. Definite and concrete, it will be something into which he can throw himself with flaming zeal and enthusiasm.

So we lift high the Cross. We reverence it as the symbol of God's conquering grace; of an irresistible, transforming power at work in the heart and life of humanity.

From our standpoint there is no truer Way of the Cross than that which leads a Christian to leave his own home and country to take up life in a foreign land; to identify himself with that people in such a way that he can be an interpreter of one nation to another, can be a bond between one people and another, and can be an instrument of God in "impressing the people with a hatred of war and a love of peace."

Nor is there any truer Way of the Cross than that along which men and women in this country sacrifice their "mites" to support of the world mission of the Church and to all allied international movements.

As an immediate opportunity for the expression of our crusader spirit let us not forget the Peace Plebiscite to be taken by Congregational and Christian churches on Armistice Sunday, November 10th. This is an earnest attempt to secure serious thought upon the relation of the Christion to war and world peace. If rightly carried thru it will stir our consciences and steel our wills in obedience to the vision that will appear along the Way of the Cross.—*Missionary Herald.*

MISSIONARY OFFERINGS.

WEEK ENDING NOVEMBER 9, 1935.

Sunday Schools.

Union, Virgilina, Va. ....$	3.30	
High Point, N. C.	4.00	
Berea, Altamahaw, N. C.	4.00	
New Lebanon, Summerfield, N. C.	5.15	
Linville, Va.	4.61	
Wakefield, Va.	2.03	
Pleasant Ridge, Guilford College, N. C.	2.35	
First Church, Norfolk, Va.	6.00	
Rocky Ford, Fancy Gap, Va. ...	2.00	
Elk Spur, Fancy Gap, Va.	1.25	
Hanks Chapel, Pittsboro, N. C. .	2.06	
Wake Chapel, Fuquay Springs, N. C.	5.74	
Newport, Shenandoah, Va.	1.33	
Zion, Sanford, N. C.	.71	
Sanford, N. C.	1.00	
Durham, N. C.	8.45	
Shiloh, Bennett, N. C.	1.00	
Spring Hill, Waverly, Va.	1.21	
Winchester, Va.	5.84	
		62.03

Individuals and Churches.

Bennett, N. C.	3.07	
Miss Nannie B. Long, Chapel Hill, N. C.	1.00	
		4.07

Specials.

Franklinton, N. C.		39.85

Total for week ending Nov. 9, 1935 ....$	105.95
Previously acknowledged	4,210.41
Total since Sept. 1, 1935 ....$	4,316.36

J. O. Atkinson, *Secretary.*

STRUCTURE OF A PUBLIC PRAYER.

(Continued from page 5.)

our short-comings. Grant unto us true repentance

Our Heavenly Father, who knowest our proneness to forget Thee in the busy rush of life, and while health and success attend us, we ask Thy forgiveness for our want of gratitude, and selfish lack of filial affection. We are of the earth, earthly, unworthy of our Heavenly parentage, and yet we are Thy children

Our weakness and faults, which ofttimes grow to errors and misdeeds forgive—nay, cover them with Thine eternal love

Forgive us when we have hesitated in the face of duty and been wilful in our own conceits

We humbly confess our sins, and wait Thy word of forgiveness

With penitence we confess our sinfulness

So often we forget . . .that Christ died for us

C. Thanksgiving

1. Scripture: Phil. 4:6; Ps. 100:4
2. Hymn: "For the Beauty of the Earth"
3. Key Words:

   We thank Thee, We bless Thee, We offer our thanks, accept our thanks, We come in humility and gratitude
4. The Range of Gratitude:

   We thank Thee for: creation, preservation, childhood, home, the joy of the body, the light of the mind, the perception of the soul

   Open our eyes that we may constantly see how greatly Thou hast blessed us

   We thank Thee for our noble heritage, youth, vigor, enthusiasm—for life, its outlook and prospect—for our Master teacher and unfailing Friend

   Strengthen us in the grace of Thanksgiving

   We offer to Thee the sacrifice of Thanksgiving

   Our hearts overflow with gratitude and our lips show forth Thy praise

   We thank Thee for Thy mercies toward us as a people, for the measure of plenty and peace and progress which has been ours, and above all for Thy love which pursues us and preserves us

   We give Thee thanks that there is One who knows us and cares

   We thank Thee for another day in which we may make amends for our failures and meet the responsibilities of the new hour with fresh inspiration and courage

   We are grateful to Thee for all the mercies so abundantly bestowed upon us through Thy Son

   We thank Thee that we may come to Thee

   Our Father, in thankfulness we come to Thee, remembering the night of rest, and the new light of another day

   We thank Thee for all that makes life worth living

   Our Heavenly Father, accept our thanks for the re-creation of body and mind Thou hast given us in the hours of wonderful sleep

   Our Father! We thank Thee for the tenderness enwrapped in the very name by which Thou art known to us

   Dear Father, the privileges are so exceedingly great that we can hardly conceive that they are ours—to come to Thee at any time and any place and commandingly invited to ask and seek and knock, with the Divine assurance that we shall receive—for these privileges, dear Father, we are thankful

(Continued on page 15.)

OUR THANKSG

Elon Christi

Superintendent Chas. D. Johnston has a

Clothe, Keep W

Let Us Make a Liberal Offerin

VING OFFERING

n Orphanage

ly of over One Hundred Children to Feed, d Send to School

Our Orphanage Needs our Gifts

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

THANKSGIVING AND CHRISTMAS PROGRAMS.

Is your church and Sunday school making special plans for Thanksgiving and Christmas programs? If so, do they need help?

One Sunday school has decided to make their Thanksgiving program center around "Our Orphanage." Some young people's groups will have charge of a sunrise service on Thanksgiving Day. The churches in some communities will join together for a service on this day. Many children, young people, and adults are anticipating making Thanksgiving a day of sharing with those less fortunate. Many homes will be happier because church people did not forget the sick, the hungry, those in need of real friendship.

To the Sunday school superintendent, pastor and leaders in the church, Christmas carries with it the thought of special programs, pageants, plays, and pantomimes. Some churches will celebrate this season with a play presented by the Sunday school and church, others will favor a pageant on Sunday evening, while some churches will have pantomimes and special worship programs.

One of the finest plays is "A Gift for the Christ Child." Pageants include "The Bethlehem Inn," "Good Will Among Men," "Bethlehem," "At His Throne," "Fulfillment," "When the Star Shone," "The Shepherd Lad's Gift," "The Shepherd's Vision," and "When the Christmas Star Shone," (a Christmas program for children). Among the pantomimes are "Why the Chimes Rang," and "At the Door of the Inn." Services entitled *White Gifts for the King* include "The Christmas Bells," and "No Room in the Inn." "A Little Child Shall Lead Them" (a Christmas service of dedication for the Church) is the title of another service.

Splendid worship aids for Thanksgiving and Christmas can be found in the October and November issues of the "International Journal of Religious Education."

The Board of Christian Education, 505 South Main Street, Norfolk, Virginia, is prepared and eager to help you with your programs. They have all the above mentioned programs, pageants, etc., in their office and will gladly lend them to anyone who will write. If they do not have what you want, they will secure it or assist you in having the kind of program you desire.

E. F.

"OUR CHILDREN'S HOME."

What does your Sunday school, church, and other organizations expect to do for the Christian Orphanage during the Thanksgiving season? The Orphanage is asking that we make our Thanksgiving offering for them a bit more than last year. They need our whole-hearted support.

Why not center your Sunday school program on November 24th around Our Children's Home? Some people know very little or nothing about the good work which is being carried on by this institution, and they are not supporters because they do not have the knowledge which you have. You might give a brief history and tell of some of the work which is now being done. Mr. Charles D. Johnston will furnish you with material needed for such a program, if you do not already have enough.

Begin right now making plans for this service, and do your best to make the offering a large one.

E. F.

SPEAK TO THAT YOUNG MAN.

"Run, speak to that young man."—Zech. 2:4.

Run! Hurry! Speak to that young man! There is no time to lose!

Why such haste? Need I answer that question? Consider the peril that young man is facing, and of which he is scarcely aware. There are so many snares, so many pitfalls, along the way on which he is setting out. He has never made the journey before. He does not know where these dangers are. If he falls into them, he may never recover himself and his whole life may be blasted and ruined. Even though he should recover himself, he may not be able to realize all that would have been possible for him, if only somebody had warned him and steered him clear of these dangers.

Speak to that young man. Warn him. Urge him to make the most of his youth. Remind him that youth is the best time to lay up in store good things for the future. Hurry! The days of his youth will soon be gone. What is done must be done quickly. Impress this upon him. Tell him that now is the accepted time, that now is the day of salvation. It is imperative that you tell him this, and tell him at once. If he wastes his youth, the future will bring to him responsibilities and opportunities for which he will not be prepared.

Speak to that young man. Never was there such an age to be young in as this. Never was there an age when the young man had such advantages and such chances as he has today. Never has there been a time when the young man had the privilege of placing his fingermarks upon such mighty history-making events as he has in this great day. Surely it is urgent that the young man be made to realize this. Speak to him. Speak to him quickly. So much is transpiring around him. His opportunities are so tremendous.. Make haste. Do not delay. If he is not aroused, the splendid things he might do will not be done, and this will mean a great loss both to him and to the world.

J. R.G.

WHAT "GREAT THINGS GOD HATH DONE" FOR US.

CHRISTIAN ENDEAVOR TOPIC FOR NOV. 24, 1935.

(Thanksgiving Program.)

Scripture: Luke 8:26-39.

Daily Bible Readings.

Mon.—In Him we live. Acts 17:28.
Tues.—An Open House. Acts 16:15.
Wed.—The Church. Rom. 12:5.
Thurs.—Christian fellowship. I Jno. 1:3-7.
Fri.—Work to do. John 9:4.
Sat.—Guidance. Psalm 23.

A THANKFUL BANQUET.

A different way to have your Thanksgiving program would be to have a "Thankful" banquet—a banquet where only "spiritual food" is served. Decorate the table as for a regular banquet, but instead of dishes, set the places with a Bible and a hymn book. The leader, of course, will be the toastmaster.

Instrumental Prelude: "Just When I Need Him Most."
Call to Worship: Psalm 103:1, 2.
Hymn: Doxology.
Prayer.
Hymn: "Praise Him, Praise Him."
Scripture Lesson.

Points for Suggested Talk—

"Log Cabin Days to the Airplane Age."

From the first Thanksgiving in America in 1621 to Thanksgiving, 1935, many changes have taken place. When our forefathers celebrated the first Thanksgiving they were living in log cabins, and scarcely had enough food to eat. Death and disease had entered their stockade and reduced their number; savages were lurking around the colony awaiting an opportunity to kill or capture them. Even with all these hardships they found many things for which to be thankful.

If the Pilgrims could be thankful for the meager things they had, then surely we citizens of this great nation should remember and be thankful for the privileges we enjoy. Under our form of government we enjoy liberty and the pursuit of happiness. We have the rare privilege of worshipping God according to the dictates of our own conscience, a privilege for which we should never forget to thank Him who gave to us the priceless gift, and is the Giver of all good and perfect gifts.

We have the opportunity for education in our public school system; in our colleges and universities we may prepare ourselves for any occupation we desire. God has made possible through science and man for us to reap the benefits of the marvelous inventions which we have. Let us think of a few! Our steamboats and railroads that carry freight and passengers to all parts of the world; electricity, which lights our homes and makes our work easy; the automobile which is no longer a luxury but considered a necessity to the home and business; the telephone, where one has only to lift a receiver and call England or some friend aboard a passenger liner bound for Europe; and by the turn of a dial the radio brings to our home the message of the great artists of the world. Then too, we have the airplane which has literally brought the west coast to the east coast—board a plane in New York at eight o'clock in the morning and dine in San Francisco the same evening.

God made is possible for these gifts to be given to the world. But the greatest gift He gave to us more than 1900 years ago when He gave us His Son. Jesus was the greatest Gift that will ever be given to the world. As the Pilgrims gave thanks and blessed Him in 1621, so must we in 1935, with bowed heads and a prayerful heart thank God for His many blessings during the past year.

Period of Meditation—

Have each member tell: "What great things God has done for him."

Special music: "Count Your Blessings."
Mizpah Benediction.

MRS. W. B. W.

Ought There Not Be A World-Wide Thanksgiving for the Life of Jesus?

From Nazareth He comes, the carpenter
Who knows of hammering and blows that break
The worker's hands. From Galilee He comes,
The fisherman who walks upon the lake.
  Through fields of harvest, ripe for plucking
      grain;
  Along the dusty roads that go beside
  The vineyards, Christ, the noble carpenter,
  Goes to the city to be crucified.

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE RETURN FROM CAPTIVITY.

Lesson VII—November 17, 1935.

Golden Text: *"The Lord hath done great things for us, whereof we are glad."*—Psalm 126:3.

Lesson: Jeremiah 29:4-14; Ezra 1:1-11; Ps. 126:1-6.

"That the word of Jehovah by the mouth of Jeremiah might be accomplished"—thereby hangs a tale, a tale that is significant. For seventy years before, Jeremiah had had occasion to write to the Jews who were captive in Babylon. He had told them frankly that they need cherish no hope of immediate return to Palestine. He suggested that they settle down, buy land, build houses, marry and give in marriage, and live in such a way as to promote peace and prosperity in the land of their forced adoption. Then he added, "For thus saith the Lord, That after seventy years be accomplished at Babylon I will visit you, and perform my good word toward you, in causing you to return to this place." *God* kept his word. Prophecy was fulfilled. The captives did return. Let every man who scoffs at the idea of Biblical prophecy think twice before he speaks. There are too many fulfilled prophecies in the Bible to look lightly upon the unfulfilled ones. God is working out—it may seem very slowly at times—his purpose for the race. The eternal years are His.

"The Lord stirred up the spirit of Cyrus, king of Persia." Here is another significant word. God hath not left himself without witness, not even among those who do not know Him, or know him only at second hand. Cyrus was a heathen king. He did not worship Jehovah. He knew of Him only through indirect contact with the Hebrews. But the spirit of God moved on Cyrus' heart. And Cyrus, who in another place *is referred* to as one of the "Lord's annointed" or "His servant" helped to carry out God's purpose. Jehovah is the God of all the nations. Their life and history is within His purpose. He makes even the wrath of men, and the history of nations to praise Him. Indeed for those of us who believe in the living God, there shall come out of the troublous times in which we are living, something that future historians will show to be the unfolding of God's purpose, and of the movement of the race to the final consummation of His one, divine, far-off event toward which the whole creation moves.

"He hath charged me to build him an house at Jerusalem, which is in Judah." The Jews had had no house of worship in Babylon. There had developed, however, the synagogue, which was, and still is, a strong factor in the religious life of the Jews. And the worship of Jehovah had been cleansed and spiritualized. But there was still a need for a Temple which should symbolize the presence of the Unseen God in the midst of the restored community. Worship in essence is spiritual. But there is incalculable value in the visible house of worship. Every church in every community is a mute but eloquent witness to the belief of the people of the community in a living God. And the church ought to be of such a nature that it would reflect honor upon God. This does not require that a church should be expansive or expensive. It does require that it be neat and attractive.

"Who is there among you of all his people?—his God be with him and let him go up to Jerusalem, and build the house of the Lord God of Israel!" It was a call and a challenge to heroism and sacrifice. It meant giving up the security of home, comfort, convenience, the means of livelihood, and making a perilous journey of nearly a thousand miles back to a country that had been laid waste, and from which all the best people had been carried away. But there were in that group of exiles those who still responded to the challenge of the difficult. Because they loved their Lord more than they loved their lives, they rose up and followed the Gleam. The call still comes today, in one way or another. And at heart it is a call to heroism and sacrifice. Following Christ, being a real Christian today, costs. But there are those who, when they hear His voice, rise up and follow Him.

"Whosoever remaineth in any place where he sojourneth, let the men of this place help with silver and with gold. . . " All cannot go to the foreign field, all cannot be ministers. But all can have a part, and should have a part. Those of us who cannot go ought to pay. If we cannot go in person we can go in purse and in prayer. The kingdom of God cannot come simply with money, but it cannot come without money. Self, substance and service are all needed in the work of the Kingdom.

"Then there rose up the chief of the fathers . . . the priests . . . with all those whose spirit God had raised. In this age in which so much emphasis is placed on youth it is well to remember that here is still a place for age and maturity. The world might not move ahead very fast if the old men ran it, but it would not move very safely if only young men ran it. Each needs the other. There must be those who are "fathers" and there must be those "whose spirit God raises up"—the experienced and the enthusiastic. And there must be those who give religious sanction, those who stand for the recognition of God in life—the priests as representatives of that great and glorious host of all ages and all creeds who seek in various ways to keep alive in the conscience of men and the life of nations the sense of the living God.

"Also Cyrus the king brought forth the vessels of the house of the Lord, which Nebuchadnezzar had brought forth out of Jerusalem, and had put them in the house of his gods." It is fitting that the house of God is furnished with those things that will render our worship more efficient and beautiful. Nor are we to appear before our God empty-handed.

Some one, undoubtedly one of the returned exiles, wrote a beautiful poem—Psalm 126—which expresses the emotions of the people when they came back to their beloved land. It seemed like a wonderful dream, too good to be true. There was a sense of deep gratitude. There was a new understanding of the disciplinary value of afflliction and suffering. There was a prayer that the people would find true freedom. There was a new recognition of the greatness of Jehovah. This song or psalm strikes the deep notes in the human heart. It is a very appropriate meditation at this Thanksgiving season of the year for us as individuals and as a nation.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Jerusalem's streets are filled with those
Who cry, "Hosanna!" and others, "Crucify!"
For all of these He hangs upon the cross
That lifts itself into the purple sky.
For all of these the Master lived and died.
His lamp is tall and bright; our lamps are dim,
But we can see the way ahead of us.
For where the Master goes we go with Him.

—*Raymond Kresensky.*

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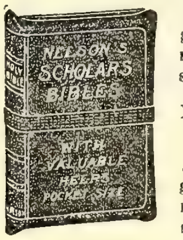

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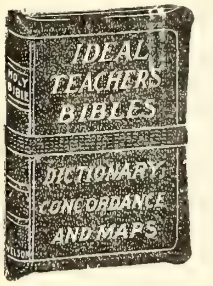

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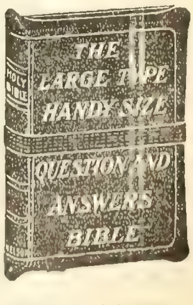

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1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"CHRISTIANITY' POWER."

"For God hath not given us the spirit of fear; but of power and of love."—II Tim. 1:7.

In Paul's love for him he exhorteth Timothy to stir up the gift of God which was in him.

There have been those who were Christian thru fear. Not the "fear of the Lord," which is a term used to express love for the Lord; but thru the fear of punishment. If Paul is right, such a fear does not come from God. God is not a master to drive us, neither is it possible for us to develop Christian character that way.

Christian character comes through a condition of heart that renounces sin because of hate for it, and follows Christ because of love for Him and for the things of God. Love, then, is the power that satisfies all goodness, and through love one rises from the earthly to the heavenly.

Prayer—Father of all mercy have mercy on us feeble beings and make us in heart all Thou wouldst have Thy children to be.—*Amen.*

TUESDAY.

"HEAVEN MOVED TO TEARS."

"And when he was come near he beheld the city and wept over it."—Luke 19:41.

Jesus weeps over Jerusalem. "All the physical and mental sensations known to man were known to Christ. He stands on the mountain of Olives beholding Jerusalem richly decorated for the coming of Passover. As He contemplates the future of the city, he is moved to tears. The thought that this beautiful city had not accepted the Kingdom of God and that soon the enemy would overthrow it, is the reason for His weeping. This destruction was actually accomplished by the Roman army not many years later. How our Lord must weep over His prodigal children!

Prayer—Our Father, we pray for our souls. Come Thou and dwell within us that life may merit Thy praise of "well done" and not be cast out into "outer darkness." Give us also a hungering and thirsting for righteousness like our Saviour's, that we too may weep over things wrong. Strengthen our hands to help make things right. —*Amen.*

WEDNESDAY.

"THE VICTORY."

"He will swallow up death in Victory."—Isa. 25:8.

"Thanks be to God, which giveth us the victory."—I Cor. 15:57.

"Whatsoever is born of God overcometh [has the victory over] *the world."*—I Jno. 5:4.

"In all these things we are more than conquerers [victorious] *through him that loved us."*—Rom. 8:37.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty." —I Chron. 29:11.

Prayer—O Lord, we thank Thee that every morning when we get up we have something to do. And whether we like it or not it is something to do that challenges victory. Inspire us to do our best give us the power of self-control. Give us diligence and strength of will, cheerfulness and contentment, and all the virtues of a consecrated heart which the unbeliever or the idler doth not know. In Christ's name we ask it.—*Amen.*

THURSDAY.

"THE GOOD NEWS."

"Behold a virgin shall be with child, and shall bring forth a son."—Matt. 1:23.

"Rejoice and be exceedingly glad; for great is your reward in heaven."—Matt. 5:12.

"And thou shalt call his name Jesus."—Matt. 1:21.

"Who will put a new heart within you, and a new spirit within you."—Ezk. 36:26.

"That thy ways may be right, and the just shall walk in them; but the transgressor shall fall."—Hosea 14:9.

Prayer—O Father, give us Christ to do our work each day, and if despair or discouragement overtake us may we not forget the strength that comes from Him. May we not forget that we promised to be faithful, to be strong midst the tempests of the oncoming days. Spare us from the bitterness of sharp passions in unguarded moments, and may all our thoughts and actions be such as shall keep us friendly with ourselves and approved of God.—*Amen.*

FRIDAY.

"LIKE A SUN."

"Let them that love the Lord be as the sun when he goeth forth in his might."—Judges 5:31.

Christ said, "Ye are the light of the world." Today we are told that we are as the sun. If we are light we will want to shine. If we are the sun we are bound to shine.

Anybody must manifest what he is or else he is a coward. Any one that knows Christ can say so, and such testimony with a life that supports it is the best method of proclaiming Him.

It does not matter whether the lamp is a gorgeous thing of gilt and richness, or whether it is a poor piece of black tin. The thing that is important is, does it shine? A pitcher may be of gold or costly brilliant crystal. That does not matter. The thing that matters to a thirsty soul is, has it got water in it to quench thirsty lips.

The important thing about a Christian is, does he shine? This is the condition of all faithfulness to Jesus.

The electric light shines so long as it is in contact with the power. The Christian must shine so long as he is in touch with God.

Prayer—O God, forbid that we shall say we have no light. Take Thou our light that burns so dimly and fire it with Thy spirit.—*Amen.*

SATURDAY.

"FRUITFUL FEAR."

"Serve Jehovah with fear."—Ps. 2:1-12.

Has David, who so loved the Lord, no better word for us than this? Would he base our service of God upon fear and not upon adoration? Would that not be a servile obedience, a slavish doing of God's will?

Of course this is not the psalmist's last word, but only his first word on the subject. Because we begin with fear, we need not end there. Fear is the groundwork upon which love erects its beautiful throne. Fear is the solid foundation of service, while love is its soaring superstructure.

But alas for the service of God that does not start with reverence and awe! Alas for the joy in the Lord that does not begin with trembling! Ours is a great God, a jealous God, and we fallible mortals need the upholding of that stern knowledge. Love is strong, but only when it is strengthened by justice.

Prayer—We approach Thee, our God, with adoration. We kneel before Thy throne even when we know that tenderness is enthroned upon it. In serving Thy love, we would never forget to serve Thy righteousness.—*Amen.*

AMOS R. WELLS.

SUNDAY.

"SNOW JEWELS."

"Hast thou entered into the treasuries of the snow?"—Job 38:19-24.

No one who has made a study of the snow has failed to be delighted with the endless beauty and variety of those wonderful water crystals.

The snow covers the earth with a protective blanket. The snow fertilizes the soil. The snow transforms the ugliest object and makes it charming. The snow enriches and glorifies any landscape. The snow prepares spring all through the winter.

So it is with every object of God's creation. The more we study it, the more amazed are we at the boundless wisdom and power of the Creator. All things are good that He has made. All things are useful. We can be sure that what we see in the little is also in the vast, and that to the remotest verge of the universe, and all universes, there is nothing that is not gentle as the snow, beautiful as the snow, powerful as the snow, and wise as the snow.

Prayer—Admit us, O Creator, into the treasuries of this world where Thou hast placed us. May we come to see Thee in all things.*Amen.*

AMOS R. WELLS.

GEORGIA CONFERENCE ENTERTAINED.

Piedmont College and the Union Church of Demorest were joint hosts to the Second Annual Meeting of the Georgia Congregational and Christian Conference on Wednesday and Thursday, October 29th and 30th.

This Conference was well attended, practically all of the churches in the State being represented. A feature of the opening programs was an informal reception to the Conference by Rev. and Mrs. H. B. Mowbray, President and Mrs. Henry C. Newell, Rev. and Mrs. M. J. Sweet, and Rev. and Mrs. J. H. Dollar, in the church parlors.

On Tuesday evening the retiring Moderator, Rev. Jesse H. Dollar, delivered an inspiring address on "The Church's Task in the World Today." The Conference Sermon was preached by Rev. R. Wiley Scott, new minister of the Central Church, Atlanta.

On Wednesday morning the Conference attended the College Chapel, at which time, President William J. Campbell addressed the students.

On Wednesday afternoon Mrs. D. E. Brown of New York spoke to the women and President Campbell to the men's section of the Conference. The young people took part in an inspiring program under the leadership of Miss Annie Campbell, social service worker for the State of Georgia.

The Communion Service in the afternoon was an inspiring worship experience. Chaplain Walker of the college made a few impressive remarks.

The Conference closed with Piedmont College Night Wednesday evening at which time President Newell told about the work of the College.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

HE GAVE THANKS.

By JOHN G. TRUITT, D. D.

"And he took the seven loaves and fishes, and gave thanks."—Matt. 11:20.

I.

It would not have been enough in this materialistic age. In fact it was not enough in that day to feed the five thousand, but with God's help it was enough. But the point I wish to emphasize in our today's meditation is *Jesus took what he had and gave thanks.* We are to prone to think we have not enough to be thankful for. We have had so much we do not know when to be satisfied. We are missing one of the great blessings of life by not cultivating the grace of gratitude. From the child in the nursery in the home to the man in the stock markets of the world there is not enough. Of course there are exceptions, many of them, and those exceptions help to sweeten life and save our day from crass materialism.

Although there were thousands gathered about Jesus, and all away from home and near nightfall; although he had been busy speaking to them and teaching them all day; although he had been meeting them and answering their questions; giving out of his strength and the energy of both mind and body; and although at the close of the day his disciples come to him with the demand of the crowd for bread and meat, Jesus is patient, and thankful. His poise is perfect. He did not begin to upbraid them for their lack of foresight, nor for troubling him with such material matters. He simply began, through his helpers, to collect the food in preparation to disburse it to all. A miserably scant supply was collected,—"seven loaves and a few small fishes." But, mark you, he took what there was, much or little, and gave thanks! And there was enough! When do we give thanks? When there is bounty? When there are pleasing gifts, or good prosperity? We should. But gratitude should become a constant factor in our lives, whether there be much, or little.

II.

It was mighty fine to have the cooperation of great crowds, to feel the power of their faith and understanding, so that men could be forgiven of their sins, bodies could be healed of their diseases, and minds could be set right again. In many places Jesus found his work pleasant, in our earthly way of speaking of pleasure, and there was some sympathetic understanding. But another day dawns. He cannot always have the sun shining. Chorazin mocked his manifestations of the Father, exalted Capernaum laughed him out of their city. He had done enough mighty works within their gates to have saved even wicked Sodom until this day! He went out empty-handed. You or I would have been terribly discouraged. It would not have been our day for thanksgiving. But Jesus said, "I thank Thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."

To me that is simply inspiring. It is divine. It is like Jesus. It is so different from Elijah, under his juniper tree. There is no pouting at God. There is no complaining. No show of any sign of nervously saying, "I might as well give up." But the contrary exactly. A prayer of thanksgiving! Even pagans are thankful for prosperity. Christians should never be swept from their mooring even in adversity. It is easy to say. It is divine to do. God give us strength to catch the grateful spirit of our Lord Jesus.

III.

"Our Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake it." He broke it with the full understanding of what it signified. He broke it with the full knowledge of his betrayal even at that hour by a member of his own group. In that empty hour he gave thanks! "And he took the cup and gave thanks." It is easy enough to give thanks when the sack is full but the Kingdom of God moves forward at the behest of those who like Jesus can give glory and praise and thanksgiving to God when the sack is empty. Such is not foolhardiness. It is faith that reaches across the passing moment, faith that God loves his own, faith that his promises will be verified, yea, faith that God is a Father, and that he will not forsake his own. Underlying most of our emptiness is either our own hand, or God's. If we are God's submitted to his will, he will guide our own hands, as well as his own, and eventually we shall learn how to thank God in hours of adversity as well as prosperity.

IV.

Sometimes God's blessings are immediate, as in the case of Jesus standing almost empty-handed before the milling multitudes with the proposition to give them food. It took a faith which can not be conjured up by pious talk, not public profession alone; but rather a faith that came as a result of a close walk with God, to look up and say: "Father, we are grateful for thy bounties, food enough to feed all these thousands, and to spare." But Jesus had that faith. And Jesus gave the thanks.

Sometimes there is no remedying the matter in sight, as it was in the case of the retreating congregations of Capernaum and Chorazin, for as long as Jesus lived they never came back. It took a deep, abiding, faith to thank the Father in that hour. And even more so when he held the broken bread,—grain ground, mangled, fired,—and knowing that it signified his own broken body and then give thanks. Or to take the cup,—crushed grapes put through the cruel press,—and to give thanks. He could, humanly speaking, say his life was a failure. It had ended in most tragic manner. Slain between society's greatest sinners, and himself slain as a malefactor. What good could come of it? What provide could transform this tragedy into the triumph of the ages? God could! Jesus knew that! He gave thanks.

Our lesson then, as we gather about this communion table in memory of Jesus, to learn to be thankful. Life will have its sorrows, its disappointments, but as sure as the sun rises and sets, it will hold ultimate triumph for all who love God and do his will. There is simply no blocking that. And so: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. . . And whatsoever ye do in word or deed, do all in the name of the Lord Jesus giving thanks to God and the Father by him. . . Knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ."

Surely it behooves us to exercise some little modesty, and not to think it hard that our religious knowledge should stand upon a par with our physical. God has reserved in his own nature and his works such infinite stores of wisdom and benevolence that we need never cease learning and finding ever more to admire and to adore.—*Jas. Hinton.*

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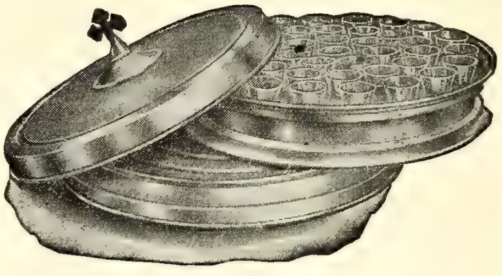

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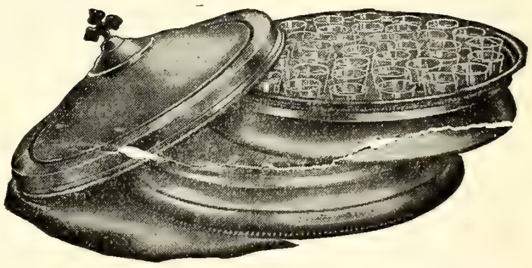

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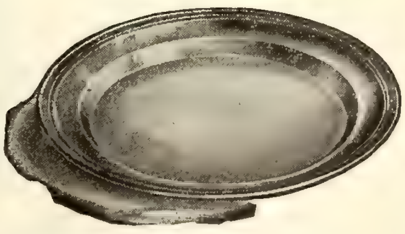

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston. *Superintendent.*

Dear Friends:

Don't forget!

The Thanksgiving is rapidly approaching. Lest you forget we want to remind you that your Christian Orphanage with its ninety children is looking forward to the churches, Sunday schools and friends for a liberal Thanksgiving offering at this Thanksgiving Season. Those ninety children are entirely dependent on you for support. We must raise eight thousand dollars by December 31st. If your church has been asked for fifty dollars and you can make it one hundred, that will be fine. The more support you give us the more little children we can reach and help. Our work is largely measured by the support you give us.

The first day of December we will close our nineteenth year as superintendent of this institution. During these nineteen years I have often called your attention to our needs and you have always responded beautifully. We have suffered this year from high prices for things we have had to buy and also from reduced income on account of infantile paralysis.

When you cut a piece of cloth at both ends it gets short rapidly. We have been forced to draw on our little surplus until it's gone. I knew you would encourage us by making up a splendid offering in your church for Thanksgiving. We should not have a single member in our denomination to fail to give something in this annual Thanksgiving Offering.

The Thanksgiving Season has been made more beautiful as the years come and go because it affords an opportunity to help the fatherless.

Those who join in will have a real joy in their part which nothing else can bring. What is more precious than a little child? What is more beautiful than the trusting and innocent face of a little child? What is more helpless than a little child when it is left fatherless and motherless and homeless? What could give our people more joy than to help give these little children a happy home and Christian training?

If you want to enjoy this Thanksgiving Season then help make others happy who have been unfortunate.

May God touch every heart at this Thanksgiving Season is our prayer.

Chas. D. Johnston, *Supt.*

REPORT FOR NOVEMBER 14, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Durham	$ 18.99	
Danville	10.31	
Pleasant Ridge	2.50	
Union (Va.), Sept. & Oct.	3.50	
Salem Chapel	1.00	
		36.30
Western North Carolina Conference:		
Glendon	14.43	
Bennett	5.07	
Antioch (R)	1.08	
Burlington	35.47	
		56.05
Eastern North Carolina Conference:		
Bethel	1.00	
Sanford	1.00	
Turner's Chapel	1.25	
Oak Level	1.00	
Clayton	2.00	
Eastern Virginia Conference:		
Spring Hill	1.00	
First, Richmond	5.17	
First Norfolk	6.00	
Rosemont	14.37	
		26.54
Valley Virginia Central Conference:		
Linville, Oct.		6.82
Georgia & Alabama Conference:		
Vanceville, Oct. & Nov.		2.00

Special Offerings.

Gasoline Tax Refund	26.15	
T. B. Roberts, suppt children	16.00	
Ladies Aid Soc of Richland Chrisland Christian Ch, Richland, Ga. for child	5.00	
J. A. Clarke	3.00	
Mrs. Dalton, suppt of children	12.50	
A. J. Morgan	1.00	
Mrs. Hayes, sppt of child	18.00	
W. P. Perry, sppt of Billy	10.00	
		91.65

Total for the week	$ 225.61
Amount brought forward	10,468.92
Grand total	$10,694.53

HOWARD'S CHAPEL.

Revival services began here October 13th and closed October 18th. At the eleven o'clock hour the pastor presided and at 3:00 P. M., Rev. J. L. Neese, Reidsville, N. C., came to our aid.

Brother Neese did excellent preaching. His messages were very timely and had a high spiritual tone. He is a very evangelistic worker and people were very much impressed with his efforts and sermons during his short stay.

There was a beautiful spirit of cooperation manifest during the meeting. A good number of members of nearby churches attended and took part in the exercises. As pastor, we greatly appreciate every courtesy and effort made to aid the meeting.

There were five professions of faith, several reconsecrations, spiritual life of the local church stimulated and one accession to the church.

Thank the Lord for all the blessings received and unseen good that was done.

L. L. Wyrick.

We do not own the things we have. They are God's and we are only in charge of them—*Anon.*

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2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

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9 Behold, aO God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | a Gen. 15. 1. b Ps. 56. 1. & 57. 1. 2 or, *all*

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8 ¶ 24 Jĕ-hôi'-ă-chin *was* years old when he began t

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STRUCTURE OF A PUBLIC PRAYER.

(Continued from page 7.)

D. Supplication (Petition)

1. Scripture: "Hear my prayer, O Lord, give ear to my supplications: in Thy faithfulness answer me."
2. Hymn: "O Master Let Me Walk With Thee"
3. Key Words:
   Grant, give, teach, pour out, enable, save, deliver, forgive, direct, I beg, pray, beseech, implore
4. Full petitions:
   Grant us in this world knowledge of Thy truth, and in the world to come life everlasting
   Look mercifully upon us
   We pray for the church universal
   Grant us, O Lord, in all our duties Thy help, in all our perplexities Thy counsel, in all our dangers Thy protection and in all our sorrows, Thy peace
   Give us the faithfulness of learners and the courage of believers
   Endow us with patience and insight to master difficulties
   Help us to cheer the suffering by our sympathy, to freshen the drooping by our hopefulness
   If men speak well of us, may we not be puffed up; if they slight us, may we not be cast down
   Soften and fill our hearts with Thy love consecrate our joy
   Give strength to all who struggle with temptation
   Shield those in danger
   Gird us with Thy truth
   Bid us go anew into the field of service
   Grant us a heart of love, sincerity of speech, and the power of the Holy Spirit
   We bring before Thee for Thy blessings our beloved community
   Incline our hearts to yield to Thee
   Empower us by Thy Spirit
   We do not come with a prayer for things, for in the perpetual gift of Thyself to us Thou hast given us everything
   Emancipate us, O Lord, from the ties of life and sin
   Baptize us with and in the spirit of Christ
   Reign, O Christ, within our hearts
   Replenish us with Thy grace
   School us to heroism in daily living
   Impart unto all Thy children
   Constrain us with the Splendor of Thy Grace
   Steady us by lofty ideals

E. Submission

1. Scripture: Luke 27:41, 42
2. Hymn: "Take My Life and Let It Be"
3. Submission expressed:
   We would commit eye, ear and thought to Thee
   Help us wholly to abandon ourselves to Thee
   Keep us humble, that any good in us may lead men to glorify Thee
   Help us to a complete surrender of our hearts and lives to Thee, that Thy power may flow through us to a needy world
   O Lord Jesus, give us more charity, more self-denial
   We resign ourselves anew to Thy leadership
   And now I yield my proud spirit to Thee for Thou hast conquered, O Galilean
   O God, we would die to self and sin this day

III. The ending or close—

And when the shadows lengthen and the evening falls let me look upon a day devoted to loving deeds—yea, upon a life of joyous service
In Jesus' Blessed Name we pray
Finally, our Father, in the perplexities of a world still rent by quarrels and tutored by hatred: do thou preside at the councils of our country and direct the affairs of all mankind And thine shall be our praise forever, for Christ's sake. Amen
To Thy mercy we offer our prayer, in the name of Him who alone can help us to live in faith and faithfulness, even Jesus Christ, our Saviour
With this confidence we dedicate ourselves and our all to Thee, for Thy name's sake. Amen
"Thanks be unto God which giveth us the victory through our Lord Jesus Christ." Amen
This we ask of Thee in humble trust for Jesus' sake
Rear us and bless us and grant us Thy Salvation, we ask in Jesus' name
And this I ask in the name of Jesus Christ, who on the cross shed for me His most precious blood
Keep us in oneness of purpose with Thee, our Father, with Christ our Saviour, and with the Holy Spirit our Guide. Amen
Keep us by Thy grace until we shall be called to our reward, where Thy name shall receive endless praise. Amen
Vouchsafe Thy presence and grace until we come to that sweet and blessed Country
We pray that we may rise from our dead selves into newness of a life loyal to Jesus Christ, of service to our fellow man, and of glad obedience to Thee our Father who hast put an end to death and brought life and immortality to light through Jesus Christ our Lord. Amen
These and all blessings we ask in Jesus' Name
That through Thy good providence we may all come at last to the Father's house of many mansions. Amen
We beseech Thee to hear us in this our prayer which we make in the Master's name. Amen
(Mother's Day) We ask this in the name of Jesus our Lord, who from his cross gave loving thoughts to his own mother. Amen

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All news mater and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor. Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

MIDDLETON.

Charles C. Middleton, son of John and Dora Middleton, was born April 10, 1861 in Pittsylvania County, Va., and was called from this life August 31, 1935.

He was married to Miss Rachel Smith in Stokes Co., Oct. 22, 1882, who survives him in addition to the following children —W. U., C. B., J. H., and J. H. Middleton. Mrs. Della Marshall and P. D. Middleton and a number of other relatives also survive.

The funeral services were conducted at Salem Chapel Church Sep. 1st by the writer. D. M. SPENCE.

WALL.

William D. Wall was born October 10, 1840 and passed from this life October 7, 1935, making his stay on earth 94 years, eleven months and 27 days, falling short of his ninety-fifth birthday by only two days. Bro. Wall suffered much the past few months but bore it like a true soldier of the Cross, never complaining but ever praising the name of God for all his benefits.

He was a man of deep religious convictions and practiced those convictions in his daily life. He was converted at the age of nine and united with Mt. Carmel M. E. Church and was a faithful worker in that church until shortly after the organizing of Happy Home Christian Church fifty years ago, when he transferred his membership to Happy Home. For nearly a half century Bro. Wall was a deacon and a loyal member of this church, realizing that work as well as faith was a vital part of Christian living. No one can appreciate the inspiration and loyalty of such a man of God more than a young ministerial student trying to serve a church as pastor. Personally, I will miss his words of counsel and friendship gained by many pleasant visits in his home.

He is survived by an aged wife of a second marriage, his first wife passing on in 1907.

The funeral was conducted from the Mt. Carmel M. E. Church by the writer, assisted by the pastor of the church, Wednesday, October 9th.

May the love of God soothe the aching hears of surviving widow, relatives and friends.

W. MILARD STEVENS.

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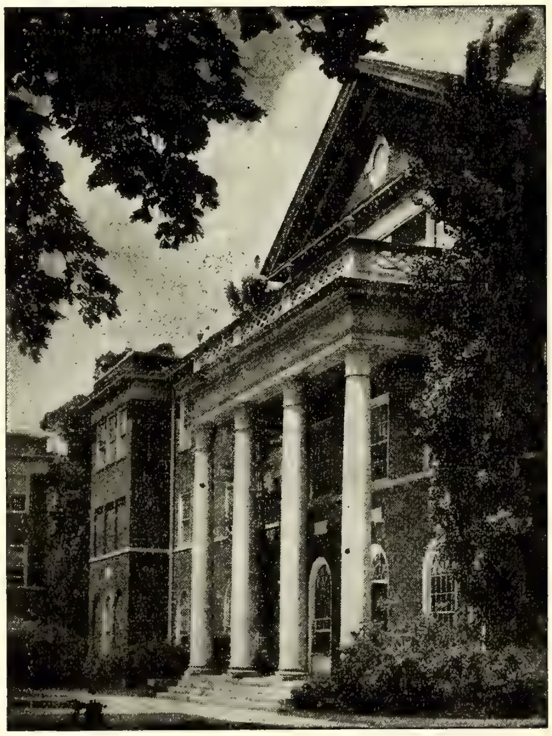

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THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, NOVEMBER 21, 1935. NUMBER 47.

•• THE SUN'S OBSERVATORY ••

Fight Against Holding Company Bill Begins.—

The United Gas Improvement Company, Philadelphia, fired the first gun in the attack against the utility holding company act this week when it decided not to register with the securities commission, and challenged the law in Federal court suit. It is assumed that the action of this $800-million concern is the beginning of a concerted fight against the act passed by the last Congress.

Church Protests Fight on Jews.—

A resolution adopted by the assembly of the Church of England this week expressed "indignation" at the "suffering" of Jews in the Third Reich, and called upon Christian people the world over to use their influence with "the rulers of Germany" to have them change their present policy toward the Jew. In endorsing the measure, the Archbishop of Centerbury said that he "most strongly" protested "against the persecution which seems unhappily to have broken out with new intensity."

Reverend William Sunday.—

When Rev. William Sunday, better known as "Billy Sunday," died in Chicago on November 6th from an attack of angina pectoris, the country lost one of its best-known Christian evangelists. He was 72 years old, having been born in Gardner, Iowa, on November 19, 1862. He graduated from high school at Nevada, Iowa, and later studied at Northwestern University. He was a National League baseball player for several years, but after his conversion at the Pacific Garden Mission in Chicago, he took up religious work. He was ordained by the Presbyterian Church and entered evangelistic work. Although he lost some of his fire in the last few years of his life, he probably has to his credit more conversions than any other evangelist. He was absolutely fearless in his denunciation of evil.

National Academy of Sciences Meets.—

The University of Virginia was guest this week to the National Academy of Sciences. Numbered among the scientific stars of the first magnitude were Dr. Robert Andrews Millikan of the Chicago Institute of Technology; Dr. F. E. Wright of the Geographical Laboratory, Carnegie Institution of Washington; Dr. Wilder B. Bancroft, Cornell University chemist, and others. Subjects discussed were varied indeed. They included the measurement of magnetism on the earth's surface, the cause of the moon's craters, disease virus, the identification of Jack Frost, and the lowliest and smallest of the worms. At times the wiseness of the scientist seems foolishness to the layman, but out of this foolishness has come many of the things which make the world a better place in which to live.

A Red Cross Record.—

With the prevention of disease as the major objective, Red Cross public health nurses took care of 214,444 cases, involving 156,003 individual visits, in 1934, reports Admiral Cary T. Grayson, president of the organization. In the same time, he said, 633,944 school or pre-school children were inspected by the nurses, and 325,329 were found to be suffering from one or more physical defects. Red Cross or cooperating physicians treated 195,137 of these children. Public health nursing services were maintained by 550 chapters in communities throughout the country and the 765 employed nurses gave close cooperation to local and State agencies. More than 54,700 children were immunized against diptheria. In combatting pellagra, 388 chapters in the Eastern section of the country and 72 chapters in the Midwest are carrying on pellagra control work and distributing yeast. Between 25,000 and 30,000 persons received treatment during the past year.—*The Methodist Protestant-Recorder.*

Neutrality Means No Discrimination.—

On Armistice Day, President Roosevelt again stated his intention of keeping the United States out of war. A few days earlier, Secretary Hull suggested that the neutrality law be amended to give the President more discretionary power. Every amendment should be carefully scrutinized, lest it get us into the war it is presumably to keep us out of. Secretary Hull says "we should not concentrate entirely on means for remaining neutral and lose sight of other constructive methods of avoiding involvement in wars between other countries." Though he refrains from specifying these "other constructive methods," he does say that an embargo on "implements of war" is not enough and that the President should be allowed "discretion as to the time of imposing an embargo." This may conceivably mean that he could choose different times for different belligerents. If Britain entered the war, he might embargo the exportation of cotton and oil to Italy at once, while indefinitely postponing an embargo on such exports to Britain. Any such course would hold the most frightful dangers for the United States. The main part of our neutrality policy should be summed up in two words: no discrimination! To keep out of war, we must treat all belligerents alike.—*Business Week.*

Throttling Chicago Racketeers.—

"Chicago has got rid of her racketeers and professional gang criminals," says George Applegren, writing in a recent issue of *Forbes.* He says that it was not the mistake that recently showed Chicago far down in the statistical list of crime tables, but that something has happened. In the last four years new laws have been passed, the police have been given new blood, prosecuting offices have been strengthened with better talent, and fixers have been told to keep moving. This has been done, he says, because business men decided it was time to "face about and show some action." At one time Chicago stood at or near the top in crime per 100,000 population, and Chicagoans were pouring as much as $150,000,000 a year into racketeers' pockets. Today Chicago has a Crime Commission which "keeps record of every criminal and every criminal case and court trial in the municipal, State and Federal courts of Chicago. It is free from every kind of political entanglement. It depends entirely upon freewill contributions . . . and . . . has never accepted money from a political officeholder." The theft of automobiles will show what has happened in other lines as well. "In 1932, 35,233 cars were stolen, for an average of ninety-six a day, and ten thousand were not recovered. Last year 12,164 cars were stolen, and 12,176 were recovered—*twelve more than were reported stolen!*"

Continuous Education.—

In an announcement recently issued by the motor organization which he heads, Alfred P. Sloan, Jr., said that the problem of safety in automobile traffic, where the driver and the pedestrian were concerned, was "a problem not only of education, but of *continuous* education." He says that believing this, his organization "pledges cooperation with all agencies whose duties or energies are directed toward highway safety. It proposes to make tangible contribution by organizing, in a definite and aggressive way, to instill 'Safety First' into the minds of those who purchase its products; to cooperate with all enforcement authorities, with respect to problems of traffic control; to cooperate in devising ways and means of insuring safety maintenance; to promote new and better plans of regulation; to impress the importance of the problem upon our youth," and in other ways attempt to reduce the terrible toll which is being levied upon the nation in ever increasing highway accidents. He calls attention to the fact that the car itself is only a part of the problem, and to the need of advancement in methods of road construction. Motor companies might help the situation considerably by refraining from advertising speed, or even more by limiting at the factory the speed of motor cars. This would, of course, require the cooperation of the entire industry. The various states could materially help the situation if they went no further, by closing liquor stores at a decent time of night and before legal holidays and over week ends. Shorter working hours for the worker, and longer hours in which to buy booze, together with high speed motor cars, cannot but have the effects which make front-page newspaper stories.

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

Dr. L. E. Smith, president of Elon College, and Mr. Floyd Hurst of Norfolk, Va., are in Richmond this week in interest of the College. Dr. Smith is staying at the home of the managing editor where he is always a welcome guest.

It was exceedingly gratifying at the recent session of the North Carolina and Virginia Conference that seventeen churches reported all their apportionments met in full and three churches exceeded the askings, and all the churches reporting had made a better showing than had been the case in many years.

The staid and dignified *Apostolic Review* is responsible for this item: "If you could get religion like a Methodist, and experience it like a Baptist, and be positive of it like a Disciple, and be proud of it like an Episcopalian, and pay for it like a Presbyterian, and propagate it like an Adventist, and enjoy it like a Negro—that would be some religion!"

The North Carolina and Virginia Conference, in session last week, authorized the ministers of the Conference to assemble at Elon College on Monday, December 9, "to consider ways and means of effective working in our churches during the coming year." Out of such a ministerial conference and counsel should certainly come plans and suggestions that will help through all the year.

Rev. H. S. Hardcastle, pastor of Christian Temple, Norfolk, Va., is teaching in the Disciples Training School which is being held at their Hanover Avenue Church this week. Rev. Mr. Hardcastle filled the pulpit of First Congregational-Christian Church of Richmond most acceptably last Sunday evening. He brought a message on "Temptation" which was well worth braving the unusually inclement weather to hear.

Rev. and Mrs. R. T. Grissom of our Carroll County work, writing November 15th, say: "In regard to our Conference apportionment, we went over the top in full. Our apportionment this year was more than three times that of last year and we raised the full amount. Two delegates went to the Annual Conference at Concord from each of our "mountain" churches. We feel sure that the Conference meant much to them and to all of us."

The deep sympathy of the editor and of his ministerial brethren and hosts of friends throughout the church is expressed to Rev. R. A. Whitten and family of our Portsmouth Church in the loss sustained by this bereaved family in the decease of Mrs. Whitten November 12th. Mrs. Whitten was deeply interested in the work of her husband and the churches he served and was a help-meet to him. The husband and three children mourn the going of their loved one, who they know, after months of severe affliction, has passed beyond the hand of disease and death.

Our Fuller's Chapel Church, near Henderson, N. C., sustains a real loss in the death of Bro. C. C. Woodlief, who passed to his reward Tuesday A. M., the 12th. Of this good man and his passing, a special from Henderson, N. C., November 12th, says: "Charles Cooke Woodlief, 72, near Bearpond in Kittrell township, one of the best known citizens of Vance County, died suddenly Tuesday morning at his home after a short illness. He was stricken Monday evening. Mr. Woodlief was born in Kittrell township and had lived there all his life. He was the son of Wm. G. Woodlief and Mary E. Overton Woodliefe. Surviving are his widow, Mrs. Sallie Edwards Woodlief, and the following childrene: Ulys C. Woodlief, Miss Irene C. Woodlief, Mrs. Mary W. Oakley, Mrs. Harold Crews, Mrs. J. L. Briggs, Mrs. M. L. Coghill and Jesse C. Woodlief, all of Henderson or Vance County, and an only brother, W. G. Woodlief of Henderson. Mr. Woodlief was a member of Fuller's Chapel Christian Church, near where he lived and funeral services were held there Wednesday afternoon, with interment in the church cemetery. Rev. H. E. Crutchfield, former pastor of the church, was in charge of the service, assisted by the present pastor, Rev. E. M. Carter."

THE NORTH CAROLINA AND VIRGINIA CONFERENCE.

The North Carolina and Virginia Congregational-Christian Conference was held November 12th to the 14th with Pastor L. L. Wyrick and his good people of Concord Church in Caswell Co. The Conference was most royally entertained and proved to be one of the best this writer has ever attended. Even though our budget was largely increased in keeping with the request of the Southern Convention. There were seventeen churches that reached their goal in full, with Hines' Chapel, Lynchburg and New Lebanon going beyond the goal.

There were three outstanding messages brought before the Conference: first, the President's Address on "Christian Essentials and Purposes" by Rev. W. T. Scott; second, The Sermon by Dr. J. H. Lightbourne on "Repentance," and the address on Moral Reform by Dr. H. Shelton Smith.

The officers for next year remain the same. Delegates to the Southern Convention were elected. Conference voted that churches so desiring could entertain on the "Harvard Plan" with meals not to exceed 40c. The Congregational Churches and ministers in our district were received into membership and enrolled, thus fully completing the merger. The Conference is to meet in its One Hundred and Eleventh Annual Session next year with the First Christian Church of Greensboro.

Dr. J. O. Atkinson was greatly missed, being detained on account of sickness. The Conference voted to memorialize the Southern Convention to allow all enterprises of the Church to be included in the budget. Nine new memberships to the C. M. A. were secured. Dr. C. H. Rowland led the closing service.

B. J. EARP.

THOSE CONGREGATIONAL-CHRISTIANS

When the Southern Convention at its meeting in Suffolk in May, 1934, voted to finish the processes of the merger they threw the door wide open for the Congregationalists of the Carolinas to enter. At the meeting of these Congregationalists in the historic Circular Church of Charleston, South Carolina, which was organized in 1691, the final word was spoken and they by unanimous vote became Christians.

This was by no means a sudden decision but the natural result of right thinking and careful planning on the part of the leaders of the Congregational Conference. There is no longer a "Conference of the Congregational Churches of the Carolinas." Each church has asked for credentials to unite with one of the three Christian Conferences of North Carolina. The process of uniting has already taken place in several churches and will be concluded as soon as the machinery can operate. For example, Asheville has already been received into the North Carolina and Virginia Conference. Tryon is expected to follow soon after its new pastor, Dr. C. Arthur Lincoln, begins working in his new field. Albemarle, and the four churches of the Sophia Parish have united with the Western Conference; and when the Eastern Conference meets Southern Pines and Circular Church will ask for membership therein. Since Salisbury and Winston-Salem are already as United Churches members of the North Carolina and Virginia Conference and Raleigh a member of the Eastern Conference, the matter of union is completed.

It is also interesting to know that the pastors of these churches have transferred their ministerial standing: Rev. Samuel M. Penn and Rev. Arnold Slater to the Western Conference; Rev. John Rea Chapman and Rev. M. J. Sweet to the North Carolina and Virginia Conference and Rev. C. Rexford Raymond and Rev. George N. Edwards are requesting membership in the Eastern Conference as it is likely Rev. J. Edward Kirbye will do as soon as may be. Rev. Edward F. Green expects to unite with the Western or the Eastern Conference soon. Other ministers will offer credentials as soon as full information shall come to them.

Thus it is that the merger is consummated and the Congregational Churches and ministers become a part of the Southern Convention exactly on the same basis as that of any Christian Church or minister. When Mr. Chapman and Mr. Sweet were received into membership in the North Carolina and Virginia Conference it was remarked that it takes considerable time for people to get married in North Carolina under the statutes of that state; but that it was easy to do so in South Carolina. So it was that the Congregationalists and Christians in North Carolina courted each other for a long time and finally consummated their union in their famous old Circular Church in Charleston, South Carolina, October 25, 1935. At this point Dr. Harrell had to say: "And remember, South Carolina permits no divorce." And so we shall live happily together ever after.

Besides these important affairs at Charleston, the Conference presented an outstanding program of vital interest but only the high spots may be touched in this review. And first of all the hospitality of that city of great historic interest must be mentioned. Both the church and Mr. Edwards its pastor, were not only wholesome in their welcome but filled with grace and truth, and everybody present felt that the grace of the Lord was upon us. It was a wonderful conference from that angle alone.

And then there were addresses by Rev. Henry J. Bennett of Japan and by Dr. C. Rexford Raymond of Southern Pines on "The Future of the United Churches" and by Rev. Everett B. Lesher of Jacksonville, Florida on "The Church of the Changing Social Order"; and one filled with inspiring information by Mrs. W. T. Scott on "Woman's Part in the Merger in the Carolinas" and another by Rev. Florence L. Squires of Columbia, South Carolina and yet another by President H. C. Newell of Piedmont College.

After the Board of Directors had been duly authorized and instructed to carry out all the legal or other requirements of the Conference which might arise in the future, the meeting adjourned "without day" and thus all readers of THE SUN will see how "Those Congregationalists became Christians."

M. J. SWEET.

General News
of the
CONGREGATIONAL AND CHRISTIAN CHURCHES
By HERBERT D. RUGG.

TEN YEARS OF SERVICE.

Miss Marguerite Davison is completing her tenth year as a director of parish activities under the Church Extension Boards. She began in 1926 at LaGrange, Ga. Then she was assigned to assist Dr. Neil McQuarrie, district superintendent, throughout his territory of Georgia, Alabama and West Florida. She changed her residence to Thorsby, Ala. Upon Dr. McQuarrie's retirement in 1930, districts were re-arranged and Miss Davidson became the associate of Superintendent Fred P. Ensminger for Alabama, West Florida, Tennessee and Kentucky. Like Dr. Ensminger she is annually many times "elected," being the elected Extension Service Worker of each of the state conferences of Kentucky, Tennessee and Alabama and also the elected district Extension Service Worker of the Extension Boards.

MARGUERITE DAVISON
Extension Service Worker for Kentucky, Tennessee and Alabama

Her work has come to be largely with the boys, girls and young people of the 107 churches in her district. The young people's organizations of these churches report 2,125 members and in the Sunday schools, 6,770 are enrolled.

She is busy all the year but busiest in summer when she helps direct the Student Summer Service workers of the Extension Boards in the district and when she has major responsibility for the three summer young peopl'e camp conferences at Grandview, Tenn., Wadley, Ala., and Sealacon, Ala., she travels 1,500 to 2-500 miles a month in her service car.

Among many encouragements of her work are the scores of young people who with grim determination she has seen work their way through our Congregational and Christian educational institutions,—Thorsby Academy, Pleasant Hill Academy, Tennessee, and Southern Union Junior College, Wadley, Ala. Some have gone on to Piedmont College, Demorest, Ga., or to Elon College in North Carolina, and then to the Southern Theological Seminary Foundation at Vanderbilt University, Nashville, Tenn.

This fall she had conferences for Kentucky young people at Stearns and for those of Tennessee at Chattanooga and is to have one for Alabama, Thanksgiving time, at Wadley.

She took part in the Kentucky Conference annual meeting of the Home Boards and the New England Region at Providence, R. I. Before returning south she spoke at eleven churches in Massachusetts and New Hampshire between October 22nd to 31st.

CHARLESTON SOUTH CAROLINA CONFERENCE.

The Conference of the Congregational Churches of the Carolinas held its last meeting with the Circular Congregational Church in Charleston, S. C., October 24th-25th. This was the first time it had met in Charleston in about 12 years and many of the delegates welcomed the opportunity to visit some of the historic landmarks of the city, especially some of the older churches in the immediate vicinity of our church. All the churches of the conference were represented with the exception of Tryon and Salisbury. The feature of the first evening session was a very interesting address by Dr. C. Rexford Raymond of Southern Pines on the life of the Southern Highlanders. Devotionals were conducted by Dr. Raymond, Rev. John R. Chapman of Asheville, Rev. Arnold Slater of Albemarle, and Rev. S. M. Penn of Sophia, N. C. Interesting reports were given by pastors and delegates at the morning session from the various churches; also reports of the superintendent, registrar and treasurer were given by Rev. M. J. Sweet who then presented the plans for completing the merger of these churches with the conferences of the Southern Convention. The discussion and action upon this matter occupied the rest of the forenoon. Letters were voted to the several churches to unite with the conference of their choice in North Carolina. The regular officers of the conference were elected to continue as long as there is any legal business to be transacted.

In the afternoon of Friday a very valuable paper was given on "The Church and Changing Social Order" by Rev. Everett B. Lesher, new pastor at Jacksonvill, Florida. This was followed by an address by Mrs. W. T. Scott on "Woman's Part in the Merger in the Carolinas" and an address "When A Congregational Church goes Into the Episcopal Church," by Rev. Florence L. Squires of Columbia, S. C.

Rev. Henry J. Bennett lately from Tottori and thirty-four years a missionary in Japan gave an interesting account of the Japanese religions and showed the need of Christianity in the life of Japan. At the close of this session the communion service was administered by Rev. W. T. Scott and the pastor of the church. At the fellowship supper in Lance Hall under the direction of Rev. J. R. Chapman, several short talks were given and the topic "Youth Building A New World." At the evening session there were two addresses: one by Miss Pattie L. Coghill of Jacksonville, on "What Our Denomination Is Doing for Youth"; and the conference sermon by President H. C. Newell of Piedmont College, Demorest, Ga., from the text, "They that have turned the world upside down have come hither also."

The officers chosen to conclude the affairs of the conference were: Rev. C. R. Raymond, Moderator; Rev. Milo J. Sweet, Registrar-Treasurer and superintendent; Rev. G. N. Edwards, auditor. Board of Directors: Mrs. Edward Boshart, Rev. Wm. T. Scott and several others whose names have not been submitted.

GEORGE N. EDWARDS.

Courage came to the men in French trenches at Verdun with the airplanes and high explosives. Courage comes to hard-pressed Christians with the dynamic of the Holy Spirit.—*W. M. Young.*

THE GEORGIA CONFERENCE.

The Georgia Congregational-Christian State Conference held its second annual meeting at the Union Church, Demorest, Georgia, October the twenty-ninth and thirtieth. Piedmont College and Union Church were joint hosts to the conference, some of the delegates staying in the homes and some in the college dormitories. The conference was well attended with delegates coming from all parts of the state. Not only were meals served to them at the church and college but afternoon tea was served as well, as a pleasant intermission both afternoons.

The conference opened with the conference hymn, "Joy to the World." Reports were given from the various churches. Rev. H. M. Gray led the worship service which was followed by an inspiring address by Rev. H. J. Bennet, missionary from Japan and brother to Mrs. F. P. Ensminger. Supt. C. D. Johnston told about the Christian Orphanage at Elon. After an intermission Rev. Warren A. Denison, Assistant Secretary of the General Council gave a most needed and worthwhile address. That evening Rev. D. W. Shepherd led the worship service and the address of the evening was given by the retiring Moderator, Rev. J. H. Dollar of La Grange. Rev. R. Wiley Scott, the new minister at Central Church, Atlanta preached the conference sermon.

On the second day of the conference, Rev. M. J. Sweet, our Pastor at Large, gave splendidly written reports of his work as Registrar, Superintendent and Treasurer. The conference joined the college to worship with them in the Chapel service in the College Auditorium. Dr. W. J. Campbell, President of the School of Religion at Vanderbilt University addressed the entire group. Prof. C. L. Percy of Piedmont College explained something of the meaning and use of the Peace Plebescite. Rev. T. L. Leverett of Hoschton presented some of the views of the General Council. Rev. Frederick Held, new pastor of the Rosehill Church at Columbus gave an address on "The Pastor and the Care of Souls."

In the afternoon the conference was divided into three groups. The Young People met with Miss Annie Campbell at College Hall with Mr. Carl Ekblad, Piedmont student presiding. Chaplain H. H. Walker led a discussion on Christian Citizenship. The women met with Mrs. Carol Jones of Waycross. Mrs. D. E. Brown of New York addressed the group. The men went with the Moderator, Rev. Dollar and were addressed by President W. J. Campbell on "The Pastor's Problem."

A communion service was conducted by Rev. H. B. Mowbray with Chaplain H. H. Walker, Rev. C. W. Hanson and Rev. C. W. Parker, assisting.

After the closing business was attended to and appreciation expressed for Rev. M. J. Sweet's service, the Piedmont College Glee Club sang. Dean G. C. Bellingrath presided and Dr. H. C. Newell, president of Piedmont College and Dr. W. J. Campbell, President of the School of Religion at Vanderbilt University both addressed the group. An offering was made for Ministerial Relief before the meeting adjourned.

ANNIE CAMPBELL.

If there is anything that it is the duty of the whole people never to intrust to any hands but their own, that thing is the preservation and perpetuity of their liberties and institutions.

—*Abraham Lincoln.*

Never forget what a man has said to you when he was angry—if he has charged you with anything, you had better look it up.

—*Beecher.*

E-D-I-T-O-R-I-A-L
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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THANKSGIVING.

Abraham Lincoln did not inaugurate but he did reclaim and make permanent our National Thanksgiving Day. During the War of the Revolution the National Congress recommended National Thanksgiving, and various states from time to time through their governors called for a day of thanksgiving. But sometime prior to 1850, Mrs. Sarah Josepha Hale interested herself and many others in urging a National Thanksgiving. In 1964, President Lincoln yielded to the widespread desire for a presidential proclamation, and since that year every President has issued a call for a Thanksgiving Day, usually the last Thursday in November. This is unique, belonging only to the United States among the other nations of the world. It is a beautiful and a benevolent custom. The President's Proclamation and that of the governors of most of the states urge the people on the Day of Thanksgiving not only to meet in family circles and enjoy the good things of the year, but to assemble in their places of worship and give thanks to the Supreme Ruler of the universe for His goodness and love and benefits. True, many neglect the assembling at places of worship, but not all. Our country, however, is the better for the day, because all are aware that the nation has spoken officially and called for a universal expression of praise, thanksgiving and gratitude to the Giver of all good gifts.

In North Carolina and in some of our Southern States, where churches, as well as benevolent Societies, sponsor children's and orphans' homes, the people are called upon by their benevolent societies and churches, not only to assemble and give thanks, but to make gifts of gratitude that the widow and the orphan, the fatherless and the homeless may be remembered and cared for. This is expression in material form of a spiritual impulse. It is, therefore, fitting that CHRISTIAN SUN readers, our churches and people assemble in their places of worship, if not on Thanksgiving Day, then certainly on a day and at a worship period nearest thereto, and make a free-will offering of love and gratitude for the benefit of our Christian Orphanage. Brother Johnston has sent his appeal through THE SUN, through pulpit and Sunday school, and this appeal, we are sure, will not fall on deaf ears but will have fruit in grateful hearts, both to the glory of God who giveth all good things and withholdeth not and also for the protection and blessing of our wards and children in our Christian Orphanage.

J. O. A.

AFTER GOD'S OWN HEART.

That was said of David which cannot be said of many. It was, indeed, a high and rare tribute. Paul was speaking at Antioch: "I have found David, the son of Jesse, a man after my heart, who shall do all my will." Paul was quoting from I Samuel 13:14: "Jehovah hath sought him a man after his own heart, and Jehovah hath appointed him to be prince over His people."

In spite of this high praise, David had his weakness and committed grave and grievous sins. Surely, in sinning he was not a man after God's own heart, nor was he fulfilling therein all the will of God. In spite of his sins David's loyalty to God was manifest.

David faced and confessed his sins. He acknowledged his transgression. He did more than that. He repented of his sins. And he did even more than that; he suffered because of his sins and sought relief in and from God.

It is not sin that makes one hopeless, but it is the light in which one regards his sins. David looked upon his own sins with horror and sought to escape from its dire consequences in sackcloth and ashes before his God. He believed that God was able to do all that He had promised and could and would forgive sins. Thus, would God have all His children believe in Him—believe, first of all, that He is, and that He is a rewarder of them who diligently seek and implicitly trust and obey Him.

Only a man who had made His peace with God could feel as David felt in writing the twenty-third Psalm. Here God is very personal and is very powerful and is immediately present. "The Lord is my Shepherd," and a good shepherd never loses sight of his sheep and is able at all times to conquer every enemy and subdue every foe that comes to disturb the flock or any member of the flock.

Many of our day are thinking of a Jehovah who is far removed or who can be satisfied with substitutes or served by proxy. With David God came first, and remained first with Him at all times, and through God David laid his petition and in God found his refuge and his rest.

J. O. A.

EVANGELISM.

Dr. Wm. Ernest Hocking, being invited last May to deliver an address at a great missionary meeting at Rochester, N. Y., chose as his subject, "Evangelism." Dr. Hocking opens his address with this apologetic:

"I was asked to speak to you about Foreign Missions. I am not departing from that theme if I choose to speak about Evangelism; for Evangelism is the essential work of both church and mission."

Dr. Hocking's thesis is that the real concern of the church is Evangelism, whether the evangel is preached from the local pulpit, in the home mission area, or in fields afar. "Have we any different conception of the gospel or of its fitness for other lands or of the mission as a way of spreading it?" It is not three gospels we are to preach—one in the local church, one in the home mission church, another in the foreign mission church—but it is the same gospel, and the three terms—Evangelism, Home Missions, Foreign Missions—are but three words of the same meaning, used solely for convenience of speech and to clarify, not to becloud, our thinking." Dr. Hocking rightly declares: "The parish of all preaching is the world. The condition of the world is the obligation of the church, and that means the whole world. If Christianity should begin to appear a local religion, it would automatically cease to be the religion of the locality. This, for the reason that when we begin to think of Christianity as a special cult of our own, we have ceased to be Christian. Our religion is by definition that attitude to the world which we hold valid for all men. Hence nothing else than the world can be the object of any live church or of any live Christian."

Thus, the object of Evangelism, as of Home Missions and Foreign Missions, is to preach Jesus Christ and His power to redeem and to save. If we limit our preaching and our presentation of Him to a locality, we have limited our belief in Him and our practice of Him as an all-sufficient Saviour and Redeemer. He is Saviour of all or He is not Saviour at all. He is able to reach to the uttermost, or He is not able to reach to the nearest. His power is sufficient to the weakest, or it is not sufficient for the strongest, or for any. Thus, we limit and circumscribe the power of our own preaching and the power of our Lord's Christ when we think of Him in terms only or even first as a Saviour of our community, our state or our nation and not of Him as one who "So loved the world that He gave Himself that whosoever believeth in Him should not perish but have everlasting life."

J. O. A.

MEETING IN THE HURRICANE.

The Florida Association held their fall meetings and the series ended in a unique and notable fashion. The first two associations met at Sanford and Orange City and enjoyed peace and the carrying out of notable programs, but the South East Coast Association meeting in Miami had a unique and altogether stormy session.

When the friends gathered at the First church at 9:30 A. M., on Monday the 4th, the storm warnings were beginning to cause consternation. Delegates were present from the churches up the coast as far as Palm City—about one hundred miles north of Miami. Dr. King, as Moderator, called the Association together and after listening to Dr. Warren H. Denison and the transacting of a few matters of business, it was decided that it was necessary to adjourn the meeting. This enabled all those living in Miami to reach their homes before the hurricane broke, but those from out of the city remained at the church where they felt secure in the beautiful and extremely well-built church. After eating the luncheon, which was prepared by the women of the church, the delegates who remained—about twenty-five in in number—gathered in the auditorium upstairs and suggested that the superintendent give them the talk which was part of the program. The storm was raging. There had been the usual forty-five minutes calm which is at the center of these hurricanes, and as usual the worst of the storm broke following the calm. While the speaker was attempting to hold the distracted attention of his hearers there was a sudden terrific ripping and roaring and much of the roofing on the church had been blown away. The result was that abundance of rain fell into the chancel and pipe organ of the church, causing much damage. The speaker disclaims any responsibility for "having raised the roof," and all sympathize deeply with the church in this calamity. Some delegates from more distant places spent the night at the church before returning to their homes. For those who had never experienced a hurricane it was a dramatic and terrifying experience.

The church at North Miami suffered serious damages from the storm. The porch and part of the roof of the parsonage were blown away. The Christ Hall and so-called Christ Cottage were damaged and the church itself not only lost part of its roof but was badly wrecked. It is hoped that it can be straightened and made secure. The pastor of this church and his wife, Rev. and Mrs. A. Craig Bowdish, had only recently begun their work in the church and report that most of their church people suffered losses in the storm.

Dr. Juniper, pastor of the First Church at Miami, reported not only the loss to the church but that the house he was living in was seriously injured and he and his family suffered much damage to clothing, books, and other personal belongings. This storm was a most unusual one as it apparently got its start in the Chesapeake Bay instead of the Caribbean Sea. The Miami papers called it a Yankee hurricane.

E. C. G.

A PAGE FROM MISS COGHILL'S REPORT.

Miss Pattie Lee Coghill, in her monthly report for October, gives an account of a service she rendered to the church in Sanford, Florida, which indicates a phase of their work along religious education lines, and also indicates the value of thorough preparation for such a visitation. She writes as follows:

"I had three days in Sanford at the very beginning of the month which were filled with things I most like to do—group and personal conferences with the workers. The superintendent of the Church School and his wife who serves as a volunteer director of Religious Education, had carefully planned ahead of time for every minute of my time to be used constructively and that always helps when an outsider goes in to help in a local situation. We met every afternoon from three to five for general discussion and the mornings and evenings were left open for personal conferences. Teachers, officers, the minister of the church, and others whom they hope to use later, came to these general meetings. It was so carefully planned that some of the girls took care of the children so that mothers could attend the meetings. We went thru and evaluated the Closely Graded and Group Graded lesson materials, worked out some plans for teaching some of these, went thoroughly into the whole matter of Missionary Education as well as discussing methods of teaching and the problems arising in the various departments of their Church School. Out of that grew plans for another three days with them in January, when we would build on the things which had been done this time, and have a special meeting and program for parents. This Church School Superintendent is considered the best authority on Florida birds in the state, and so the last morning I was there several of us got up bright and early and went out into the woods to see the birds. It was a grand experience."

E. C. G.

DR. DENISON VISITS THE SOUTHEAST.

Dr. Warren H. Denison, Assistant Secretary of the General Council and Chairman of the Commission on Stewardship, has just completed a two weeks' visit in some of our southern states. He first attended the Georgia Conference at Demorest, then visited the three Florida associations, speaking also at the churches at West Palm Beach and Lake Worth. Following his experience with the storm at Miami, he attended the Regional Committee at Tallageda College, visited and spoke at Southern Union College at Wadley, also speaking at some of the churches in the vicinity, and finally attending the Alabama Conference at Headland. He also visited his son in Atlanta, then returned to his home in Dayton, Ohio. Dr. Denison's addresses at the various meetings were regarded by all as being of great value, inspiring, informing and helpful. His address on "Spiritualizing Church Finance" was regarded especially by all pastors as being most helpful and the wish of all was that he could spend a longer time in our region and visit more of the churches.

It was helpful to pastors and would be especially valuable for church committees. We all realize what a splendid service Dr. Denison is rendering the churches by his leadership along this line. He has spent recent months in visiting Kansas, Missouri, Illinois and other states. All who heard him realized anew the service which the General Council renders in making available such helpful leadership. E. C. G.

DR. LINCOLN AT TRYON.

Rev. C. Arthur Lincoln, D. D., for ten years pastor of the church at Daytona Beach, preached his first sermon last Sunday as pastor of the church at Tryon, North Carolina. Dr. Lincoln succeeds Dr. John Brittan Clark, who has been pastor of the Tryon church for the past eight years. Dr. Clark retires from the ministry after a long and highly useful and inspiring ministry, having served mostly in Presbyterian churches. Dr. Clark will spend his winters in Florida and his summers in his summer home in Massachusetts.

Dr. Lincoln, after serving several important churches in New York and New England became pastor of the Daytona Beach church early in 1926. During his years in Florida he has always been a leader in the State Conference work and in other important organizations. For several recent years he has been President of the Board of Directors of the Florida Conference, and has been Moderator, and also has represented the Conference as delegate to the General Council and as a member of the Advisory Board of the Southeast. At the meeting of the Southeast Convention at Raleigh in May he was elected President for the current biennium. In recent years he has been a member of the Florida Welfare Board, to which he was appointed by Governor Dave Sholtz. He has also headed the Daytona Beach Welfare Board, and has been well known as a leader in general welfare and community work.

Friends in the Florida fellowship regret to lose Dr. Lincoln and his family, but feel that he will add much to the fellowship of the ministers and churches in North Carolina.

E. C. G.

A man who cannot be acquainted with me, taxes me; looking from afar at me ordains that part of my labor shall go to this or that whimsical end—not as I, but as he happens to fancy. Behold the consequences. Of all debts men are least willing to pay taxes. What a satire is this on government! Everywhere they think they get their money's worth, except for these.—*Ralph Waldo Emerson.*

THE GEORGIA CONGREGATIONAL-CHRISTIAN CONFERENCE.

Piedmont College and our Congregational Church, H. B. Mowbray pastor, of Demorest, Georgia, on October 29th and 30th, gave one of the greatest welcomes to the largest number of delegates which ever attended a meeting of said Conference. the theme of this Conference being, "Sirs, Be of Good Cheer." (Acts 27:25.) The Conference hymn was "Joy to the World"; and the sentiment of joy and good cheer characterized every session. The church, adopting an English custom, served wafers and tea, or maybe it was fruit punch, in a break in the program each afternoon at four o'clock. This was an innovation not only refreshing and restful, but greatly pleasing to the large number of delegates present. The Conference was happy in having such out-of-state speakers as Superintendent C. D. Johnston of the Christian Orphanage, Rev. Warren H. Denison of Ohio, Mrs. D. E. Brown of New York, Pres. W. J. Campbell of our Seminary Foundation at Vanderbilt University, and Rev. H. J. Bennett of Japan. All these speakers gave inspiring addresses on practical themes connected with all our churches. To many, Dr. Denison opened wide avenues of attractiveness in the way of spiritualizing church finance. Many delegates remarked that they were going to put into practice his very valuable suggestions. The address of the retiring moderator, Rev. J. H. Dollar, uncovered many shortcomings of our religious life and closed with a beautiful story of how the spirit of Jesus incarnated in the lives of earnest people may establish and sustain even in the midst of trial and confusion.

Perhaps the most outstanding impression given to the Conference was the sermon by Rev. R. Wiley Scott, our new pastor at Center Church, Atlanta. His theme was "Help If You Can Use It." And his text, II Kings 18:23: "I will give thee two thousand horses if thou be able on thy part to set riders upon them." This was an offer of an enemy to Hezekiah but Hezekiah could not find in all his nation two thousand able-bodied and faithful riders to place upon the horses. Among many pertinent questions suggested by the preacher was: Has our nation or are there in the world today people able, faithful, and strong enough to cope with the conditions with which we are confronted on all sides? There is strength in God—can we use it? Have we riders unto whom the offered strength of God can be given? There is strength if we can use it.

The Plebiscite received due attention and the Youth Fellowship program was carefully considered by a large group of young people under the leadership of Miss Annie Campbell. And the Conference of women with Mrs. D. E. Brown, a speaker, laid deeper foundations for Women's organizations in our Georgia churches. The communion service was effectively administered by Rev. C. W. Hanson and Rev. W. Carl Parker. in a beautiful setting of flowers and soft candlelight. The last evening service was conducted by Dean G. C. Bellingrath and was known as Piedmont College night. President Newell of the College and President Campbell of the Seminary Foundation were the speakers. The conference adjourned to meet at the Oak Grove church near Chipley, October 27th and 28th, 1936.

M. J. SWEET.

Responsibility for the creation of the good world in which the good life may be realized, which the frustrated ages of the past loaded upon the gods, is now being assumed by man. The ideal of this modern drift is the realization of the full joy in living.

—*A. Eustace Haydon.*

CONTRIBUTIONS

SUFFOLK LETTER.

Drs. John G. Truitt, Wm. M. Jay, Mrs. I. W. Johnson and the writer attended the funeral of Mrs. Robert A. Whitten, wife of the pastor of the First Christian Church, Portsmouth, Va., today (Friday), November 15th, at 3:00 P. M. Mrs. Whitten had been in failing health for several months and suffered severely during her long illness. The service was conducted by Rev. J. F. Morgan who was assisted by Revs. O. D. Poythress and Joe French. The deceased planned the details of the service which was held in the First Christian Church. A number of other ministers and their wives were present. Rev. O. D. Poythress sang "Sunrise"; and Rev. J. F. Morgan and Mrs. Lillian Vickers of Henderson, N. C., sang "It Is Well With My Soul" and "Asleep In Jesus" as duets. The pulpit was banked with many floral offerings, expressing the high esteem in which the deceased was held, and the loving sympathy of the friends for the beloved pastor and family.

Death is the last enemy of man. It may not be his greatest enemy, but it is his last. After death—the soul passes beyond the reach of earthly enemies. Whatever the after-life may have in store, one may rest assured that there is a complete change of environment. Other enemies may torture the soul of the lost and seek to attack the soul of the saved. But it is evident that the tortures of hell will be shared alike by all who dwell in the outer darkness.

In the midst of this impressive funeral service today, the Christian life was brought in striking contrast with the life of the worldly-minded. The preacher told us that the deceased left a four-fold testimony of her salvation through Jesus Christ: 1. Her faith in Jesus; 2. Her manner of life; 3. Her resignation in the hours of trials; 4. Her triumphant death. Here in a place of prayer were gathered many friends. Death—and the funeral occasion—brings to the Christian family the best of friends—who bring their friendship and sympathy. Nature bends over the casket and leaves her best and sweetest and most beautiful gift—the lovely flowers from her choicest gardens. Sympathizing friends offer their best sympathy in comforting song—the choicest expression of affectionate hearts. In the hour of trial God sends His best in nature, friends and in message—to cheer and comfort broken hearts.

"It is better to go to the house of mourning, than to the house of feasting: for that is the end of all men; and the living will lay it to heart. Sorrow is better than laughter: for by the sadness of the countenance the heart is made better." (Eccles. 7:2, 3.) The real test of life is not in the realm of profit and pleasure. The best is not found in market places and gilded halls of social festivity. Good people may frequent these and find temporary satisfaction. But when the day is done, and the race is over, man looks for something divine and eternal. The source of his hope and the foundation of his faith is in the Christian religion. Infidels, scoffers, skeptics and worldly-minded doubters have nothing to offer in such an hour. They have no hymns, no messages of comfort, no gleam of hope.

The church has a message for troubled hearts and comfort for bereaved souls. That message is the message of a living Christ. "Because I live, ye shall live also." (Jno. 14:19.) Sunset today, yes, but sunrise tomorrow. Sorrow today, but joy cometh in the morning. There is a glad morning in the faith of the Christian. And that faith strengthens the heart and turns the tear-stained face to look forward and upward to behold the presence of the Saviour who says: "Let not your heart be troubled; ye believe in God, believe also in me."

Jesus speaks His comforting messages through His followers. Sometimes He speaks through that still small voice. He is near. He understands. He will not fail.

I. W. Johnson.

NORTH CAROLINA-VIRGINIA CONFERENCE.

The North Carolina and Virginia Conference of the Congregational and Christian Churches met in annual session, November 12th-14th, with the Concord Christian Church, Reverend L. L. Wyrick, Pastor. This was the one hundred and tenth annual session of the North Carolina and Virginia Conference. The conference met with this church thirty-one years ago. The Concord church was organized in 1814. It is one of the oldest and most historical churches in the Southern Convention. It is located in a good farming section and entertained the conference royally considering the equipment that it had. At the noon hour every kind of food, well prepared, was placed on a long table under the oaks. You seldom see as many varieties of pies and as delicious as was found there. The members of the church entertained the delegates in their homes over night.

The Reverend W. T. Scott of Winston-Salem is the President of the Conference, the Reverend G. C. Crutchfield is the Vice President, and Doctor S. C. Harrell the efficient secretary. The program committee arranged a very helpful program which was executed effectively as prepared. Every one on the program appeared and took his part with the exception of Dr. J. O. Atkinson. Doctor Atkinson was ill and unable to be present in person. We missed him greatly. His address was read by the writer.

The conference had the privilege of welcoming several distinguished visitors. The address was delivered by the President, W .T. Scott, on the morning of the first day. The President gave a very able and constructive appeal for real Christianity translated into daily life and appealed to the delegates to demonstrate the spirit of Christ daily. Mr. Scott presided over the conference well. Reports of the committees covered all the activities of the church—the best set of reports from the standpoint of real church work that this conference has presented in years, with the possible exception of number, growth, and evidences of spiritual power.

The conference cooperated in the financial plan adopted by the Southern Convention in the Suffolk Session. There are forty churches in the conference. The conference was asked for the total for all purposes of $8,502.30. I do not have the figures as to the amount raised but sixteen churches of this conference raised the full amount asked for on the basis of the larger budget. The Eastern Virginia Conference, if I recall correctly, had eleven churches to raise the full amount. There were thirty-five churches reporting to the North Carolina-Virginia Conference during its recent sitting. Seventeen out of thirty-five reporting met all conference requirements. This is the North Carolina-Virginia Conference's first trial at the larger budget. It has certainly made a commendable record. The conference voted to request all ministers having work in the North Carolina-Virginia Conference to meet at Elon College Monday, December 9th, for the purpose of discussing how we may assist all churches in the conference to raise their full quota during the ensuing year. I realize that there is a danger of being so enthusiastic for material success that we overlook the real need and purpose of the church. In this day we must lay emphasis on the spiritual. There is such a thing as having a magnificent structure without heart and soul, of experiencing material progress and at the same time allow the spirit of God die out within. We pastors must feel the responsibility to present programs for constructive spiritual advance.

It was not the writer's privilege to be present for the entire conference. It was reported, however, that the First Congregational Church at Asheville, Rev. John Rea Chapman, pastor, was received into the conference; also the First Congregational Church at Tryon, North Carolina. There may have been others though I am not sure. Reverend John Rea Chapman was received as an ordained minister into the conference. Mr. Chapman's membership is a decided addition to the ministers of the conference. He is a young man with superior training and many excellent gifts. His presence and messages added much to the conference.

The presence of Dr. C. H. Rowland of Greensboro was a benediction to us all. Doctor Rowland has been in failing health for months. He is slightly improved and attended conference two days. He gave the closing message which was timely and most helpful.

The next session will be held with the First Christian Church of Greensboro, North Carolina, Rev. W. E. Wisseman, pastor. Mr. Wisseman was received into the conference from the Methodist Episcopal Church, North. He is a son-in-law of Dr. Rowland. This conference is fortunate in having this young man listed as one of its ministers. He is about as well prepared for the pastorate as the schools and seminaries of this country can prepare. He has studied abroad and is ambitious for success of the kingdom thru his church. He gave a most helpful message while the report on Home Missions was pending. His topic was "Go and Tell." We are glad to have Mr. Wisseman in our fellowship.

I am sure that there are other items of interest that should be covered in an article of this kind. However, the writer could not attend every session and is less able to remember everything that transpired. Taken as a whole, it was the most healthful session of the North Carolina and Virginia Conference that I have had the privilege of attending at any time. May the Lord bless the conference in its efforts to go forward in the work of the kingdom.

L. E. Smith.

ARRESTS FOR DRUNKENNESS INCREASE IN VIRGINIA.

RICHMOND, VA.—Virginia cities—both wet and dry—arrested 52.12 per cent more persons for drunkenness in 1934 than in 1933, according to figures collected in 32 Virginia communities by the Alcoholic Beverage Control Board.

Harrisonburg, a dry city, showed the largest rate per thousand during the past year—80.89—as compared to 39 the previous year. Richmond's arrest rate was 3.22 as compared to 19.75 in 1933. The average for this group of cities, with a population of 695,099, was 39.46 arrests per 1,000 in 1934, as compared to 25.94 in 1933.—*Special to the Christian Science Monitor.*

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

MISSIONS ARE ESSENTIAL.

(Read before the North Carolina and Virginia Conference, November 13, 1935 and printed by vote of that body. Prepared and presented by J. O. A.)

The Book of James is so very practical that some of its texts are difficult to understand and hard to apply. Such a text to me, at least, is found in the 10th verse, 2nd chapter, of James:

"For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

This may seem to be hard and obdurate, not to say obstinate, and yet there it stands in Holy Writ. Somehow James was right, for he was talking about one of the essentials on which our moral and spiritual universe was built. And if one essential is left out, the foundation crumbles and the building falls.

It seems to me, we, of our Christian fellowship, have a beautiful building. The elemental parts are appealing and attractive. We like our five cardinal principles. The world likes them. The Christian world can neither gainsay nor deny their power and perfection. In laying down our principle, in building our superstructure, we have certainly done well. And yet our building has not attracted as our architecture would indicate, nor have we won approval and appraisal in keeping with the principles we hold. In casting about to discover the one point in our offense against the law which makes us guilty of the whole, we seem to have left out one of the essentials, the chief essential, in our building. I do not hesitate to declare that our offense, our chief offense, is our neglect of Missions—particularly of Foreign Missions. I believe with all my heart that our Christian fellowship has a message for the world, has a program that is worthy and appealing, and yet we haven't made it so.

For many years the church went without any foreign missionary gesture or effort. Our fathers considered us too small, or they were too absorbed in immediate activities and home relationships. And then when we began our foreign missionary enterprise, we did so half-heartedly, and have through the years given Foreign Missions a place of indifference, if not of neglect, in our preaching and in our practice. I regret to dwell even this long on this phase of our history, because not many of us are fond of lamentations, of dwelling on our faults and failures. It is far more agreeable to look at our promises rather than at our chastisements; at our prospects rather than our shortcomings. May I hasten, therefore, to declare that there is one shortcoming for which the church cannot excuse itself and for which our Lord does not seem to offer an excuse of a palliative. It was the parting request and the most emphatic command of our Lord: "Go ye into all the world and preach the gospel to all creation." Foreign Missions, then, the preaching and practicing of Foreign Missions, are essential to church life and growth for three reasons:

First. It is purely a spiritual undertaking. Our Lord was building a spiritual kingdom. That kingdom is founded upon faith and is sustained by faith. I submit that there is no enterprise that calls for faith, power, genuine power, like that of Foreign Missions. We must have faith to believe that our Lord will make good His Word if we will do our part. We must have faith to believe that our missionaries who go for us will be sincere and true, and devout. We must have faith to believe that our Mission Boards will act with discretion and with economy, and with good grace. The whole structure and superstructure of Foreign Missions is built on faith. On this account, it is a spiritual undertaking. I submit further that there is no greater or sadder lack in the world today than that of spirituality. On all sides, there is demand for a deeper, more consecrated spiritual life. May I say that the spiritual life of the church is no deeper and no higher than its spirit of Missions.

Second. Our Lord gave this command because He wanted His followers to share His life. Here the law of the spiritual is wholly different from that of the natural world. In the spiritual world we gain by giving, we win by losing and we achieve only by sharing. We will never know Jesus Christ and Him crucified until we share Him with others. I am not speaking now of sharing our kindness or our generosity with other folks. That is a benevolent gesture which the unregenerate as well as the regenerate may make. I speak of sharing the love of our Lord with those who do not have Him and with those who do not know Him as their Saviour. In Foreign Missions, we are seeking to share not our love, nor even our knowledge of Him, with others, but we are seeking to share His love and His knowledge with others and for others.

Third: Foreign Missions are essential, because above all else, our Lord wanted us to obey and trust Him. Obedience is the first law of the universe, and is fundamental. You may not believe in Foreign Missions. The unregenerate world does not believe in Foreign Missions. Only the regenerate world and those who are willing to obey their Lord's command believe in Foreign Missions. It is sufficient to know that our Lord did believe and did command. In obedience to His command, not in obedience to our fancies and whims, but in obedience to His will, we undertake the Foreign Mission work. And so if we fail in our Foreign Mission effort, we have failed to tap the fountain of Living Waters and to refresh our church and our own souls with the sweetest and best that our Lord has to offer—with His presence, His power and His fellowship. Let us analyze our own church history, and our own individual experience, and see whether these things be so.

MISSIONARY OFFERING.

WEEK ENDING NOVEMBER 16, 1935.

Sunday Schools.		
Hopedale, Burlington, N. C.	$ 2.92	
Mt. Pleasant, Vass, N. C.	1.60	
Hebron, Nelson, Va.	1.00	
Christian Light, Fuquay Springs, N. C.	.77	
Leaksville, Luray, Va.	2.11	
Pleasant Cross, Asheboro, N. C.	.70	
Ocean View, Va.	4.20	
Mayland, Broadway, Va.	1.00	
Holland, Va.	11.57	
Shallow Ford, Elon College, N. C.	4.69	
Mt. Auburn, Manson, N. C.	4.00	
Morrisville, N. C.	2.50	
Henderson, N. C.	3.55	
		40.61
Individuals and Churches.		
Auburn, N. C.	1.50	
Christian Light, Fuquay Springs, N. C.	2.10	
United Church, Lynchburg, Va.	21.00	
		24.60
Coin Card.		
Mt. Auburn Sunday School, Class No. 2, Manson, N. C.		2.00
Total for the week ending Nov. 16th	$	67.21
Previously acknowledged		4,316.36
Total since Sept 1, 1935.	$	4,383.57

J. O. Atkinson, *Secretary.*

PROGRAM.

of the

Christian Missionary Association

of the

North Carolina Congregational-Christian Conference

to be held with

Reidsville Christian Church,
Reidsville, N. C., December 3, 1935.

Morning Session—10:30 o'Clock.

Called to Order—G. C. Crutchfield, President.
Devotional Services—Rev. J L Neese.
Roll Call.
Recognition of Delegates and Visitors.
Financial Secretary and Treasurer's Report.
Report from our Winston-Salem work—Rev. W. T. Scott.
Appointment of Special Committees.
Address: "The Home Mission Program of the Southern Convention," Rev. S. C. Harrell.
Adjournment for lunch.

Afternoon Session—2 o'Clock.

Called to Order.
Devotional Service—Rev. M T Sorrell.
Fifteen minutes for testimonials.
Address: "Building the Home Mission—Fires in the Local Church," Rev. W. E. Wisseman.
Report of Special Committees.
Business Session.
Adjournment.

G. C. Crutchfield.

BABIES.

The editor of the *North Carolina Christian Advocate* thinks that babies, as defined by the editor of the *Watchan-Examiner*, a Baptist paper of New York City, are not confined to any one church. The editor of The Sun is of the opinion that we Congregational-Christians can quality for a great many of these babies, but in this particular instance we would rather call them Congregational than to take the responsibility of saying that they are Christians. Let us have the definition from our Baptist contemporary:

"Among Baptists we have a great crop of babies. There is no way of calculating whether there are more babies among Baptists than among other denominations, but if other denominations have as many as we do, they are faced with a great and trying problem. It has been a long time since a baby has been in the home of the writer, but occasional visits to other homes convince us that babies require that others shall do a great deal for them. Surely a good proportion of our Baptist church membership would thus qualify as babies. And then babies are unable to do very much for others. Babies are also peevish and fretful, and then babies are generally fond of toys. It would be universally conceded that babies are not governed by principles but by moods and impulses. Following these several descriptions just how many Baptist babies are there? Let us remember that while natural babyhood is charming, continuous babyhood is monstrous and revolting. Babies are given for healthy and constant growth."

J. O. A.

OUR THANKSG

Elon Christi

Superintendent Chas. D. Johnston has a

Clothe, Keep W

Let Us Make a Liberal Offerin

VING OFFERING

n Orphanage

ily of over One Hundred Children to Feed, nd Send to School

Dur Orphanage Needs our Gifts

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

A LAST WORD ON THE STATE-WIDE YOUTH CONFERENCE.

Winston-Salem, N. C.

The Time—Thanksgiving week-end, November 29th—December 1st.

The Place—First Baptist Church, W. 5th bet. Spruce and Poplar.

The Opening Session—Friday afternoon, 2 o'clock. Registration Friday morning.

The Delegates—Two youth delegates, a youth advisor, and pastor from each church, college, Y. M. or Y. W. C. A.

The Cost—Registration fee, $1.00 per person. We suggest that the church, church school, youth organization, or some interested Christian pay the cost of your delegates.

The Banquet—Tickets will be $.50 each. A fine fellowship is assured. 5:30 o'clock, Friday evening is the time.

Tour and Tea—Saturday afternoon the out-of-town delegates will be taken on a tour of the city, and the faculty and students of Salem College will entertain at tea on the College campus.

Transportation Problem—This can be solved or at least aided by delegates from the same or neighboring towns arranging to share seats in cars.

Registration Blanks—Please send these in as soon as possible to Rev. G. C. Roberts, Fourth Street Church of Christ, Winston-Salem. Pay when you arrive. If more blanks are needed, send for them. Or, come on, and sign later. The main thing is — *COME!*

Age Limit—16 to 25 years old.

We Suggest—Plan to have your delegates here by Friday noon, so we may begin our conference in an inspiring manner. Do not rush home. Stay over Saturday and enjoy the tour and tea with the Salemites. Sunday afternoon's commitment service, led by Dr. Bader, our Dean, will be the high moment of the conference.

PROGRAM.

Addresses.

Friday A. M.—"Christian Youth Building a New World"—Dr. Jesse M. Bader, Chairman National Youth Conference Committee and Dean of our Conference.

Friday P. M.—Main address by Dr. G. Ray Jordan, Centenary Methodist Church, Winston-Salem.

Saturday A. M.—"Youth Builds a Strong Foundation"—Dr. Harry Holmes, World Alliance for International Friendship, New York City.

Saturday P. M.—"Christ in Our Universities and Colleges"—Lawrence Fountain, U. of N. C.

"The Lost Path to the Secret Place"—Jesse M. Bader.

Sunday P. M.—"The New Person Needed for Today" (to be supplied).

Discussions.

Group I—"Developing Personal Christian Living," led by Dr. Raymond Haupert, Moravian College, Bethlehem, Pa.

Group II—"Helping Other Young People to be Christian," led by Dr. Jesse M. Bader, Dept. Evangelism, Federal Council.

Group III—"Assisting in Bringing About World Peace," led by Dr. Francis C. Anscombe, Salem College, Winston-Salem.

Group IV—"Helping to Solve the Liquor Problem," led by Dr. Harry Holmes, N. Y. City.

Group V—"Helping to Build a Christian Economic Order," led by Dr. John Rustin, Ghent M. E. Church, Norfolk, Va.

Group VI—"Providing Constructive Use of Leisure Time," led by Mr. Guy Phillips, Supt. of Schools, Greensboro.

Group VII—"Being Christian with Other Racial and Cultural Groups," led by Dr. Olin T. Binkley, Chapel Hill, N. C.

Group VIII—"Preparing for Marriage and Home Life," led by Dr. E. R. Groves, U. N. C., Chapel Hill, N. C.

Group IX—"Developing a Christian Type of Patriotism," led by Dr. Tom Sykes, Director Duke Institute of International Relations.

Devotionals.

"A New World"—Young People of Centenary M. E. Church, Winston-Salem.

"A New Nation"—Young People, 1st Baptist Church.

"A New Home"—Young People, 4th St. Church of Christ.

"A New Church"—Presbyterian Church, Winston-Salem.

"A New Person"—Y. W. C. A., Salem College.

—Rev. C. C. R.

FLORIDA HOLIDAY CONFERENCE.

Recently several members of the Executive Committee of the Southeast Youth Fellowship met in Lakeview Hospital, Suffolk, Va., around the bedside of the Rev. F. C. Lester, to plan the program for the Holiday Conference to be held in Florida, December 27th-29th, 1935.

This conference is to be held in the First Congregational Church, Winter Park, Florida, this church furnishing housing and entertainment to all young people who attend. The Conference is planned primarily for officers of the Southeast and State Youth Fellowship officers, but any young people interested in *Building a New World* are invited to attend.

The only expense attached to attending the conference is transportation and the cost of the Fellowship supper on Saturday night. The cost of transportation should be cheap if the young people go by car, all sharing in expense.

The theme which has been selected is "Christian Youth in Action in Building a New World," and the basis of study and discussion will be "A General Guide to Youth Action" ($.25). The Pilgrim Press, 14 Beacon Street, Boston, Mass. It is suggested that every person who expects to attend secure and read a copy of this booklet prior to the opening session of the conference.

The conference will open at 7:00 P. M., Friday, December 27th, with a Get-Acquainted Period, Address, Announcement and Discussion of Conference Plans, and an Upper Room Service. Saturday will be a full day, beginning with a Morning Watch Service, followed by conferences on the nine major problems in *Building a New World,* conferences on Southeast and State Youth Fellowship Work, a Fellowship Supper and Social Period, Panel Discussion on "Christian Youth in Action in the Local Church," and an Upper Room Service. The Sunday schedule will begin with a Sunrise Service, followed by Sunday school and church service in the morning. In the afternoon and night conference reports will be completed, read, discussed and adopted. The conference will close with an address and a Communion Service.

All officers and young people of the Southeast should plan now to attend this Holiday Conference to be held in Sunny Florida in December.

Irene Cotten, *Secty.*

MISSIONARY WORK IN CITIES.

Christian Endeavor Topic for Dec. 1, 1935.
(Consecration Meeting.)

Scripture: Acts 14:1-7.

Daily Bible Reading.

Mon.—Preaching to multitudes. Acts 2:14, 21, 22, 36.
Tues.—A city prayer-meeting. Acts 12:12-17.
Wed.—Christ wants the city. Matt. 23:37.
Thurs.—Healing the city's sick. John 5:2, 9
Fri.—Driving out graft. Luke 19:45, 46.
Sat.—The Heavenly City. Rev. 21:1-27.

Call to Worship—

"I read in a book where a man called Christ went about doing good. It is very disconcerting to me that I am so easily satisfied with just going about."

—George Snell.

Hymn: "Rescue the Perishing."

Prayer.

Hymn: "O Zion, Haste Thy Mission High Fulfilling."

Announcement of topic—scripture.

Points for talks—

Mission work is not necessarily on the foreign field. The city offers a challenge. Too often our Christian churches have avoided cities and have been content to remain in the country. The example of Paul should stimulate us to permeate the great centers of life for Christ and His Church.

Every Christian Endeavor Society should be a service unit. Whether your church is a rural or a city church the society might select some community project. One society in a city recently held an "Inter-Racial" meeting. People of all races that could be found in their city were invited to have a part on that program.

It would be a fine thing for the young people of a community to take a religious census. You will be surprised at the number of people living in your immediate vicinity who are not members of some church. Has your society ever sponsored a Revival Meeting? This would be a good project for the society in the rural section as well as in the largest city. Many societies are doing a fine piece of missionary work in the city through the public playgrounds; many are cooperating with their local welfare and relief agencies.

Where some important issue is involved, Christian Endeavorers in the city or the rural community may help mould public opinion by taking a straw vote; by forwarding a petition to the proper authorities; by holding public meetings and having speakers who can give to the public intelligent information—the youth of Kansas kept Kansas dry.

We must remember that Christ walks the streets of the city as well as the country road—and where ever we travel Christ is depending on us to preach His gospel; and the manner in which we serve our own community will be a challenge to our missionary endeavors.

Special Music: "Where Cross the Crowded Ways of Life."

Discussion—

1. Does our community need mission work?
2. How can we take Christ to the people of our community?
3. Is there a greater need for mission work in the city than in the rural community?

Closing Hymn: "Lead On, O King Eternal."
Mizpah Benediction.

Mrs. W. B. W.

Sunday School Lesson

By Rev. H. S. Hardcastle.

THE MESSAGE OF HAGAI AND ZECHARIAH.

Lesson VIII—November 24, 1935.

Golden Text: *"I was glad when they said unto me, Let us go unto the house of the Lord."* —Psalm 122:1.

Lesson: Ezra 3:1-6:22; Psalm 84:1-12; Haggai, 1, 2; Zechariah 4:1-10.

Perhaps it will be well to give a brief historical background of today's lesson before attempting to give an exposition of the truths and their application to life.

By permission of Cyrus, the Jews returned to to Palestine and to Jerusalem. They settled there, built homes, and established themselves as permanent residents. They first builded an altar where they worshipped Jehovah, and later began to rebuild the Temple. The people of the surrounding country offered to help them to rebuild the Temple, but this offer was rejected. This is the historic occasion of the breach between the Jews and the Samaritans. Incensed at the seeming stubbornness and selfishness of the Jews the Samaritans preferred charges against the Jews at Jerusalem, direct to the king himself. They asserted in their letter to him that the Jews were a rebellious people and always had been, that they were seeking to regain independence, and that they would refuse to pay tribute to the king, once their city was fortified again. The king thereupon ordered the work to be stopped, and gave the Samaritans power to carry out the restrictive order.

Fifteen years later, however, the people, under the inspiration of Haggai again started to rebuild the temple. Again the Samaritans preferred charges against them to the king. But this time the Jews made an appeal to the original records which showed that Cyrus had not only given them permission to return and to rebuild the temple, but that he had hehlped personally with gifts, and had instructed the people in the country to underwrite a part of the expenses. The people were thus free to go on with the work.

It was a great task to which they had set themselves and they had comparative meager resources. They would have become discouraged had it not been for their leaders, especially Haggai and Zechariah. Eventually the Temple was rebuilt, and was re-dedicated with impressive services. The feast of the Passover was also re-instituted. It is out of this background that today's lesson comes. Now for a few observations as to the spiritual principles involved.

"This people say, it is not the time for us to come, the time for Jehovah's house to be built." We are always thinking that the time to do our duty is some other time. We put off the evil day as far as possible. We try to persuade ourselves that it will be easier to do tomorrow what we know we ought to do today. This applies to church work as well as to private affairs. It is especially true of accepting Christ and beginning the Christian life.

"Is it time for you yourselves to dwell in your ceiled houses, while this house lieth waste?" It is a shame for a church which has a membership who dwell in fine homes and who have all the comforts and conveniences of life, to be in disrepair, or to be unattractive in appearance. There is, of course, such a thing as overdoing church building and much sin has been committed in recent years in that line. But certainly the house of God ought to compare favorably with the other buildings in the community or the city. It ought to be so built and so kept that it would reflect honor upon God. As was stated in last week's notes this does not mean, necessarily, magnificence, but it does mean attractiveness and neatness.

"Consider your ways." Jehovah through the mouth of his prophet suggests that one reason why the people had not prospered more was because their interest in religion had declined. They had lost the early glow of their religious faith. Material resources are not enough. The church stands for that which is essential to the security of community and national life.

"The silver and the gold is mine, saith Jehovah of hosts." God owns, man possesses. That is the primary and fundamental principle of stewardship. Let every man take heed how he earns, how he saves, how he spends, and how he gives money. It is required in stewards that a man be found faithful.

"The glory of this house shall be greater than the former." Not in literal material magnificence, for Solomon's temple was perhaps the greatest work of man's hands. But the glory of the latter house was a spiritual glory. The ultimate test of the house of God is not its size or its cost, but its spiritual fruits.

"Not by might, nor by power, but by my Spirit, saith Jehovah of hosts." Beautiful buildings help. Elaborate services have their place. Large membership lists have a value. Plans and programs are necessary. But the fundamental need is the Holy Spirit. Except these other things are energized by God's Spirit, the church can never fulfil its mission or exercise its true ministry. The church today needs another Pentecost. We have become adepts in the mechanics of religion; we need to become specialists in the dynamics of religion.

"Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain." There were mountains in the way of building the temple in that day. There are mountains in the way of building the kingdom in this day. But in the face of faith, and courage, and sacrifice, and patient effort ,and spiritual power, we can remove mountains. Nationalism, materialism, militarism, skepticism, humanism, alcoholism, indifferentism—how many gigantic forces are aligned against the Kingdom today. But the arm of our God is not shortened. We are workers together with him. Let us not be weary in well doing.

"For who hath despised the day of small things?" Alas, how often we are deceived by size and numbers. How often we make the mistake of judging a thing or a person by what it or he is, rather than in terms of what it or he may become. Think of the beginnings of the church. How little it was in comparison with the world when it was born! What a pecarious foothold, seemingly, it had in that pagan world of the first century! But think of the Church today. And the end is not yet. Christ must rule until He hath put all enemies under His feet. The kingdoms of this world are to become the kingdoms of our Lord and of His Christ. The zeal of the Lord of hosts will perform it. These times need nothing so much as they need a simple and deep-rooted faith in the ultimate triumph of goodness, and a willingness to invest all that we have and are in the issue which is joined.

Thinking is so painful that most of us can think only when we have to. A disturbing fact is that much of the world's best work has been done on an empty stomach.—*William Feather.*

Be ashamed to die until you have gained some victory for humanity.—*Mason.*

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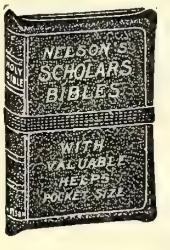

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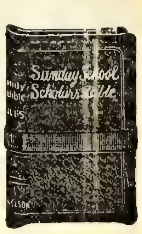

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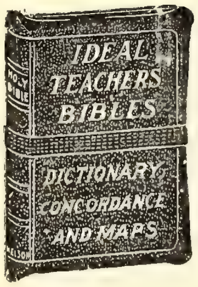

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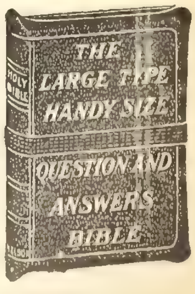

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1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY

"LORD, I GIVE THEE THANKS."

"Give thanks unto the Lord; for he is good; for his mercy endureth forever."—I Chron. 16:34.

"Lord, I give thanks!
Last year, Thou knowest, my ambitions failed;
My back with courgings of defeat was flailed;
My eyes felt oft the sharp, salt wash of tears,
No guerdon blessed the tireless toil of years;
Fast in the snares my helpless feet were tied;
Ye in my woes Thou didst with me abide.
Lord, I give thanks!

"Lord, I give thanks!
Last year my one lone ship came back to me
A ruined wreck of what she used to be,
No cargo in her hold, storm-stained and scarred.
O Lord, Thou knowest well 'twas hard,
To watch her drifting hulk with hopeless eyes;
Yet in my desolation, Thou wert nigh.
Lord, I give thanks!

"Lord, I give thanks!
Last year the one I loved the dearest died.
And like a desert waste became the wide
And weary world. Love's last sweet star went out;
Blackness of darkness wrapped me round about,
Yet in the midst of my mad misery,
Thou lendest Thy rod and staff to comfort me?
Lord, I give thanks!"

—*Father O'Neil.*

TUESDAY

"THANKFUL FOR LITTLE THINGS."

"The sun be warm and kind to you,
The darkest night, some star shines through,
The dullest morn a radiance brew,
And then at dusk God's hand to you."

—*Eleanor Powers.*

"I thank Thee, Lord, that Thou hast given
Me on this earth a little taste of heaven,
That if long days of sorrow lie in wait
I shall not murmur when Thou compensate
With children's laughter, and their sweet dried tears;
With young feet running through my crowded years.

"I have had little babies on my heart,
And tall sons growing. I have had a part
Of immortality upon this earth.
I have known anguish; I have tasted mirth,
Surely in mingled agony and bliss
High heaven cannot give me more than this.

"I am so thankful that Thou hast allowed
Me to extend my life to these three proud
Young lives that I have nurtured, nothing more
Exalted can be gained from heaven's store;
Only long hours of rest and quiet skies
That busy mothers never realize."

—*Author unknown.*

WEDNESDAY

"THE BEST THANKS."

"Wilt Thou know—that faith without works is dead? By works was faith made perfect."—James 2:20-23.

"He thanks Thee best who serves Thee best
Who meets each glowing day
With grateful heart and lifted face
To toil and rest and play.

"He thanks Thee best who loves Thee best;
And loving, loves each one
Who passes down the old high-road
From sun to setting sun.

"He thanks Thee best who trusts Thee best;
Whose faith shines through the dark,
A healthful, happy, hopeful thing
For way-tired hearts to mark.

"He thanks Thee best who worships best;
Who prays where none may see,
Who humbly waits to hear Thy voice,
Who has no God but Thee."

—*Grace Noll Crowell.*

THURSDAY

"A THANKSGIVING PRAYER."

Our dear heavenly Father, when we consider Thy mercies and blessing through the days, months and years, how great are they!

We would thank Thee for Thy provisions: for Thy strong unbroken love that links friend to friend, produces the harmonies and the happiness of life and gives health, faith and hope for which no substitute of wealth can be given; for the beauty and charm of nature, sunshine and rain, and the fruit of fields, orchards, and grain; for home and kindly neighbors; for the light of day and the blanket of gentle night when stars shine through; for books and magazines and education; for the world outside and the gift to look and see; for the gift of work and toil at the tasks of life; for the springs that quench the thirst, and for strangers that pass by and ask the way; for the kindnesses of life which kindly neighbors have left their work to perform; for the music of the air and the symphonies of life's true songs.

For all mercies and for all good, we pray Thee to accept our gratitude this day. In the name of Jesus Christ our Saviour and Lord we ask it.—*Amen.*

FRIDAY

"Every day will I bless Thee; and I will praise Thy name, forever and ever."—Ps. 145:2.

"Sweet it is to see the sun
Shining on Thanksgiving day;
Sweet it is to see the snow
Fall as if it came to stay;
Sweet is everything that comes,
For all makes cheer, Thanksgiving Day.

"Fine is the pantry's goodly store,
And fine the heaping dish and tray;
Fine the church-bells ringing; fine
All the dinner's great array,
Things we'd hardly dare to touch,
Were it not Thanksgiving Day.

"Dear the people coming home,
Dear glad faces long away,
Dear the merry cries, and dear
All the glad and happy play.
Dear the thanks, too, that we give
For all of this Thanksgiving Day.

"But sweeter, finer, dearer far
It well might be if on our way,
With love for all, with thanks to heaven,
We did not wait for Time's delay,
But, with remembered blessings then
Made every day Thanksgiving day."

SATURDAY

"THE CAUSE OF CONTENTMENT."

"Content with such things as ye have: for Himself hath said, I will in no wise fail thee."—Read Hebrews 13:1-6.

Contentment rests on an understanding of God. If we realize Him as our loving Father and all-powerful Friend, we shall be sure that whatever He gives us is best for us and that He will give us all that is best for us.

Contentment rests on an experience of God, for this experience brings about an understanding of Him. As year after year we receive His bounties and know His sympathy, we come to see that His goodness is unending. The longer we go on in the Christian life, the surer we are of our God and the more content with the things which He provides.

So that discontent is a certain proof that we are not having an experience of God, we are not living with Him. Discontent should be to us a sharp warning that all is not well with our souls. We should make it our instant and urgent task to transform that discontent into calm and perfect content.

Prayer—Thou art all kindness, our God. There is nothing in Thee and in Thy gifts to us that we would change.—*Amen.*

AMOS R. WELLS.

SUNDAY

"TAKE OFF THE VEILS."

"With unveiled face beholding as in a mirror the glory of the Lord."—Read II Corinthians 2:12:18.

God's glory is not to be directly seen. So bright is it that it would blind our eyes. We see it reflected in the mirror of nature, the mirror of the church and of godly men, the mirror of prayer, most clearly of all in the mirror of Jesus Christ, His life, His death, His resurrection.

But because we can not look directly upon the Infinite is no reason why we should put a veil over our faces. We can not gaze straight upon Him, but we can gaze straight upon His mirrors.

And the longer we look upon them, the more faithfully we observe them, the clearer will be our vision of God, and the more we shall be changed into the likeness of what we see. For vision creates character. We become assimilated to all upon which we gaze long and lovingly.

Prayer—We long to be like Thee. Grant that in Thy good time this transformation may be accomplished. AMOS R. WELLS.

PROGRESS REPORTED AT CHURCH MEETING.

First Congregational-Christian Made Gains in Every Department During Year.

Progress was made in every department during the past year, according to reports presented at a congressional meeting of the First Congregational-Christian church held Wednesday night in the church auditorium. There was an increase in membership and all financial obligations were met, despite the fact that the pastor, Dr. C. H. Rowland, was absent from his pulpit for several months because of illness. Recently Dr. Rowland was chosen as pastor-emeritus and Rev. W. E. Wisseman was named active pastor.

At Wednesday night's meeting officers for the year were elected. H. V. Simpson, J. R. Truitt, Mrs. J. R. Foster and Mrs. S. W. Stewart were elected delegates to the annual conference which met last week at Concord Christian church in Caswell county. The local congregation voted to extend an invitation to the conference to meet in Greensboro next year.—*Greensboro Daily News.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

A CRUSADE FOR PEACE.

By JOHN G. TRUITT.

"And he shall judge between many peoples and arbitrate for great nations, from afar. And they will beat their swords into plowshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation, nor shall they learn war any more."—Mic. 4:3.

"Persuaded that the time has come when a frank renunciation of war as an instrument of national policy should be made to the end that the peaceful and friendly relations now existing between their peoples may be perpetuated (the undersigned nations) have decided to conclude a treaty—

"The High Contracting Parties solemnly declare in the names of their respective peoples that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

"The High Contracting Parties agree that the settlement or solution of all disputes or conflicts of whatever nature or of whatever origin they may be, which may arise among us, shall never be sought except by pacific means." In all sixty-three nations have either signed, or voted to accept the above treaty. It is the law of our land.

Jesus said, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword." Again He said: "Blessed are the peacemakers; for they shall be called the children of God."

Cordell Hull, secretary of state, issues a call to the churches of America to put on "a flaming crusade for peace." The Secretary of State stands at a unique vantage point. From that vantage point he sees the nations of the earth in a light differing from any other man. He has a peculiar insight into their plans, motives, and purposes. He has his hands on the pulse of their international relationships. He voices in public address, and on printed page what he prays in private to the God of nations. It is though Cordel Hull realizes that it can never again be said of any mortal man: "He kept us out of war." He calls on the churches, instruments of God, in the hope the God will keep us out of war.

Cordell Hull's cry for the churches' crusade for peace is but a challenge of the State to the Church to do its duty. There are enough members of the church of Jesus Christ across the world to stop war. If the church, which follows the Prince of Peace, and has so often gladly laid down the lives of its members for the sake of the Lord, should arise and say to war it shall not be their word would be final. Will the church follow the Prince of Peace as far as the State is trying to do, "persuaded that the time has come for a frank renunciation of war?" Will the followers of the lowly Nazarene dare to do less? Has the church to be dragged along by the State and secular press in this matter of renunciation of war? If so, will she ever be able to lift her head as the leader of civilization, and culture, and brotherhood?

Sixty-three nations of the earth have gathered their nations in their most solemn conclaves, and deliberately after due consideration voted to renounce war. They "solemnly declare in the name of their respective peoples that they condemn war." And the secular press has joined them in that great denunciation. Editorial after editorial pour forth preaching peace to the people. The church has often rightly or wrongly taken opportunity to pass some backhanded compliments to the secular press, but here is an issue in which they can both engage; and let it be said that the power of the public press is inestimable. The church then has no apology to make in preaching peace, and in putting it forward in its program. And along this line it is making great strides.

The Methodist Church, South, in their General Conference voted: "We must loathe war, and hate war, and strip it of all its falseness and glamour and let it stand forth in its unveiled hideousness." Does that not sound like standing up and being counted? Is not that a good beginning toward a "flaming crusade for peace?"

The General Convention of the Episcopal Church voted: "We believe that as the Christian conscience has condemned infanticide and slavery, and torture, it is now called to condemn war as an outrage on the Fatherhood of God, and the brotherhood of all mankind." And has that great church of God spoken?

The Disciples of Christ in their International Convention said: "War as a method of settling international disputes is incompatible with the teaching and example of our Lord Jesus Christ." Then, my friends, if it is incompatible with the teaching and example of our Lord Jesus Christ is it not time the churches were beginning a flaming crusade for peace? Does not every thinking person know that the world is now showing every sign of war? Was it idle talk when the secretary of state of one of the greatest nations on earth called upon the churches to put on a "flaming crusade for peace?" Did he not know it was needed, and did he not believe in its power and efficacy.

The Evangelical Synod of North America resolved as follows: "We declare that we will not, as a Christian church, ever again bless or sanction war." Again that is standing up and being courted. How oft the church has blessed and sanctioned war, and then turned and bowed to the Prince of peace!

The great Northern Baptist Church has declared in solemn assembly: "War is the supreme social sin, and so long as the war system is maintained there can be no safety for our homes or our civilization and no realization of the kingdom of heaven on earth."

The Presbyterian Church of the United States of America in their General Assembly voted: " . . . that in any matter in which the laws of their country conflict with the commands of God, they must assert their duty and right 'to obey God rather than men'."

Our own General Council says: "We of this council call upon the people of our churches to renounce war and all its works and ways and to refuse to support, sanction or bless it."

The Federal Council of Churches of Christ in America goes on record as follows: "To support war is to deny the Gospel we profess to believe."

In 1934, 20,870 clergymen were asked the question by mail, "Are you personally prepared to state that it is your present purpose not to sanction any future war or participate as an armed combatant?" And 12,904 answered "Yes". They were asked the further question: "Do you believe that the churches of America should now go on record as refusing to sanction or support any future war?" And 13,997 answered "Yes". . .The World Peace Commission of the Methodist Church says: "We believe that war is sin because it involves (a) the slaughter of human beings, (b) violation of personal property, (c) lying propaganda, (d) deliberate breeding of the spirit of hate, (e) vast destruction of property, (f) it puts

(Continued on page 14.)

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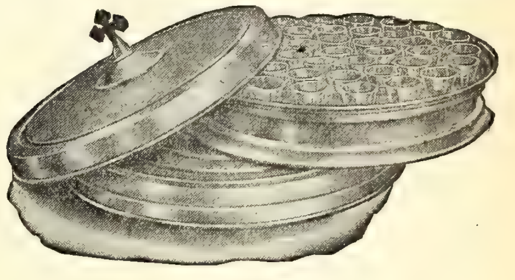

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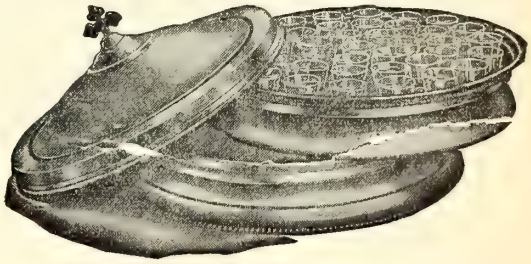

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Tray No. 85—Interlocking only, with 36 glasses	$22.00
Base No. 1—Silver-plated; fits Silver Tray 85..	11.00
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(For Silver Bread Plates, see under No. 90.)

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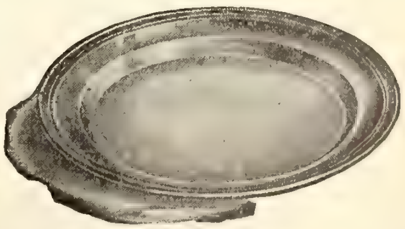

Bread Plate No. 3—Narrow Rim	$ 9.00
Bread Plate No. 4—Broad Rim...............	9.00
Filler—Silver Lined	6.00

THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Thanksgiving is here. The battle for Thanksgiving offerings throughout our church is on. Let's put a lot of "pep" in it. One hundred little fatherless and motherless children at the Christian Orphanage at Elon College are dependent largely on the Thanksgiving offerings you send in for their support.

Next Sunday every minister, every Sunday school superintendent and every teacher should make a talk in behalf of the one hundred little children in our care. The Lord has been good to you during the year. He has richly blessed you. Don't you think down in your heart that you should make an appeal with a heart full of love in behalf of these helpless tots. If all our pastors, all our Sunday school superintendents and all our teachers will make a special plea in behalf of our special Thanksgiving offering I know we will have a great response and a large offering will be sent in. Now to every member of your church I want to ask you this question. *Are you going to make an offering* at this Thanksgiving season? It gives you an opportunity and a privilege to help the fatherless at this season of the year and bring to your own heart a joy and a satisfaction that cannot come to you in any other way. Suppose you do not make an offering. Then you lose that joy and deny some little helpless child a home and a chance in life.

The several orphanages in North Carolina are making a special effort this Thanksgiving to raise large offerings to make it possible to do a larger work. What are our churches in the Southern Convention going to do in regard to our Christian Orphanage at this season? Times are better. The country is in a better financial condition and our offerings should be better than last year. If your church has been asked for fifty dollars and you can make it one hundred, do it. You will be the happier. A pastor said to me a few days ago, "you asked my church for fifty, we are going to make it a hundred dollars." That is fine. Many other churches can do as well. The more support you give us the more work we can do. The more little children we can help. Ten applications on file from widows in distress and the little children pleading to come. If you make your offerings liberal you will say "come" to a part of these children. Will your answer be *"yes"* or *"no"*? We will know by the offerings sent in.

CHAS. D. JOHNSTON.

THE FOLLOWING ITEMS HAVE BEEN SENT IN SINCE OUR LAST REPORT.

Miss Bessie Martin, Suffolk, Va., 1 dress, 1 coat, 1 skirt.

Philathea Class, Congregational Christian Church, Winchester: 5 lbs salt, 2 boxes soap power, 2 cans evaporated milk, canned goods, two pairs trunks, 2 pairs anklets, 1 pr. white pants (cotton), 2 pr. little boy's pants, 1 scarf, 1 boy's sweater, 1 black silk dress, 1 woolen dress, 2 voile dresses, 1 jumper, 2 short coats, 2 coats for little girls, six rubber balls, 3 pairs shoes.

Mrs. W. K. Holt: 3 pairs shoes, 1 bathing suit, 1 suit, and 4 dresses.

Mrs. Annie Staley Calhoun, Miss Jamie Felton and Mrs. S. P. Kirkpatrick: 1 pair ladies' shoes, 2 pairs little boy's oxfords, 4 pairs socks, 4 pairs little pants, 1 little boy's suit, 2 little boy's shirts, 2 little sweaters, 2 ladies' dresses and 2 coats.

Mary A. McAdams: One heavy coat.

Mrs. Bettie Dofflemyre: Box soap.

Mrs. McEwin, Burlington, N. C.: 2 shirts, 2 suits, 3 pairs little boy's trousers, 2 pairs underwear, 1 pr. socks 2 coats, 2 vests, 2 dresses and 1 sweater.

206 Main Street, Franklinton, N. C.; 1 raincoat, 1 white suit, 5 dresses, 1 Sunday suit, 2 pairs slippers 3 girls' hats.

Mrs. Lucy E. Branch, Garner, N. C.: coat-suit and blouse.

Mrs. J. I. Branch, Garner, N. C.: 3 bags sweet potatoes.

Mrs. J. R. Daughtrey, 354 W. 13th St., Norfolk, Va.: 1 pair overalls, 1 sweater, 1 bathing suit, 1 dress, 1 coat, 2 skirts, 1 pair shorts 16 pencils 2 composition books 1 notebook and fillers.

Cypress Chapel Sunday School: Octagon soap coupons.

Mrs. James Chesley Beale, Franklin, Va.: 7 boys' suits, 1 boys' sweater, 1 bathrobe.

Mrs. W. S. Ayscue, R. 1, Henderson, N. C.: 1 coat.

Miss Dona Nelson, 695 Woodland Ave., Winchester, Va.: Box second-hand clothing, books, toys and wrappers.

Mrs. G. C. Franklin and Miss Frances Tunstall: 5 dresses 1 skirt, 1 tam and 4 waists.

Sellars & Sons Burlington, N. C.: 10 little boys' suits.

REPORT FOR NOVEMBER 21, 1935.

Sunday School Monthly Offerings.

North Carolina and Virginia Conference:		
Shallow Ford	$ 6.36	
Haw River	3.38	
Lynchburg	16.04	
Howard's Chapel	1.25	
Ingram	7.00	
Happy Home	4.67	
Greensboro, Palm St.	6.00	
United, Va.	2.50	
		47.50
Western North Carolina Conference:		
Pleasant Ridge	3.92	
High Point	4.00	
Ramseur	6.00	
Pleasant Cross	.74	
Shiloh	3.00	
Mt. Pleasant	.74	
		18.40
Eastern North Carolina Conference:		
Christian Chapel	5.76	
Mt. Auburn	4.00	
Morrisville	1.75	
		11.51

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"The Oxford Bible is the Bible* par excellence *of the world"

THE HOME BIBLE

A Family Bible in Handy Size

An extra large type Oxford Text Bible, containing also, a family register and 12 beautifully colored maps. Size 9 x 5½ inches.

Specimen of Type

16 The LORD *is* King for ever and ever: the heathen are perished out

Nos.

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Self-Pronouncing

With 4,000 Questions and Answers, carefully selected "Aids to Bible Study," 16 beautifully colored and 15 black full-page illustrations, 6 colored maps and a presentation page. Children may readily pronounce correctly difficult Scripture names, as this Bible is self-pronouncing. Size 7 x 4⅞ x 1¼ inches.

Type in Junior's Bible

2 Take the sum of all the of the children of Is′ra-el, years old and upward, thro

No.

1815 **French Morocco** leather, overlapping cover, round corners, red under gold edges, head-bands and book-mark. Make some child happy with one of these fine Bibles $2.95

Child's ILLUSTRATED Bible

The beautifully colored illustrations in this new Bible are a delight to the children. It has clear, readable type and yet it measures only 5⅛ x 3⅜ inches.

Specimen of Type

2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God. | 10 Mercy and truth gether; righteousness kissed *each other.* 11 Truth shall sprin

No. 02112. **French Morocco** leather, overlapping cover, round corners, gold edges $2.50

Pocket REFERENCE Bible

Has over 50,000 center column references. Measures only 6¾ x 4⅝ inches. (A splendid gift for a young lady.)

Specimen of Type

9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts is better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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This beautiful Oxford India paper edition is indeed the ideal Bible for the student, preacher and evangelist. Each proper name and difficult word is divided into syllables and accented, and though printed with large clear type, the volume measures only 8½ x 5½ x 15/16 inches.

Specimen of Type

8 ¶ [a]Jĕ-hoi′-ă-chin *was* years old when he began t

No. 03671x. **Fine Grain Morocco** leather, overlapping cover, leather lined to edge, silk round corners, red under edges, silk hea

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Have over 50,000 center column re s, 300 double-column pages of up-to-date helps, veniently arranged in alphabetical order. Also 32 full-page illustrations, and an indexed atlas of the Bible with 15 beautifully colored maps of Bible lands.

Easy-to-Read-Edition

Size 7¼ x 5 x 1⅜ inches

Specimen of Type

14 Like sheep they are laid in grave; death shall feed on th

Nos.

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Only one inch thick.

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The Oxford imprint in a Bible guarantees satisfaction

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Windsor, Sept. & Oct.	7.88	
Berea, Nansemond	5.00	
		26.15
Valley Virginia Central Conference:		
Leaksville		1.97
Georgia & Alabama Conference:		
Bethany	1.00	
Pisgah	2.48	
Special Offerings.		
Mrs. Mesley, support of Robt. A. Hines, Jr.	18.00	
Mrs. Lasher, support of child	20.00	
Mrs. Hines, support of children	20.00	
Co. of Montgomery, support of McQueen children, June, July & August	40.00	
Endowments: Lawrence S. Holt.	150.00	
		248.00
Thanksgiving Offerings.		
Julian Price	25.00	
R. L. Ellis	25.00	
Mr. and Mrs. John Sprunt Hill	50.00	
Mr. and Mrs. Horace W. Phillips	100.00	
J. A. Long	2.50	
Moore Union Christian S. S.	5.50	
Wentworth Christian Church	11.39	
Alfred W. Haywood	25.00	
		244.39
Total for week		$ 601.10
Amount brought forward		10,694.53
Grand total		$11,295.63

THE SUN'S PULPIT.

(Continued from page 13.)

in the place of moral law the doctrine of moral necessity, (g) it distorts the religion of Jesus into the religion of a war god."

Last Armistice Day, 1934, the Church Peace Union sent out a manifesto signed by more than two hundred leading citizens of the United States, including sixty bishops and forty-five college presidents. These are only a few items showing the trend of the church's thought concerning this matter of international peace. And have we not shown that not only the church, but many outside the church, as such, are vigorously fighting for the renunciation of war, especially in the fact that sixty-three nations have already renounced it as a means of settling international disputes and conflicts, in accepting the Kellogg-Briand peace pact.

In the light of our present civilization, and our recent World War what can we hope to gain by war? Please allow me to quote from the *New York Telegram:* "The last war cost the United States 51 billion of dollars counting interest to date, according to Andrew W. Mellon, Secretary of the Treasury.

"As recently as 1885, $51,000,000,000 would have bought the whole United States, with everybody and everything in it, lock, stock, and barrel.

'Today $51,000,000,000 would buy sixteen states like Alabama, or three enormously rich Californias, with a couple of Colorados thrown in for good measure.

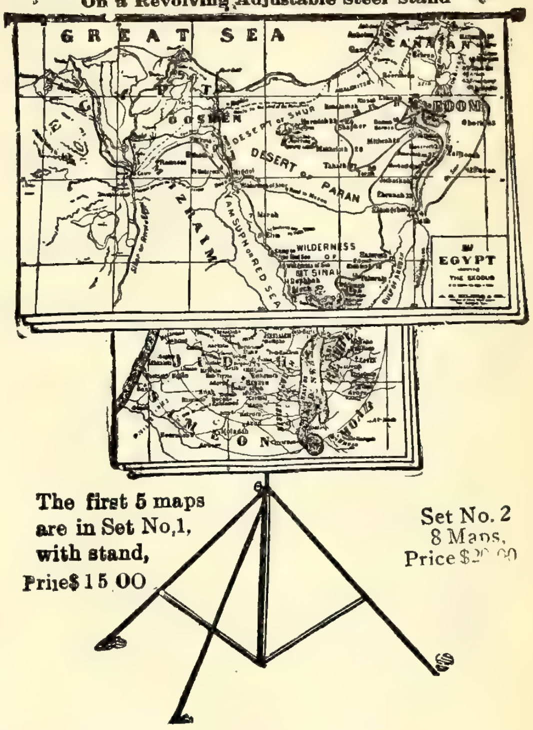
At 5 per cent fifty-one billion dollars would provide an annual income of $2,550,000,000, or enough to pension 2,125,000 old and broken down workers at $100 per month, virtually abolishing poverty in this country."

This Christian America is spending daily $3,000,000.00 (three million) for its armed forces, according to a statement in a recent publication of Sherwood Eddy and Kirby Page, or one billion a year.

Well, where is our Bible? Where is our Christ? Where is our Christianity? Is such approved of Jesus? Can the church keep its face, and preach its Gospel, and practice such violations of its doctrines? Let ten millions sons from ten million European graves speak as from the dead: NO!

JOHN G. TRUITT.

Eilers Sunday School Maps.
On a Revolving Adjustable Steel Stand.



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New Testament Palestine, — Old Testament Palestine, — Roman empire and Bible Lands, showing Pauls Travels by Colored lines. — Lands of the Old Testament, from the Great Sea, to the Persian Gulf.—The Exodus, Egypt, showing by Colored lines the wanderings of the Israelites the

THE CHRISTIAN SUN.
1536 E. Broad St. Richmond, Va.

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The Christian Sun

Established 1844 by Rev. Daniel W. Kerr

A Religious Weekly for the Home, devoted to the interests of the Kingdom, as represented by the Congregational Christian Church.

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All news mater and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

Notices: Obituary and marriage notices, limited to 125 words, published free. All over 125 words, 1c a word, cash with notice. No notices should exceed 250 words.

Receipts: The change of label is your receipt for money paid. The label shows date of expiration, and change on label will appear the first or second issue of the month following renewal, provided it was received before the 25th. No other receipt will be sent unless requested. Please notify the Richmond Office if label is not changed as above.

OBITUARIES

BYRD.

Mrs. Annie Bettie Byrd, relict of the late, lamented Jethro Byrd, peacefully passed away to her eternal reward on September first, 1935. The Ladies' Aid Society of Cypress Chapel Church adopted the following:

"Whereas, Annie Bettie Byrd was for years a member of the Ladies' Aid Society of Cypress Chapel Christian Church, faithful, industrious and loyal, always doing her part as far as she was able and

Whereas, the remembrance of her kind, gentle, sympathetic, unassuming manner endeared her to this society, to the people of the community, friends and neighbors and must remain a priceless legacy to all who knew her, as a dear, shining light upon the upward path.

Now therefore, be it resolved:

First, that we hereby offer the sincere condolence of our hearts to the sorely bereaved family and commend them to God for comfort that they may find consolation in the thought that,

'Her cares are all ended,
She has passed away,
Where safely she has wended
To realms of endless day.'

Second, that a copy of these resolutions be sent to the family, a copy sent to The Christian Sun for publication and a copy spread upon the minutes of the Ladies' Aid Society of Cypress Chapel Christian Church.

MRS. MARSHALL JONES,
MRS. C. C. HARRELL,
MRS. V. B. HARRELL,
Committee.

DECEASED.

Listed below are the names of persons having departed this life in my field during recent weeks. They were all lovable characters and highly esteemed citizens. They fully deserved the Christian funerals accorded them, and the eulogies already said:

Mrs. Mary Perry, widow of the late Jas. Perry, age 74, Damascus Church Orange Co, July 8, 1935.

Mrs. Bettie Morgan, 92; Damascus Church, Aug. 1, 1935.

Mr. Charlie Pickard, 45; Chapel Hill, Sept. 13, 1935.

Mrs. Owen D. Fowler, Oct. 12, 1935.

B. J. HOWARD.

Elon College

The following facts commend and invite you to Elon College

Ideally Located
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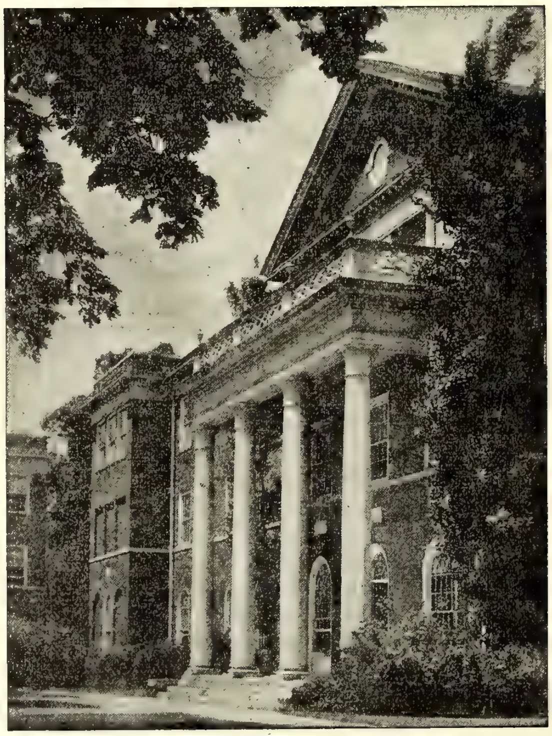

Religiously Sound
Vocationally Guided
Highly Recommended
Nationally Recognized
Fully Approved
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Economically Desirable

Professional training for business teachers, and religious workers a specialty. Thorough foundational work for other professions.

LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, NOVEMBER 28, 1935. NUMBER 48.

•• THE SUN'S OBSERVATORY ••

Keeping People in Want.—

It is not so much faulty distribution of wealth that keeps people in want, asserts Dean Ralph C. Epstein of the University of Buffalo School of Administration, as it is underproduction of wealth. He says that if all incomes were limited to $5,000 a year and the excess redistributed, the average income in this country would be increased by just $100. One is inclined to agree with the Dean that our greatest need is for the increased production of wealth, but, on the other hand, most of us could use the additional $100 to advantage. One thing, however, the Dean was not quoted as mentioning, i. e. that in the very distribution of this wealth much of it would be destroyed.

Another Nation.—

Another people joined the galaxy of nations last week, when with the stroke of his pen President Roosevelt put into effect the proclamation ending the thirty-six years' rule of the United States over the 7,083 islands known as the Philippines. This action on the part of the United States is probably the first instance in history where one nation was voluntarily given its freedom by another, and it is the first time in 400 years that the Philippines can lay claim to independence. Only nominally free during a probation period of ten years, the islands become virtually a protectorate of this country. As they prove themselves capable of self-government, the Stars and Stripes will be hauled down and they will become an autonomous Republic. These rich islands were discovered by Magellan in 1521. They were named for Philip II of Spain and were ruled by that nation for over three and a half centuries, till ceded to the United States in 1899. The Philippines have a total area of 114,000 square miles, and at the present time a population of over 12,500,000.

Helping Stimulate Business.—

"Reports from within the Administration that President Roosevelt has instructed the budget bureau and government agencies to cut overhead during the coming year will," says Industrial Press Service, "bring the most unanimous approval of any move he has made during the past year." It is pointed out that if the "breathing spell" decreed during the summer by the President is carried through the coming session of Congress, this with a definite move to halt unnecessary spending will add a definite stimulus for recovery. Secretary of Commerce Roper, in a recent address said: "Business profits cannot be penalized, or the profit-and-loss system will suffer with a bad case of angina pectoris . . . As long as we maintain our present capitalistic system—and it will be maintained—no obstructions or deterrents must be permanently set up to prevent fair and reasonable profits." In referring to the President's "breathing spell," he said: "This declaration of the President's is clearcut and concrete. It means that business no longer needs to feel any uncertainty as to what may come in the future with respect to governmental measures."

Reversing the Rule of Tithing.—

Just one hundred years ago last Monday, there was born in the historic Scottish city of Dunfermline, a boy who later became the American millionaire, Andrew Carnegie. Pittsburgh, Pa., was the second home of this boy who began earning his own living at the early age of twelve, and here is the Carnegie Institute which he founded and later endowed with $36,000,000. Nearly two thousand libraries in the United States and 865 in other countries bear his name, and before his death he created the Carnegie Corporation of New York, with a fund of $124,000,000, and the United Kingdom Trust of $10,000,000, to complete the giving he was unable to finish. "My chief happiness," wrote he, "lies in the thought that, even after I pass away, the wealth that came to me to administer as a sacred trust for the good of my fellowmen is to continue to benefit humanity for generations to come." Burton J. Hendricks, in a pamphlet issued by the Carnegie Corporation, says that after his death it was revealed that this great "distributor" of wealth has a "tithing system" all his own: "The Biblical injunction stipulates 10 per cent as the amount a God-fearing man shall devote to his brother's welfare . . . Carnegie . . . gave 90 per cent for public use and kept 10 per cent for himself and heirs." The total amount of his gifts exceeded $350,000,000.

Thankgiving

"For Country and For God"

BY FREDERIC J. BAYLIS

A toast you ask for this, our land so fair,
With which no other country can compare.
America, the beautiful, is its name.
God blessed and God protected is its fame.
A few short years and buffalo held its sway
O'er countless acres, but we see today
The praries broken, emerald-bladed corn
Is swishing in the breeze at early morn.
O'er hill and plain great hosts of loving hearts;
For country and for God they live their parts.
From east and west and north and south they bring
Thanksgiving joys as with glad hearts they sing
Of wheat and cornfields, drumming of the mills
That nestle by the streams amid the hills.
Of cotton enough to clothe the United States,
Of coal enough to fill its every grate,
Of gold enough to pay its many bills,
Of bread enough to feed its Jacks and Jills,
Of iron and steel enough to build the country up,
And God enough to fill each gladsome cup,
Of real snug Cozy homes in which there stand
Millions of sober men who grace this land—
They come to live our life from o'er the sea,
Thankful for comforts, joys and liberty.
Let's ask God's guidance for such blessings brought
To this, our land of freedom which was bought
With blood of martyrs who trod this fertile sod—
And fought the fight for country and for God.
And so, Thanksgiving Day, lest we forget,
Give God the praise and He is with us yet.

"The Commonwealth."—

There comes each month to THE SUN'S Observatory, *The Commonwealth,* issued by the Virginia State Chamber of Commerce. It is a most creditable and interesting magazine, and excerpts from its articles have appeared on this page. This month there are two most interesting articles found between its covers. "Seing Stars," by Leander McCormick-Goodhart, tells not of the "stars of the opera or of Hollywood, but the more distant and possibly less thrilling stars of the heavens, which like our earthly 'stars' differ from each other in glory." In this article we learn that fifty years ago, the University of Virginia possessed the world's largest and finest telescope, the gift of a native son of Rockbridge County, Leander James McCormick. It has a 26-inch aperture and a length of 32 feet. One learns that there are two kinds of telescopes; the refractors made of lenses, and the reflectors made of mirrors. Until the beginning of the present century, the largest telescopes had been refractors, but today there is a 100-inch reflecting telescope at Mt. Wilson in California, while within another five years there will be in operation a 200-inch telescope, the casting of the glass for it having been noted sometime past. The other article is by James N. Hillman, who writes of Emory and Henry College. "In October, 1835, just one hundred years ago," he tells us, "the Methodists in Southwest Virginia decided to build a college of their own." They named it "Emory and Henry" in honor of "a much-loved bishop of the Methodist Church, John Emory, and the Virginia statesman, Patrick Henry." During the hundred years of its existence, the college has graduated approximately 1,700 students. But there are other things in *The Commonwealth* of which it certainly cannot be so proud, for it carries the boast that more bottles of one kind of apple brandy has been sold than of all others combined, and a few pages further on one is told that for 70c a pint one can get "a real whiskey value." The State is putting on a campaign to make its roads safer. (?) Are these ads *The Commonwealth's* contribution?

NOTES-PERSONALS

News from the Churches.

Rev. H. E. Crutchfield, Paces, Va., calling at The Sun office, Elon College, Saturday morning, reports very successful and happy service in his year. At the close of the recent evangelistic meetings at Ingram, there were eleven additions to the church, and the church rejoices in a spiritual awakening and prospects of an active year.

Returns on the Peace Plebiscite after dragging last week, began this week to come with a rush. Last week brought returns from 200 churches. This Monday returns came from 165 and on Tuesday from 196. It appears likely that proposition 3 will get a majority of the votes,—only a war after utmost use of every agency for peace.

The Christian Missionary Association of the North Carolina and Virginia Sonference meets at our Reidsville Church, 10:30 A. M., December 3rd, 1935. Rev. B. J. Earp, 1612 Buffalo St., Greensboro, is the financial secretary to whom Association dues should be sent by those who are not planning to attend the annual meeting at Reidsville.

The Jacksonville church, under the leadership of its young pastor, Rev. Everett B. Lesher, is having a most interesting series known as A Fellowship Forum. The groups meet weekly at the church for a fellowship supper at 6:30, following which is a devotional service and then they break up into the forum groups. The groups discuss the following topics: "Finding A Religion to Live By"; "The Bible Through the Centuries"; "Youth and the World Outlook"; "Making Religion Vital to Our Children"; "The Church and Social Relations." The Fellowship Forum is being largely attended and great interest has been taken in it.

STATION C. M. A. BROADCASTING.

The Eastern Virginia Christian Missionary Association will meet December 3rd at the Rosemont Christian Church, Norfolk. The best way to promote this Association is to have a large delegation from each church attend. Those who hold memberships should attend if possible. Organizations holding memberships should send a representative. Then visitors are always welcome. It is indeed a privilege to visit the Rosemont Church. It will be well worth your trip to hear the Minister's Chorus in their first concert. Please remember that invitations to meet with some church next year will be in order.

Robert Lee House, *President.*

ALABAMA CONFERENCE.

The Alabama Congregational-Christian Conference was held with Blackwoods Church, Headland, R. 1, November 12th-14th. This being in the extreme southeastern part of the State only a small percent of the churches were represented, and only a few of the ministers. The conference was a decided success from start to finish. The program had been well planned and very enthusiastically carried out. Dr. Warren H. Denison, Dayton, Ohio, was certainly at his best, and his messages were of the highest type on Pastoral and Church problems. Rev. Henry I. Bennett, Tottori, Japan, gave a very inspiring address on "Japan Today." Secretary Claude Nelson, The Fellowship of Reconcilliation, Atlanta, Ga., made a great contribution to the conference with his addresses on Race Relations, Ethiopia and War, and World Conditions. President Buell Gallagher, Talladega College, added greatly to the success of the occasion. Time and space forbid mention in detail Dr. F. P. Ensminger, Miss Marguerite Davison and other members of the conference who made great contributions with addresses and enthusiasm, making the entire program one of far-reaching importance. One must mention, however, the fine hospitality given us while in the community. The next session will be held at Wadley. Rev. A. R. Van Cleave was elected as Moderator, Rev. N. A. Long, assistant moderator.

G. H. Veazey.

TOMMY'S THANKSGIVING.

I'm thankful for a lot of things:
I'm thankful I'm alive;
I'm thankful that I'six years old,
Instead of only five;
I'm thankful for my tops and toys
And for my Kitty Gray;
I'm thankful for the big outdoors
Where I can run and play;
I'm thankful for the things that grow—
The apples, aren't they good?
The corn where we played hide-and-seek,
As in a little wood;
I'm thankful for the pumpkins round,
Just like a golden ball,
And Jack-o'-lanterns, big and queer—
They don't scare me at all;
I'm thankful for Thanksgiving Day,
For pies all in a row;
I'm thankful grandma made them sweet,
She knows I like them so;
I'm thankful for the turkey, too,
How brown it is and nice!
And I'd be very thankful, please,
For only one more slice.

PROGRAM.

Following is the program of the Forty-Fourth Annual Session of The Eastern Virginia Christian Missionary Association to be held with Rosemont Christian Church, December 3, 1935.

Morning Session.

10:30—Call to order by Rev. Robert Lee House, President.
Song Service led by Rev. J. F. Morgan.
10:40—Devotional Service conducted by Dr. I. W. Johnson.
11:00—Enrollment of delegates.
Collection of dues.
Announcement of committees.
11:20—Special Music by the Minister's Chorus.
11:30—President's Address: "The Christian Missionary Association."

Afternoon Session.

1:30 Call to order.
Song Service led by Rev. G. A. Pearce.
Prayer by Rev. H. S. Hardcastle.
Special Music.
2:00—Sermon by Dr. John G. Truitt.
2:30—Reports of committees and business session.
Election of Officers.
Appointment of standing committees.
3:15—Closing Devotional Period, Rev. Carl R. Key.

A NOTE FROM SUFFOLK.

The Suffolk Christian Church's Seventy-Fifth Anniversary Services held on the third Sunday in November were a success. The weather was inclement, but the folks came just the same. Indications were that if it had been a fair day the house would have been more than filled. At the morning service I preached an anniversary sermon, outline of which will be found in The Christian Sun in due time, but the great part of that service was the very inspiring work done by both choirs of the church, under the direction of Mrs. Eloise Crocker Wallace. It should have been so, for Mrs. Wallace is a graduate of Oberlin's music school, and a finished artist both in accompanying and directing a choir. She was ably assisted by Mrs. Vernon Holland, special soloist and leader of our choirs. The junior choir sang from the balcony of the church, and the regular choir from their choir loft. And how they sang! The music was inspiring, and the choirs received many well-earned compliments for their most excellent work.

In the afternoon at three o'clock Dr. H. Shelton Smith of Duke, brought a message of daring and prophetic insight. Dr. Smith speaks out of a warm, sympathetic heart, and a vast wealth of knowledge of his subject. Taking as his subject, "God or Caesar," he indicated how easily and tragically the church was oftentimes led into following Caesar rather than God. Pointing out the problem in a way that made it unmistakably clear, he went on to suggest its solution in the proper evaluation of sin, and the shortness of the probationary state in comparison with eternity. There was something quite old-fashioned about Dr. Smith's address,—as old-fashioned as evil, and as fresh as the ageless hope of heaven. It was a very great pleasure to have Dr. Smith in our home Saturday and Sunday, and to revive many pleasant memories of classmate days at Elon.

We were honored in the afternoon service with the presence of Dr. and Mrs. L. E. Smith of Elon; Rev. R. L. House of Newport News; Dr. N. G. Newman of Holland; Rev. C. E. Gerringer of Windsor; Rev, Jesse M. Roberts of Windsor; Rev. Carl R. Key of Holland; Dr. W. M. Jay of Suffolk; Rev. L. L. Lassiter of Suffolk; and perhaps others of our Christian ministers; also Rev. George Wesley Jones, D. D., of the Main Street Methodist Church, Suffolk; Dr. H. J. Goodwin of the First Baptist Church, Suffolk; Rev. Carl B. Craig of the Presbyterian Church, Suffolk; and many visitors from various churches. We had greetings read from Rev. H. S. Hardcastle, the only living former pastor, who was regrettably kept away on account of a previous important engagement; Dr. J. O. Atkinson, Mission Secretary; Rev. Joseph E. McCauley of First Christian Church, Richmond; and Supt. Chas. D. Johnston of the Christian Orphanage. Personal notes from Dr. and Mrs. W. D. Harward of Dendron and Mr. and Mrs. Russell T. Bradford of Driver, were greatly appreciated.

One of the most interesting of the afternoon service was the "History of the Suffolk Christian Church" prepared and read by Mr. W. E. MacClenny. Mr. MacClenny revealed many interesting sidelights as well as the main course of the illustrious history of our church, and added very greatly to the worthwhileness of our program.

The name of Dr. W. W. Staley was on many lips throughout the day, and his sainted memory was in every heart. And along with that name, inseparably linked, was the name of Rev. H. S. Hardcastle, who in his message to the church for the day said: "I pay tribute, too, to Dr. W. W. Staley, to whose manner of life, and to whose measure of service, much of her greatness is due. The Suffolk Christian has been a great church because she had such a great pastor. She stands today in large measure as a monument to Dr. Staley who loved her and gave himself for her. I thank God that I had the privilege of intimate association with him in our mutual task as pastors of the church."

John G. Truitt.

General News
of the
CONGREGATIONAL AND CHRISTIAN CHURCHES
By HERBERT D. RUGG.

AGE, SEX AND OCCUPATION IN THE PEACE VOTE.

The tabulation of the Peace Plebiscite returns has proceeded far enough to give some clues as to the Congregational and Christian line-up on the various proposals.

Twenty thousand ballots from 294 churches in twenty states give 9,226 votes (or 42 per cent) for support of "only a war declared by the government after making utmost use of every agency for peace"; 6,943 votes or 34 per cent would support "only a war in which United States territory has been invaded"; 3,121 or 15 per cent would support no war; 1,330 or 6 per cent would support any war the government may declare, and 680 or 3 per cent would support any war declared against "an internationally recognized aggressor."

Marked divergences appeared between the occupational groups which designated themselves as "business-finance" and "professionals." In the former group 9 per cent would not support any war. In the latter group 19 per cent would not support any war. At the Broadway Tabernacle, New York City, as previously reported, it may be remembered that over 50 per cent would not support any war.

Differences in groups according to age and sex were marked between men 36 to 50 years of age, the veteran-age group, and the younger men from 21 to 35 from whom the forces for a war in the near future would be recruited. Among the older men eleven per cent would not and twelve per cent would support any war; this was the only grouping anywhere in the balloting where the support for any war was greater than the support for no war. Among the younger men 15 per cent would not and 5 per cent would support any war. Among women 36 to 50 years of age, 15 per cent would not and 5 per cent would support any war. Among women 21 to 35 years of age, 20 per cent would not and 4 per cent would support any war.

On general questions, 9,356 were in favor of the United States joining the League of Nations and 11,101 were opposed; 10,753 were in favor of national isolation through strict neutrality legislation and 7,418 were opposed; 7,670 were in favor of a larger army, navy and air force and 11,144 were opposed. Regarding a larger army, navy and air force, the business-finance group voted 1,029 for and 824 opposed and the veteran-age group voted 1.070 for and 878 opposed; the professional group voted 1,116 for and 2,317 opposed and the younger men voted 848 for and 1,186 opposed; the older women voted 1,009 for and 1,489 opposed; the younger women voted 725 for and 1,538 opposed.

* * *

"TO DRINK OR NOT TO DRINK."

A new temperance text-book for the serious study of the beverage use of alcoholic liquors in Congregational and Christian Churches has been issued by the adult education department of the united denomination.

The text-book is titled "To Drink or Not to Drink." The author is Sidney A. Weston, Ph. D., editor and general manager of the Congregational Publishing Society, Boston, Mass., and author of many religious study books for adults, including "The Prophets and the Problems of Life," "Principles of Social Living," "Jesus' Teachings."

A different tempre distinguishes the new temperance institution from that of the pre-prohibition era. It is not dogmatic. The technic of modern educational psychology is followed. Students are directed to ascertain facts for themselves and to formulate their own principles.

Concerning the application of knowledge, however, the new instruction is no less morally uncompromising than the old. It keeps to the fore that no educational principle is more firmly established than that growth in learning or the apprehension of truth comes only as knowledge is given expression or applied in behaviour.

Frankly admitting "there is increase in drinking among women" and that "cocktail parties are popular," the new study book seeks to guide students to the evidence and arguments for both sides of three sets of "basic questions,"

1. What shall be the attitude of:
   a. the individual toward the use of alcoholic liquor?
   b. Society toward the use of alcoholic liquor.
2. Shall the individual:
   a. Drink to excess?
   b. Drink in moderation?
   c. Not drink at all?
3. Shall society try to:
   a. Control the use of alcoholic liquor?
   b. Eliminate the traffic in it?

DR. SIDNEY. A. WESTON
Author of "To Drink or Not to Drink."

SOME LEADING QUESTIONS.

Preliminary questions upon which students are expected to come to a conclusion before arriving at answers to the main question, include?

"What risk is involved when happiness is sought through intoxicating liquor?

"Would you say the stake is worth the risk? Or are there other ways, less dangerous, more courageous, in which to seek happiness?

"Has a person who seeks to avoid the hard realities of life some of the traits of a coward, or is he wiser than some may think?

"Draw up two columns and in one put the objectives to be gained through drinking intoxicating liquors; in the other column write the losses and handicaps that may result from it. Include in this list both objective and subjective values thay may be jeopardized.

"Would you say that the use of alcoholic liquor in the home is good or bad or a matter of indifference. Try to get facts, not impressions, to aid you in answering. Remember that alcoholic liquor is used in many different types of homes.

"Is there drinking in high school? To what extent? Was the work of the welfare agencies increased or decreased by the return of legal liquor?

"What is the effect of the use of alcoholic liquor on industry—on the percentage of acci-

(Continued on page 14.)

A Story for the Children

THE THANKFULEST CHILD.

By ELEANOR HAMMOND

They were all going to Grandma and Grandpa's house for Thanksgiving and Della fairly jumped up and down as she watched Mother getting things ready for the trip. They would have to ride on two trains and they were going to stay until Sunday after Thanksgiving at Grandma's.

"We'll each carry something!" Mother said. "Ted, you take the black bag and Della, you can take care of this box with the pumpkin pies in it."

Ted was ten but Della was only six and a quarter. She felt very glad to be trusted with anything so important as the box of pumpkin pies for the Thanksgiving dinner.

She carried it very carefully on and off the street cars and into the big electric train. She didn't forget it when she looked out of the window watching the houses and telegraph poles and fences and fields fly by.

When the brakeman called "Center Junction!" Della picked up her box of pumpkin pies and trotted out of the train after Mother and Ted.

They had to wait half an hour for the train that went to Grandma's. It seemed a long time to Della. She walked up and down the platform looking at the crows of people and the trunks and bags. By and by a train whistled and Della ran to get her box.

"All aboard for Cherry Valley, Scoggin and Mapleville!" the conductor shouted.

Della saw a boy with a black bag climbing up the steps. There was a lady just ahead of him.

Della walked down the aisle of the train looking for Ted and Mother. Hadn't she seen them get on just ahead of the plump woman and herself? But she could not find them. She went into the next car and the next and her eyes began to grow round with alarm. Weren't Ted and Mother on the train at all?

Della was in the last car now and she had not found them. The train was running lickety-split down the track.

Della's eyes filled and overflowed.

"What's the matter, little girl?" the blue-coated conductor asked.

Della told him how she had seen Ted and Mother get on the train and she had got on, too—only now she guessed it was some other boy with a black bag she had seen.

The conductor took her hand and offered to take her box, but Della wouldn't let go of it. She might be lost herself but she wasn't going to let the Thanksgiving pumpkin pies get lost, too!

They walked all through the cars but they did not find Ted and mother.

'Just sit down and don't worry!" the kind conductor told Della. "I'll put you on the first train back to Center Junction!"

Before long the train drew out on a siding. "Now's your chance to change!" the conductor told Della. "You haven't lost your box of pies, have you?" Della hadn't. "This is where I was told to put you off, Missy!" the new conductor told Della.

But Della didn't get off. Just as she reached the steps she saw a lady and a boy.

"Where in the world have you been, dear?" Mother cried.

Della told her.

"And when we're all telling at Grandma's tonight what we're most thankful for this year," Della said, "I'm going to be the thankfulest one of all—because I didn't get lost and I didn't forget to remember the box you gave me to take care of!"—*Storyland.*

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

NEW CONFERENCE YEAR.

The Conferences of our Convention are over for the year and the annual accounts, great or small, have been cast up and turned in. Maybe the church letter was not filled out and sent up to Conference, but the account has been made out and finished just the same. Some of these accounts may not be very satisfactory. There are, we have already observed, some blanks. The blanks may be filled in with imagination, with regret, with black or red ink. However, the accounts as cast up must now stand, and we face a new year in church life and activity. God permits us to have new beginnings; to start all over again, to have another chance, to face the future with or without courage, hopes or regrets.

On the whole there was much to encourage from the work of the past year. For the most part, offerings were better, the hand of benevolence was more open, and the spirit of sharing with others was apparent. Some individual churches showed increase in membership and reported progress in soul-winning, in spiritual awakening, and progress along all lines. The impression at this early date, from the closing of our last Annual Conference, is that on the whole the Conferences showed small, if any, gain in church membership. In only one Conference, we believe, was there reported the organization and admittance of a church into its membership. The Western North Carolina Conference reported two such new organizations. The other Conferences have been making heroic effort to hold their own and to prevent some of their churches from having to close up because of indebtedness incurred in other years. Heavy church debts are still the burden of many churches which added to their plant and equipment in the flush days. So while a Conference may not report a new church added during the year (to add one or more churches each year, however, should be the goal of every Conference), it may have done an heroic and faithful work in debt-paying, in burden-bearing, and in discharging honest and justifiable obligations.

What now concerns us is that we face a new year. Every church, every pastor, should face the new Conference year with renewed energy, with deeper consecration, with a firmer grip on the task in hand and with a more complete and absolute reliance upon and faith in Him who is able to supply every need, and Who, in supplying those needs, ever goes before and marches on, saying, "Follow me."

J. O. A.

LIFE AND THE WORLD.

Man cannot live by bread alone. He learned that long ago. He often acts as if he could, and from the emphasis laid on the bread side of life, one would think that was the sole source of life. The Good Book tells us very plainly, and we might as well face it now as to be afraid, or unable, to face it later, that man lives by "every word that proceedeth out of the mouth of God." Matthew, the gospel writer, is relating the conversation between the Tempter and the Son of God. The Tempter was seeking to induce the Son of God to give first place in His mind and heart to bread and material things. Lord Christ was too wise even for the subtle Tempter, and supported His argument with an ancient commandment, which, through the centuries and the history of mankind, had proven true in actual experience as well as in recorded history! "That he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." (Deut. 8:3.) Thus, God had spoken; thus God is speaking. In our haste and hurry about things for the body, we ignore that which feeds the soul. God is speaking through His world of material things, with all of its beauty and variety, to the soul of man. Out of the harvest of plenty, God is appealing to man, telling him of His bounty and benevolence; out of the lack and needs, and sorrow and distress of man, God is speaking of man's dependence on God and the necessity of relying upon Him and of calling upon Him who is able to supply every want. It is not bread but the word that comes out of the mouth of God man must eat if he is to live. Before the old prophets could give soul food to hungry Israel, they had to "eat up the roll," which contained the Word of God: "Eat this roll and go speak unto the house of Israel. So I opened my mouth and He caused me to eat that roll." The prophet was getting life that he might give life; getting food that he might give food; satisfying his hunger that he might satisfy the hunger of others. When John, the Revelator, saw, "another mighty angel come down from heaven," the angel said unto him, declares John, "take the little Book which is open in my hand and eat it up." This he must needs do, because, said the angel, "Thou must prophesy before many peoples and nations, and tongues and kings."

We are not thinking of the Bible only. We are thinking of every word that proceedeth out of the mouth of God. And while the Bible contains, and is His inspired Word, we have that Word verified and declared in the high hills about us, in the far-stretching plains, in the rolling seas, in the blue skies, in the threatening storm and in the glorious calm. We must eat the Word of God if we are to live. That is a famishing and a perishing soul, indeed, and body too, that does not feed on and eat the Words that proceed out of the mouth of God. There is life from no other source.

J. O. A.

HARVEST.

God, be thankful for harvest yield, whatever be the sowing;
Wheat that bent with golden weight through the summer days;
Corn that ran in endless rows, yellow eared and glowing;
Or apples scarlet on the hills in the autumn haze.
God, be thankful for all of these, but oh, help us remember
Those who have no harvest time, those whose hearts are sad,
Who would have toiled the summer through for heaped bins in November
If they could—Lord, meet their need and some way make them glad.
God, be thankful for yielding fields, and for strong men to till them;
Grant them faith to plant again, the winter left behind.
But, oh, the empty cupboards, Lord, reach out a hand to fill them,
And open up the old lost fields of service to mankind.

Grace Noll Crowell.

OF YOUTH AND OLD AGE.

An editorial writer ["Parson" Bost, no doubt] in the *Daily News* of Greensboro, Sunday, November 24th, says a word about old age that has an unusual amount of sense and philosophy in it. So, at any rate, does it seem to this writer:

"Age is largely a habit, and if the most of us do grow old it is because we have not learned how to feed our spirits. Youth is not a matter of years but of spiritual condition. It does not consist simply in young muscles and arteries that have not yet begun to harden. Men and women become old by involuntary mental processes; by thinking themselves old. They dwell so much on the mortal side that they forget their immortality. The mortal is kept alive by the immortal, the body kept young by the mind, the mind young by constant contact with fresh ideas. The conservatism of old age comes from closing the doors, shutting the windows and barring the house against the new ideas of a new time."

It was from very wide observation as well as years of experience and many contacts that a journalist said years ago, that the public does not shelve or side-tract a man; a man does that only of himself and for himself. As long as a man is getting and giving new and vigorous ideas to the world, the world has need of him and demands him. "A man," said he, "puts himself on the shelf if he is put there, since the world, at all times, is in need of and demands new, fresh and vigorous thinking, ideas, suggestions and helps." Some of the very best work of the ages has been done by men whom the world, reckoning in years, called old. Moses, the world's greatest law-giver, as well as spiritual leader, did not begin the constructive work that made him immortal, until he was eighty. And scholars tell us that John, the beloved disciple, was nearly one hundred years of age when he penned his mature lines and gave to the world his most marvelous treatise. These were men of action, men of ideas; and thousands, following in their wake, have in maturity given the best they had, and some of the very best the world has had, after the years of flesh had been multiplied.

J. O. A.

"CHRISTIAN ESSENTIALS AND PURPOSES."

Annual Address by Rev. W. T Scott, *President*

Delivered before the One Hundred and Tenth Session of the N. C. & Va. Conference. Nov. 12, 1935 at Concord Church.

(Printed by request of Conference.)

No Conference such as ours should meet and adjourn its annual session without having faced some of the issues which come squarely up to its local Churches and their respective communities for consideration and solution. We shall have met in vain if, at the close of this 110th Annual Session of the N. C. & Va. Conference, we have not honestly faced the needs of the world and our several communities, and if we have not in a measure had impressed upon our minds, hearts, and programs the absolute ability of Jesus to meet these needs. Unless we as ministers and laymen here assembled come to the close of this session more confident of victory through the eternal Christ; unless as ministers and laymen we have been challenged to the depths of our souls toward the better life, we might just as well have stayed at home. We cannot come here, say our say, report our figures, lament our inabilities, and go our several ways feeling that we have done God service. The effectiveness of our Congregational-Christian Churches of this Conference depends upon this Conference for leadership, united action against evil, and for positive advance of the Kingdom through our fellowship of Churches.

God forbid that our session should be like the little girl who played Church. Her play went something like this: "Peoples, stand up! Peoples, sing. Peoples, sit down." Then followed the sermon which was always the same, "Peoples, be good." Then, "Peoples, stand up. Peoples, sing. Peoples, go home. It's over."

It is not enough that this Conference say, "Peoples, be good!" We must somehow find in the spirit of Jesus, and through His movement, the Church, a motive power and means which will propel us toward meeting the problems of the ever-increasing and enlarging world task of making a Christian brotherhood. This Conference, through its reports and addresses, should reveal the spirit of Jesus in profound newness! The financial and business problems facing this session should claim our clearest, consecrated thinking and patience. The challenge of a world in direct need of spiritual victory should send us back to our local Churches with a "magnificent obsession" and zeal for Christ's work in the approaching Church year.

During this session, as Christians, we must inevitably face the world economic tangle; the financial dilemma facing our Churches; the intense international gravity; the spiritual and moral sag in American life, as evidenced in brazen immorality among young and old, in public drunkenness and in increased crime. We must honestly face and give account of our stewardship as Churches dedicated to the exaltation of Jesus Christ. The spirit of Jesus must then be translated into every one of these relationships, if we would give a good account of ourselves as the Lord's stewards.

We need a right understanding of the mission, purpose, power, and possible victory of the Christian cause through Jesus Christ.

By origin, mission, and destiny the Church is the body of Christ, the purpose and commission of which is to exercise His mind and spirit in all human relationships. How greatly we need a rethinking of our task; and a new grasping of the spirit by which we are to perform that task faithfully! This step is related vitally to the serious question facing each of our Churches here assembled: "What right has our Church to exist?" There is no reason for us to exist as a Church unless we win souls; unless we translate the spirit of Jesus into the life of a world which so greatly lacks and needs a spiritual emphasis. "It is too light a thing that thou shouldst be my servants and raise up the tribes of Jacob and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the ends of the earth." Isaiah 49:6. "God was in Christ, reconciling the world unto Himself . . . ; and hath committed unto us the word of reconciliation, Now then we are ambassadors for Christ, as though God did beseech . . . . by us." II Cor. 5:18, 19, 20.

We have made the Christian faith ineffective through our misconception of its essentials and purposes! My friends, the Church is not a resting place for the saints, it is the enlistment station for the bearers of the insignia of the marshalled forces of Jesus Christ in His Holy War against sin and the forces which make for the corruption of mankind.

Too many of us have looked upon Christianity as a monument of something done for us. "Christ died for us, according to the scriptures," we recite with proud gusto, and that event becomes far too often merely a monument of the act of God—wholly apart from us. There are far too many people today who regard the mission of Jesus primarily as something done for them in the dim ages of the past; a gift, the acceptance of which incurs no responsibility upon the recipient. The religion which complacently sits by and testifies that "Jesus paid it all" is too cheap a religion, and it will never save the world from sin! Nor does it bear the true picture of that dying Figure on Calvary, for it too seldom acknowledges that "all to Him I owe.' Nor does such a cheap religion bear out the promise which Jesus gave His disciples, namely, that they too would have to face their crosses—that "as the Father hath sent me, so I send you."

There seems to be an impotence in the Church of today. Has not the message of the Church become merely one of protest, lacking in positive leadership or command? May not this condition be attributed largely to the fact that too many people have seen the mission of Jesus as merely a preparation for another world? Have we not mistaken Jesus' Gospel for "Other-Worldness" when He definitely preached and died for "Better-Worldliness?" "Be ye perfect even as your Father in Heaven is perfect," was his expectation. Not one single time do we see Jesus sitting under some juniper tree whining away his time over the ills and vanity of human life, but He was forever up and about the glorious task of calling out the best in men, confident that though there be evil in the world, there is a greater overcoming. "Be of good cheer, for I have overcome the world." Jesus was not whistling in the dark when he uttered those words. The world was crushing Him physically on all sides, but he never allowed it to crush His spirit.

That being a Christian places upon the individual a responsibility has not always been kept clear. We do well to be reverent in the presence of the event of Christ's death on the Cross, but just to recite that event, and to believe that Jesus died as He did because He was the Son of God is not sufficient. Only when you so live that your life and death will become the expression of the will of God, does that event mean much to you or the world. The Cross sheds the light of the love of God upon you. If that light dies with you, Christ has died in vain so far as you are related to a world which He came to save from sin!

The day we understand the movement of Jesus in the light of our own responsibility as Christians—that day will be moving day in our lives. The day that we see the Cross of Jesus as the milepost of love, devotion, service, and sacrifice toward which we must go, if we would be Christian, that will be a victorious day for the Crucified Christ and the Risen Lord. That day our Churches will join the triumphant Church.

Likewise, have we not often confused Christianity with some form of religious activity? We have made it a system of devotional acts. Jesus continually reminded His disciples that religion is something more than saying, "Lord, Lord." He came into a world which saw God as the Giver of Laws and the Keeper of Books, but His free spirit proclaimed God to be spirit, that those who would worship and serve Him must do it in spirit and in truth.

People have a tendency toward confining this religion of devotional acts to worship. Christians should worship. Jesus' example will surely lead them toward worship. Jesus worshipped. He continually "went apart to pray," but He did something more . . . "He hurled His life after His prayer." The Lord's prayer is not only the model prayer but it portrays the model life back of sincere prayer.

We have made Christianity a system of intellectual activity. We have argued about Christ's place and nature until our religious animosities have made churchmen as callous and cold as "professional hangmen." To the ungodly, Christianity has become the institution of many divisions. When shall we be wise enough to see that the best Christian experience is not obtained nor attained in endless argument. You can't take your religion out in talk; in thought; nor in easy contemplation.

We have made Christianity a system of institutional activity. Christianity is a great success institutionally, but you can't shut up the spirit of Jesus inside the Church; it must be brought out that its rays may shine upon the hearts of men. A thousand pities that Priest and Levite on the Jericho road had not brought their religion with them out of the temple that day!

We must come to know that Christianity is a way of life to be lived. The religion of Jesus is "not a puzzle to be solved, but a program to be adopted; not a creed to be recited, but a life to be lived; not a discipline to be undergone, but a dynamic to be experienced; not a way of escape from the realities of life, but it is a provision of power for the battle of life; it is not a dull respectability to be endured, but a daring challenge to be accepted."

It is loving the Lord, our God, with mind, heart, will, and soul. It is the control and direction of life in the spirit of Jesus. It is fulfilling Jesus' plan for the world. But how untrue we have been to Him with our talents, money, and life. We have treated Him like some tramp standing at the back door of our heart, waiting for a handout. We have been feeding him with the crumbs from our lives—and you know that is the truth! Then we wonder why there has not been a substantial increase of strength in our Churches. We have not made a first place for Him in our lives and in our programs! We have not been Christian in our devotion and consecration! Is not this the time when our Churches should go humbly to the altar of the Christ, that she might be baptized of Him? When we do this we will have a powerful thing at our disposal.

Christianity is not a static, local, powerless thing. We sin when we make it so! It has sustained spiritual power and universality in its character, and it must go around the world, if we would be Christian! Will you take it? Jesus wealth is no mere subject of contemplation, it is usable wealth in the lives and conditions of men.

(Continued on page 15.)

CONTRIBUTIONS

SUFFOLK LETTER.

The following quotation from the book, "The Minister," by the late Dr. W. W. Staley, contains a pointed suggestion to the minister: "The minister should seek to interpret the present age in the light of the gospel and past civilizations. From his study, as a tower, he should get his vision of mankind and God, and then go forth to preach salvation to a sinning world. His sermon should be a message from God, supported by His word, filled by His Spirit, and delivered in the spirit of love. Lectures and tirades may have their place on the platform but they should not come from the minister's study in place of a message from God. His study is the mint for purer gold."

Leaders in economics, political propagandists, educational specialists, social and moral reformers are calling upon the ministers to champion their theories and espouse their cause. It is not a question, always, as to the merits of the cause appealing for consideration and pulpit endorsement. Every good cause cannot find its way into the pulpit. Farming is a good and worthy field of employment. It is essential to life. But the pulpit is not the place to teach farming or emphasize its relative importance. So of every other economic or industrial question.

The gospel of Jesus Christ has a message for the farmer, the miner, the politician, the teacher, the industrialist, the banker and the social reformer. But this message is not grounded in these respective fields, and it does not find its source in the theories of passing reformers. Jesus was a reformer but He did not pass in influence and power. He was nailed to the cross by the sledge hammer blows of religious and political leaders of His day. But He survived the cross and triumphed over His enemies. His doctrine of the regeneration of human life, and the peculiar theory of social and economic life which He advocated originated in His mind and heart.

Education, for example, has completely changed its emphasis and method within the last twenty years. A public school teacher cannot teach in the public schools of Virginia the methods of twenty years ago in the classroom. New methods have been introduced and the old methods have been discarded. In spite of the opinion of the advocates of the present methods of teaching and the curriculum of the schools, the young people of a generation ago managed to get an education which was effective in training the mind. The present method may be better than the old. But the gospel of Jesus is not one of the ancient systems of ethics and religion to be studied as a matter of history. It is as modern as gravitation, or seed sowing or spring time and harvest. Nothing can take its place. Jesus is a regenerating power in modern life, not a figure of ancient history. He cannot be confined to the first century any more than the sunshine of today. The Gospel He made unfolds new truths and finds fresh application to every problem of mankind.

In a complex social and economic life, the church depends upon the minister to come from his study with a clear understanding of the importance of the gospel message. The Bible does not contain all truth. But it is the principal source of the fundamental truths which deal with man's relation to God and his fellowman. No other book rests its case upon the spiritual regeneration of mankind and the spirit of love to God and one's neighbor. Every age needs this spiritual transformation and the gospel is the only power adequate to that great task. Christianity can save the world. Politicians have failed. International agreements and treaties have fallen short of their mark. The world today is thinking of war, and planning for its continuation. Jesus thought and taught in terms of love and peace, and the nations are not willing to accept His leadership or give His message a fair trial. The world cannot find peace until it finds Jesus Christ. The ministers and the church hold the peace of the world, and the salvation of the world in their hands.

I. W. Johnson.

ELON MARCHES ON.

Elon College has a long list of influential Alumni. The Alumni of Elon are distributed throughout different sections of the country. Beginning with the first year of its history, graduates of the college have increased in numbers until a little more than one thousand hold diplomas evidencing their graduation from Elon. One interesting thing about the Alumni of Elon College is that they seldom ever lose interest in the college. They may not do much about it, they may do little to support it, but nevertheless when you meet them they refer to the college with a certain definite pride. They love to recall the experiences of the campus and classroom.

I feel that every Alumni and former student of the college will be glad to know something of the progress that is being made. There is a limited group who have pretty complete information about what has been accomplished in recent months but it is only a limited group. A large number of the Alumni have but a limited conception of what is being accomplished. I presume that everyone has an idea of the struggles of the college in the last three years. A college in the financial condition of Elon could hardly be expected to pass through a depression such as we have had without experiencing hardships and serious handicaps. It is gratifying to us all that we have endured, that the college doors are still open and that the old institution still moves on.

On the registrar's books we learn that 461 students have matriculated at Elon College this year. This is a remarkable record from the standpoint of enrollment. For an institution to nearly double its enrollment in two years' time is unusual. Such a rapid growth is encouraging certainly but it also requires improvements and expansion that the larger group may be made comfortable and may have proper scholastic advantages. It is a pleasure to have such a fine group of students on our campus but it is also a pleasure to be able to introduce them to a really magnificent faculty. A few of the old "stand-bys" are still at their desks for help and inspiration of the students that come. This year, however, our faculty has been improved by adding an unusually large number of experts in their respective fields. It is the determination of the present administration to assemble a group of instructors on Elon College campus with training equal to the best products of our American colleges and universities. Scholastic standards at Elon College are constantly being raised. This means increased requirements on the part of the students, which, of course, is to the advantage of the individual student and to the everlasting credit of the college itself. More and more it must be true of Elon College that when a young man or young woman receives a diploma at the hands of the college the one receiving such recognition must give evidence of the best training for his particular field or profession.

We still do a little playing about Elon as well as work. We are just now completing our football season. Coach Walker assisted by Coach Fysal have given us a great football squad and a glowing record. Our team has played a hard schedule winning every game that we were expected to win and some that we were not expected to win. Thus far in the schedule only twenty-nine points have been scored on this year's squad. If we are lucky enough to win from Guilford, this will mean the North State Championship for Elon which will be the fourth consecutive decisive victory. Congratulations to the coaching staff and to the team itself. The team is composed of splendid young men and we believe they are better men because of having had the training and discipline that the game requires if it is to be successfully played.

The mid-year Alumni Meeting will be held this year February 15th at the college. The best way to see what is going on on the hill is to make a trip back to the old college. This is to urge every alumnus to mark February 15th on the calendar, set aside every other engagement, and begin now to meet with this enthusiastic group as the group shal begin to lay plans for the organization and for the college.

Commencement is the highlight in our organization. We want commencement for 1936 to surpass any previous occasion of its kind. With your presence and help this ideal can be realized. *Elon Marches On!*

L. E. Smith.

NOTE—Since writing the above article, Elon has met Guilford and won a decisive victory with a score of 65 to 0.

ANOTHER YEAR GONE.

The second Sunday in November finished our year's work. We served Bethel and Mt. Zion in the N. C. and Va. Conference and Pleasant Ridge in the Western N. C. Conference.

Our work the past year was very pleasant. The people have never seemed more generous. We have never had better cooperation. All along these good people have been mindful of the needs of their pastor and his family.

They have given many things that have meant so much to us.

The second Sunday in September as we were leaving after service at Mt. Zion we discovered a number of packages in our car, consisting of good things to eat and this is not all. At the close of the year's work the second Sunday in November we were given a sixty-dollar bonus. We have served these good people fifteen years and have always found them generous.

The first Sunday in November, Bethel loaded our car with sugar, coffee, flour, canned goods and many other good things along with some money. We have served this church many years. These are mighty good people to work with.

We have served Pleasant Ridge two years, and two services a month the past year.

We are to give two services this year with an increase in salary. This church, along with the others has helped to supply the needs of its pastor. We found here a loyal cooperative people to serve.

We are indeed fortunate to have such a field to serve another year. The work in the entire field is very hopeful. May the Lord bless these good people in every way for their generosity and spirit of cooperation.

May we work together for greater things to come.

J. Frank Apple.

MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

MISS HELEN H. SMITH ON FURLOUGH.

By Miss D. P. Cushing, *News Editor.*

American ice cream and American cooking in general can't be beat, declares Miss Helen Huntington Smith, Mt. Holyoke girl, who though born in Foochow, China, pays warm tribute to the culinary genius of her native land. (She is the missionary of our Congregational and Christian Churches of Connecticut.)

"Yes, I like Chinese food well enough to eat one meal of it a day, but I do not like Chinese breakfasts and so we have the conventional Western meal," says Miss Smith, who is just back in the United States on her first furlough under the American Board of Commissioners for Foreign Missions. "A Chinese breakfast in Foochow consists of rice in a thin gruel, salted peanuts, salted fish and often a portion of cold jelly fish.

"The Chinese never drink with their meals except wine at a feast. They drink everything hot, and the girls in our school keep thermos bottles of hot water or tea in their rooms. Indeed it is only recently that the Chinese have taken up the habit of drinking cold water. They are learning this from the West, but unfortunately they do not trouble to boil the water so that there is a great increase in typhoid. The Chinese also hate cold foods although they are beginning to like ice cream and fruit juices."

Weather? Yes, they have it in Foochow. Miss Smith explains that it is in the semi-tropics, having approximately the same longitude as Florida. Fall is beautiful and much like a New England autumn. Winter and spring are cold and damp with summers on the plain very hot. "Although the temperature does not go either excessively high or low, the dampness gets into your bones and the mugginess is very uncomfortable," Miss Smith says.

In the mountains where vacations are spent it is quite comfortable except when there are typhoons. "After one of these terrible wind and rain storms several others generally follow. The Chinese call it 'one typhoon and its nine brothers.' When there is a full moon. you can actually sit out of doors and read. Gorgeous poinsettas grow twenty feet tall on the borders of the school walk. Miss Smith found one bloom measured two feet across.

After graduation from Shanghai High School, Miss Smith came to Mt. Holyoke; class of 1925. After three years in settlement work and student volunteer work she returned to China and has been teaching English and modern European History in Wenshan Girls' School, Foochow, for five years during which she witnessed the excitement of civil war at her very door step, when the Fukien rebellion was put down by Nationalists forces.

"I wasn't born in Foochow really," Miss Smith points out. "But in Ingtai which is 50 miles away into the country and takes two days to reach. Why? Because you can only go either by rough foot trail or by water up river. The last 15 miles of this river trip consists of rapids rushing into mountain gorges." Old Foochow was a walled city, but now the walls are down and auto roads take their place. The Consul and business people live on the island across the river connected with old Foochow by a bridge.

With pictures of their favorite movie stars on their bedroom walls, Miss Smith finds the girl students at Wensham much like girls everywhere. "There is one pigtail in the school," she remarks with a smile. "One pigtail among 300 bobbed heads. Oh, yes, there are some permanents, too. But to go back to the movies that we have there," she continues in disgust. "They are terrible. Foochow moving picture houses are cheap places with an admission charge which would be about ten cents in American money. The films are old and as yet there are no talkies. They give an awful impression of America and Americans from which the people there gain their ideas."

Chinese young people are passionately fond of dramatics, says Miss Smith and this forms one of their chief amusements. Last winter the girls at Wenshan took up bicycle riding. Many of them like to dance, but of course, Miss Smith points out, in China for the most part, boys and girls do not dance together. The boys in fact do not seem to care at all for dancing. All the young people are anxious to see America.

For three months Miss Smith lived under the People's Government flag during the rebellion. Christmas Day she spent with the rest of the refugees in the mountains while the city was bombed. "We could see the bombs drop and when the planes arrived and dropped, they zoomed over our heads in what seemed an uncomfortably close manner. The new government officials knew when the bombers were coming and so had their office hours from eight to ten at night. Therefore the ones who really suffered from the bombing were innocent citizens."

"One day we were sent orders at 8:30 that we must vacate by 9:30 because of a bombing," says Miss Smith. "I was in charge of the school at that time since our Chinese Principal was away. Most of the students had gone home, but the servants were there. I felt that I could not leave and so told the Senior Consul, who happened to be the Japanese Consul. No, no bombs hit the school but they struck near enough to rattle our windows vigorously. You see we were not very far from the aviation field.

"Every day the people of the city would surge out across the bridge to the island and stay until three or four in the afternoon when they felt it safe to return. They were all so good-natured about it. They seemed to say, 'It is not your fault and it is not my fault—it is just fate.' "

Miss Smith, who is the daughter of Rev. and Mrs. Edward H. Smith, still in Foochow, China, is spending part of her furlough in Boston with her sister, Mrs. Charles E. Thrasher, 26 Myrtle Street. Just now she is studying toward her Master's Degree at Union Seminary and living at 99 Claremont Street, New York City.

MISSIONARY OFFERING.

WEEK ENDING NOVEMBER 23, 1935.

Sunday Scholso.		
Union Grove, Asheboro, N. C. ...$	1.13	
First Church, Greensboro, N. C.	12.41	
Big Oak, Biscoe, N. C.	.83	
Flint Hill, Biscoe, N. C.	.47	
Berea (Nans.), Driver, Va.	2.32	
Durham, N. C.	7.89	
Mt. Bethel, Stokesdale, N. C.	2.45	
Dry Run, Seven Fountains, Va.	5.69	
Whistler's Chapel, Mt. Jackson, Va.	.31	
Haw River, N. C.	6.25	
Franklin, Va.	5.75	
Pleasant Cross, Asheboro, N. C.	.50	
Pleasant Union, Lillington, N. C.	1.00	
Liberty (Vance), Henderson, N. C.	5.59	
		52.59
Individuals and Churches.		
Western N. C. Conference	350.00	
Concord, Burlington, N. C.	10.00	
High Point, N. C.	2.37	
Pleasant Hill, Liberty, N. C.	2.85	
Liberty (Vance), Henderson, N. C.	11.45	
Cary, N. C.	1.72	
		378.39
Specials.		
Grover Stoneberger, Stanley, Va.		3.00
Cent-A-Meal Box.		
Shallow Ford, Burlington, N. C.		1.25
Total for week ending Nov. 23, 1935. .....$		435.23
Previously acknowledged		4,383.57
Total since Sept. 1, 1935 ....$		4,818.80

J. O. Atkinson, *Secretary.*

TREASURER'S ANNUAL REPORT.

Following is the Annual Report of the treasurer of the Woman's Mission Board of the Virginia Valley Central Conference for the year 1934-1935:

Balance July 19, 1934 ....$		1.76
Conference Offering		7.00
Women's Societies.		
Bethel	21.08	
Dry Run	16.25	
Leaksville	50.31	
Linville	76.61	
Mt. Olivet (R)	3.00	
New Hope	8.50	
Newport	14.67	
Winchester	73.34	
		263.76
Young People.		
Antioch		16.77
Juniors.		
Linville	8.89	
Mt. Olivet (R)	1.00	
		9.89
Cradle Roll.		
Leaksville	.15	
Linville	5.75	
		5.90
Special		20.00
Total received ....$		325.08
Disbursements.		
To Burk & Price, bond, 2 yrs.	5.00	
July 19, 1934, Mrs. I. S. Long	2.00	
Oct. 12, '34, Mrs. H. S. Hardcastle	23.36	
Jan. 10, Mrs. H. S. Hardcastle	88.90	
Apr. 11, Mrs. H. S. Hardcastle	61.68	
July 11, Mrs. H. S. Hardcastle	140.17	
July 11, For postage	.60	
		321.71
Balance ....$		3.37

Verdie Showalter,
Treasurer.

NOT THE ODOR OF SANCTITY.

But used, nevertheless, for holy purposes. On the corner of a vacant lot near the Rahuri, India, church, three families kept three piles of refuse. At different times in the year this was sold as fertilizer and in the interim gusts of wind whirled filth about and disseminated unpleasant odors. Rev. and Mrs. Joseph Moulton determined to do something about this if possible. They prevailed upon the families to use one big *pit* and then sell the refuse for the benefit of the church! "I suppose it is hard for those of you who have not been in India to realize what a victory like that is!" add the Moultons.

OUR THANKSG

Elon Christi

Superintendent Chas. D. Johnston has a F
Clothe, Keep We

Let Us Make a Liberal Offering

VING OFFERING

n Orphanage

ly of over One Hundred Children to Feed,

d Send to School

Our Orphanage Needs our Gifts

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

MY THANKSGIVING PRAYER.

To the Infinite God, who moves the sun and planets in their places and brings to us another Thanksgiving Day, I make my prayer. The day is His, the year is His, the world is His, and all the infinite space cannot contain His presence. And yet He cares for even me.

Words can never tell the gratitude of my heart, or yours, which rises up to the Father God for all His blessings. But words we must use if we are to understand or be understood. If words are all, then there is no real thanksgiving, and God cannot hear our prayer. He understands the heart—its desires, its humility, its love, its devotion.

This year I have something new for which to thank the most high God. He has really led me "through the valley of the shadow" where desire to live was no stronger than desire to go, and there was no fear. For forty days I lingered in a hospital. It was there I reclined "in green pastures" where food and friends were plentiful. It was under the guiding hand of skilled physicians, by the patient care of faithful nurses, through the kindly greeting and sincere prayers of numerous friends, and by the gracious gift of the loving Father that the cool refreshing streams of life began to flow my way again. Gradually I am coming back to life, and sometimes a flash of hope says that I shall yet stand in the holy place and declare the glory of God.

"I had rather be a door-keeper in the House of my God than to dwell in the tents of the wicked," for there I can give thanks.

My prayer of thanksgiving will have in it a sincere petition for the rich blessings of God upon the church that grants me a long vacation with pay and prayers, upon those who have ministered to my needs when I could not care for myself, upon those who have done my work when I could not labor, upon those whose good wishes, love and prayers have made earth a lovely place in which to live, and upon a host of young people and church workers whom I believe to be my friends.

Yes, my Thanksgiving Prayer may be a little long this year, but it will lack nothing of sincerity because of the length. If you read these lines, it includes you, too. And it goes to Him who said: "Let not your heart be troubled, neither let it be afraid," and to His Father and mine. Will you join me? Thanks.

F. C. L.

HOLIDAY CONFERENCE.

The Holiday Conference of the Southeast Youth Fellowship, to be held in the First Congregational-Christian Church of Winter Park, Florida, December 27th-29th, has been planned primarily to bring together the youth and adult leaders of eight states to think upon the theme: "Christian Youth in Action in Building a New World."

Every officer of the Southeast and State Youth Fellowships is urged to attend. All other young persons who are desirous of sharing the fellowship of this conference are invited.

The conference will be helpful, informing, and inspiring. The program is being planned to include worship, work, and play that should afford every one who attends new ideas and inspiration for carrying on the work of the new year.

The host church has very cordially extended entertainment and housing accommodations to all who come. The only expense, therefore, will be transportation costs to and from Winter Park and the minimum price of the fellowship supper on Saturday.

Plan now to attend!

A. Lanson Granger, *Pres.,*
Southeast Youth Fellowship.

LEADERSHIP COACHING CONFERENCE IN FLORIDA.

The story of interdenominational cooperation in Florida is an interesting one as it has had such a gradual and natural development. It began in the friendliest sort of way when two or three of the state denominational workers thought they could do a more effective piece of work cooperatively in certain situations. Out of these first attempts grew other activities and other denominations were drawn in so that there finally developed an informal organization of the state workers who were interested in Religious Education. The third Interdenominational Leadership Coaching Conference, which is one of a few such conferences over the country, was held in Daytona Beach, October 28th-November 1st, with leadership from the National Boards of four Churches ranging from Chicago and Philadelphia to Richmond, Virginia and Nashville, Tenn. Last year we had Dr. Erwin L. Shaver, Secretary of Leadership Training of our Church. The purpose of the Conference is to develop leadership and especially to help teachers prepare course plans for teaching other groups. The courses include Bible, Missionary Education, Administration, Psychology, and Methods in the various departments of the church school, such electives as the Christian Home, Dramatics, Recreational Leadership and many others. In one of the sessions a Presbyterian U. S. A. (Northern) introduced the Presbyterian U. S. (Southern) speaker and remarked that he had often wondered about the "A" which separated the two Churches and he knew that in the past it had meant Argument and he hoped that in the future it would mean Amalgamation. The Conference closed with a communion service in the Methodist church conducted by a Congregational and Presbyterian minister when the entire group went to the altar rail to be served. Next year it is hoped that instead of one Conference there can be three in different sections of the state thereby reaching a much larger group.

Besides the Coaching Conference the state workers united this year in the promotion of Religious Education Week and were able to secure the use of practically all of the radio stations of the state during that week. Other activities during the year include a Leisure Time Conference in March, a series of cooperative Vacation Church School institutes in April, and Standard Leadership courses in several places.

Pattie Lee Coghill.

SUFFOLK TRAINING SCHOOL COMMENCEMENT.

The commencement exercises on the evening of November 15th, in Suffolk Christian Church, brought to a close the Third Annual Leadership Training School of Nansemond County Congregational-Christian Churches. Although the attendance during the week had been smaller than that of previous years, the school was accorded one of the best. Quite a number of visitors had attended, twenty-nine persons were enrolled, and twenty receiver credit. Dr. W. M. Jay led the closing worship service using for his theme, "The Pure Heart and Steadfast Will."

The school gave a rising vote of thanks to Rev. Carl R. Key who did such a splendid piece of work as dean of the school.

It was voted to hold the 1936 school October 18th-24th, and Rev. Carl R. Key was reelected dean. Sincere hope was expressed by the pastors and others present that more people would avail themselves of the opportunity offered by this school and attend next year.

E. L. F.

TYPES OF MISSIONARY WORKERS.

Christian Endeavor Topic for Dec. 8, 1935.

Scripture: Acts 8:5-8; Eph. 4:11-13.

Daily Bible Readings.

Mon.—Diverse activities. I Cor. 12:28-31.
Tues.—Timothy an evangelist. 2 Tim. 4:5.
Wed.—Teaching sound doctrine. Tit. 1:9.
Thurs.—Hardships to be endured. Acts 27:39-44.
Fri.—Helping the sick. Acts 28:8-10.
Sat.—Enlisting friends. Acts 20:36-38.

In days gone by the general impression was that a missionary must be a Christian and have only the mind to win others to Christ. Today, our modern missionaries must be Christians with the desire to win others burning on their hearts, and they must have training too along professional lines as definite as a doctor or a lawyer.

Jesus said, "I came that they may have life and have it more abundantly." The missionary enterprise is concerned with everything that is necessary to abundant life.

The purpose of our American Board of Commissioners for Foreign Missions is "To permeate the life of the world in all its areas with the spirit of Jesus that we may share with others what we have learned from Him about God and life and our fellowmen.

"To give effect to His spirit in the world for the redeeming of the individual life and the changing of society; to work for the 'Kingdom of God on earth.'"

Through the American Board we have some 40 American doctors, 26 American nurses and many Nationals. Part of this work is in connection with our 83 hospitals and dispensaries where 645,053 treatments were given last year.

There are many hungry people to be fed and have life made more abundant. So, through the American Board we have 1,100 lower schools, nine colleges, 30 theological and training schools with something like 90,000 students under instruction. For this the Board provides about 185 teachers from America in addition to the large number of local staff members.

The American Board provides reading rooms, libraries, printing plants, editors, and works with other denominations in cooperative publishing establishments. About nine of our missionaries are engaged at full time in this work.

The Board has four neighborhood houses and in those and other enterprises 34 social workers at full time, in addition to the fact that many of the missionaries are trained and busy in social work.

Theer are 61 of our missionaries putting all or most of their time into home economics, mothercraft, church and family welfare, or religious education in the home and family.

Our new trend in the missionary enterprise is the increasede cooperation with responsible leaders in governments. In China, for example, Geo.

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

EZRA'S MISSION TO JERUSALEM.

Lesson IX—December 1, 1935.

Golden Text: *"The hand of God is upon all them that seek him, for good."*—Ezra 8:22.

Lesson: Ezra 7:1—8:36.

A number of years had passed since the first deputation of the Jews from Babylon had returned to Jerusalem. But things had not gone so well with them. The building of the Temple had been long delayed, and after a period of strict segregation from outsiders, the bars were let down and intermarriage took place. The little colony at Jerusalem had not attracted the better class of dispersed Jews, and it had remained small and feeble. It is against this background that Ezra's life and work are to be considered.

A Ready Scribe.

As the law—and by the law we mean what is now included in the first five books of the Bible—became more important, it was inevitable that there would be those whose main business it was to interpret and to expound it. The name scribe was applied to such men, and Ezra seems to have been the first, and one of the most illustrious of the scribes, who by Jesus' time had become quite influential and who were a separate and distinct group from the priests.

Ezra was a "ready scribe"—he was undoubtedly well-versed, thoroughly familiar with the "law." Furthermore, "he had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments." True knowledge of the word of God involves more than a keen mind; it demands a responsive heart and an obedient will. Men of Ezra's type, men of devout spirit, men of responsive hearts are needed today to interpret and to teach the word of God. The true teacher is also a doer of the word. One learns best as he does. Obedience is the organ of spiritual knowledge.

A Generous King.

This Ezra went up from Babylon. Moved by the spirit of patriotism and by devotion to his God he made the long, difficult and dangerous journey—it took four long months to make it—back to Jerusalem. But he was helped by the king, Artaxerxes, who not only gave him letters of authority, but also gave him gold and silver, orders for supplies from officials of the provinces through which he would pass, and granted to him authority to appoint magistrates and judges, as well as to teach the law of his God to his people. It is surprising how many there are to help in good causes when one really sets himself to some unselfish task.

A Fast.

There were no conscripts in the new venture. Only those who went of their own free will returned to Jerusalem. Ezra took pains also to see to it that the Levites went along so that they could help with the services in the Temple. About seventeen hundred and fifty gathered at the riverside, ready to make the journey. But instead of giving the command to march, Ezra declared a three-day fast. He felt that his mission was a spiritual one, and he wanted the people to be spiritually-minded as they undertook it. One must be impressed with the place which fasting had in the Bible. It had a distinctly spiritual office. In delivering the body from the dominance of the physical and the material, it gave the spirit an opportunity to assert itself. One wonders if the practice of fasting could not be adopted with good results in our modern, materialistic life. One wonders also if the church would not be more vitally alive if it gave more time to prayer and spiritual exercises, and less to methods and activities. Fasting stood for, and still stands for, something that has a distinctive value and place in the religious life.

A Venture of Faith.

Ezra was willing to put his faith to the test. He probably could have had an armed guard of soldiers and horsemen if he had so desired. But Ezra was made of sterner stuff. He had declared that "the hand of our God is upon all that seek Him, for good" and he was determined to practice what he preached. He believed that God was the help and the hope of those who put their trust in Him. He did not believe that the ultimate forces of protection were material. The nations of the world can learn a much-needed lesson from this man Ezra. To this day men and nations think that physical force, material resources are the factors of security in life. This is the victory that overcometh the world, even our faith. This does not mean, of course, that a man who trusts God will never fall into danger, or that he will be spared from all harm. It means that faith is mightier than force.

A Business-like Religious Transaction.

Ezra was an idealist. He had real religion. But his religion did not interfere with his common sense. There was a lot of money and valuable vessels to be taken back to Jerusalem. He therefore had the gold and silver weighed and counted, and an inventory made of the vessels. He insisted that an accounting be made at the end of the journey. There has been all too much laxity in the business of the church. The church should run its business in a business way. It should honor God in its paying as well as in its praying. Let all things be done decently and in order in the business of the church. Business in religion and religion in business is the ideal way.

A Religious Reform.

When Ezra reached Jerusalem safely he turned over to the authorities the gold and the silver he had brought with him. He then turned his attention to the moral and religious situation. He found that mixed marriafes had had a corrupting influence and he called upon the Jews who were thus married to put away their heathen wives. It seems like a hard saying, and it was, but there was a great principle involved. A man must give up that which is keeping him from being his best, which is keeping him from God, no matter how dear it is to him. Better to enter into life halt or maimed—Jesus himself said this, than to miss the way. We have taken too much of discipline out of religion. Our lax age needs the sterner demands of religion.

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

Shepherd of our Shaowu mission is working in a new kind of rural evangelism where, with the cooperation of the president and governing authorities, the Christian group has been asked to take on the work of reclaiming one of the areas of communistic occupation where the people had been left in a state of devastation and desolation. This will involve agriculture, education, government, social work, recreation, family life and the building of a church which shall be a center for all life.

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Adapted from the leaflet "What I Want to Know About the American Board."

Mrs. W. B. W.

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

Conducted by H. E. Rountree
One of our Chaplains in the U. S. Navy

MONDAY.

"The End of the Trai'."

"Thou wilt show me the path of life."—Ps. 16:11.

"Moses—died—in the land of Moab, and —the Lord—buried him in the valley."—Deut. 34:5, 6.

We learn that during the settlements of the great Northwest, fur companies established, here and there, great trading posts, and these companies would send out their trappers to all parts of the country; trails were made in every direction, but they all ended at the post. For hundreds of miles in every direction, along rivers and streams, into canyons and mountains, across lakes and water-courses, the trails wound around and around. You could begin a hundred miles away on any one of them, and, however devious its course might be, it would end at the trading company.

The grave is the end of this world's life. Start where one will, ascend the heights to wealth, traverse the deep canyons of poverty, paddle the streams of idleness, when he gets to the end it is all the same, an open grave. It does not matter whether his pelts are many or few, his spoils great or small, they amount to nothing to him. The grave is too small to hold any of it. "We brought nothing into this world and it is certain we can take nothing out." Only those things that make spiritual riches can we take with us then. Love, joy, peace, longsuffering, gentleness, meekness, brotherly helpfulness, things that make heaven.

Prayer—Dear Lord, help us to learn what we so often forget, that we are rapidly following the trail to the grave. We do not know how near we are to the end. Whether a long ways off or just over the hill, help us to lay up for ourselves treasures in heaven, so when we pass from the flesh and the material, we may have treasures richer than gold, more precious than rubies and pearls, and be with Thee forever.—*Amen.*

TUESDAY.

"The Power of the Grave."

"I will ransom them from the power of the grave."—Hosea 13:14.

When Paul cried, "O Death, where is thy sting, O Grave where is thy victory," the prophecy of our text was fulfilled.

The power of the grave lies in sin. In the bonds of sin and the clutches of the law, we are as helpless as a fly in the spider's web. But in Christ we are free from entanglements, free from sin's stains, and free from the application of the law. The grave, like the tomb of Jesus, is just a door into another world,—God's world of glories.

Prayer—Our Father, thanks be to Thee who giveth us the victory over all things through our Lord Jesus Christ.—*Amen.*

WEDNESDAY.

"Where Moses Was Buried."

"And the Lord spoke unto Moses,—saying, get thee up into this mountain—and die in the mount whither thou goest up, and be gathered unto thy people."—Deut. 32:48-50.

The grave of Moses was unmarked and unknown to any but God. But God was there, for God buried him.

We believe God is always at the grave, and the sainted soul who comes to that lonely spot finds God sufficient. Like Stephen of old, when he came to his end, things of God are revealed then such as the world knows but little about.

But the text says, "Be gathered unto thy people." He was to see no more his people whom he had left behind. He was to be buried where no one was ever to drop a tear upon his grave. How was he to be "gathered unto his people?" It is said that from this grave, Moses opened his eyes in the city celestial, "Where angels prostrate fall, Bring forth the royal diadem, And crown him Lord of all," a city filled with people from every tribe of earth ascribing to Him all honor and glory and majesty; and there, he too, joined in the everlasting song to "Crown Him Lord of all." There was no grave there. These were his people forever, and God was his God. So the solitude of death leads to the blessedness of eternal companionship.

Prayer—Our Father, as we trust Thee to supply our needs, may we trust Thee more when we reach the end of our trail, and we pray that in the loneliness of that hour we may be prepared to join the people of glory.—*Amen.*

THURSDAY.

"Carrying On."

"Go ye into all the world and teach all nations, baptizing them in the name of the Father, the Son, and the Holy Ghost."—Matt. 28:19.

"Carrying on" is a very familiar word in military duty. It means "continue," "keep up your work," " carry out your orders."

Our text is the last instructions which Christ gave the disciples before His ascension. He had taught them patiently for three years, given them the knowledge of the Kingdom, prepared them for a life work, and endued them with power to do it. His work was completed and His resurrection was a fact to which they were then witness. Now, they were to go on a mission alone, relying upon their own ability to carry on.

They were enthusiastic and eager to apply this extraordinary power given to them by the Lord, and to spread the Gospel as he explained it should be. What they knew they lived by. What they could not do of their own strength they trusted God for. Nothing deterred them. Death had no horrors for them. Result: The Apostolic Church, The New Testament, and The Church of the Living Christ for us all.

Prayer—Our Father, we confess that we have come short our mission to spread the Gospel. Forgive us, dear Lord, we pray, and endow us afresh to be true to our calling and loyal to every truth. —*Amen.*

FRIDAY.

"Angels on the Way."

"Behold I send an angel before Thee to keep Thee in the way."—Ex. 23:20.

Throughout the ages angels have appeared before children of God in their dark hours and led them in the right way; yea, the same angel has been present with you and me in our dangers and protected us from harm. We would take it that in olden days these angels were visible beings. In our day such angels are invisible. The most of us can mention experiences of great danger from which we emerged unharmed, and there is no explanation for it save in the ministry of the guardian angel.

There is a great danger, however, today of losing our consciousness of that angel. The materialistic temper of the times leaves no room for angels. We have relegated them to much the same category as the ghost, and we are impoverishing ourselves and our universe and emptying it of its higher glory and romance. If we could only see beyond the material, we would see like Elisha's servants saw, that the mountains about us are full of friends, and we would realize that man does not go forth into life's fierce battle unguarded and unfriended, but are compassed about by gleaming ranks of angels charged of God to keep us in all our ways.

Prayer—Our dear heavenly Father, forbid that the material, the tempests and the glamor of life shall take away our vision and dull our consciousness of divine life about us. We surround ourselves to Thee for this day. We will live for Thee. Deepen our consciousness of Thee in all our doing. This we ask for Jesus' saks.—*Amen.*

SATURDAY.

"Plenteous Industry."

"Jehovah thy God will make thee plenteous in all the work of thy hand."—Deut. 30:1-10.

In his farewell address Moses assured his people that if they would obey God in the new land which they were about to enter, Jehovah would make them abundantly prosperous. "Plenteous" is one of the favorite words of our language. Who does not wish for plenty—plenty of money, of health, of friends, of ease, of fame, of happiness?

One of the characteristics of our religion is that it is a promise of plenty. But it is well for us to fix our thought of plenty parallel to God's thought of it. He bids us to set our affections on the things that are above, not on earthly things. His people are plenteous, on the whole, in worldly affairs, but not always. They are always plenteous in eternal affairs.

Prayer—May we live, O God, for the everlasting abundance, finding in it our supreme delight. —*Amen.*

—Amos R. Wells.

SUNDAY.

"God's Blessed Outside."

"Come in, thou blessed of Jehovah; wherefore standest thou without?"—Gen. 24:28-33.

When Abraham sent his godly servant to Mesopotamia to win a wife for Isaac, Laban, Rebekah's brother, hailed him with these words. They may well stand for us as representing all the blessings of the Lord that wait outside our doors, ready and eager to come in.

They take many forms, these blessings. Sometimes they can seem to us to be the very reverse of blessings. But they are from the Lord, and so they are good things, the very best of good things for us.

The outside of our lives is God. He has surrounded us with joys innumerable, with abundant strength, with the most splendid of possibilities. We have only to open our doors and let them come in. How inexpressibly strange that so many of us keep our doors locked against them!

Prayer—Dear Lord, we rejoice in Thy blessed outside. We would bring it inside, and as soon as may be. Grant us the grace to do so.—*Amen.*

—Amos R. Wells.

SPECIAL NOTICE.

Won't you please send me on a postal card a list of the magazines you take, showing name of magazine, name and address of subscriber and date of expiration. To those who will do this for me I will not only meet any offer made by publishers, but will give you ten per cent off from *all* offers. Please do not send your subscriptions direct to publishers or give them to someone able to do active work. Please send to me.

J. Edwin Harris,
Suffolk, Va.

THE CHRISTIAN SUN'S PULPIT

Rev. John G. Truitt, D. D., *Pastor*.

A CHRISTIAN THANKSGIVING.

By John G. Truitt.

"Praise the Lord; for He is good."—Jas. 35:3.

A Christian Thanksgiving is one that emanates from a clean heart. A heart full of sin will not properly appreciate God. It cannot be really thankful, in the sense in which the psalmist is speaking, nor in any lasting sense. It is the pure in heart that see God. Therefore, it is as impossible to give God the praise and thanks due him with sinful hearts as it is to be well dressed by putting on lovely garments over uncleaned bodies and soiled clothes. "Who shall ascend into the hill of the Lord? Or who shall stand in His holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of His salvation." Psalm 24:3-5.

Men cannot praise the Lord for His goodness, and for His wonderful works to the children of men as long as they are running from Him within on account of the sin which their hearts harbor. It simply is not done like that. Therefore in our Thanksgiving service today, let us not so much boast of the bigness of our country, nor the bounty of our prosperity; but rather, let us humble ourselves in the sight of the Lord, that He may life us up (Jas. 4:10.) And rather let us bear it in mind that God resisteth the proud, but giveth grace to the humble. (Jas. 4:6.)

"From that time Jesus began to preach, and to say, 'Repent, for the Kingdom of Heaven is at hand.'" One will not repent unless one humbles oneself. The humble will see his own sins and be sorry for them. If Jesus were to come among us today what would be the great burden of His message to us. I think it would be "Repent." It was his message of old. The first message he preached, and the implication is that it was his general theme. That do we need as individuals more today to bring to our hearts peace, and to our churches power quite so much as real repentance from our sins. Who of us will rise up and say, "I need no repentance?" Who of us will face our lives just as they are and claim that we do not leave God out all too often, or that we take advantage of every opportunity to serve Him, and advance the cause for which His Son Jesus died? Who of us will overlook many sins of commission as well as omission, and fail to cry out, "O Lord, be merciful to me a sinner?"

God can do more with a "broken and contrite heart" than one that is self-satisfied in its own filthy righteousness. One of the prime purposes of the coming of Jesus was to give repentance to the people: "Him hath God highly exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Forgiveness follows repentance as daylight follows darkness. And death follows sin unrepented of as darkness follows the setting of the sun.

How shall we excuse ourselves, with the kind of Gospel which is ours, for desecration of the Sabbath Day? How shall we excuse ourselves, with the knowledge of Jesus which has been given us, for the wilful neglect of prayer and praise and worship? How shall we excuse ourselves for the poor examples we are to the un-Christian world about us; for do they not see our inattentiveness, our readiness to follow the world which is at enmity with God, and our willingness to have the praise of men rather than the praise of God?

But will you say, Pastor, you art preaching to the church, and to the church members; you art not preaching to the world; why do you preach as though we were sinners? Is there anything the church of God needs more than to humble itself and repent in sackcloth and ashes? Is there anything better known to the world about us than that church members take the name of God in vain? That church members take unchristian advantages of their neighbors? That church members set bad examples in the satisfying of their appetites, and in the fulfilling of their own selfish desires? If you walk out of here today and see men crowding the doors of our drugstores, and loafing on our street corners in absolute neglect of the church, who will they be but church members? If you should go on our golf links at the hour of worship of our God and the study of His Word and find men playing, who would they be but church members? If you should ride our highways this afternoon in speed and gaiety, and stop by our filling stations and find men and women buying and burning gas, and all too often buying and drinking alcoholic drinks, who would you find but your fellow church members? If you went into the back doors of offices which are presumably closed on Sunday and found big business men, and little business men, transacting their business,—planning the buying of homes and selling of goods, and plotting tomorrow's political ,transactions who would they be but church members? And all too often, shame on us, you would find ministers forgetting their sacred calling, forgetting their obligation to study, forgetting their obligation to keep holy the Sabbath Day, and forgetting the spiritual nurture of their very own souls in daily devotion and submission to God's holy will.

I am not calling you to a task which I do not wish to take up myself. Who needs to humble himself more than God's ministering servants? Who need to keep a watch more vigilant over his own spiritual piety than the preacher of God's words from the sacred desk? There are many ways of celebrating Thanksgiving, but one of the best ways is that of coming to God in true humility and repentance, and asking Him to make one ashamed to sin against him, ashamed to sin against his neighbor, above ugliness of conduct, unkindness of thought, and cruelty of action. O, church of the Living God, how Jesus loves you! How it must break His heart to see its members violate his eternal laws of righteousness, and trail His name in the dust! Is He not praying the same Calvary cry: "Father, forgive them, for they know not what they do" in an enlightened day such as ours?

At any rate he is still calling us to repentance. And may we not repent in such a way today, as that we shall not be guilty of doing again tomorrow that of which we repented today! "Seek ye the Lord while he may be found, call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." Return unto the Lord. That is speaking to the one who has known God and forgotten; to the one who has loved God, and lost his first love; to the one who has started, and for a while run well, and then lost his way. How sweet the words,—"and He will have mercy upon him, and to our God, for He will abundantly pardon!" It was the apostle Peter preaching under pentecostal power who said: "Repent ye therefore, and be converted, that your sins may be blotted out."

It was a very great day of Thanksgiving when Solomon dedicated the temple. At that time:

(Continued on page 15.)

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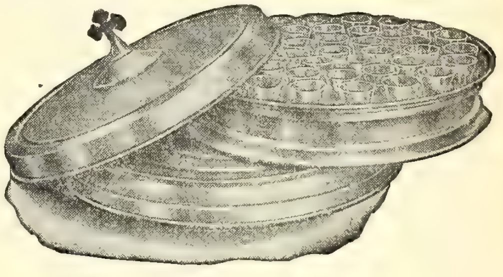

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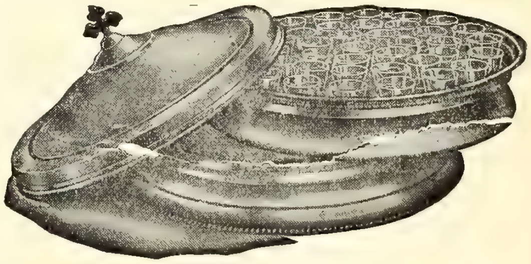

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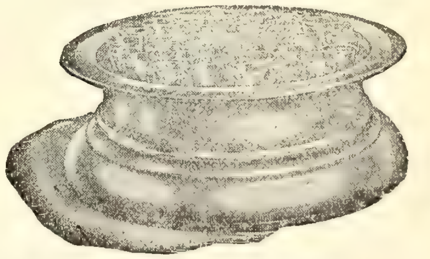

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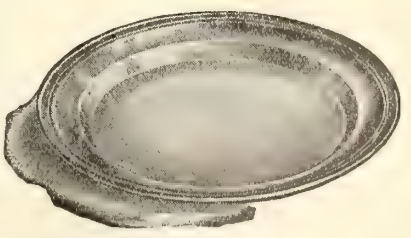

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

Our Thanksgiving Offering is starting off nicely this week. We have written a number of personal requests for individual donations and every one we have heard from has responded in a generous way except one.

The churches we have heard from have sent in larger offerings than last year. If we reach our eighteen thousand dollars we must put a lot of "pep" in our offerings and get every individual to give something to help swell it to a nice sum. Let us do our best this year. The best way I have ever worked an offering yet, is the every member canvass and visit each member of the church. They will enjoy your visit. You will enjoy going to see them. Two go together and you will find the work pleasant.

If every church would try this plan we would raise ten thousand dollars for our Thanksgiving Offering. If, when the offering is taken in, your church and you cannot be present to put in your offering, don't forget you can send it by mail and it can be added to your church offering when it comes in to this office if you request it.

Every church will be a "Banner" Church that raises as much as $50.00. How many "Banner" Churches will you have in your conference?

Any church has a real joy in being a "Banner" church.

We are going to make three classes of "Banner" churches. All that give from $500 to $1,000 will be in Class I. All that give $100 or more will be in Class II. All that reach $50.00 or more will be in Class III. This gives nearly every church a chance to be a "Banner" church. Get busy and come up a "Banner" church.

CHAS. D. JOHNSTON, *Supt.*

REPORT FOR NOVEMBER 28, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Bethlehem, Oct.	$ 3.26	
Mt. Bethel	2.59	
		5.85
Western North Carolina Conference:		
Pleasant Hill	3.85	
Flint Hill	.25	
		4.10
Eastern North Carolina Conference:		
Bethlehem	1.25	
Cary	1.72	
Shallow Well	5.00	
Pleasant Hill	5.86	
		13.83
Eastern Virginia Conference:		
First, Portsmouth	4.86	
Wakefield	2.02	
Barrett's	.97	
		7.85
Valley Virginia Sentral Conference:		
Mt. Lebanon	4.56	
Dry Run, Aug., Sept., Nov.	5.30	
		9.86

Special Offerings.

Special collection taken at Eastern N. C. Conference	18.80	
Mrs. Dalton	12.50	
		31.30

Thanksgiving Offerings.

North Carolina & Virginia Conference:		
Haw River		42.22
Western N. C. Conference:		
Ether	16.00	
Liberty	5.00	
		21.00
Eastern Virginia Conference:		
Damascus		3.30

Individual Offerings.

James Sloan	100.00	
Mrs. E. J. Brickhouse	30.00	
Mrs. Mollie Hicks	2.00	
Mrs. Cammeron Morrison	25.00	
Burlington Hardware Co.	50.00	
Mrs. Ben Holden	10.00	
J. M. W. Hicks	50.00	
Mr. & Mrs. Warren H. Denison	5.00	
Mrs. Nannie A. Barksdale	1.00	
W. N. Reynolds	500.00	
Mrs. Ida S. Robinson	2.00	
		775.00

Total for the week	$ 914.31
Amount brought forward	11,295.63
Grand total	$12,209.94

Spiritual power is developed in action, just as muscles are developed. The more we try to help others, the more firmly shall we be established and the more we shall grow.—*D. L. Marvin.*

GENERAL NEWS.

(Continued from page 3.)

dents, the efficiency of the worker, the quality of the product?

"From your own observation and scientific study of the action of alcoholic liquor do you think it is an asset or a liability to a person? To a community?

"Is moderate drinking the wisest choice to make? Consider the fact that a large portion of those who begin drinking alcoholic beverages become alcoholic addicts and that the use of liquor even moderately may result in serious danger to society.

"Is it a correct statement that there is no solution of the liquor problem to the man who wants to drink except to let him drink? Can you suggest other solutions?

"What plan for meeting the liquor problem do you think most feasible for your community to adopt?

"Shall the church work for the ultimate elimination of alcoholic liquor or be satisfied with effective control of its sale and use?"

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2 Take the sum of all the of the children of Is'ra-el, years old and upward, thro

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2 My soul longeth, yea, even fainteth for the courts of the LORD: my heart and my flesh crieth out for the living God.
10 Mercy and truth gether; righteousness kissed *each other.*
11 Truth shall sprin

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9 Behold, ᵃO God our shield, and look upon the face of thine anointed.
10 For a day in thy courts *is* better
ᵃ Gen. 15. 1. ᵇ Ps. 56. 1. & 57. 1. ¹ or, *all*

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Specimen of Type

8 ¶ ¹¹Jĕ-hōi'-ā-chin *was* years old when he began t

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14 Like sheep they are laid in grave; death shall feed on th

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THE SUN'S PULPIT.

(Continued from page 13.)

"The Lord appeared to Solomon by night, and said unto him, I have heard thy prayer, and have chosen this place to myself for an house of sacrifice . . . If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; they will hear from heaven, and will forgive their sin, and heal their land." There is my thanksgiving message from the very words of God: God's people, called by the name 'Christian,' humble themselves, pray, and repent, then will God hear from heaven, forgive their sins, and heal their land!

Then and not till then, can we rightly praise the Lord. Then and not till then will we begin to really realize how good God is. Then and not till then, will we be able to carry out our text: "Praise the Lord; for He is good." For then we shall be able to sing with the poet:

"I know there are no errors
In the great eternal plan;
And that all things work together
For the final good of man."

CHRISTIAN ESSENTIALS AND PURPOSES.

(Continued from page 5.)

He stands before the desert places of human life; before mere cinder heaps, before men and women with burnt out enthusiasms, before churches with lifeless programs and passions, proclaiming possible enrichment of life. He stands before all the perverted relationships of life—broken homes, broken economic relationships, broken international goodwill— boldly proclaiming that these may all be rectified. He stands before sins, before all the vilest sins of man, proclaiming with a certainty which the passing 2,000 years verify, that these sins may be blotted out.

It must have been with a sort of triumph and optimism within Jesus that caused Him in the closing days of his ministry, as He saw the possibilities stored up in such people as Peter, James and John, Mary and Martha, Zaccheus, and the rest, to say: "Greater works than these shall ye do!" They must have come as a sort of triumphant shout, for I don't believe those words are to be properly regarded as comfort—they are *challenging, prophecy and Command* for us.

Most of us here today need the mind and the will to do his will. Perhaps we need a baptism of His spirit. Maybe John the Baptist speaks our own need when, faced by the approaching Christ, he says, "I have need to be baptized of thee." Perhaps, like Isaiah, we need a new experience of God's person, purpose, and power burned into our lives and hearts. We can have these if we will open our eyes, ears, hearts, and hands!

"Rise up, O men of God!
Have done with lesser things;
Give heart and soul and mind and strength
To serve the King of kings.

"Rise up, O men of God!
The Church for you doth wait,
Her strength unequal to her task;
Rise up, and make her great.

"Rise up, O men of God!
His Kingdom tarries long;
Bring in the day of brotherhood
And end the night of wrong.

"Lift high the cross of Christ!
Tread where His feet have trod:
As brothers of the Son of Man
Rise up, O men of God!"

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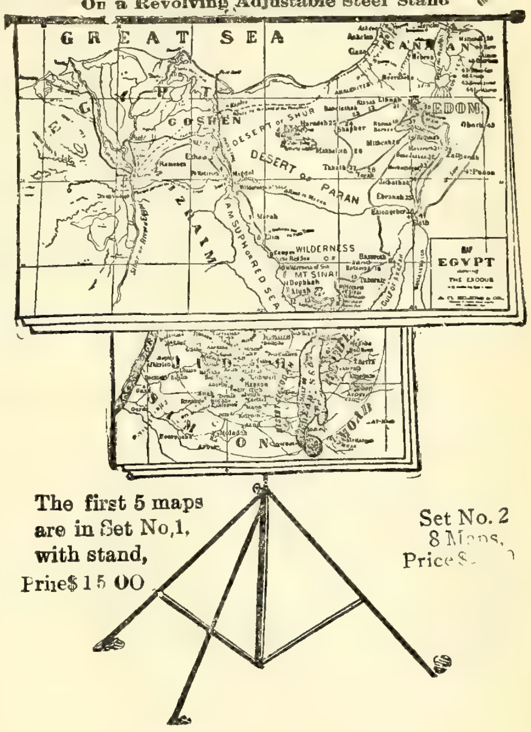

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All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

CUTCHIN.

Rev. Jeremiah Nathaniel Cutchin, was born February 13, 1870, and died at his home in South Norfolk, Va., on November 14, 1935, after an illness of about three months. Brother Cutchin professed faith in Christ early in youth, and remained one of our Lord's sincere followers all his life. He was ordained a minister of the gospel in the Christian Church at the Christian Temple on October 29, 1934, by Drs. W. D. Harward, W. W. Staley, and L. E. Smith, ordaining presbytery. He served as pastor of Union Church (Southampton) for some time and as supply pastor of Rosemont for several months in 1925, and did fine work supplying pulpits for a number of ministers. He did great work in the Rosemont Church in many capacities but he will be especially remembered as the teacher of the Men's Bible Class. Rosemont is grateful for the good work of Brother Cutchin and thanks God for the blessing and inspiration he was in her midst.

He is survived by his wife, Mrs. Capitola B. Lattimer Cutchin; one daughter, Mrs. Robert B. Rowland, and one son, Elton Cutchin, both of South Norfolk. Also two sisters, Mrs. Ella Miller of Portsmouth and Mrs. Carrie Johnson of Norfolk, and one brother, J. M. Cutchin of Carrolton, Va., and two grandchildren.

The funeral services were conducted in the Rosemont Christian Church, in the presence of a large gathering of friends, Saturday afternoon, November 16, 1935, by his pastor, this writer, and the Rev. L. R. Black, Pastor Chesapeake Ave. M. E. Church, South Norfolk, Rev. O. D. Poythress, Pastor South Norfolk Christian Church, and the Rev. L. B. Stables, Pastor Smithfield M. E. Church, an intimate friend of the deceased.

The Lord bless and comfort the bereaved ones.

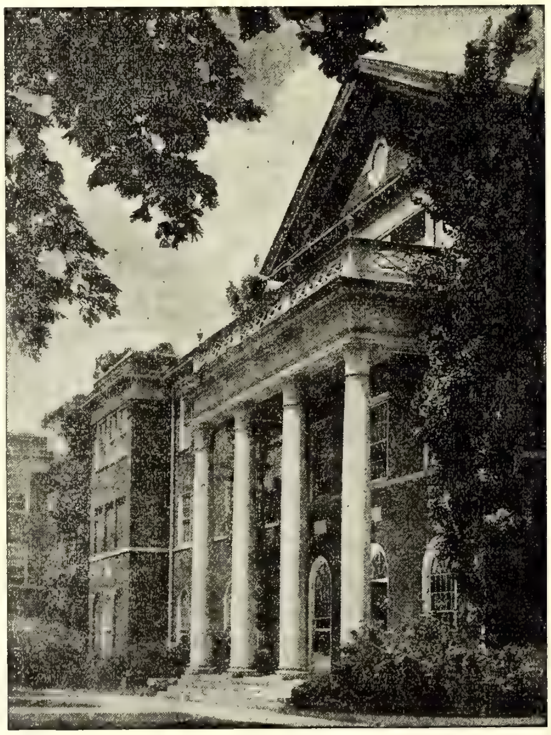
J. F. MORGAN.

I exhort you in the Lord to go on in your journey to heaven; and to be content with such fare by the way as Christ and his followers have had before you; for they had always the wind in their faces; and our Lord hath not changed the way to be for our ease, but will have us following our sweet guide.

—Rutherford.

Elon College

The following facts commend and invite you to Elon College



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VOLUME LXXXVII. RICHMOND, VA., THURSDAY, DECEMBER 5, 1935. NUMBER 49.

•• THE SUN'S OBSERVATORY ••

Liquor Advertising Under Fire.—

While out of 800 daily newspapers queried as to the use of liquor advertisements, less than 47 per cent said they accepted such advertising, a survey on liquor advertising during the first year of repeal estimated that $10,000,000 in revenue poured into the treasuries of the newspapers for the advertising of liquors.—*Christian Advocate.*

The Diesel Engine in a New Field.—

The new German Zeppelin LZ-129 is to be powered by four 1,100-horse-power Diesel engines, which will drive this 813-foot lighter-than-air craft on her maiden trip between Germany and South America. The Diesel engine has a relatively high weight per horsepower compared with the gasoline engine. This is more than offset, it is claimed, by many other advantages which it has. These are the reductions of fire hazard, lower fuel cost, lower fuel consumption and thus greater pay-load capacity. If these engines live up to the claims made for them, two sister ships to the LZ-129, soon to be built, will also be similarly equipped.

Railroad Rails on Rubber.—

It sounds rather revolutionary, but it may happen. When the building of railroads was first started, the rails were laid on solid blocks of stone. It was not long, however, before the wooden tie was introduced, and since about 1830, the wooden railroad tie ballasted with crushed stone has been accepted as the only proper method of underlaying the steel rails upon which the train rides. Certainly at that early date no one dreamed that trains might sometime ride on rubber, but that is what they may do in the near future. A contemporary business magazine says: "At present, rails rest on metal tie plates, the life of a tie is shortened by the impact of metal against wood. But one of the rubber companies has just come forward with a tie plate whose center is a slab of rubber to cradle the rail. Not only may tie life be lengthened by its use, but also, it is claimed, the life of bridges and trestles, because they will be subject to less vibration."

Dry Majorities in Local Option Contests.—

The *American Issue* thinks that "the march back to prohibition has begun." It says that two years' experience with an unrestrained liquor traffic has "demonstrated the utter futility of attempting to promote sobriety by licensing the manufacture and sale of beverage alcohol." As evidence that there is a rising tide of resentment against so-called "liquor control," it points to the local option elections that have taken place in the various states during recent months. In Ohio, with possibly one hundred and fifty contests, at latest reports there had been ninety-eight dry victories and twenty-three for the wets. Fifty-six of these units voted out beer as well as hard liquor. Eight counties in West Virginia out of eight elections voted dry. Twelve other countries will vote on the question this month. In Arkansas the drys have won fourteen out of seventeen contests. It concludes with the statement that the "wets are growing panicky. National Prohibition is inevitable." There is certainly one argument that the wets cannot use again: they can no longer claim that the legalization of liquor can bring back temporal prosperity, it has been adequately proven different.

To Prevent Fire.—

The following rule is given by a writer in an insurance trade magazine: "Here," it says, "is an infallible rule for the prevention of the burning of any property. Place it in a hollow steel ball; create a vacuum around it; allow the whole to sink in the Atlantic, or, if closer, the Pacific. You may then go away with a fair degree of assurance that the property will not be harmed by fire." This procedure, however, would be most impracticable. We do make special rules for preventing fires in industrial and other plants, we protect explosive materials from sparks or spontaneous combustion, we install sprinkler systems and what not. Yet we still have fires—and they cause enormous damage. "Good fire prevention," says this writer, "is not simply a set of rules; it is a state of mind." There are other fires than those caused by the uniting of oxygen with so-called combustible materials. They are the fires that burn human souls. One would hardly suggest, even if it were possible, the isolation of human beings that they might not come in contact with the world. We can pass laws against this and that and the other wrong. It is our duty to do this, and, as well, to see that such laws are enforced. But in the final analysis, the only thing that will prevent the fires of sin from utterly consuming the world, is to build up a "state of mind" that will combat these things that are degrading and demoralizing. There is a serious task awaiting the home, the Church, and the Christian educational institution. Will they rise to the challenge that is facing them?

To Succeed: Don't Grow Up.—

The above is the caption of an editorial in a recent issue of *Forbes.* The editorial opens thus: "Jesus said, 'Suffer little children, and forbid them not, to come unto me; for of such is the Kingdom of Heaven.' " The writer who uses this quotation says that many of the most successful business men he has known have never grown up, but have retained their "bubbling-over boyishness." He calls to mind such men as Henry Ford, who even today is said to enjoy playing with mechanical toys, and who is never happier than when romping with his grandchildren. Chas. M. Schwab is another outstanding business man who has all through life "maintained the sparkle of a radiant school boy." Alfred P. Sloan, while not teperamentally of the "boyish breed," has in later years "striven heroically to mix recreation with business slavery. Others mentioned are Walter C. Teagle, of Standard Oil the late President Calvin Coolidge, Harvey S. Firestone and Will Hayes. The list is too long to quote in full, but he concludes: "Youthfulness of spirit not only makes for happiness, but for longevity. Its possessors radiate friendliness, warmth, charm. They brighten their own lives and brighten the world. More: Youthfulness of spirit is twin brother of optimism, and optimism is the stuff of which American business success is fashioned. Resist growing up!" Another thing, the trustfulness and faith of the little child is needed in the business world of today more than ever before. When the Kingdom of Heaven comes upon earth, His little children will have come unto Him.

The Cost of a Job.—

According to William J. Cameron, radio spokesman for the Ford Motor Company, "the cost of setting up an average job where a man can work is $9,007.37." He gives the following details: "the Ford Motor Company finds that for each employee at work, $2,008.55 is needed for real estate and buildings. The average cost of equipping a job with the necessary machinery is $2,670.59. Merchandise and supplies, the material on which the man and machine work, must be kept at a constant average value of $664.78 for each job." This gives the amount, $5,344. To this must be added taxes, stock upkeep, money on hand to pay wages promptly, electrical power, and the money to operate with between the time the goods are produced and the time money for them begins to come in. Then there are machinery repairs and tools to be replaced, etc. "Altogether, these costs run into another $3,663." Thus it takes the total given above to set up a job in the Ford plant, and one is reminded that "this is a remarkably low figure, because of the number of jobs involved." The Ford Motor Company, last year, took in $6,979.49 for each worker employed, and if income were all profit, $6,000 and a $9,000 investment would be an enormous yield. But it was shown that 94 cents out of every dollar received went for wages and material; and after taxes and depreciation were paid, only about one and one-half per cent of the income remained for the company. "One whole year's operation of the average job paid $1,468.85 to the employee who operated it, and paid $111 to the company that invested $9,000 to establish and maintain it."

NOTES-PERSONALS

News from the Churches.

Rev. W. E. Wisseman, pastor, First Church, Greensboro, the past week gave four chapel talks to Elon College faculty and students which were quite appropriate and helpful to all who heard him. Brother Wisseman will be a welcome visitor to audiences at Elon henceforth.

Professor Granville T. Pryor, head of the History Department, has been requested to read a paper before the Trinity College Historical Society, composed of the graduate students and faculty members of Duke University, at its January meeting. This is a distinct honor to Professor Prior and to Elon College.

Many churches this year are celebrating the 400th anniversary of the first printing of our Holy Bible in English. In connection with this, even United States Senator, Arthur Capper, of Kansas gives through the press, his estimate of the Book, and Sun readers will find in another column what Senator Capper thinks of this Book of Books. His comment is worth reading.

Doctor Merton B. French, Assistant Professor of Bible at Elon College, has been requested to read a paper at the annual meeting of the Society of Biblical Literature and Exegists to be held in New York City December 26th-29th. This is the type of recognition that reflects honor upon Elon College. We appreciate this recognition for our college but more still we are glad that there is the type of mind and instructor on its faculty to merit such recognition.

A very welcome visitor to The Sun office recently was Rev. F. C. Lester, beloved pastor of First Church, Norfolk, now recuperating from a recent operation. Pastor Lester is much improved and feels that his physicians are right in saying that he will be able to take up his work again by the first of the coming year. He plans to attend the Youth Fellowship Conference at Winter Park, Fla., the last of December, and then return to his pastorate. Joy and good health to him.

Two visitors to Elon College the coming week will be heard with great pleasure and profit. On Friday morning at the chapel service Dr. Ernest M. Halliday, secretary of Church Extension Boards of New York, will be the speaker, and at the eleven o'clock service, Sunday, the 8th, Dr. Edwin C. Gillette, Jacksonville, Fla., state superintendent of Church Extension work in Florida and the Southeast, will be the speaker. These are not strangers to Elon audiences, and they will receive a cordial welcome.

The forthcoming Student Volunteer Convention in Indianapolis, last of December, this being the 12th quadrennial Convention, promises to be one of the most potential and powerful of any Convention of students yet held in the United States and Canada. Five hundred colleges in the United States and Canada and from a dozen foreign countries are to be represented. It is because of the genuine interest in the world mission of Jesus Christ that these young people are together for five days the last of December for study, fellowship and prayer. More than forty leading men and women of the religious world from the United States, Canada, Great Britain, Japan, Korea, China, Mexico and other countries will speak from the platform or lead seminars.

REMITTANCES ON SUN SUBSCRIPTIONS.

Below are given subscription payments to November 20, 1935. Those sent in since that date will be acknowledged in January. Thank you.

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General News

of the

CONGREGATIONAL AND CHRISTIAN CHURCHES

By HERBERT D. RUGG.

"PROMPT, HUMAN AND CHRISTIAN."

The needs which the Board of Ministerial Relief endeavors to meet have not as yet been lessened by governmental agencies. In its current printed appeal the Board states:

"Government aid cannot be relied upon to take the place of the Christmas Fund for our ministers and ministers' widows.

"Whatever relief may be given in the future by public agencies, the present need for help is imperative.

"Even where states have undertaken age relief, no provision is made for illness, ministerial unemployment, or for those who have not been a specified number of years in the state. In one state where the Board of Relief has thirty-six pensioners, only six were found to be eligible for aid under the present state law.

"Government relief, even when granted is tardy, incomplete, inadequate and subject to vexatious delays. The Christmas Fund is prompt, human and Christian.

"The aged, the sick, the unemployed—our brethren and sisters in Christ—ask your remembrance as in years past."

* * *

THE COMMITTEE ON THE SOUTHEAST

Dr. H. Shelton Smith, head of the Department of Religious Education at Duke University, Durham, N. C., and a vice-president of the National Home Boards, will be host this Thursday to the first meeting of the new Committee on the Southeast. The function of this committee will be to make recommendations designed to strengthen coordination between the various denominational agencies for a united advance.

On the committee are:

Representing the Extension Boards, Dr. Smith; Dr. Edwin C. Gillette, Jacksonville, Fla., Supt., Southeast District; Dr. Ernest M. Halliday, New York, N. Y., general secretary.

Representing the American Missionary Association,—Dr. William J. Faulkner, Fisk University, Nashville, Tenn.; Rev. Fred Leslie Brownlee, New York, N. Y., Executive Secretary.

Representing the Education Society and the Foundation for Education,—Dr. T. M. Shepherd, Norwich, Conn., a member of the administrative committee.

Representing the Council for Social Action,—Rev. Russell J. Clinchy, Washington, D. C., a member of the Council.

Representing the Executive Board of the Southern Convention,—Dr. Stanley C. Harrell, Durham, N. C., Moderator; Dr. J. O. Atkinson, Elon College, N. C., Missionary Secretary.

Representing the Strategy Committee of the General Council,—Dr. W. A. Harper, Southern Seminary Foundation, Vanderbilt University, Nashville, Tenn.

The Afro-Christian Convention is also to be represented.

* * *

AN INDIAN LEADS.

Furniture and a water supply for the parsonages is still an un-met basic need among the Sioux Congregational churches of South Dakota. With a maximum ministerial salary of $40.00 a month, the pastors are unable to buy furniture or hire wells bored. The superintendent of the churches, the Rev. Wrancis Philip Frazier, has interested the white churches of the South Dakota Conference in the Indian parsonage homes. Tables, stoves, beds, kitchen cabinets and other necessary articles for housekeeping are being donated. The Sioux have nineteen parsonages,—one has four rooms, four have three rooms, eleven have two rooms, three have one room and one with two rooms is being built. Six organized churches have no parsonages.

The first Sioux to become an ordained Christian minister was the grandfather of Mr. Frazier. In 1932 the superintendency of the churches was transferred from a white missionary to him. He is a graduate of Oberlin College, Oberlin, O., and of Chicago Theological Seminary. His wife, Susie Meek Frazier, a Kickapoo and a Quaker, was formerly a secretary of the National Board of the Y. W. C. A.'s for Indian schools.

In 1834 the first missionaries began work among the Sioux. With the coming of the white settlers, the Indians' former manner of life as plainsmen and Buffalo hunters became impossible. Changes forced upon them brought indescribable hardships. In the readjustments necessary the missionaries have been a continuous help. Mr. Frazier himself is an example of the fruitage of the missionary policy of seeking to train Indians to become leaders among their own people in the new order of affairs.

FRANCIS PHILIP FRAZIER and SUSIE MEEK FRAZIER.
Mr. Frazier is Superintendent of the Sioux Congregational Churches.

A WORK OF GOOD CHEER.

Christmas checks supplementing the regular pension grants will be mailed this month to the more than seven hundred aged ministers or widows on the rolls of the Board of Ministerial Relief of the Congregational and Christian churches.

The thirty-third annual solicitation for the Christmas Fund was begun in November. Sixty thousand appeals were mailed to churches and individuals. Last year $64,629 was contributed by 6,437 donors.

Part of the fund is reserved to meet emergency needs during the year. A thousand families will be helped by the Fund during the twelve months.

The year when the fund was inaugurated, it provided ten Christmas checks. It reached its largest amount in 1930 when $82,470 was raised. Two successive decreases brought it down to $61,031 in 1932.

With the conscience of the country awakened by the Social Security Act to the economic needs of the aged, the Board of Ministerial Relief is heartened to hope that the response to its appeal for the Christmas Fund will be made this year with enlarged generosity. The Fund is, as Dr. Lewis T. Reed, general secretary of the Board, has written, "the tribute of Christian people to the ministers of Christ who have kept the faith which is essential to justice and fruitfulness in every age."

* * *

A NEW PHASE OF AN OLD PROBLEM.

Historically the Congregational and Christian churches had a leading part in the temperance movement which led the new discarded eighteenth amendment. As a result of continued agitation at the state gatherings of the Massachusetts church bodies the Massachusetts Temperance Society, the first strong temperance society in this country, was formed in 1813. The new phase created by the auto in the problem of the use of alcoholic liquor is noted in Dr. Weston's book by the question: "Which is the greater highway menace, a drunken man in his buggy or an intoxicated youth in an auto?"

VALUE OF BIBLE TO NATION.

By ARTHUR CAPPER.

U. S. Senator from Kansas.

The foundation of our government rests no less firmly on the American constitution than it does on the Bible. It was because of their appreciation of the truths of this book that our forefathers abandoned their native land and with its guidance, set up a new government in the new land of America, based on the rights of man. It was a sublime conception in keeping with the sublimity of the book.

Speaking of the Bible, Daniel Webster warned us in his day that "If we abide by the principles taught in the Bible, our country will go on prospering, but if we and our posterity neglect its instructions and authority, no man can tell how suddenly a catastrophe may overwhelm us."

No very deep analysis should be required to convince us that our present troubles are due in every instance to our departure from these principles.

Our highest quality of citizenship is developed by and through religious training. It is this kind of citizenship today that is our strongest influence for good government in this country. We invariably find the churches and their members on the side of law and order and strongly interested in cleaner, more efficient government. In my opinion a community or state, with a large church vote, may consider itself fortunate.

The foundation of the state begins with the individual. A democracy cannot rise much above what he is, or what he becomes. Religious training steadies and gives character to the life of the people and nation, just as they do to the life and character of the individual himself. Such a nation and such a people, will face crises or emergencies, with a stronger, steadier will to overcome them by calm, reasonable, collective action, than will a people not similarly nurtured.

So I say that in America today and in this time of crisis we need the Bible and its influence. We need an awakening of the spiritual sense and a strengthening of the moral fiber of our citizens. The nation has need of more Christian men and women who will not be content merely with the acceptance of the privilege of citizenship, but will give their active support to meeting the responsibilities and duties of citizenship.

I believe in the Bible, as Lincoln believed in it. It is the greatest book the world ever produced or ever will produce. There is never a day we cannot read it without profit. We Americans will do well not to forget that in every crisis in our history, it has been necessary for the people to discover the value of prayer. Prayer and the daily reading of the Bible in every home in the land would mean a revived and strengthened America fit to take her true place of service in the world.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE PERSONALITY OF GOD.

In order to escape the pitfalls and crudeness of "anthropomorphism" many scientists, particularly in the field of theology, go to a still more dangerous extreme and eliminate entirely the personality of Deity. Take this as a fair sample, not exagerated, by the learned Dr. Wieman:

"Religion is reacting to an object, personal or impersonal, one or many, existent or ideal, as though it were the object to which all human life should be devoted. It may be that the word God has become more of a liability than an asset for all mankind, and therefore everybody ought to discard it from all religious usage. . . . God is that order of existence and possibility by virtue of which the greatest possible good is truly a possibility and can be achieved by human effort."

Even with this definition of religion and God, Dr. Wieman declares that he does not in his thinking eliminate God from the picture, saying: "Hence God is the proper object of supreme devotion for all human living when living is intelligent. So we conclude that if God constitutes the greatest value he cannot be a personality."

Such scholars do not carry us far in the direction of personal satisfaction and tranquillity. Unless we can think of God as a Person to whom we may carry our burdens and afflictions, also our praise and gratitude, we are left hopeless and helpless. Thinking of trying to pray to "O, Thou Blessed Order of Existence"; or "O, Thou Greatest Happiness to the Greatest Number"; or "O, Thou Great Cosmic Organism" or "Blessed Principle and Process of Integration"; or "O, Thou Greatest Power to the Nth Degree." The conception by the average man, or his mental picture of God, may seem to the distinguished (?) scientist a very crude sort of thing, but that conception, duly appropriated and fixed in the heart, has carried mankind a long, long way. They are telling us now that the idea and conception of God held by and expressed in the writings of the Psalms is lacking in tenderness and reeks with cruelty. But who of these writers has given to the world such a conception of God as we have, say, in the 103rd Psalm: "Bless the Lord, O my soul; and all that is within me, bless his name. Bless the Lord, O my soul, and forget not all his benefits; Who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with lovingkindness and tender mercies."

The very glory and high consolation of the Psalms, with all their so-called crudeness and crass conception of Deity (in the light of modern philosophy), consist in their picturing to the mind of the reader Jehovah God, who could hear and help and save. And this is certainly far more than can be said of those who are trying, with all their fine-spun philosophy to depersonalize Deity.

God is a person. As such, He is the Creator and the Ruler of the universe. He is more than that, He is love and, out of infinite love, stretches forth His strong arm to reach down and lift up those who are faint and fallen; those who, out of distress and need, cry unto Him, and whose glory is made manifest by those who praise and magnify His Name and give to Him the gratitude of their hearts.

The Christian world today, as authentic reports show from all lands where Christianity is known, has its greatest battle to fight against all forms of this so-called religion that depersonalizes God, whether it be humanism, communism, or stark atheism. It is not the worship of idols that constitutes the greatest threat to religion today, but it is the inclination and the determination on the part of many not to worship at all—certainly not to worship Jehovah God.

J. O. A.

CONCENTRATE ON PARADISE

"If we could get their ear at Congress on radio legislation, I would say: 'Concentrate not on London, nor on Mars, but on Paradise. Open an upper air line of the divine kingdom.' " This is E. W. Curtis of Des Moines, Iowa, wishing to get the ear of Congress, and direct their attention to barring many lines of advertising and propaganda now going out over the radio and substitute something essential. Curtis thinks that we need to talk and to hear others talk a little now and then, at least, about heaven and the heavenly things. We used to hear conversation of that type not only in the home but in various groups. The Apostle Paul, from his writings, seemed to be in harmony with this man Curtis. Paul was writing a letter to the Philippians and reminded them: "For our conversation (American revision —citizenship) is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ." Paul thought it was worthwhile to concentrate the mind and the conversation on heavenly things and on heaven itself, sometimes at least.

"Mother was a Christian. She was converted at the age of thirteen. That was her testimony. We all believed she was a Christian. When she died and we returned home from the funeral, we all knelt around the old family altar and thanked God that mother had been a Christian. But the picture I have in mind is mother running the spinning wheel and singing 'Happy Day.' I can see her now. How beautiful she was! She sang with a good soul in it, and was happy. When she sang 'He taught me how to watch and pray, and live rejoicing every day,' we knew she sang her own experience.

"At her funeral her friends sang her favorite hymn, 'Oh, Happy Day that Fixed My Choice.' I would like to go back to the old home and sit down on the little box among the cobs and ears of corn, and shell corn, and see the balls of yarn, and mother's bright face, and hear her sweet voice as the spinning wheel hummed. It would be heaven. The thought makes me happy. If I could get their ear at Congress on radio legislation, I would say: 'Concentrate not on London, nor on Mars, but on Paradise. Open an upper air line of the divine kingdom.' Jesus is the way. By faith and hope we can almost catch the notes, 'He taught me how to watch and pray and live rejoicing every day."

No, it does not take anything from our gladness or our joy to divert and direct our minds and conversation now and then, at least, to heavenly pictures and scenes, thoughts and themes. Let's try it in our daily conversation and see if it doesn't bring joy and real happiness.

J. O. A.

TRUTH CARRIES ITS OWN ARGUMENT.

How genuine and direct are the recorded facts on the pages of Holy Writ! "In the beginning, God created." There isn't any argument there. None is needed. The story of creation is told with such simplicity and guilelessness that it needs no argument. It just stands there. If one can't accept the simple statement, then there is nothing else to be said or done about it.

Or take the opening sentence of the New Testament: "The Book of the generation of Jesus Christ, the Son of David, the son of Abraham." There you are. There it stands. Accept it or reject it. That is the reader's privilege. There isn't any argument or attempt to beguile or bewitch. The plain fact is stated. The story is put there for one's reading.

And what a relief! How refreshing and delightful to turn from doubtful disputations, half truths or no truths, harrowing stories of events related for effect, to the thrilling events of the good Book. How different from the writings and printed pages which load our tables and fill our libraries of those who, from lack of knowledge, try to convince one of knowledge, and of those who wilfully or unwittingly befuddle and confuse rather than clarify and enlighten.

This is why the Bible endures and makes such delightful and restful reading, both in the early morning hour, when the mind is fresh and desires refreshing from delightful excursion, or in the late evening, when the hurry and worry of the day are done and mind and body are weary and worn with the things that disturb and distract.

"In the beginning, God created." "The book of the generation of Jesus Christ, the Son of David." Beacon lights that drive the darkness away and illumine the soul with golden beams of pure warmth and light. J. O. A.

THE PATIENCE OF GOD.

Rev. W. E. Wisseman, pastor of First Congregational-Christian Church, Greensboro, gave a very timely sermon to his congregation on Sunday, the 10th, his subject being, "The Patience of God." He said in part: "God's patience is incomprehensible. He let His rain fall upon just and unjust alike. He is patient when men refuse to lay hold of their responsibilities in the kingdom, or when they bungle the work given to them. He is patient when men waste His time, His strength, His gifts of body and personality. For all this His mercy is not shortened. The patience of God suffers with us and redeems us. Deep under the sin and suffering of this world are God's everlasting arms. God is real in the world and carries the sins and pains of a travailing world.

"The patience of God is exemplified in the 'Parable of the Lost Sheep,' in Hunt's picture, 'The Light of the World,' and in Thompson's poem, "The Hound of Heaven.' The patience of God will never give up. He keeps on seeking, knocking, chasing as long as there is life. As long as there is one chord of the human harp left, God plays upon it. God is at work in the world. He has been working since the beginning of time. Man so often destroys his work but God begins all over again. His prophets, his messengers are stoned and crucified, but God tries again. His patience never fails." J. O. A.

ILLOGICAL.

There are some things in this life that simply will not fit. They are disjointed when brought together. They are just incongruous. A preacher who knows what he is writing about speaks of that which is illogical in these words: "But no minister who knows the joy of preaching to a missionary-minded church will ever be content to go along with a community-minded or even a nation-minded church. He will find ways of making his whole church life world-minded, planetary-minded. It is illogical to say: 'I am a Christian but I do not believe in missions.' The two clauses do not go together in any rational understanding of either of them. The minister's glad task is to make them impossible, replacing them with the term: 'I am a Christian, which means, I believe in making Christ known everywhere.' "

So many pastors feel that to bring a missionary message or preach a world-wide gospel is difficult, not to say dangerous, before his congregation. The opposite is true with those who have caught the meaning and passion of their Lord and who understand His gospel and the implications of His life and teachings. J. O. A.

A MISSIONARY FROM JAPAN.

Henry James Bennett, the brother of Mrs. Anne Bennett (F. P.) Ensminger, after graduating from Harvard and Andover (our oldest) Seminary in 1901, went immediately to Japan as a missionary of the American Board. For many years he has been in charge of the Tottori Mission Station. This Andover class, of which Fred P. Ensminger was a member, also sent, in 1901, a missionary to Turkey. The first American Board missionaries studied at Andover.

In Japan the church which grew up, instead of becoming a Congregational Church, was known as the Kumiai (self-directing) Church, a happy circumstance in view of the union with the Christian Church there. The policy of the Church has been to reach self-support; the Japanese Church will be the first of the major fields of the American Board to carry all of its own burden. Our work and that of the Northern Presbyterians lead in Protestant strength in Japan.

Leaving Cambridge, Mass., where he has been spending his furlough, Mr. Bennett came to the South for a speaking tour, in which he traveled six thousand miles. Arriving in Corbin, Kentucky, in October, he spoke at the Kentucky Conference and then was taken by automobile and train to speak at the following places: Southern Union College, Wadley, Ala.; Thorsby Institute, Thorsby, Ala.; the Tennessee Conference at Nashville; Circular Church, Charleston, S. C.; Georgia Conference, Demorest; Florida South Association, Sanford, Fla.; Florida East Association, Orange City, Fla.; Union Church, Jacksonville, Fla.; Regional Committee Meeting of the Commission on Missions, Talladega, Ala.; Union Meeting at Baptist Church, Wadley; Wadley Woman's Missionary Society; Alabama Conference at Headland; Joint Church Meetings at New Orleans, La.; and at Austin, Texas.

Mr. Bennett gave a very human picture of Japan and its life. The Japanese church people are organized as we are, and have many similar problems. The women lead, there as here, in interest and single-minded service. The Church is respected. Though insignificant in numbers, it has furnished much leadership in progressive government. The Japanese Secretary of the Kumiai Churches is a brilliant man, who might have risen high in Japanese officialdom.

Japan wrestles with the problem of over-population, with the nation's food supply assured only a short time in advance. There is great need of raw food and raw materials and markets. Asked about the relation of Japan to the Asiatic mainland, Mr. Bennett said that he though the Japanese have done very much as America would do, only that we in the United States would have done it sooner. He spoke of Japan as 99 per cent literate. All children are registered at birth; if a child is not found in school at seven years of age, parents have to satisfy the government.

Drunkenness and prostitution are grave evils. Suicide is more prevalent than with us. One of the fine Christian women of Japan has systematically saved many from self-destruction.

Mr. Bennett told a story of a Christian who gave up the medical profession to manage an orphanage. At a time when his orphanage was burdened to four times its normal capacity by children from a famine ridden province, this orphanage leader had a vision of Jesus bowed down with the weight of a basket on his shoulders filled with scores of orphan children. Jesus beckoned to him to come over and help hold up the basket a little; after that he was at ease about securing the needed support for the orphanage.

Mr. Bennett told of the shops, the streets with the old jinrikshahs and new taxis, of floods and earthquakes, of family life and strong loyalties. He said that in Japan he was asked if and why the Americans wished to fight them, and that here the question was reversed. His opinion was that neither people wished war. Japan's trade means much to the United States; Japan sells most of her silks in America and it would greatly depress her industrial life to have this stopped.

Mr. Bennett has a large circuit of rural churches and also teaches in the provincial capitol. There is no concordance of the entire Bible in Japanese; naturally, one would be of great use to the Japanese Christians. For years he and a Japanese pastor, his assistant, have been compiling such a concordance. He is interested to secure a small farm to help this pastor, for whom there is now no missionary aid, to support himself and carry on his work.

Early in 1936, Mr. Bennett himself is return- to Japan as a volunteer worker under the Kumiai Church, which welcomes him back in the new role, and will induct him into office with ceremony. His wife, Mrs. Anna Woodruff Jones Bennett, was a missionary in Japan and a kindergarten teacher at Tottori when he met her. Mrs. Bennett addressed the Woman's Guild of the Birmingham Church, telling of the customs of Japan, its poetry, its people and its women. She brought with her many articles for exhibition. The Japanese are deeply devoted to their church, giving sacrificially. Her message at the Tennessee Conference made the Japanese living and breathing fellow humans. Mrs. Bennett will also return in 1936 to Japan as a volunteer worker, leaving three daughters and a son in America.

F. P. Ensminger.

A Story for the Children

DOROTHEA'S EXPERIENCE.

Dorothea was pouring out her woes to Mrs. Irving. Mrs. Irving was Dorothea's oldest friend. She had been her kindergarten teacher, and now that she was married, and Dorothea was in junior high school, she still dropped in at Mrs. Irving's pretty little house and played with the baby, and told Mrs. Irving all about things.

"I just can't get along at home!" Dorothea declared. "Tom is the meanest tease there ever was. Father has a grouch, and I can't please him. He finds fault with my table manners, and my slang, and when I run over my allowance he is just horrid! From morning to night, I never have any peace. When I am old enough I am going to run away."

"Lots of girls feel that way. I used to when I was your age," said Mrs. Irving, smiling. "I tried an experiment, and it worked," she went on.

"Oh, what did you try?" asked Dorothea, much interested. "Could I try it, too?"

"Certainly you can, but it isn't easy."

"I'll try it, no matter how hard it is."

"It is very simple, this experiment of mine," said Mrs. Irving. "It can be told in six words, 'Always be very polite at home.' Notice the third word. The more courtesy, the surer will be your success."

"But—but," began Dorothea, "if they're not polite to me, why should I be to them?"

"You cannot make the experiment in that spirit, dear," said her friend. "They are not making the experiment. You are."

Dorothea walked home slowly, thinking it over. Mrs. Irving knew things. If she said the experiment would work it would work. Why not try it, honestly thoroughly?

So when Tom gave a careless yank to her curls as he came in she bravely smiled at him and said, through rather stiff lips, "You're home early. Wasn't there a ball game today?"

Tom stared. He loved to tease his angry sister. But this polite person took the wind out of his sails. "No game today," he said, and rushed upstairs. Dorothea felt triumphant—and amused to learn that politeness was evidently a successful armor against Tom.

Her father was as surprised as Tom when his daughter listened courteously to his harsh words and answered pleasantly. She looked so smiling and friendly that he said hurriedly: "I have so much trouble at the office, nowadays, Dot, that I'm rather irritable at home, I'm afraid."

This good beginning gave Dorothea courage. Of course there were difficulties and failures, but the developments were interesting all the way along. After a month Dorothea no longer wanted to leave home. The experiment had succeeded.—*Baptist Messenger.*

SPECIAL NOTICE.

Won't you please send me on a postal card a list of the magazines you take, showing name of magazine, name and address of subscriber and date of expiration. To those who will do this for me I will not only meet any offer made by publishers, but will give you ten per cent off from *all* offers. Please do not send your subscriptions direct to publishers or give them to someone able to do active work. Please send to me.

J. Edwin Harris,
Suffolk, Va.

CONTRIBUTIONS

SUFFOLK LETTER.

The local church is the key to the future of the Kingdom. The pastor may be the key-man who unlocks or locks the door; but the local church is the unit upon which every movement depends for promotion and success. In this day of mass movement and group organization, there is a danger that the importance of the local church may be overlooked and underestimated. The local church is small when compared with the denominational organizations and institutions. But these small churches, when properly guided, form the foundation and background of all denominational growth and power. One dollar is a small amount of money. One hundred dollars could not be considered sufficient for establishing a great corporation. But a hundred thousand dollars can command greater power and consideration. The capitalist should not overlook the importance of one dollar when he thinks in terms of thousands and millions of dollars.

So of the church and its possible growth. During the past twenty or thirty years, the leaders in the Southern Convention have been giving much emphasis to the development of the general interests of the denomination. For the most part the Conferences are devoted to the consideration of financial needs and how to meet them. These things are important and should be carefully considered. But have these Conferences and Convention sessions given adequate consideration to the growth of the local churches? The local church usually submits a report to the annual Conference or Association. These reports are tabulated and compared and the ministers and delegates pass judgment upon the work of the past year in due and ancient form. These tables are read hurriedly, and no special plans are submitted for improvement for the ensuing year. Many people rejoice if their church has held its own during the year. Does this attitude satisfy you?

One month of the new Conference year has passed. The pastors will be requested to emphasize the Christmas offering for Ministerial Relief during December. In January and February Elon College will claim our attention and request offerings for its support. The missionary interests will follow this period for the development of interest in and support of Home and Foreign Missions. During these periods the emphasis will be placed upon the Special Offerings. And so on throughout the year. Now these things should be done, and this writer joins with others in this emphasis. About Easter—or maybe late next summer—many of the churches will set aside one week for a revival meeting. For a few days, pastors and preachers will emphasize the importance of conversion and church membership. But the pity is that many church members and non-church members will not hear these sermons and appeals for spiritual consecration. Consequently the church will witness a few reconsecrations and additions to the church membership, enough probably to balance the losses by death and removals.

It is encouraging to read the appeals in THE SUN from Elon College, The Orphanage, the Mission Board and the other interests of the church—calling for forward movement in the kingdom. But how little do we read about the need of the local church and its possible development and growth? Giving to Education, Missions, Orphanage, Superannuation, Christian Education and the other departments of the church will not develop a great denomination. Giving should be encouraged, for it is essential. But the Conferences and institutions of the Southern Convention need something greater than more money. The need is for more and better local churches. Money will not build these churches. It will pay some bills and make it possible to erect buildings. But so far as this writer knows, not one of our churches is over-crowded on Sunday. There is no demand nor need for more buildings. But all of our local churches could endure many growing pains—and thereby build up a larger constituency and more efficient membership. Why does not someone arise to champion the growth of the local churches—both as to number and power?

I. W. JOHNSON.

THE CHRISTIAN ORPHANAGE.

The Christian Orphanage is a benevolent institution located at Elon College. It exists for the purpose of caring for homeless and dependent children. The Orphanage was authorized by the Southern Christian Convention and was founded in 1905. It is under the control of a Board of Trustees nominated by the Southern Christian Convention. The Board of Trustees elects a Superintendent who has full charge of the institution.

Reverend James L. Foster was the first superintendent. He was followed by Reverend E. M. Carter, who was succeeded by Reverend J. O. Cox. Mr. Ed. McPherson was elected to succeed Reverend Mr. Cox. The present superintendent is Mr. Chas. D. Johnston, who has held this position for a long while.

Under the administration and direction of Mr. Johnston all debts against the institution have been paid, new buildings erected, new property acquired, and additional children brought to the home. During the thirty years of its existence 416 children have been cared for. There are at present 91 children living at the Orphanage.

These 91 children must be housed comfortably, fed and clothed adequately. The necessities for this large group of children have to be provided. The providing of the provisions for the comforts and necessities of these children is not the responsibility of the superintendent, but is the responsibility of the Church and friends of the institution. During the Thanksgiving season the Orphanage expects the churches and Sunday schools of the Convention to do their major share of contributing. This is the period set apart by our Church for the Orphanage to make its appeal and for the churches and Sunday schools to make their contributions in response. It is to be hoped that all churches and Sunday schools that did not receive their offering on Thanksgiving day or the Sunday preceding Thanksgiving, will do so at once. If these offerings are not as generous as they should be, interested individuals in the churches and Sunday schools are urged to encourage others to give. Money is needed at this time. Food and clothing are costly. Mr. Johnston is hoping that the annual Thanksgiving Offering from the several conferences will amount to at least $7,000. This is not a large amount, and it should be easily reached and will be if all do their part.

The Orphanage, located as it is, means many opportunities for these unfortunate children. They have access to the consolidated school at Elon, where they receive training through the grades and high school. Having graduated from high school, they are in direct touch with Elon College that offers to them training for whatever field they may wish to enter. Some have taken full literary courses, and quite a number have taken the business course and are now occupying good positions with reputable firms.

This is a real work of love, and it should be a delight to any one to have a part in it.

L. E. SMITH.

IT WAS GOOD TO BE THERE.

It was good to be where? At Franklin, Va., attending the One Hundred and Fifteenth Annual Session of the Eastern Virginia Christian Conference.

The first day we were made glad, encouraged and inspired by four fine speeches by four D. D.'s. Early in the morning, Col. J. E. West gave the report on Home Missions, followed by an address on "Missions Taught and Tackled," by Dr. John G. Truitt. You who have heard Truitt, know something about how he tackles the question at issue. At twelve o'clock, Dr. N. G. Newman, our president, told us a plenty or an abundance on "The Preacher." Well, he just slaughtered the poor fellows from "A" to "Z", but they all took it easy and were elegant in manner. He also addressed the laity regarding their relationship to the ministry. And, my! didn't he pile it in on us, but I never trembled for I have always been in sympathy with the ministry.

In the afternoon Dr. W. M. Jay read the report of Stewardship and as chairman of the committee he addressed us in terms very plausible. Rev. J. F. Morgan gave the report on Foreign Missions, followed by an address from Dr. J. O. Atkinson. Whenever I hear Dr. Atkinson speak on Missions, I just wish and wish and wish, that every member of the Christian Church could hear him. He is so foreseeing, earnest, animating and inspiring that he just gives a thrill.

The evening service was a sermon by Rev. H. S. Hardcastle. He spoke beautifully and enchantingly about the pastor being as a shepherd, ever watching over and caring for the sheep, his flock whom he serves.

The second day we had the report on Religious Literature by Dr. E. W. Jones as chairman, followed by an address by Dr. Jones. His remarks were very thoughtful, considerate and convincing. Our historian, Mr. W. E. MacClenny, gave a history of the Franklin Church which was helpful and instructive. The report on Education was given by Dr. I. W. Johnson, followed by an address by Dr. L. E. Smith. Dr. Smith told us of the many good things that Elon College has done and is doing for the Church and the denomination through the channels of education. He also spoke of the needs of Elon financially and besought the response of this Conference. Dr. John G. Truitt gave the report on Ministerial Ethics. A few remarks were made on the report by a layman, a member of the committee.

At the evening service Mr. Chas. D. Johnston spoke in interest of The Orphanage. He told of some wonderful things that have been done by that institution; of quite a number of boys and girls that have gone out in the world, and are making good. He also let us know that The Orphanage was in need of funds; that expenses this year had overbalanced the income. He pled with us to make our Thanksgiving Offering as large as possible.

At this hour, Rev. Carl R. Key, the pastor of Holland Christian Church, preached for us. His sermon was full of push, vim and power.

On Friday, our last day, Rev. O. D. Poythress gave the report on Evangelism. Dr. Truitt and Rev. Poythress both spoke on the report. Both spoke with fiery zeal, enthusiasm and intense interest. The report of the various committees consumed most of the time just before the closing.

The Devotional Service of the Conference were conducted by the following ministers: Rev. Carl R. Key, Rev. G. A. Pearce, Rev. Robert Lee House, Rev. T. Fred Wright, Rev. Joe French and Rev. R. E. Brittle. The Song Service was led by Rev. J. F. Morgan, Rev. O. D. Poythress and Mr. W. H. Baker. All three of these young, handsome chaps have fine, strong, melodious voices. Therefore, they are easy to follow.

The members of the Franklin Church just got beside themselves in their entertaining of the ministers and delegates that come to Conference. Every delegate was treated so kindly, generously, courteously and so obligingly each was absolutely sure that he had had the best home in Franklin. Ten years ago, in 1925, when conference met at Franklin Church, I was assigned in the home of a Mr. Jones. I have forgotten his initials. This time they sent me to the home of another Brother Jones, W. J. Jones. Now Mr. or Mrs. Committeemen who assigns the homes to the delegates, when you have another conference, and I arrive, just pick me out a Jones—I couldn't possibly ask for better.

M. W. HOLLOWELL.

"IF YE CONTINUE."

The true test of discipleship is, "If ye continue." It means the true servant of the Lord must have staying qualities. We are ready to begin a good work, but when we encounter some opposing force, or the work halts, or unjust criticism or some cruel thrust meets our efforts, without regard to the importance of the work many let go. When He puts us into the work He means we are to stay by it until completion.

It is easy to begin, but "continuing" is not so easy. Especially when those about us are growing cold and indifferent, who were once active in Christian service. When those in whom we have had confidence are turning back and following Him no more. When we see those who are taking a prominent place in the Lord's work doing the things the world is doing; putting first things last and last things first; working, striving, grasping, reaching, even overreaching for what the world has to give; continuing when it means walking in the opposite direction from the crowd is not so easy.

An easy life is not promised by the Master to His servants. They are to "endure hardships as good soldiers." A good soldier stays at his post until another is sent to relieve him. He continues in service, entirely obedient to his superior officer, until he is mustered out. The good soldier of Jesus cannot act in self-will, but serves faithfully, fearlessly, where he is placed. He cannot lay down the work at will, but continues to serve until He who put him in the work calls him out of it. The true soldier of Christ, like the soldier who is loyal and true to his country, never deserts, but serves faithfully until the great Captain releases him.

We are His disciples indeed when we continue in the faith, grounded and settled in Him, cleaving fast to God, and the practice of His will, and when we persevere unto the end. The promise is to those who endure to the end, and not to those who give up. He has not called us to service for Sundays and then anything we choose through the week. It is not for a few days in the year, but it is day after day, year in and year out, to the last moment of our lives. It means staying in a given place, if our Lord has placed us there, whether we like the place, the work or not,. Remembering even our Master pleased not Himself, and that our purpose should be to do His will and finish His work.

Sometimes He places us amid surroundings we do not like, away from those who are congenial, to associate with those of entirely different tastes. Sometimes He takes us away from the life, the work we love, and we are compelled to take up a work which is beyond our strength, a work for which we have no liking whatever. Sometimes He gives us a work we love, which is made very difficult by some opposing force. Whatever it is, wherever it is, because of Jesus' great love for us, and our great love for Him, we will still continue to give the best, the truest service we are capable of giving, until He releases us from that place, that work. Doing it all in His name and for His sake. Reaching up to God for strength, reaching down to those who are groping in darkness, missing His best, trying to point them to the new and living way which has been opened for you, for one, for all.

We are to continue to use the talents, the pounds our Lord has entrusted to us, without choice, as to how, where, or how long, only we know this, it is until He comes. We are not only to let Him make His own plans concerning our lives and work, but those plans must be carried out with exactness or failure will be the result. As we continue in service, we give more and more over to our Lord and Master, until we have given all to Him, never to take any of it back. Have you thought it is all "give," anyway, in the Christian life? It is give up, give in, give out, give away. Give up our aims and desires to His. Give out the best there is in us. Give away the means that He has entrusted to us that others may have an opportunity to accept Him. But instead of being impoverished by giving our all, our resources increase, for it gives us access to His "all."

It is "continue in my Word," "continue ye in my love," "continue in the grace of God," "continue in faith," "continue in His goodness," "continue in prayer." Continue is the word in Christian service, and it is "to be continued," and never to be "concluded" until we hear our Lord's "well done."

(MISS) MINNIE LOHR.

Rev. Warren H. Denison, Secretary, C. P. A. Bldg., Dayton, Ohio, is in need of several copies of "Modern Light Bearers" by Barrett; "History of the Christian Denomination in America" by Morrill; "The Centennial of Religious Journalism" by Barrett. Anyone who has copies that can be spared is requested to get in touch with Dr. Denison.

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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MISSIONS

REV. J. O. ATKINSON, D. D., *Secretary.*

CAN WE INTEREST MEN IN MISSIONS

By the REV. GEORGE A. BROWN,
In The Missionary Review of the World.

The whole problem of interesting men in missions is, in its final analysis, a matter of interesting men thoroughly, heartily and enthusiastically in Jesus Christ Himself. The entire missionary enterprise of His Church centers in Him, its living, glorified, ever-present Head and Lord. As Bishop T. U. Dudley says, "The man who does not believe in carrying the Gospel of Jesus Christ unto all men everywhere does not believe in Jesus Christ. No interest in missions means no interest for that particular thing for which Jesus Christ was content to be born and to live and to die. . . . Yes, no interest in missions means no interest in the Lord Himself."

The men we have in mind in this discussion are Christian men, men who know Jesus Christ experimentally as their personal Saviour and Lord. Only such men can be expected to concern themselves about Christ's missionary passion, and purpose, and program.

This question of how to interest men in missions takes at least two things for granted: first, that Christian men *ought* to be interested in missions, and second, that men *can* be interested in missions. The only question, therefore, that calls for an answer is just *how* this interest may be generated, developed, directed and made productive of definite, practical results.

Consider first the imperativeness and possibility of this matter. That men *ought* to be interested in missions grows out of the fact that *the* great mission of the Church is missions. Since men constitute, in part, the membership of the Church of the Lord Jesus Christ, missions is most certainly "a man's job," just as much as it is the business of the women and the children of the Church. More than this, it is primarily the work of Christian men to make Jesus Christ known to the world, for when our Lord began this great enterprise He entrusted the task to *men.* The historian Harnack has remarked of the first three centuries of the Christian era, that "we cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of informal missionaries"; that is, by what we now call *laymen.*

Why is it then that today the work of Christian missions is largely in the hands of the women of the Church, especially in the local congregations? They are doing a magnificent piece of work, and may God bless them in it. But as a result many look upon the entire missionary movement as a women's undertaking, and not as something to challenge the serious and active devotion of strong Christian men. At the Younger Men's Missionary Congress in Chicago last May, a delegate reported at one of the group conferences that a man, when asked to give to missions, replied: "I contribute to the pastor's salary and to provide heat and light for the church; you'll have to see my wife about missions."

"Why are the men of the Church not as interested in missions as are the women?" This very question the Christian men of India are asking. Dr. Stephen J. Corey, president of the United Christian Missionary Society, tells of conducting an open forum in India with some Indian Christian leaders, mostly men, who asked, "Are your women and children interested in sending the Gospel to India?" When he replied that probably two-thirds of the money for foreign work in his communion came from the women and the Sunday schools, their astonishment was unbounded, and one of them said, "Why, sahib, we in India have always felt that Christianity was a man's religion. . . . Why are the Christian men of America less interested in bringing Christ to us than are the women and children?" In answer, Dr. Corey told them that the women in America were definitely organized for the study of missions and therefore knew more about missions and were naturally more interested and were doing more for missions than the men who were not so organized.

Why Are the Men Not Organized?

This suggests the further question: Why are the men of our local churches not organized and doing the same kind of missionary work as the women? Here is the reason: In addition to the fact already stated that this whole undertaking to make Christ known to the world is regarded as being largely a strictly feminine affair, there is the general and deeply rooted conviction that the work of organizing the men of our local churches for definite, systematic mission study and specific missionary service, simply cannot be done. Even the leaders of the missionary movements of the men of our Evangelical churches are decidedly skeptical as to the possibility of this thing. When we were thinking of organizing a Men's Missionary Society in our Elyria Church, a letter was written to the secretary of the Laymen's Missionary Movement asking him for any help that he could give us in launching this new enterprise. Mr. F. J. Michel replied, "We do not recommend the organization of men's missionary societies, since they cannot be maintained continuously, as is the case with the women." (Mr. Michel, himself, thinks otherwise now.)

The second point in our theme is that men *can* be interested in missions because they *ought* to be. The divinely imposed command insures the possibility. The very imperativeness of this task assigned to the men of the Church of our Lord is the prophecy of its accomplishment. Christian men *can* be brought together and then *can* be held together in a missionary organization with continuous monthly programs of spiritual worship and missionary education and service, with the finest Christian fellowship and increasing devotion to their Lord. *It has been done,* and thus the possibility is fully demonstrated by the Men's Missionary League of the First United Presbyterian Church of Elyria, Ohio. We are now ready to answer the question *"How?"*.

It is not necessary to say that this work is the fruitage of prayer, of much prayer, for every forward movement in missions has been the result of prayer. The book of "The Acts" makes this plain as does the history of Christian missions since the first century of the Church's life. There was also a very definite purpose; after three unsuccessful attempts had been made to get the men together and to hold them together, to organize them around the missionary objective. Finally there was the pursuit of this end in the spirit of patient persistence which the Lord has so wonderfully blessed. His hand has been so manifestly present and powerful that we ascribe to Him the glory and praise of it all.

Men and Missions Sunday.

Lord's Day morning, November 19, 1933, marks the formal beginning of this movement in Elyria. That was "Men and Missions Sunday" and the pastor preached especially to his men on the subject, "Missions—A Man's Job," based on Acts 1:8. In closing he appealed to them to organize a real Men's Missionary Society, calling a meeting for this purpose the next evening. Fifteen men met with the pastor in response to the challenge of the previous day. From that night meetings were held twice a month, for a period of six months, under the pastor's leadership, until the organization was completed, May 21, 1934, by the adoption of a constitution, the election and installation of officers, and the appointment of committees. Ever since that time meetings have been held on the third Monday evening of the month—a time found to be the most suitable time for our men. The membership at present is 40, being about 60% of the men on the church membership roll. The average attendance from the beginning has been 27, for the last year 31, and for the last five months 36, including several neighboring pastors and some of their men.

Beside the usual officers for such an organization, there are membership, program, project, boys' work, welfare, and social committees. Monthly missionary meetings include worship, business, an educational program and a social period. During the year there were five meetings with special speakers, four were conducted by members, and three were in charge of the pastor. Regular mission study courses have been followed and our present missionary project is the support of a native evangelist in the Sangla Hill District of our mission in the Panjab, India. This evangelist's inspiring name is Gulam Masih, which means "Slave of Christ." Later we hope to have some definite work in a home mission field for we believe that "the field is the world," so that interest in missions anywhere means interest in missions everywhere.

One of the most encouraging things in the short history of our Men's Missionary League is the marked influence it has had on the life and work of the Women's Missionary Society. At the end of the first year of the League the president and treasurer of the Women's Society were asked this pointed question: "Has the Men's Missionary League been a help or a hindrance to the work of the Women's Missionary Society?" Their replies revealed the marked *increase* in membership, attendance, interest, offerings, cooperation between the men and the women, willingness to help in the work, and the growth of the missionary spirit generally in the Women's Missionary Society. During the first year of the Men's Missionary League the Women's Society gained 50% in active membership, 34% in general offerings, while the thank-offering for 1934 was 43% above that of 1933. The total missionary budget offerings of the entire congregation for the church year ending March 31, 1935, were 137% over those of the previous year. The Elyria W. M. S. was given the highest efficiency rating of all the thirty societies of the Cleveland Presbytery, for the work of the last year. The president of our local society generously attributed their high standing to the influence of the Men's Missionary League.

Encouraging Possibilities.

This record shows something of the possibilities of a real Men's Missionary League, carried on continuously, twelve months in the year, in an average congregation, and with growing power and popularity. Clearly this form of activity, that some said could not be done, *can* be done, for it has been done. We know of other groups of men who have joined this new movement. In November, 1934, a similar organization was formed at Ezel, Kentucky, and in May, 1935, a Men's Missionary League was formed in the Margaret Park Church of Akron, Ohio.

If this work is to succeed, who is primarily responsible for it? On the divine side it is the work of the Spirit of God and we need to give to Him, the great Executive of the Godhead in this age of grace, His rightful place in this whole undertaking. It is His presence, and power, and presidency in this promising missionary movement that we covet above all things. But the responsibility for human leadership most undoubtedly rests on the local pastor more than upon any other living person.

The great need of this new movement for "Men and Missions," therefore, is warm-hearted, whole-hearted pastoral leadership. Such leadership a goodly proportion of the men of our churches will follow. The result will be the realization of such triumphs of God's grace and power in the realm of missions as will compel us to magnify and bless His glorious name for what He has done through us.

Here, then, is our challenge. What are we going to do about it? If the men of our churches *ought* to be aroused to a greater interest in Christian missions, and if their organization into their own missionary societies is not only possible but practicable, and if the responsibility rests upon us, the pastors, how can we be true to ourselves, true to our men, true to the unevangelized multitudes of the world, and above all true to our Lord Himself, unless we do all in our power to realize this definite, spiritual, missionary objective? And "We can do it, if we will"; or better, "He can do it, if we will." Shall we not, then, in the face of the world's need of Christ, and with His command ringing in our ears to "go and preach the Gospel to every Creature," and as the natural expression of our own life in Him, with our whole heart, answer this call and challenge by saying, "By thy grace we will."—*Missionary Review.*

MISSIONARY OFFERING.

WEEK ENDING NOVEMBER 30, 1935.

Sunday Schools.		
Apple's Chapel, Brown Summit, N. C. ....$	8.67	
Monticello, Brown Summit, N. C.	2.09	
Mt. Bethel, Stokesdale, N. C. ...	3.30	
Holy Neck, Holland, Va.	5.60	
Turner's Chapel, Sanford, N. C. .	1.00	
Ether, N. C.	1.00	
Piney Plains, Raleigh, N. C.	1.00	
Big Oak, Biscoe, N. C.	1.17	
		23.83
Total for week ending Nov. 30, 1935 ....$		23.83
Previously acknowledged		4,818.80
Total since Sept. 1, 1935 ....$		4,842.63

J. O. Atkinson, *Secretary.*

QUARTERLY REPORT.

Report for first quarter Women's Mission Board of the Virginia Valley Central Conference, ending October 10, 1935:

Women's Societies.		
Leaksville ....$	8.00	
Linville	8.25	
New Hope	8.20	
Newport	2.50	
Winchester	3.66	
Young People.		
Antioch dues	1.68	
Antioch, contingent	.66	
		2.34
Juniors.		
Linville		1.15
Total ....$		37.47
Disbursements.		
Oct. 15, '35, Mrs. H. S. Hardcastle		33.44
Balance ....$		4.03

Verdie Showalter, *Treas.*

MADE HER OWN TEXTBOOKS.

By Miss D. P. Cushing, *News Editor.*

Imagine if you can being an American nurse and trying to teach Anatomy in German or French to Fifth Grade children! That is about the problem that has faced Miss Edith J. Fuller, R. N. of Kansas City, Missouri, who is at work under the American Board of Commissioners for Foreign Missions in Mt. Silinda, East Africa and who reached America on furlough November 27th.

Miss Fuller who is a graduate of the Presbyterian Hospital School of Nursing, New York City, taught Chindau pupil nurses with schooling only equal to the Fourth grade, but missionaries are proverbially ingenious folks and Miss Fuller decided that if she needed simplified text-books the only way to get them was to write them herself.

"My usual procedure," she reports, "when writing these handbooks was to collect all the books we have on the subject and spread them in a semi-circle around me, then I went to work taking the facts and simplifying them as much as possible. Sometimes it was almost impossible to convey the idea in simple enough language." When the text was ready, written laboriously by hand, she turned it over to one of the mission doctors for his O. K., and then pounded out page after page on her little portable typewriter. Ordinary wrapping paper from the dispensary served as covers for these unique text-books, which were stitched on a tiny Singer sewing machine. Thus painstakingly Miss Fuller produced five books on bacteriology, midwifery, surgical nursing, medical nursing, and child care.

"The training of native nurses here in Rhodesia is still in its incipient stage," reports Miss Fuller. "The Government has standardized the educational work but the medical work is far, far behind. However, we and others more influential, are trying to get the Government to take some action so that we shall know what the Government wants taught to the natives, and so that all Missions where training is being done will be operating under the same plan. In the meantime, we here at Mt. Silinda are struggling along, doing our best with our simple handbooks, trying to train our boys and birls to be able to cope with the more common illnesses with which they are likely to come in contact."

Miss Fuller has to use two languages regularly besides English, namely Portuguese, the official tongue and Chiandu, the native tongue. For a time she lived in a native mud hut with a thatched roof. "Mt. Silinda is called by some 'the paradise of Southern Rhodesia' not because of living conditions among the people, but because of its great scenic beauty," writes Miss Fuller. "On every side are tropical forests with ferny undergrowth where monkeys, pythons and leopards make their home.

"It is 4,000 feet above sea level which reduces the danger of malaria. During the rainy season, however, a steamy heat envelopes everything. Anyone walking in the sun without a helmet, sun shade or red lined hat, is apt to spend the next few days in bed," Miss Fuller added.

Miss Fuller, who returned to Africa for work in 1929 following her college and professional training in America, was born in Mt. Silinda, East Africa, the daughter of Mr. and Mrs. C. C. Fuller of 713 North Ave., Los Angeles, Calif., then missionaries there. She is a graduate of Wooster College as well as a trained nurse and is the special representative in Africa of the Glen Ridge, N. J. Congregational Church. Miss Fuller is the sister of Harry Fuller, 211 S. Tod, Warren, Ohio.

HOME MISSIONS IN CARROLL CO., VA.

Several months have passed since we told Sun readers what is happening in our Home Mission field of Carroll County, Virginia.

We have spent a busy, and we trust, profitable summer in the Master's work. Beginning the 17th of June, we conducted a two weeks' Bible School at Rocky Ford Church. There were fifty-one enrolled, and we trust much good was accomplished. Beginning the first week of July, we conducted a revival at Elk Spur Church. The entire community was spiritually helped. My brother, Rev. Alfonzo Grissom, assisted in the services. The second Sunday in July, revival services began at Rocky Ford Church. We were fortunate in having with us Rev. J. F. Blackmon, of Buie's Creek, N. C. In both our meetings, the spiritual atmosphere was pronounced, the conduct was especially good. Many reconsecrated their lives, and there was one addition to the church.

August 15th, we began Bible School at Elk Spur Church. We were fortunate in having with us two well-trained teachers. These were sent by Rev. F. C. Lester, our executive of the Board of Christian Education. There were fifty-seven enrolled in this school. The spirit of the school was fine, and Christ was shown to the youth of our community.

The second week of July we went to a new community and organized a Sunday school. This school is known as Ivey Hill Sunday School. This is a section of the mountains that has had no Christian influence. Since organizing, the work has steadily grown. Interest and attendance have been very encouraging. There is a present enrollment of one hundred and six. We have preaching service there twice each month.

We have no church, but the county has kindly consented to let us use the school building. We are very much in need of some musical instrument. If any Sun reader has an organ to give to some worthy cause, we feel sure that this school is worthy of such a donation.

A new day has dawned in our Carroll County field. The two churches, Rocky Ford and Elk Spur, have pledged one hundred and twenty dollars on expense of work here for the next year. I believe a new joy is felt among our folks here. We were happy to send up our conference apportionments in full this year.

As we approach the winter with severe mountain weather, we earnestly ask you to remember us in your prayers. There are many people here that will be cold, physically, this winter. But most of all, there are yet those out in the cold world of sin. May the loving Father give us wisdom and faith to reach these for Him.

Your laborers for the Master,

Rev. and Mrs. R. T. Grissom.

THE CHRISTIAN APPROACH.

"We aim at a proper blending of Physical, intellectual and spiritual education. Boys are considered more important than examinations and the results in examinations not so important as character formation." So said Rev. C. P. James, Headmaster of Pasumalai High and Training Schools which have just celebrated 90 years of notable service. At the special ceremonies held, H. F. Saunders, Acting Director of Public Instruction in Madras praised highly Pasumalai's aims, spirit and results. He wished there were many more "Pasamalais" in India but was happy that every boy who went out from the school took "a bit of Pasumalai" with him. The students are doing a great deal of deputation work in the villages along religious, social and rural reconstruction lines.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

FLORIDA CHRISTMAS CONFERENCE.

Young People and their leaders from the churches of Daytona Beach, Holy Hill, Interlachen, Jacksonville, Lake Helen, Melbourne, Moss Bluff, Mt. Dora, New Smyrna, Orange City, Ormond, Pamona, Sanford, Tangerine, Tavares, and Winter Park have been summoned to meet at De Leon Springs, Florida, next Friday and Saturday, December 6th-7th, for what they call a Youth Convocation. The announcement of their program begins with the following statement and poem:

"Sensitive men will always feel that they have a bill to pay, a bill as the poet puts it, for

> "Five thousand breathless dawns all new;
> Five thousand flowers fresh in dew;
> Five thousand sunsets wrapped in gold;
> One million snowflakes served ice-cold;
> Five quiet friends; one baby's love;
> One white mad sea with clouds above;
> One hundred music-haunted dreams,
> Of moon-drenched roads and hurrying streams
> Of prophesying winds, and trees;
> Of silent stars and browsing bees;
> One June night in a fragrant wood
> One heart that loved and understood,
> I wondered when I waked at day,
> How—how in God's name—I could pay!"

The meeting is scheduled to begin with registration Friday afternoon at 4:30, and at 6:30, Earle Ward, Big Chief, will be in charge of the Seminole Pow-Wow.

A worship service led by Harold Herbst; facts concerning the Florida Pilgrim Fellowship given by Emily Carleton; summer conference promotion by the Rev. Victor B. Chicoine; and an address by Dr. Marna S. Poulson of Penney Farms; a period of recreation; and informal discussion centered around "The Christian Home" will make up the Friday evening program.

On Saturday morning, immediately following breakfast, there will be three group meetings as follows: Personal Religious Living led by Rev. E. B. Lesher; Constructive Use of Leisure Time led by Mr. C. A. Hoyt; and World Friendship led by Mrs. Marna S. Poulson.

After a time of recreation, the general assembly will be led in a devotional period conducted by Flora Morley; the findings of the group meetings will be presented; the Peace Plebiscite results will be heard; and Mr. Julius Dingfelder, Sanford, will deliver the address.

The worship service for the afternoon session is to be led by Kathleen Morie. Henry Witte will present "The Pilgrim Highroad" and other periodicals; and a discussion, "Building the Young People's Program" is scheduled to be led by Miss Pattie Lee Coghill. A play reading "Two Masters" and the benediction will bring to a close this youth meeting.

The cost to each individual is $1.60 which includes room, the banquet on Friday night, breakfast and lunch on Saturday, and registration fee.

Another Youth Convocation will assemble on Sunday afternoon and evening, December 8th, at the West Tampa Mission, West Tampa, Florida. At 2:45 a worship service, led by New Port Richey young people, will open the meeting. Emily Carleton will present facts of The Pilgrim Fellowship; and then the group will be divided into the three groups as mentioned above in the other conference. Walter Metcalf, Tampa, will discuss summer conference promotion, and Rev. Chas. DeBoer, New Port Richey, will pronounce the benediction of the afternoon session.

The evening session opens with devotions led by Louise Avery, followed by a discussion "Building the Young People's Program" led by Miss Coghill. An address "Essentials of Christian Living" by Rev. J. Wallace Hamilton, minister of the Pasadena Community Church, will close the second conference.

Both conferences will work out definite suggestions for projects concerning personal religious living, constructive use of leisure time, and world friendship to be presented to the Florida Pilgrim Fellowship which comes after Christmas.

If your church is included in either of these convocations, we hope you have sought to gain the benefits derived from such gatherings.

E. L. F.

FLORIDA YOUTH CONFERENCE.

Last summer when a Christmas Conference for Youth Fellowship officers was discussed at the Elon Summer School and Florida was considered as the place of meeting, some of us were not very optimistic as to the number who would go. But my guess seems to have been wrong. Present indications are that two or three times as many expect to go as I had thought.

The meeting is intended for officers of the Fellowships of the Southeast Convention and of the various Conferences. It is not such a meeting as to include the general public. But, of course, anyone interested will be welcomed. It is sincerely hoped that officers from each Conference will attend. That is necessary in order to make the conference what it is intended to be.

Entertainment will be somewhat of a problem for the Winter Park Church. This is easy to understand because Christmas is at the height of tourist entertainment in Florida. But the church is eager to do its best for the young people of the southeast, and a hearty welcome is expected. The church will furnish rooms and breakfast. Other meals can be secured in town for twenty-five cents and up. This will make the stay in Florida very cheap, and it will certainly be worth much more than it costs to all who attend. Other statements of entertainment have been made, but were based on a misunderstanding. The above is correct.

In order to aid the entertaining church, all who are planning to go should notify Miss Irene Cotten, Secretary of the Southeast Fellowship, Dendron, Virginia, before December 15th. Please do this, if possible.

The future of the Church depends on the young people. The future of our Church in the Southeast depends in a large measure on the leaders who are to meet in Winter Park, December 27th-29th, and make plans for our united work. Meet me there.

F. C. L.

KEEPING CHRIST IN CHRISTMAS.

Christian Endeavor Topic for Dec. 15, 1935.
Scripture: Luke 2-8-14; Eph. 3:16-19.

Daily Bible Readings.

Mon.—Why Jesus Came. Matt. 1:21.
Tues.—O Holy Night! Luke 2:13-18.
Wed.—The Prince of Peace. Isa. 9:6.
Thurs.—Gifts must be to Him. Matt. 2:11.
Fri.—Salvation is through Him. Jno. 3:16.
Sat.—Immanuel. Isa. 7:14; Matt. 1:23.

Instrumental Prelude: "O Little Town of Bethlehem."

Call to Worship: (While the prelude is being played read the fourth verse "O Little Town of Bethlehem.")

Hymn: "Joy to the World."

Prayer.

Hymn: "It Came Upon the Midnight Clear."

Announcement of topic—Scripture.

Points for Talks—

I. Factors that Have Eliminated Christ from Christmas—

It is a shame that in this Christian world of ours one must be reminded to "Keep Christ in Christmas." What is Christmas for if it is not to worship the Bethlehem Babe? Still, there are many people who do not stop to think why it is that we celebrate Christmas; they do not stop to meditate upon the Christ Child who is the center of it all. Christmas has been so commercialized that when the glad season of the year approaches one does not have time to stop and worship. There is Christmas shopping to be done—about thirty days before Christmas the newspapers start carrying the announcement "Only 30 more shopping days until Christmas," and the next day it will be "Only 29 more shopping days until Christmas." They do not declare "Only 30 more days of preparation for the celebration of the birth of the Christ Child." There are Christmas dances to be held, the Christmas cocktail hour must be planned, a last ultimate gift must be purchased for someone "because she always gives me something."

Do you think Christ approves of these methods of celebrating His birthday? Do you think He would be present at your Christmas dance—if not, why celebrate in this manner—why observe a birthday and not invite the guest of honor? There was no room for Christ in the inn, and in like manner we often crowd Christ out of Christmas.

II. Keeqing Christ In Christmas—

Regardless of how much non-Christians observe Christmas, we should be sure that professing Christians make proper use of their Saviour's natal day. Let us exalt Christ during the Christmas season—remove the commercialism and paganism, and let the world hear the story of Jesus Christ, the Saviour of the world.

To keep Christ in Christmas our celebration must be in keeping with the spirit of Jesus. We must think of others whose lives are unhappy. We must give ourselves to unselfish service—take part in community projects that will relieve human suffering and bring joy into the hearts of the lonely and underprivileged. We can keep Christ in Christmas by giving gifts to persons who are too poor financially to have even the necessities of life. Some groups will conduct a story-hour and give gifts to children in hospitals, orphanages or the needy sections of their city—some will sponsor a community Christmas tree. Many groups will keep Christ in Christmas by singing the old familiar Christmas carols to the aged and shut-ins at the dawn of Christmas day. These activities will be in harmony with the life and spirit of the One whose birthday we celebrate.

Let us keep Christ in Christmas through worship. Let us invite Him to our own home Christmas day and there worship him in private and as a family group. Also, we should celebrate the anniversary of His birth by assembling ourselves together for public worship. The majority of the churches will have special Christmas services, pageants portraying the birth of Christ, candlelight services will be held when youth and aged alike will dedicate their lives anew to the Master's service. At this Christmas season, "Come,

(Continued on page 11.)

Sunday School Lesson

By Rev. H. S. Hardcastle.

NEHEMIAH REBUILDING THE WALLS OF JERUSALEM.

Golden Text: *"The people had a mind to work.* —Nehemiah 4:6.

Lesson: Nehemiah 2:1—7:4.

Nehemiah faced a gigantic task. Jerusalem was in ruins, the walls had been razed, the city had been ravaged, the leading Jews had been carried away, and those who remained were poor in resources, lacking in leadership, discouraged in spirit, and bitterly disappointed. But, nothing daunted by the seemingly insuperable odds against him, Nehemiah not only rebuilt the walls, rehabilitated the city, and gave Jerusalem new dignity, but he did it in an amazingly short time. A careful reading of today's lesson will show why this was true.

The Work Was Undertaken by a Man Who Cared.

Nehemiah might well have been unconcerned. He was rich, he had a good job, he was guiltless of the sins of his fellowmen, he was far removed from Jerusalem. He might well have dodged his responsibility, as so many do, or he might have salved his conscience by giving some money to the work and letting it go at that. But Nehemiah cared. He cared enough to do something about it. He gave up his job, he gave his money, he gave himself, he did his share of the hard work, he counted no sacrifice too great in his interest in the work. It was a religious devotion of high order.

The world needs people who care. Margaret Slattery has written a little book entitled "He Took It Upon Himself." That is the secret of every great achievement in the field of human welfare and religious achievement. Someone has to take it upon himself. Someone has to make his slogan "For Others." Someone has got to love folks and causes enough to give himself for them. Our modern world needs a large measure of the spirit of Nehemiah.

The Work Was Carried On By People Who Worked Together.

Nehemiah was a great organizer. He not only got folks to work, but he got them to work together. They lost themselves in a common cause. They sought the common good rather than personal preference. They worked together enthusiastically. Each man had his part and his place. Each man thought that what he did was important. Nehemiah saw to that. "The people had a mind to work"—the words of the Golden Text sum up the whole matter. How often there is jealousy and strife and pride among Christian workers. How often members of the church do not "pull together". But any church that has people who have a mind to work, gets things done.

The Work Was Carried On By Peoples Who Refused to Become Discouraged by Difficulties.

Their enemies tried every means of thwarting the work. Ridicule—it is hard to be laughed at; scorn—that hurts, cuts to the quick; slander—how difficult it is to keep going in the face of deliberate lies; actual opposition—how discouraging it is sometimes to keep trying to do right when people actually oppose one, and even use force to gain their point; intrigue and deceit—how much one needs to be on his guard lest he become disarmed. Sanballat and Tobiah and their followers tried every devilish trick to thwart the work and turn aside the workers. But these people refused to be turned aside from their duty. Let those of those who are trying to follow Christ and to help Him to build His Kingdom have something of the spirit of these people of that long ago.

The Work Was Made Dynamic By Prayer.

It was begun in prayer. It was essentially a spiritual enterprise. It was kept going by prayer. The people worked but they also worshipped. An ordinary task took on new significance as a result of the spirit of prayer.

Many modern churches are bee-hives of activity. We hear a great deal about "church work" and a "working church." And this is as it should be. But one sometimes wonders if modern churches do not put too much emphasis on programs and too little emphasis on prayers. One wonders if in the long run the church would not accomplish more, and do it better if the spiritual energy generated and released by prayer was not undergirding the work of the church. It is not by might, nor by power, but by the Spirit of the Living God. The present situation calls for action. But the present situation also calls for action that has been made dynamic by the spirit of prayer. This applies both to pulpit and to pew.

WHY WE GIVE THANKS.

There are solid foundations for thanksgiving. The thankful life is the only normal life. Unthankful people are abnormal. So we find that the Bible is a book of thanksgiving from Genesis to Revelation. God's people give thanks as no other people can possibly do. When a remnant of the Jews who had been in captivity in Babylon returned to Jerusalem by permission of King Cyrus, and rebuilt the house of the Lord, there came a time of great thanksgiving. Priests and Levites and others assembled: "And they sang together in one accord praising and giving thanks unto the Lord; because he is good, for his mercy endureth forever toward Israel. And all the people shouted with a great shout, when they praised the Lord, because the foundation of the house of the Lord was laid" (Ezra 3:11). If there was reason then for a mighty thanksgiving day, how much more today! "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). He is the impregnable, eternally enduring foundation of the house of the Lord, "the church, which is his body." Because this is so, and because our Lord is "the same yesterday, and today, and forever," we have everything to be thankful for and can live in perpetual thanksgiving. "For all things are yours; whether . . . the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's" (I Cor. 3:21-23). These are glorious, incontrovertible facts that our God would have us remember on Thanksgiving Day and every day. Only unbelief can break continual thanksgiving in the heart of the child of God.—*Sunday School Times.*

THE YOUTH FELLOWSHIP.

(Continued from page 10.)

let us worship the King." Let us keep Christ in Christmas, or have no Christmas celebration.

Period of Meditation—

1. Thank God for the world's greatest Christmas Gift—Jesus.
2. Ask God to help us keep Christ in Christmas.
3. Pray that thru us the spirit of Christ may find expression in the world this Christmas season.

Hymn: "Silent Night, Holy Night."
Benediction.

Mrs. W. B. W.

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CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"UNBLEMISHED OFFERING."

"The fear of the Lord is clean."—Ps. 19:9.

"Fear of the Lord" is understood to mean "interest in," "concentration in," "devotion to," "open heart and mind to reception of," "reverence for," "the spirit of," "eager to learn of." The Bible says, "the fear of the Lord is the beginning of wisdom," it is "keeping his commandments," it is a condition of receiving his blessings.

The Psalmist says "The fear of the Lord is clean." How it is that "fear" is a clean thing is well explained by the commentators, who say that the metaphor is probably that of "unblemished offering." In those days, nothing which was unclean was to be a part of the life of the nation; nothing unclean was to approach the Fountain of Life.

When one offers himself to the Lord, his offering must be untainted, unreserved, without spot or shade. Paul said, "present your bodies holy acceptable unto God." The transition of the soul from what it is to the higher life can be made only by its emancipation from uncleanness.

Prayer—O Lord, we pray Thee to fill our minds with the truth of immortality. Turn our thoughts inward. Command our consciences by Thy Spirit. Give us integrity, uprightness, purity of heart, and benevolence, and all things that make life a thing of beauty and joy forever.—*Amen.*

TUESDAY.

"A SUBLIME PRAYER."

"Purge me with Hyssop, and I shall be clean; wash me, and I shall be whiter than snow."—Ps. 51:7.

This text is personal. It has to do with me. It has to do with my Christ. It acknowledges the power of God to cleanse and educate my conscience; to invest me with desire to make my actions sublime; to illuminate my understanding of Him; to reveal to me the heinousness of sin; it impresses upon me the moral obligation of right living, reveals Christ not only as the propitiation for my sins, but as a substitute for my sins and that He is at the right hand of the Father making intercession for me. That means to me that I respond to His offer in personal surrender to Him, and that I give myself into His hands that He may see me through. In this union of my faith with Him I am brought nigh to Him, and I know that He is undertaking all for me. I am receiving all things from Him, in Him, and through Him. This is my prayer to Him this day.—*Amen.*

WEDNESDAY.

"THE CLEANSING POWER OF THE WORLD."

"Now ye are clean through the word which I have spoken unto you."—Jno. 15:3.

The word of God makes clean.

In the following story given by a converted Chinaman, Christ is compared with human teachers.

"A man had fallen into a pit and lay in its miry bottom groaning and uterly unable to move. Confucius walked by, approached the edge of the pit, and said, 'poor fellow, I am sorry for you. Why were you such a fool to get into this? Let me give you a piece of advice: If you get out, don't get in again.' A Buddhist priest next came by and said, 'Poor fellow, I am very much pained to see you there! Scramble up two thirds or half the way and I will lift you up the rest.' But the man was entirely helpless. Next Christ came by, and, hearing the cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up and said, 'Go, and sin no more.' "

Prayer—Dear Father, our loving Lord and our God, with Thee all things are possible. Thou standest at the head of all things right, pure and clean. Thou orderest all things after the counsel of Thy will. Thou art the pillow of the universe and when thou dost fall the universe falls. Dear Father, we pray for ourselves that our ways may be ordered by Thee. We pray for the world, that Thy people may follow Thee and not fall but be raised up, growing in grace and in the knowledge of the Lord Jesus Christ.—*Amen.*

THURSDAY.

"LOVE'S HIGHEST GLORY."

"He brought me into the banquet house, and his banner over me was love.—Sol. 2:4.

Our national emblem, the flag, is the symbol of the nation's highest glory. It is first in attraction, first in courage and honor, and first in trust; and it demands our first patriotic allegiance.

We have another flag, a flag which, during divine services, flies above the national emblem. This is the church pennant which means the cross and denotes that God is supreme and to Him, first of all, we owe our allegiance, our trust and the glory due His name.

What glory is this glory of God? Let God answer. He answers in the life of His son Jesus Christ. In Him He has made all His glory to pass before us. We see it in His being "gracious to whom He would be gracious"; we see it in His showing "mercy to whom I would show mercy." We see it in His goodness as He "went about doing good"; and back of all this goodness is His glowing love, for the highest expression of love is goodness; it is the quintescence of loving and being loved.

All this He has imported to us, His children, and made it possible for us to reveal the same glory, carrying on for Christ until that glory is perfected.

Prayer—Our Father, we would abide in Thy love, and we would abide in it through fellowship with our Saviour Jesus Christ; and more still, we would abide in Thy love through our daily work. We pray Thee to make us faithful, and may the great love which burned in Him burn in us, and may that love never be marred by those triumphs of dispositions which we have not subjected to Thy Divine Love. This we ask for Jesus' sake.—*Amen.*

FRIDAY.

"WHEN LOVE SHINES IN."

"Then shall the righteous shine forth as the sun in the kingdom of their father."—Matt. 13:43.

When love shines in, it also shines out and then it becomes glory, even as the glory of the sun.

Quoting from R. W. Barbour in "Thoughts," he says, "The love of Christ never asks the question 'who is my neighbor?' If it asks a question at all, it is 'How can I show myself neighborly?' 'How can I best be a helper?' It does not look around trying to find who it is who may have a claim on it. Its eyes are turned inward upon itself, saying, 'What will make me fit to serve?' "

"Love came to me with a crown,
I took it and laid it down.

"Love came to me and said,
'Wear it upon thy head.'

"'Tis too heavy, I cannot wear it,
I have not strength enough to bear it.'

"Then my soul's beloved spoke,
Saying, 'Wear it for my sake,'
When lo! the crown of love grew light,
And I wore it in all men's sight."

—*Ella Dietz.*

Prayer—

Lord, a happy child of Thine,
Patient through the love of Thee,
In the light of life's divine,
Thy light, Thy life, shine Thou in me.

—*Amen.*

SATURDAY.

"FOLLOW ME."

"And as he passed by, he saw Levi, the son of Alphaeus sitting at the place of toll, and followed him."—Mark 2:13-17.

How prompt was Matthew! What a business man he showed himself—alert, about his Father's business! Bang went his ledgers shut. Snap went the key in the door. Good bye to his old publican work and on with the new work of the kingdom of God!

How Christ must rejoice in the Matthews, in those who rise up so readily at His call, and follow Him so alertly and rejoicingly, not once looking back!

Have we joined the church? And, having joined it, have we happily snapped asunder the hindering bonds of the world?

Prayer—Our blessed Redeemer, may we drag behind us no chain and clog of futile worldly interests. Vigorously, instantly, wholeheartedly, having heard Thy call, may we arise and follow Thee!—*Amen.*

AMOS R. WELLS.

SUNDAY.

"SLEEP-LOVERS."

"Love not sleep, lest thou come to poverty."—Prov. 20:4-13.

Everyone knows that a sluggard comes to worldly poverty, but not everyone recognizes the fact that spiritual sluggards come to spiritual poverty.

There is a sleep of the soul, a torpor of the conscience, a somnolence of religious zeal, which destroys our balance in the bank of heaven. If we want to be rich in the things that count for most, we must be wide awake to the things that count for most.

Many of us are hugging mattresses and pillows of the soul. We are shutting our eyes to the need of the world. We do not realize the activity of Satan. Men need our help, sufferers and sinners need comfort and salvation, and we are snoring on our couches!

Prayer—Is there a poverty, O God, worse than this, to know what is Thy will and then not to do it? Awake us, Holy Spirit, from our disgraceful slumber!—*Amen.*

AMOS R. WELLS.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

THE CHURCH AND ITS DEACONS.

By JOHN G. TRUITT.

"They that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."—I Tim. 3:13.

In this message I expect to discuss (1) *The purpose of deacons,* (2) *The personnel of deacons,* and (3) *The practical value of deacons.* The purpose in having deacons in a church is quite clearly set forth in Acts 6:1-8, "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, "It is not reason that we should leave the Word of God, and serve tables, wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas and Nicolas a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith and Stephen full of faith and power, did great wonders and miracles among the people . . . And they were not able to resist the wisdom and the spirit by which he spake." This deacon was tried before the council and of him it is said: "And all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel." That council condemned him to death, and it is further said of him while he was being stoned to death: "And he kneeled down, and cried with a loud voice, 'Lord, lay not this sin to their charge.' And when he had said this he fell asleep."

Thus I have read to you from the Scriptures the beginning of the office of deacon. Looking over those words of Scripture we find that the office of deacon was created for the following seven things: (1) *To stop the congregation's murmuring,* to set their minds and heart at peace one with another. This is a big order, but what a blessed one and happy is the deacon who has the wisdom and the right spirit to undertake, and to do just that thing. God knew the value of a good layman in the church. And how our own hearts have rejoiced for the great and good deacons we have known. They are of the people, among the people, and speak their language in love and wisdom, and it carries weight and many times saves the day. Many a pastor has thanked God for good deacons.

(2) *To see that none are neglected.* The Hebrews were in the ascendancy in the congregation under discussion. Their widows were inadvertently given advantage over the Grecian widows. The Grecians murmured and the apostles ordered the selection of fair-minded men whose business it would be to see that none were neglected in the daily ministration. The church once looked after its poor. That business in the main has been taken over by the state, and civil authorities. But there is still the need for the church's looking after the poor. This is one of the primary businesses of the deacons. They should seek out the suffering, investigate their need, recommend to the church, or groups in the church, proper measures for the alleviation of the suffering. And in this matter it can well be said, 'if they use the office of a deacon well they purchase to themselves a good degree.'

(3) *To keep their pastors from having to serve tables.* The other day I felt myself duty bound to do a piece of work. I was rushed for time. I saw one of my deacons, and told him what I wanted and the help I needed. He replied, "Parson, you just leave that up to me." That's the secret of a happy pastor. Again I needed a highly technical piece of work done, and had not the time to delve into the matter myself. I went to another deacon. I told him what I had in mind. He did the work in the very finest possible spirit, spending much time and thought on it, thus making his pastor happy. "It is not reason that we should leave the word of God and serve tables," said the apostles, and they appointed the people's selection for deacons to help them out. The other day I needed advice. I went to a deacon to lay the matter before him. He answered my question with such confidence and straightforwardness that I could go on about my work with peace of mind. And all of us, as pastors, could recount time and time again when our deacons have been in deed and in truth our right-hand men. Daily I thank God for my deacons.

(4) *To be appointed over churchly business.* They are business men. They have the man-on-the-street slant toward matters that come before the church in its business administration. They can do far better than most ministers. Their workaday-world experience fits and adapts them to the tasks of the business of the church. They should be given strategic places on boards and committees, both in the local church and also in the larger administration of the church's affairs. The church would keep out of many of the muddles it finds itself in if it relied more upon the business brains of the pew, and especially such members of the pew as good deacons ought to be. As a pastor I am under the constant tutelage of the fine deacons, with real business sense, in my church. I am taught of them, and happy is that pastor who has in his pastorate deacons who know how to do things nobly in the material and business world.

(5) *To do spiritual work among the members.* They were to be men selected because they were "full of faith and the Holy Spirit." "And Stephen, full of faith and power, did great wonders and miracles among the people." Not all the deacons had as much of the power as Stephen did, but the implication is that there was a distinctly spiritual work for them to do. They are to be not only business men, but men of God as well. Men who have great faith, and men who have the right spirit. Men who can lead in spiritual matters whenever the situation demands it. Most of us, I am sure, can testify to the worth of our deacons along this line. How often I have been inspired by their honest, quiet prayers, by the sincerity of their spiritual integrity as it has been shown in so many places. Yes, our deacons must be spiritually-minded men.

(6) *To speak in public meetings for their church when occasion demands.* "They were not able to resist the wisdom and the spirit by which he spake," so the account runs concerning Deacon Stephen. And how like the situation of the Lord Jesus when as a boy he talked with the great teachers in the temple! "They were not able to resist the wisdom and the spirit by which he spake." The church appoints its deacon with

(Continued on page 15.)

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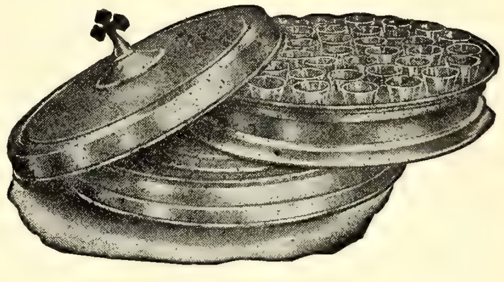

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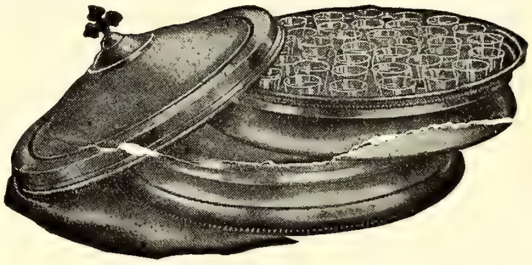

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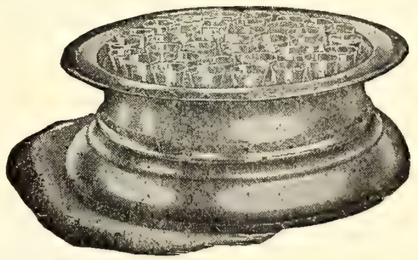

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

CHAS. D. JOHNSTON, *Superintendent.*

Dear Friends:

All churches that raise as much as fifty dollars or more are "Banner Churches" in our Thanksgiving Offering Campaign this year.

In our report this week we have three "Banner Churches." Our Third Av. Church, Danville, Va., comes in with $100.35. Holy Neck Church comes in with $68.00 and gets on the list. Liberty Vance in N. C. comes in with $83.28 and makes the third one in this report for this week. I know all these churches are happy to be "Banner Churches."

I am anxiously waiting to see how many we will have next week. Mr. E. W. Carter, Winchester, Va., shipped the children five barrels of apples and they came in this week and if he could be here to see the children enjoy them he would feel well repaid for this contribution.

Our good friends from Timber Ridge church shipped us fourteen barrels a few days ago and the children will have a gala day when they all come in. Fruit is fine for children and they eat apples raw or cooked.

We want to appeal to our churches to make the Thanksgiving Offerings liberal in order that we may reach our goal. This week carries us up to $12,980.29. We still lack $6,019.71. Are you going to stress this offering in your church to the extent that we may reach our goal?

CHAS. D. JOHNSTON.

REPORT FOR DECEMBER 5, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Apples Chapel	$ 7.45	
Mt. Zion	1.25	
		8.70
Western N. C. Conference:		
Pleasant Cross	4.16	
Pleasant Ridge	13.77	
		17.93
Alabama Conference:		
Pisgah	1.40	
New Hope	1.00	
Wadley	.37	
		2.77
Georgia & Alabama Conference:		
Oak Grove		5.80
Eastern N. C. Conference:		
Henderson	3.90	
Wake Chapel	8.94	
		12.84
Valley Va. Central Conference:		
Whistler's Chapel	.60	
Mt. Olivet (R)	1.31	
Winchester	7.63	
		9.54

Special Offerings.

The Fidelity Bank	12.50	
Special Collections at Eastern N. C. Conference in 1934	16.81	
Jr. Birthday Money (Winchester S. S.)	1.50	
Mrs. Lena V. Whitaker, for children	50.00	
		80.81

Thanksgiving Offerings.

N. C. & Va. Conference:		
Monticello	6.20	
Concord	10.03	
Danville	100.35	
Bethlehem	22.74	
Belew Creek	4.00	
Union Ridge	3.00	
		146.32
Western N. C. Conference:		
Graces Chapel	33.00	
Hanks Chapel	15.00	
Union Grove	15.10	
Pleasant Grove	1.55	
Antioch (C), Church & S. S.	1.40	
Antioch (R)	2.07	
Spoons Chapel	4.35	
Flint Hill	1.40	
		73.87
Eastern Virginia Conference:		
Hopewell	2.50	
Berea, Nansemond	7.63	
Bethlehem	12.30	
Oak Grove	10.81	
Holy Neck	68.00	
		101.24
Valley Va. Central Conference:		
Whistler's Chapel	1.05	
Winchester	5.45	
Mayland, Thanksgiving and		
		11.50
Eastern N. C. Conference:		
Liberty Vance, Church & S. S.	83.28	
Lebanon	2.00	
Clayton	2.00	
		87.28

Individual Thanksgiving Offerings.

J. W. Drake	25.00	
Naomi Boyce Holder	25.00	
Mr. & Mrs. L. C. Huffines	5.00	
Mrs. J. E. Vincent	10.00	
Mrs. R. R. Baker	1.00	
Charles V. Sharpe, Inc.	5.00	
Union Missionary Society	18.75	
J. L. Reynolds	2.00	
Nicholas Weber	50.00	
Miss Lydia Creswell	3.00	
Mrs. H. E. Pearce	5.00	
A. D. Pate	5.00	
S. J. Hinsdale	10.00	
Ladies Aid Soc. of Eure Church	5.00	
Mrs. James L. McLemore	5.00	
Mrs. Etta F. Fleming	5.00	
Mrs. Mamie K. Perkinson	6.00	
C. A. Scott	5.00	
J. Dolph Long	10.00	
Mrs. Madie Long	1.00	
L. D. Martin & T. E. Powell	10.00	
		211.75

Total for week	$ 770.35
Amount brought forward	12,209.94
Grand total	$12,980.29

MY PATCHWORK LIFE.

By DORA BYRON.

My life is just a crazy quilt,
I add a square each day,
A tiny bit of flaming red
I sew with laughter gay,
And then perhaps a patch of brown
Will steal my smiles away.

A tender green, fresh as the spring,
White blocks of winter's snow,
A flashing blue, a faded rose
From the distant long-ago,
They blend together in my life,
I stitch them row on row.

And when my quilt is ended
I'll understand its theme,
The secret outline God has set
For each crazy line and seam,
I'll see the pattern I have lived
—And fold away my dream.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz′a-rĕth, he came and dwelt in Că-pĕr′na-ŭm, which is upon the sea coast, in the borders of Zăb′u-lon and Nĕph′tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 [k] The land of Zăb′u-lon, and the land of Nĕph′tha-lĭm, *by* the way of the sea, beyond Jôr′dan, Găl′ĭ-lee of the Gĕn′tīles;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 [b] Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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THE SUN'S PULPIT.

(Continued from page 13.)

that as one of its purposes, namely, to have men who can speak with wisdom and the right spirit. Again, we have all seen it done. The deacons measure up as well in my humble estimation on this score as do the ministers or any other class of church workers. Notice that the word "spirit" here used is not the "Holy Ghost" hitherto spoken of, but just that good spirit of understanding, sympathy, and wisdom which makes many a church meeting head in the right direction, resulting in peace, harmony and progress. I think it would be well, for us as pastors to have a prayer of thanksgiving to God for good deacons.

(7) *To be loyal to the faith even unto death.* That is what Stephen did. Condemned, falsely accused, arraigned, his face was not flush with anger, nor blanched with fear: "And all . . . saw his face, as it had been the face of an angel." Composure in Christ Jesus his Lord was his. And he did not flinch one bit, but bore the agony of death with forgiveness upon his lips. There was no hatred, no malice, no seeking of revenge. Is there any better record among the ministers? The first martyr was a deacon. And perhaps the conversion of the greatest exponent of the Gospel which we preach was as a direct result of the goodness of the spirit of this great deacon. "They that use the office of a deacon well purchase to themselves a good degree." (I should prefer it to the D. D.!) One of the businesses then, of a deacon, is to be faithful unto death.

II.

The personnel of deacons. Above I have answered the question: *Why?* And in answering the question *Why,* I have answered my present question—*Who?* Who shall be deacons?? Men selected by the membership. "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business." Thus I say, the deacons should be the choice of the people, not the thought, plenty of time for consideration, and earnest prayer. Six months is not too long in most cases to wait after it has been officially announced that the election of a deacon, or deacon is desired. He should be a man (and I think women are eligible to the office of deaconess) of (1) Good report; (2) full of wisdom; (3) full of the Holy Spirit; (4) of faith; (5) grave; (6) not double-tongued (one tongue is often more than we can manage); (7) temperate; (8) not greedy of filthy lucre; (9) pure conscience; (10) tested; (11) blameless; and (12) husband of a good wife. I do not think a bachelor should necessarily be disqualified, but a good wife has saved many a preacher, and certainly will help any man along with this business of being "full of wisdom"! You recognize that I have been using, in the above, I Timothy 4:8-13.

According to our Principles and Government we should have at least two deacons in every church, and more are often necessary. Two deacons for every hundred members perhaps would not be an unwise standard, beginning with four upon the organization of the church, and not going beyond a dozen active deacons, unless the church were very large. There can be no set rule about this according to our Principles and Government. Deacons should be properly ordained to their office, with fitting solemn ceremonies.

III.

In conclusion, *The practical duties of deacons.* Under the above headings, which answered the questions *Why,* and *Who,* I have also answered the question *What.* Besides the above matters already mentioned, deacons should provide the service of the Lord's Supper, and should assist the minister at the table. Deacons may feel it their duty to give the right-hand of Christian fellowship in the name of their church to new members. Deacons can receive new members into the church in the absence of a pastor. Deacons should preside over business meetings in the absence of the pastor. Deacons may lead the congregation in worship in the absence of the pastor. They should make many calls in somewhat the same sense in which a pastor makes calls upon the congregation. They should counsel with the pastor in the government and spiritual affairs of the church. It is the duty of deacons to look into any offenses against the church, or such offenses among members as come into churchly notice. It does not pay anybody to see everything, nor to look for opportunities to get into other people's affairs, whether he be a minister or deacon, or a mother or school teacher.

It is not intended that this should be an exhaustive, or technical study of the church and its deacons, but rather to present the matter in such a way as to lay it before you for your discussion and emendation. Let me say, in conclusion, all honor to our noble and faithful deacons and deaconesses, and may we be as faithful as pastors as they are as pastor's helpers!

ELON COLLEGE EDUCATION WEEK

Doctor J. D. Messick, Dean of the College and head of the Department of Education, had charge of Education Week which was observed recently at Elon College. Speakers from off the campus were brought in for special addresses. Doctor Albert Coats, director of the Institute of Government of the University of North Carolina, was the first speaker. Doctor R. W. MacDonald, member of the State Legislature and candidate for governor of North Carolina, gave a very helpful address. Doctor R. B. House, Dean of the University of North Carolina, Chapel Hill Branch, was one of our speakers. Mr. H. M. Rowland, superintendent of the Burlington City Schools, gave a very interesting address. Mr. Rowland has spoken to our students and faculty on a number of occasions and is always enjoyed. Doctor Kenneth Clarke, Head of the Department of Biblical Languages at Duke University was our Sunday speakers. This was his second visit.

The above series of addresses as a part of the observance of Education Week at Elon were most appreciated and the college wishes to express its appreciation to Dean Messick and all who have had a part in the success of the undertaking.

L. E. Smith.

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All news mater and items to be published in "The Sun" should be addressed to J. O. Atkinson, Editor, Elon College, N. C., and should reach him not later than Friday preceding date of publication. If more convenient, news from Congregational Churches may be sent to E. C. Gillette, Associate Editor, 117 W. Forsythe Street, Jacksonville, Fla. Emergency notices will be received at the Richmond Office up until Tuesday of week of publication.

All remittances for subscriptions, renewals, advertising, etc., books for review, and other matters of business should be addressed to J. T. Kernodle, Managing Editor, 1536 E. Broad St., Richmond, Va.

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OBITUARIES

HOLLAND.

Mrs. Sarah Etta Holland, daughter of Mr. and Mrs. J. G. Holland and widow of John Richard Holland, died at her home near Holland, Va., Sept. 20, 1935, at the age of 63 years.

She leaves one son, J. Harvey Holland of Holland, three daughters, Mrs. Susie E. Holland of Holland, Mrs. J. R. Holland, Portsmouth, Mrs. Howard Ferguson, Boykins, and five grandchildren. Four brothers, Eddie B., J. Wilbur, Preston G., and Everett Lee, and three sisters, Mrs. Jas. R. Byrd, Mrs. W. C. Lewter and Mrs. J. M. Holland survive. Mrs. Holland had been a member of Holy Neck Church since girlhood and was a sincere and humble Christian.

The funeral services were conducted at the home by the writer, assisted by Rev. W. H. Corbitt, and the body buried in the family cemetery.

N. G. NEWMAN.

ELEY.

A tribute of appreciation to the life of Mrs. James A. Eley, who passed away at her home in Norfolk, Va., August 24, 1935.

We, the members of the Christian Temple Woman's Council, because of our love for, and high esteem of the faithful service of our dear friend and co-worker, wish to express ourselves as follows:

First: Our great appreciation of her life-long loyalty to her church and denomination, and especially would we record her untiring devotion in giving freely of time, effort and means to the various interests of her local church.

Second: That we may honor her memory by striving to carry on the high ideal of loyalty, faithfulness as exemplified by her life.

Third: We extend sincere sympathy to her daughters, and other loved ones, with the assurance that her beautiful life will ever be to them a comfort and inspiration.

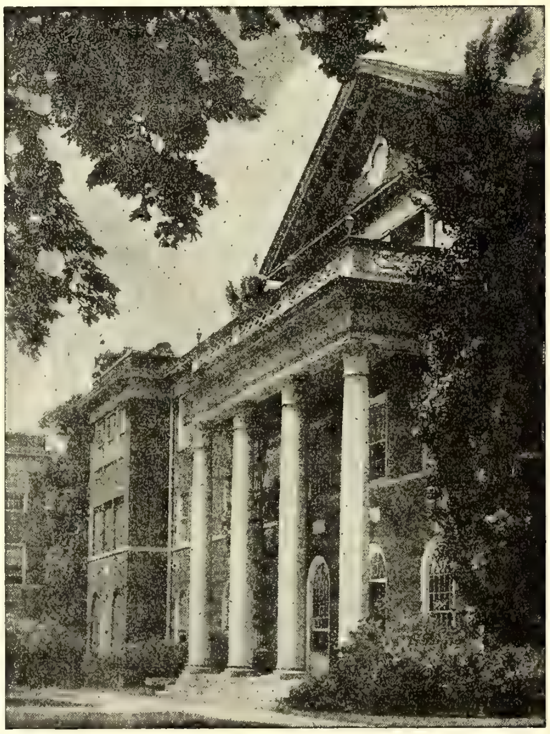
Fourth: That a copy of this tribute be placed upon the records of the Woman's Council, a copy sent to her family and one to The Christian Sun for publication.

MRS. L. W. STAGG,
MRS. R. B. WOOD,
MRS. J. W. MANNING,
Committee.

Elon College

The following facts commend and invite you to Elon College

Ideally Located
Splendidly Equipped
Educationally Thorough
Scholastically High
Athletically Excelling
Socially Commendable
Morally Inspiring



Religiously Sound
Vocationally Guided
Highly Recommended
Nationally Recognized
Fully Approved
Officially Accredited
Economically Desirable

Professional training for business teachers, and religious workers a specialty. Thorough foundational work for other professions.

LEON EDGAR SMITH, President
Elon College, N. C.

THE CHRISTIAN SUN

Representing the Southeast Convention of Congregational and Christian Churches.

IN ESSENTIALS, UNITY. IN NON-ESSENTIALS, LIBERTY. IN ALL THINGS, CHARITY.

VOLUME LXXXVII. RICHMOND, VA., THURSDAY, DECEMBER 12, 1935. NUMBER 50.

•• THE SUN'S OBSERVATORY ••

A Call for Advice.—

Governor Peery of Virginia has become alarmed at the ever-increasing death toll of the automobile. Only recently he called together an advisory committee to consider ways and means for curtailing this wholesale murder. Mr. Peery, may we make a suggestion: At least close the liquor stores at the time grocery stores are closed. Eleven P. M. is entirely too late to keep them open.

The Star of Bethlehem.—

For the two weeks preceding Christmas, the Star of Bethlehem will be reproduced at the Franklin Institute Planetarium, in Philadelphia. A pageant entitled "The Heavens Declare" will be presented daily and nightly, and the supernatural light which hovered over the midnight skies of nearly 2,000 years ago and guided the Wise-men to the manger of the Christ Child, will be shown in the proper astronomical setting of that period.

The Cause and Cure of War.—

The eleventh annual conference on the Cause and Cure of War is to be held in Washington from January 21st to 24th, inclusive. Mrs. Carrie Chapman Catt, founder and honorary president, undaunted by dispatches from Rome and Addis Ababa, has issued the call to members of eleven of the largest women's organizations in the country. A larger attendance than at any previous conference is expected, and the failure of arbitration measures in the Italio-Ethiopian conflict will be discussed. Uninformed public opinion, believes Mrs. Catt, was largely responsible for such failure.

Good News, At Least!—

Just about the best Thanksgiving news this year was the announcement by Columbia University that Professor Leroy L. Hartman, of its School of Dental and Oral Surgery, had discovered a substance that makes tooth-drilling absolutely painless. But the university says the new substance does more than this; it also "offers the possibility of saving teeth now lost through extraction." Not those now lost, O Columbia! Those are gone forever. If Professor Hartman could bring them back, he'd deserve appointment as head of the Universal Recovery Administration.—*Business Week.*

Speed in the Air.—

From a recent issue of *Review of Reviews,* comes the following: "The progress of aviation in this country within the last few years is a little breath-taking, and reflects the confidence that has been built up in flying as an ordinary means of travel . . . Speed, and more speed, is the watchword of aviation. When travelers of great means and leisure prefer to use the air-lines, it is obvious that they must be the most inviting from every practical standpoint. And, with the volume business the lines are doing today, resulting in sharply reduced fares as compared with the pioneer days, air-travel is within the reach of moderate means."

Receipts of Bible Societies.—

An interesting comparison, but one of which America cannot be proud, is that of the estimated receipts of Bible societies in the United States and the receipts of societies of the same kind in Great Britain and her dominions. For the last four years, there has been received in the United States approximately $600,000 from living donors, from legacies, from the proceeds of annuities and additions to the principal of trust funds. From corresponding sources the societies of Britain and the dominions received over $1,350,000. This difference is even more marked when it is taken into consideration that their population is only about half that of our country, and certainly they are no more well-to-do than are we.

Motion Pictures Aid Religious Education.—

Yale University has adopted the motion picture as a visual aid for religious education and will soon release for projection in churches two one-reel films whose scenarios were written at the Yale Divinity School. The films are the product of a program of research carried out under the supervision of Professor Paul H. Veith, associate Professor of Religious Education and director of field work in the Yale Divinity School. One of the films, "Forgive Us Our Trespasses," is designed for young children. The other, "Our Children's Money," is intended for parent education groups and, Dr. Veith says, provides a concrete basis for discussion of problems arising in connection with training children in the use of money.—*Methodist Protestant-Recorder.*

Exposition of Chemical Industries.—

During the past week there has been held in New York City the Fifteenth Exposition of Chemical Industries. All through the depression, chemical research has continued, and laboratories have been turning out new ideas. Rayon, lacquer and cellophane, we are told, were just fore-runners of what was to follow. New rubber—synthetic of course—that is uninjured by oil, heat or sunlight, is being produced in millians of pounds for making gaskets, belts, gloves, and other things for which natural rubber has not been suitable. Synthetic camphor is fast replacing the imported article from Formosa. Titanium oxide promises to compete with the oxides of lead and zinc, and ultimately give the consumer cheaper and possibly better paint. Soapless detergents provide "soap" that leaves no greasy ring around the bath tub. Out of 254 exhibitors at the chemical show, 151 presented new equipment or new construction materials.

Sleep: Quality vs. Quantity.—

W. E. Farbstein, writing in the December *American Magazine,* says that "the traditional eight-hours' sleep requirement for adults, like all averagaes, is notably wrong in some cases. Recent research at the University of Chicago shows that eight hours of sleep is really too much for the average person." He states further: "A series of observations in Germany demonstrates that the *quality* of sleep is all important . . . A deep sleep of six hours is more refreshing than a shallow sleep of eight. One can train oneself to get enough sleep in four hours." He relates several curious stories regarding sleep. One is that the Patriarch of the Coptic Church in Alexandria, Egypt, does not get much rest. It is a part of the sect's ritual that, should he fall asleep, he must be awakened by his attendants every fifteen minutes. "The Urubu Indian tribes of Brazil," says he, "have the quaintest sleeping custom in the world. The oldest members of the tribe sleep on the ground, the middle-aged lie on top of them, and the young on top of the middle-aged, forming a human pyramid."

A Campaign Issue.—

While many political students have contended that economy measures cannot be made national political issues because of the indifference of the average person, repeated demands by business, large and small, seems to belie their opinion. Cost of government, taxation, and economy, loom large on the nation's political horizon. Even the New Dealers have been, recently, compelled to take cognizance of this fact, and twice recently Mr. Roosevelt has referred to efforts to cut expenditures. Incidentally—is it only an incident?—the government's debt has gone beyond the $30,000,000,000-mark for the first time. In this connection a comparison of the public debt since before the War Between the States may prove of interest, the wealth of the nation at the various times being taken into consideration. The Associated Press has compiled the following figures: For the fiscal years ending June 30th: 1861, $90,582,417; 1866, $2,755,763,929; 1893, $961,431,766; 1916, $1,225,145,568; 1919, $25,482,034,419; 1930, $16,185,308,299; 1932, $19,487,009,766; 1933, $22,538,672,560; 1934, $27,053,141,414; 1935, $28,700,892,624; Nov. 27, 1935: $29,641,606,134." These figures are, of course, exclusive of the debts of states and local governments, which, when added to federal figures, lifts the general indebtedness to above $50,000,000,000.

NOTES-PERSONALS

News from the Churches.

Next week's SUN will be the Christmas issue. The paper will not be published the week following in observance of Christ's Birthday.

It is learned with profound regret that the girl's dormitory of Southern Union College, at Wadley, was burned recently, the College sustaining a great loss in the fire—the insurance being quite inadequate to replace the dormitory.

News reaches us that our beloved sister in Zion, Mrs. Dr. Martyn Summerbell, Lakemont, N. Y., passed to her reward on November 19th. The host of friends of our beloved and venerable Dr. Summerbell, so well and favorably known and esteemed in our fellowship, will learn of this fact with regret and their sympathies will go out to our brother in his bereavement.

We reprint in another column of this issue a clipping from the *Missionary Herald*, and from the pen of Malcolm White, son of Dr. Hugh Vernon White. Young Mr. White has still much to learn of the South. Two years of welfare work is not calculated to give a true impression. However, Mr. White may be excused for his snap-shot judgment as older heads from the East have made the same mistake.

Dr. Warren H. Denison, secretary, Dayton, Ohio, writes us the sad news that Dr. Frederick W. Raymond, president of Defiance College, Ohio, had a cerebral hemorrhage while attending a Home-coming at Troy, Ohio, November 10th, and is now in a serious condition at a local hospital. Dr. Raymond has a host of friends throughout the brotherhood that will read this announcement with great anxiety and solicitude.

Mrs. A. W. Andes, Harrisonburg, Va., under date of December 6th, writes: "Mr. Andes will not be able to do any work for many weeks. He became very ill while filling his appointments Sunday and was rushed to the hospital Monday. Tuesday he was given a blood transfusion. Wednesday he was operated on. Condition good but very, very weak—special day and night nurse. All is being done that hands can do. Remember us in your prayers." His brethren and friends everywhere will be very solicitous for the recovery of good Brother Andes, and earnest prayers will be offered that our heavenly Father will restore him to health and strength if it be the divine will.

The village of Elon College lost a highly esteemed and well-known citizen in the passing away of Mr. J. J. Lambeth from his home, Saturday afternoon, December 7th. Mr. Lambeth was a good citizen and a life-long friend and patron of Elon College, highly respected in his community and in the county. At the time of his death he was a member of the Public School Board of the county. He was a very loyal and faithful member of the Primitive Baptist Church and lived up to his convictions in his church relationship. The funeral was conducted by Elders O. J. Denny and J. W. Gilliam from the home on Sunday afternoon and the interment was in the Elon cemetery. Surviving deceased are one son, Hosea D. Lambeth, esteemed citizen of Elon and four sisters and two brothers, all of Guilford County. The bereaved family has our sympathy.

THE AFTERMATH OF SUDDEN DEATH.

By A. J. BRACKEN, *in Reader's Digest.*

After the sensation created by "—And Sudden Death," The Reader's Digest was bombarded by proffered "follow-ups." But we thought enough had been said. Then, from an embalmer in the village of Chappel, Nebraska, came the following. As in the case of the previous article, we caution the sensitive reader not to read too much of it.

Two o'clock in the morning. Is that the phone? There it goes again. I grope my way sleepily to it. Hello . . . yes, I understand . . . a wreck on the highway two miles east . . . We'll be right out. . . .

What a sight! One car, a new one, now a tangled heap of scrap off on one side of the road, shattered glass everywhere. The crowd has gathered and they have dug one body out and it lies a bloody, grotesque, twisted thing, under the pale light of the moon. Another lies groaning and mumbling, "My back is broken, I think." We lift him as gently as possible to the ambulance cot and hurry to the hospital. He dies two hours later calling for "Edith."

How did it happen? The report is they were trying to pass a car against a too close oncoming car. What does it matter! We go back for the dead body and in the operating room under the strong light we find that we have a job on hand trying to embalm this poor thing, to put it back together as best we can in an attempt to relieve the terrible heartache of those loved ones who will hasten to see him. What a mess! Ragged bones sticking out through torn coat sleeves, head crushed to a pulp. Can we make it look like a human being and resemble the fine strong young man that it was only an hour ago? It is just our job, and we're getting used to it.

Old Barleycorn.

Three little kiddies, poor little tykes, the oldest only seven. They hardly know what it is all about. This time it is a young mother returning home, with her husband and children, from a happy visit. Kiddies are playing in the back seat. *Bang! Crash!* a sickening twisting and tearing and it is all over.

Just two drunks in an old car coming over the top of the hill on the wrong side of the road, but what slaughter! We work feverishly all night attempting to place a new nose and one side of the face on this mangled body which has been the loving mother of these three small, helpless children, now in the hospital, two not expected to live.

We secure a recent picture of this mother and by long hours of patching and filling those mutilated features and showing the body under indirect light we keep from the loved ones the horrible picture of this mutilation.

The Lonely Pedestrian.

Such a freak. We found his arm, hanging on the latch of the car door, torn completely from the socket at the elbow. The mangled body lay doubled up in a ditch nearby.

Just an old man walking along in the dark on the wrong side of the road, the car coming over the brow of the hill, headlights shooting up. Not a chance of escaping it.

Endurance vs. Death.

Just three happy boys on their way across the country to Detroit. Constant driving, day and night, with a change at the wheel every four hours, but endurance lost, and we pick them up on the side of the road where they have crashed a telephone pole and overturned. Not an easy thing to telephone the poor father out on the Coast and inform him that the body of his boy lies in our mortuary.

A wig that matches his hair, plastic art and dermasurgery restore the body to almost lifelike appearance, but we cannot bring back that youthful smile or happy laugh which he carried when he left home. These are only memories to his loved ones.

Dangerous Corners.

We natives all knew that was a mean corner, properly marked with a turn sign, but such a sharp turn. To take it at more than 20 miles was unsafe. He must have been going at least 50. No one saw it happen. They found him with the car overturned, the sharp edge of the runningboard, where it joins the rear fender, resting on his head. Why do they always have their heads mashed up so? I wonder if this isn't the hope of every embalmer when he receives an auto accident call: "I hope the head is alright." They usually are not.

Such a great big fine fellow in the pink of health and prime of life. And his poor young wife. . . . We put her to bed when she arrives and try to make her comfortable until we can finish our work, so she will never know what he looked like when we found him.

A babe to come soon, who will never know a father except by tales which are told.

Dense Fog.

The lunch for school was in the back seat, the case of eggs for the grocer intact, but the beautiful life of a little schoolgirl was gone forever.

A foggy morning, a narrow brideg. The sharp splintered end of the bridge rail drove through the windshield and tore away one side of her face.

Poor little brother, who had been driving, how heartbroken and sorrowful. It was hard to see, and how was he to know that he should have pulled to the side of the road and stopped until the fog lifted, even though they were late for school?

Loose Gravel.

Not much to do this time. The whole thing was on fire when we arrived. We could see his tracks where he had come over the top of the hill and hit the loose gravel.

The warning sign was up so the Highway Department had fulfilled its duty, but there it lay where it had skidded and turned completely around and over. A twisted mass of hot iron, that fetid smell of burning flesh and a few bones to tell the tale.

How will we prepare *these remains* for burial? Well, how would you?

DISTINGUISHED VISITORS AT ELON COLLEGE.

The past week Dr. E. M. Halliday, Executive Secretary of the Home Boards for the United Church, visited Elon College and spoke at chapel Friday morning.

Dr. E. C. Gillette, Supt. for the United Church of Florida and Alabama, was likewise a visitor at the college and spoke at the eleven o'clock service Sunday morning. These brethren have both visited Elon College before. We are always glad to have them and others of the church who may find it convenient to come.

Ex-Governor Wm. E. Sweet of Colorado, now of Washington, D. C., is to visit the college, Monday, December 16th, and address the students and faculty. Mr. Sweet has been invited to arrive at the college on Sunday and speak at the eleven o'clock service. It is hoped that he will accept.

L. E. SMITH.

General News
of the
CONGREGATIONAL AND CHRISTIAN CHURCHES
By HERBERT D. RUGG.

AN UNEXPECTED GIFT.

A check for $1,000.00, the donation of an elderly Negro laborer, who is a member of the First Congregational Church of Atlanta, Ga., was received Tuesday at the meeting of the administrative committee of the American Missionary Association of the Congregational and Christian Churches in New York City. The donor who wishes his name to be kept anonymous, attended in his youth Storr's School, an A. M. A. institution conducted at Atlanta from 1867 to 1905. Thrifty saving throughout his life made the gift possible.

President Thomas Elsa Jones of Fisk University, Nashville, Tenn., spoke at the meeting regarding plans for an endowment campaign for $3,000,000.

* * *

ANSWERS FOR YOUR QUESTIONS.

Do you know—

What Congregational or Christian Church received the most new members upon confession of faith in 1934? First Church of Pasadena, Cal., the Rev. Torrance Phelps, pastor; 134 were received upon confession; the total number of new members received was 208.

What church received the largest total of new members in 1934? Warren Avenue Church, Chicago, which received 329, of whom 74 were upon confession.

How many churches received a total of more than 100 new members each? Thirty-three.

What is the youngest college of Congregational or Christian affiliation or origin? Scripps College (for women only), Claremont, Cal., founded in 1926.

What is the oldest college? Harvard university, Cambridge, Mass., (for men only) founded 1636.

How is International Congregationalism represented in Canada? By the United Church of Canada with 7,226 churches, chapels and stations and 687,973 members.

What are the Pension Boards? Annuity Fund for Ministers; Board of Ministerial Relief; Retirement Fund for Lay Workers. The Pilgrim Memorial Fund is a permanent endowment whose income is used to supplement the dues paid by members of the Annuity Fund.

In what city are the three largest Congregational or Christian churches? In Brooklyn, N. Y., the churches being: Central, Dr. S. Parkes Cadman, pastor, 2,883 members; Tompkins Avenue, Dr. Alfred G. Walton, pastor, 2,461 members; Flatbush, Dr. Wm. E. Dudley, pastor, 2,134 members.

Where are the fourth and fifth largest churches? In California: First, Long Beach, Dr. Henry K. Booth, pastor, 2,112 members; Free Cross (German), Fresno, Dr. P. O. Krumbine, pastor, 2,047 members.

Who is called "the founder of American foreign missions"? Samuel J. Mills, Jr., born 1783 and died 1818. He is also almost as significant for his home missionary labors.

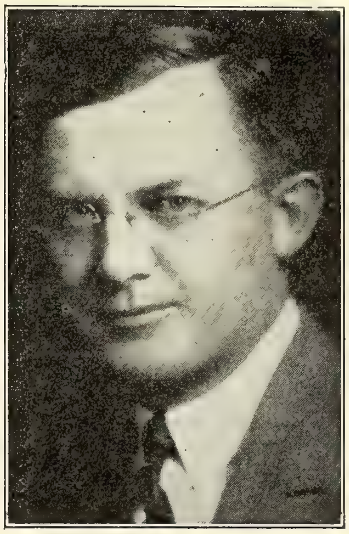
Answer to many more questions will be found in that very compact compendium, "The 1936 Hand Book of the Congregational and Christian Churches" which is prepared annually by direction of the General Council and is sold by the Pilgrim Press, Boston, Mass., and the Commission on Evangelism and Devotional Life, New York, N. Y. Churches may purchase the Handbook in quantities at $3.00 per 100; single copies, five cents.

* * *

TWO EXECUTIVE POSITIONS COMBINED.

The Rev. Fred Leslie Brownlee on October 1st will assume general direction of the administration of the American Missionary Association work. The administration has been divided between two executive secretaries, Mr. Brownlee in charge of the department of missions and Dr. George Luther Cady in charge of the department of support. Dr. Cady retires at the conclusion of the present fiscal year, September 30th.

Mr. Brownlee began his service with the A. M. A. in 1920, at a time when the day for mission primary and secondary schols for Negroes was considered to have passed its zenith. He has devoted himself unceasingly to strengthening the Association's institutions of higher education. His policies have had the commendation and the financial backing of educational foundations, especially the General Education Board of the Rockefeller and the Julius Rosenwald Fund.



REV. FRED LESLIE BROWNLEE.
Executive Secretary
The American Missionary Association

THE MOST IMPORTANT BOARD.

Paragraphs on the duties of church officers are a new feature of the 1936 Handbook.

To the board of deacons is ascribed a central place in the organization of the local church. The administrative responsibilities of the deacons, it is said, should include:

"It is the duty of the board of deacons to give counsel to the minister and the committees of the church and congregation concerning the forming and use of the program and policies of the church for the carrying on of its worship and its service. To effect this purpose the organization of the church should provide that the deacons shall be members of the administrative committee which has charge of both the material and spiritual interests of the church and its congregation.

"The deacons should always be represented upon the membership committees of the church.

"The deacons should be represented also by one or more of their number upon the missionary or benevolence committee, the committee on the church school or the religious education committee, and upon such other committees as have in charge important and continuing departments of the life and work of the church."

The importance given to the deacons coordinates with the viewpoint that the church first of all is a spiritual and not a business institution.

SEMINAR ON PERSONAL DEVOTIONAL LIFE.

The suggested daily Bible readings in The Handbook were prepared by the Seminar on Personal Devotional Life, one of the regional seminars which is sponsored by and collaborates with the Commission on Evangelism and Devotional Life. The Seminar on Personal Devotional Life is composed of a group of ministers in the Northern and Southern California Conference.

Preparation of the 1937 Handbook daily Bible readings has already been started, the Dr. Clarence Rein Reidenbach of First Church, Oakland, being in charge, formerly of Holyoke, Mass.

The Rev. Ralph C. Waddell of Petaluma, is in charge of the manuscript for Daily Devotions No. 4. Dr. O. W. S. McCall of First Church, Berkeley, who was the Council lecturer at Seattle, 1931, a "Handbook Doctrine."

The Rev. Noel J. Breed of First Church, Stockton, is directing a study of organization of methods followed in the churches for organizing and conducting devotional groups.

A Southern California group headed by Dr. Edward C. Gaylord, Conference Superintendent, and Dr. Miles B. Fisher of La Canada are engaged in the preparation of a devotional publication booklet for devotional reading to be entitled, "A Guide to Living."

THE ALABAMA ANNUAL MEETING.

The sixth annual meeting of the Alabama Conference of Congregational and Christian Churches was held at Blackwoods Church, near Headland and Dothan, in the southeast corner of Alabama, thus making it more convenient for attendance by a larger delegation from south Alabama and west Florida.

Rev. A. Calvin Nelson had been on the field as pastor for two days. Rev. L. L. Stanley of Thorsby was moderator and kept business moving.

The conference topic was indicated by the question, "If Christ should come to Alabama and West Florida, what would be his reception?" Rev. E. W. Butler answered for the home, Pres. Ross Ensminger, of Southern Union College, for the school, Rev. George Penn for the drama, and Supt. F. P. Ensminger for politics.

Dr. Warren H. Denison, assistant secretary of the General Council, gave two appreciated addresses dealing with efficiency in church work and the duties of church officers, and led in a pastors' round table discussion.

Pres. Buell Gallagher, of Talladega, one of the seventeen on the Council for Social Action, outlined the work of that council.

Rev. Henry J. Bennett, American Board missionary at Tottori, Japan, since 1901, talked on "Japan Today." He jointly led in a discussion concerning world conditions today with Secretary Claud Nelson, and at the women's meeting, presided over by his sister, Mrs. F. P. Ensminger, talked on "The Women of Japan."

Secretary Nelson of the Southern office of the Fellowship of Reconciliation, comes from an old Virginia family which founded a town there. He is in an impressive line of ministers of the M. E. Church, South. He told what were Christian race relations and talked on the Ethiopian War. He has traveled in the troubled areas of Europe this last summer.

A number of pastors earnestly told how we might bring Christ into our living. Rev. A. R. VanCleave was chosen moderator and Rev. N. A. Long, assistant moderator for the coming year. Wadley will be the next place of meeting, on November 10, 11, 12, 1936.

F. P. ENSMINGER.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

THE COMMITTEE ON THE SOUTHEAST.

Mr. Herbert D. Rugg, General News Editor of Congregational and Christian Churches, called attention, in THE SUN of last week, to a meeting of the Committee on the Southeast to be held at Duke University, Durham, N. C., on December 5th. It was the high privilege of THE SUN's editor to be present and follow with deep interest the deliberations and discussions of this committee. It was purely advisory and was, of course, without judician or legislative authority. Its objective was to bring out into the open and discuss together the program and problems of our Congregational-Christian Churches of our Southern and also of our Southeastern Convention. These problems were presented, but were not solved, and only the wisdom of a united fellowship, unselfishly and divinely guided, can solve the momentous problems confronting us. The committee meeting at Durham was not large—ten in number—but representative of the wide and far-reaching interests of the various sections and servants of the Church.

Representing the Church Extension Boards was Dr. H. Shelton Smith of the Department of Religious Education of Duke University, a vice-president of the National Home Boards, who acted as convener and chairman of the meeting. Dr. Ernest M. Haliday, the general secretary of the Church Extension Boards was the recording secretary for the day, and Dr. Edwin C. Gillette, superintendent of the Southeast District, with maps and data, drew a vivid picture of our work and interests throughout the whole Southeast.

The American Missionary Association, which, as it was brought out in the meeting, spends around $500,000.00 a year, mostly for Negro education and church activities, was represented by its executive secretary, Rev. Fred L. Brownlee of New York, and by Dr. Wm. J. Faulkner, Fisk University, Nashville, Tenn.

Representing the Education Society and the Foundation for Education was Dr. T. M. Shepherd of Norwich, Conn., who is a member of the administrative committee and who gave much valuable information as to what the Education Society and Foundation had done and were seeking to do throughout the South and the whole country.

Representing the Executive Board of the Southern Convention were Dr. Stanley C. Harrell, president of the Southern Convention and also co-moderator of the General Council, Dr. L. E. Smith, president of Elon College and a member of the Executive Committee of the General Council, and J. O. Atkinson, Mission Secretary of the Southern Convention.

Among the most interesting items laid before the committee was that of the willingness and the desire of the American Missionary Association to turn over to the Church Extension Boards all matters pertaining to church building and church promotion throughout the Southeast, leaving the American Missionary Association to promote only the educational institutions and enterprises of the South. It was brought to light that, in what was formerly the district Congregational Churches for Negroes in the Southeast, there were some 16,000 members, and that in the distinct Christian Churches, composing the Afro-Christian Convention, there were some 30,000 church members, and that these two constituent elements of our fellowship had done very little in the matter of merging their work and their common interests. What can our united fellowships do and what should be done, not merely to unite these efforts but to carry forward, or assist in carrying forward, this vast work of righteousness and extending the kingdom of our Lord with and among our colored brethren?

And then the question of great moment is that of our higher educational institutions among both races here in the Southeast. There are a dozen or more colleges in our area and sponsored by us, looking to us for their very life and development. Elon College has been a center around which we here in North Carolina and Virginia in particular have gathered and from which has come the present leadership in pulpit and in pew. What can be done and what is the next step for further developing the great interest of this institution, helping to make it, along with the others, a source and a channel of prestige and power throughout the Southeast and the whole country?

And then since the Southern Convention is making a real contribution through indigenous church life and activity to the whole region in which it serves, how may this indigenous church life be developed and merged with all the church life and activities, not only of Virginia and the Carolinas, but throughout the Southeast? How may the Mission Board of the Southern Convention; the Church Extension Boards, with headquarters in New York, and the State Conferences in Georgia, Alabama, Florida, Louisiana, Tennessee and Kentucky, unite their work and efforts in building up throughout the Southeast the kingdom of our Lord as represented in our united fellowship?

These were some of the pictures presented to us in the meeting led by Dr. H. Shelton Smith, who managed as chairman to keep the committee, representing such varied interests of the church, driving away through the whole day session at these and similar problems which constitute our common task under the terms and implications of our merger. We have merged in theory and in intellect. We are yet to continue the task of merging practically and spiritually, and this is no small undertaking, as no undertaking is small which has as its objective, making the kingdoms of this earth the kingdom of our Lord and His Christ. We shall hear more in the days to come of the pictures and the problems that this first meeting of the committee of the Southeast faces and will attempt to lay before our corporate bodies. J. O. A.

THE THREE MAKE ONE.

History and philosophy tell us, have been telling us for a century or more, that three distinct contributions have been made to our thinking and to our civilization. Of these three, the Greeks made the first—"Know Thyself." The Greeks were the scholars of antiquity, and in fact yet remain the leading intellectual lights of the world. They gave us learning, logic and philosophy, beyond which the world has not yet gone for pure intellectual power and achievement. Modern scholarship has not surpassed, if reached, the intellectual peak reached by such men as Socrates, Plato, Aristotle. These and their kind, who made Athens the intellectual center of its day and the world, united in saying that man's salvation depended upon "Know Thyself." This was drilled into the head of this writer when he was a student of Greek in college, so that the Greek words which convey this meaning are even more familiar to him today than are these English words which our SUN type compels us to use.

And then in those days when the editor was being led by his Latin teacher through the maze of Roman reading, the one topic emphasized was, "Control Thyself." On that foundation the city and nation of ancient Rome, under the military leadership of the Cæsars, and the statesmanship of Cicero, and the literary and poetic power of Vergil, came to be the lawmakers of the world, using as their slogan, "Control Thyself." No nation, no people, no person, could control others until first of all they could control themselves. This was the philosophy of force and of power. And so the Romans made their immortal contribution to the world's thinking on the basis of "Control Thyself."

And then Lord Christ came into the world. He came not with the blaze of intellectual light and learning, nor the sound of trumpet and oratory, but with that immortal philosophy, "Deny Thyself." This was, indeed, a new element in the thinking of the world and in the conduct of mankind, and the people of His day could not understand Him and so they crucified Him and thought to put him out of the way. But in His death as in His life, He spoke the words that can never die, which words are vital in our thinking and in our life, if we are to think straight and live truly. "Whosoever would save his life, must lose it; and whosoever shall lose his life for myself and the gospel, shall find it." Or, "if any man will come after me, let him deny himself." There you are. It stands at the very heart of all that is essential in Christianity and in civilization. "Deny Thyself." "He that would be greatest shall be least; and he that would be master among you shall be servant of all." He that serves most and best is greatest in the kingdom of our Lord.

J. O. A.

NATION-WIDE WEEK OF PRAYER.

The churches of our constituency, with the entire family of CHRISTIAN SUN readers, will certainly do well to take note of, and when the time comes, to observe, the Nation-Wide Week of Prayer for the Churches. The date is January 6th-12th. The program is prepared and issued by the Department of Evanglism of the Federal Council of Churches of Christ in America. It appears to the editor of THE SUN as a very worthwhile and commendable program.

The topic of prayer, song meditation and worship for the first day, January 6th, is "For Ourselves." This service opens with that familiar and ever-living verse from Scripture: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; they shall walk, and not faint." The Scripture reading, as indicated on the program, and the hymns suggested for use are exceedingly timely. What could be more appropriate at the beginning of the first full week of the year than for churches and groups in churches to come together for a half-hour or an hour and at the appointed place of prayer wait upon the Lord, that there may be renewal of strength for burdens that will come and tasks that must be faced during the new year?

The second day of worship and meditation has as its topic: "For Our Homes." The call to prayer on this day is given in these words: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The Scripture selections in this part of the program seem exceedingly apropos, having to do with the family as foundation and as center of our individual and social life.

The topic the third day is, "For Our Churches." "Let the words of our mouths and the meditations of our hearts, be acceptable in thy sight, O Lord, our strength, and our Redeemer."

Surely the time is ripe for prayer in our churches, for our churches, for they are the source and the foundation of our spiritual life and activity. It really seems that every church could come together once a year at least and spend a brief season in prayer for the church which our Lord Himself founded and of which He is the spiritual Body and Head.

The fourth day topic of prayer: "For the World Mission of Christianity." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The Scripture reading and the songs for the service of this fourth day all lead in the direction of exalting our Lord and honoring that Name which is above every name, which is given for the salvation of all peoples everywhere, who know Him and seek to do His will.

The topic for the fifth day is, "For Our Own Nation," the call being based on the words: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." How sorely the Christian forces of this nation need, with the beginning of another year, to spend a season in prayer and worship for our distressed and chaotic nation.

The topic the sixth day is, "For Every People." "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." If our prayers are to reach our Father and have His blessing, they must certainly be offered in the spirit of love for all His people everywhere.

The topic of the closing day, Sunday, January 12th, is: "For Light on the Way Ahead." "Seek ye the Lord while he may be found, call ye upon him while he is near." Surely, we need light, divine light, in which to walk during the new year. Every church and every church member will certainly do well to assemble on this day appointed and pray to our heavenly Father for that light "which lighteth every man that cometh into the world." It is devoutly hoped that there will be full observance of the Week of Prayer throughout our fellowship, joining with the other churches of all fellowships in a united petition to our heavenly Father.

The programs may be had at 3 cents a single copy, 50 copies or more 2 cents a copy, 100 copies or more $1.50 per 100, postpaid, by addressing orders to the Department of Evangelism, 105 East 22nd Street, New York City. Even if your church, good reader, does not observe the week publicly, the program is worth one hundred times its price, and may be read and used with profit by an individual or the family.

J. O. A.

A PREACHER'S DREAM.

The Prophet Joel declared a long time ago that the time would come when "your old men shall dream dreams, your young men shall see visions." One of our beloved veterans, a retired minister, writes to me thus of a dream:

"You will pardon me for telling you a dream I had when I fell asleep reading one night recently.

"In my dream, I took a journey and passed a church. On the top of the church I saw a little devil, evidently having nothing to do. As I went further on my way, I came to another church surrounded by a lot of big devils all in tremendous excitement. I stopped and asked the biggest devil what it was all about, and this was what he said:

" 'Back yonder where you saw the little devil, the church members are asleep, and one little devil is enough to watch them. But in this place there is a revival, and a lot of people have repented and want to join the church, and we are going to head them off.'

"And I said, 'How do you do it?'

" 'Well,' he said, 'we persuade them that the church is no good because there are hypocrites in it. We tell them a man can be a good Christian outside the church and avoid the responsibilities, and anyhow we tell them there is no necessity for joining the church now.'

"Then I told him there was no hypocrite in the church as big as he, and nowhere in the world, so big a liar.

"He got mad, and we were about to have a fracas, when my wife punched my ribs, waked me up and said I was snoring like a locomotive."

J. O. A.

PIEDMONT COLLEGE HOME COMING

Homecoming Day for Piedmont College Alumni and former students is held annually on Thanksgiving Day. This was the greatest homecoming in the history of the college. The Class of 1935 was almost entirely represented, as well as members from the preceding classes back to 1900.

The Piedmont College Football Lions defeated Western Carolina Teachers College with a score of 12-0.

Following the game, the annual Thanksgiving Banquet was held in the college dining hall. About 300 returning alumni and friends were guests of the College. Col. Clyde McClure of Toccoa was Toastmaster. A number of interesting speeches were given by class representatives and visitors, followed by the singing of the Alma Mater.

The closing event of the day was the play "The Grass Grows Red" by Armstrong, presented by the Debating teams in the College Auditorium.

G. C. B.

A Story for the Children

THE ALMOST FORGOTTEN BASKET.

"Aren't you going?" called Horace and Anna, as they passed Marian's house carrying a heavy basket between them.

"Going where?" asked Marian.

"To the church with the Thanksgiving baskets," answered Anna.

"I forgot all about it," cried Marian, "but I'll ask Mother whether she can find anything for me to take," and away she flew to the house.

There was a hasty searching in pantry and cellar, but mother did not have many things that she could send. There was a new basket, however, and in it she put some apples and potatoes and a can of fruit, and with her burden, Marian hurried away to the church. On her way she met John; he had forgotten all about the baskets, too.

Marian told John, just as Anna and Horace had told her, and he went flying into the house to see what his mother could give him. But she was bathing the baby and could not stop, so his father gave him fifty cents and told him to buy something with it for the basket.

When John and Marian reached the church, busy teachers were hurrying about, putting the last things into the well-filled baskets that each class was to take to some poor family. "Oh, here's another basket!" cried some one joyfully, and in a minute they were explaining to Marian and to John that when they counted the baskets they found that they needed just one more basket, and now they had it. Extra bread and coffee and celery and butter, with some fruit and vegetables were packed into the basket, and then it was carried out with the other baskets and put into the big truck which was to take thankfulness into so many homes that day.

Two other children who had helped to fill John's and Mary's basket, now helped to carry it up the steps of a dreary, shabby house. In answer to their knock a ragged little girl opened the door, and how her eyes did shine when she saw that basket! Other children crowded round, and the tired mother came to add her thanks to those of the children. "Now we can have a Thanksgiving," they heard a little boy cry happily as they went down the steps.

"Just suppose Anna and Horace hadn't come along, and suppose that that basket had been forgotten! Wouldn't it have been dreadful?" whispered Marian to John.

"I tell you I'm glad it wasn't forgotten," said John. "I'll enjoy my own Thanksgiving more because we have helped to make a happy Thanksgiving for some one else."—*L. P. McAroy in The Sunbeam.*

The late Rev. A. C. Dixon, D. D., related on one occasion when leaving home he charged his young son "to take care of his mother." When he returned, Mrs. Dixon told him the nature of the prayer the lad had prayed that night when he left: "Dear Lord, please help and bless my daddy, and take good care of my sisters, but you do not need to mind about my mother, for I can take care of her myself, for daddy asked me to." We smile at a prayer like that, but in reality it is a revelation of what we often try to do. Some things we know we cannot unaided do, but there are others that we fancy we are well able to accomplish, and so long as we try to do any portion of God's work without his help we are doomed to failure. "Without me ye can do nothing." It is solemnly possible to be a theoretical believer and yet in practice and life be an atheist.—*The Canadian Baptist.*

CONTRIBUTIONS

SUFFOLK LETTER.

The Eastern Virginian Christian Missionary Association met in Forty-fourth Annual Session at Rosemont Christian Church, Tuesday, December 3, 1935. Rev. Robert Lee House presided over the session, and Rev. R. E. Brittle recorded the proceedings. Mr. B. D. Jones, Treasurer, could not be present on account of illness, but his report was submitted in proper form by Dr. John G. Truitt. About fifty members and delegates were present during the day. The total collection of membership fees amounted to $900.00.

The program included a devotional period by the writer; an inspirational address by the President, Rev. Robert Lee House, who discussed the work of the Association; a sermon by Dr. John G. Truitt, on "Jesus Before and After"; a chorus by the ministers; a vocal duet by Revs. J. F. Morgan and O. D. Poythress and a devotional service by Rev. Carl R. Key.

The Committee on Plans made a report recommending appropriations for Ocean View, Elm Avenue, Hopewell, Newport News and South Norfolk Christian Churches. These appropriations are to be applied on church debts.

The Rosemont church served a delicious lunch at the noon hour. The hot roast turkey, with all the delicious accessories, including the home made pies, provided the delegates and visitors with a bountiful meal. The next session of the Association will be held at Liberty Spring Christian Church. (The pastor reminded the Association that Suffolk is a suburb of Liberty Spring.)

It was stated at this session that the total raised by the Association since organization, amounts to $55,000.00. This money has been used in building new churches and developing others where help was needed. It has been a vital factor in the Home Mission work of the Eastern Virginia Conference, as well as in other Conferences when the Convention was included in the plans for the distribution of funds raised.

The writer was elected recording secretary of the Association in December, 1898, and has attended every annual session since that date. The annual meetings included two days for a number of years. In those days when the Annual Conference session lasted four days, the Sunday school convention two or three days and the Missionary Association two days, the delegates had time to study the problems and discuss the needs and plans for future development. Congregations often sing the old song, "Take Time to be Holy." It takes time to be holy, and it takes time to attend to the work of the annual church meetings. It takes time to do anything worthwhile. The church people have pauperized the church and its institutions by their unwillingness to take time for the Lord's work and the Kingdom of God. It is difficult to persuade delegates to attend the annual meetings of the various organizations of the denomination. Many ministers fail to attend all the annual sessions. Ministers and delegates begin returning home after the first day of annual Conference—and only a few remain for the closing session. Too busy to go—and too busy to stay. It is time to reverse these excuses. It will help the church to go forward when ministers and laymen are busy with their church meetings and cannot afford to miss an opening or closing session of an annual meeting. On time at the opening session and there until the final benediction is a good rule for all church members to follow.

If two hundred active laymen will attend the annual session of the Missionary Association every year, the membership will be doubled, and the funds will be increased in proportion to the attendance. There are many other churches, Sunday Schools, men and women who are able to have a membership in the Association. They should interest themselves in this good work and become members in 1936. Let's increase the membership one hundred per cent during the year 1936. The following officers were elected: Rev. J. F. Morgan, President; Rev. R. A. Whitten, Vice-President; Rev. R. E. Brittle, Recording Secretary; Rev. Joe French, Mission Secretary; Mr. B. D. Jones, Treasurer; Dr. John G. Truitt, Assistant Treasurer.

I. W. Johnson.

MISSIONS.

The word "missions" expresses the sum total of Christianity. In our handling of the church and of the problems of the kingdom, we, for the sake of convenience, I think, have endeavored to break up the church into different sections. We have proceeded at times to say that this part of the church's program is missionary and that other parts are not missionary, that the parts of the church's program which are not missionary have no claims whatsoever on the resources that may be gathered or possessed by that part of the church that we have designated as missionary.

We have divided our church membership into organizations. We have called certain organizations missionary, others we have called by other names, indicating that they are not missionary. Then in our zeal for the kingdom, we have gone so far as to divide what we have designated as missionary into divisions. We have called these divisions the Women's Division, the Young People's Division, the Children's Division, and the Men's Division. Then we have gone further and divided our missionary programs and designated one Foreign and one Home. These divisions of organization and program have undoubtedly been beneficial in the past and may have a value for the future, but scripturally speaking, the sum total of Christianity is missionary. The whole church is missionary.

In order to form an organization for the propagation of the gospel, intelligent leadership is necessary. In order to project into sections without Christ, comprehensive organizations are necessary. In order to carry out the purpose of these organizations within the church, capable leaders are required. There is not a Mission Board in existence today that would commission a missionary to any people anywhere who did not have definite and specific training for his task. The church is conscious of these facts, that is, it realizes the necessity of trained individuals for specific tasks. Consequently academies and colleges have been founded by the church for the specific purpose of training men and women for leadership in the life of the church itself. The founding of these academies and colleges were Christian efforts. They were the fruitage of holy ambitions and thorough consecration. The Christian Church founded Elon College that it might be the servant of the church and it is the servant of the church. This was a missionary project on the part of the church and has proven to be the most prolific step that the church has taken for the coming of the kingdom. Here our Christian workers for the local church, our ministers, and missionaries receive the beginning of their academic preparations and their ambitions for the coming of the kingdom have been accentuated. We build academies, schools, and colleges in India, China, and Japan. Today we call them missionary projects and we give our money for the support of them. They are spiritual walls in the field of Christian Education. We are correct entirely in designating them as missionary projects. Could our efforts in behalf of education in America be called less missionary than our efforts in behalf of education in other countries?

My contention is that the sum total of Christian effort in this world of ours is missionary and that the day has come when we should have a united church and a program dedicated to the one purpose of saving the world for Christ.

L. E. Smith.

OUR SENIOR OAK IN AUTUMN.

(The larges tree on the Elon College Campus.)

Can there be anything more lovely than an autumn afternoon? Of course poets through the ages have chanted of their secret delight in beholding the season as it approaches maturity. One feels that autumn is rather melancholy, upon realizing that only death can follow such exquisite beauty.

Our college campus is one of the loveliest places autumn has visited. Here and there are trees decked out in their gaudy frocks of yellow, gold, red, orange, pale green and purple. As one gazes at autumn in all of its splendor, one reasons that Nature, as she was painting away, must have overturned her loveliest and most precious colors in big splotches on trees which have been green.

The ivy running along the campus wall has suddenly changed from dull, dark green to brighter colors. Just outside our campus are homes where children run and play. I love to look out and see front yards where leaves are falling, boys raking in these yards, girls picking up fallen fruits and nuts, all these sure signs of autumn.

One thing in all the surrounding beauty impresses me most of all. My discovery today was the Senior Oak, an old, old oak which is bent, yet in its autumn costume is the prettiest tree of the campus. I wanted to rest, so I lay under this great tree. Gazing up at its bent trunk, I fell to thinking, pondering over the cause of its bending.

A slight breeze causes a leaf to flutter to the ground, then a gust of wind rushed through the great branches. As I listened, I fancied that I heard a whisper, only faintly at first, but as it increased I seemed to distinguish words. I just sat as a mater of course and listened. No one was speaking to me; the tree seemed to be singing a solemn ballad, a story of its life. I could scarcely believe that this mighty oak had once been a tiny tree, and yet I could not doubt its simple words. This oak had seen the first building ever erected on our college campus. What a thrilling life to see a college grow; to see, to know each senior! Then I asked the question, why was it called our Senior Oak, and I thrilled at its answer:

"Since I have learned to hear the college hardships, to laugh with those who laugh and weep with those who weep; since I have come to hear the lovers' pleas—for I am acquainted with many a lover—since I have learned every senior by name; and since I take interest in everyone who comes here, I have been christened "The Senior Oak." Every freshman looks forward to having his picture made, as a senior, leaning on my trunk."

As queerly as this rustle had begun, so queerly did it cease. I aroused myself to reflect upon what I had heard.

I now knew that the great oak had reason to be bent. How many a weary student must have leaned his back upon this mighty trunk! To hear people's troubles means to be bent. The Oak stooped only to be nearer, to hear better.

Then, since our Senion Oak had sung to me, I softly sang a song I once learned about an old-oak tree, and I reverently breathed a prayer that our old oak might live to see many more seniors go out into this vast world.

Because I wished to know whether I had just imagined that the oak talked, or whether it really had talked, I asked one last question, "Do you enjoy autumn, too?" This time I could not be mistaken, for there came a loud rustle, and I'm sure the mighty Senior Oak replied, "Yes, I enjoy all of my Creator's tunes and seasons for He has been and is good to me."

MARGARET EARP.

THE CHRISTMAS FUND.

One of the outstanding facts in the field of our Congregational and Christian benevelences during the past few years has been the steadiness of the Christmas Fund of the Board of Ministerial Relief. When the Fund was started more than thirty years ago, it immediately struck a responsive chord in the hearts of our church people. Here was a means, direct, definite and economical, of alleviating distress and showing remembrance of, and gratitude for, faithful service. Consequently, during even the worst of the depression the Christmas Fund was maintained in a remarkable way.

The number of donors year by year remained more than six thousand and, as former contributors died or were unable to continue their gifts, others took their places. In the last three years 1,833 new donors have joined the host of faithful friends, hundreds of whom have been giving for ten, fifteen and even twenty-five years without a break. The result has been that the Christmas Fund has averaged $65,364 during the last fours and has never dropped below $60,000. Gifts to the Fund in 1934 came from every State in the Union but one, as well as from Hawaii, Puerto Rico, Cuba, Turkey and China.

On the rolls of the national and state Boards of Relief are nearly eight hundred families who must not be forgotten this Christmas, and last year Christmas checks were also sent to ninety-nine families of Congregational and Christian ministers not on the regular rolls, where during the year grave illness or unemployment had brought acute distress. These checks provided winter fuel, replaced worn-out stoves, bought winter blankets, warm clothing, shoes and overshoes, paid up accumulated bills, and cheered the hearts of those overwhelmed with the anxieties of life by the assurance that somebody was standing by.

Gifts for the Christmas Fund may be sent directly to The Congregational Board of Ministerial Relief, 287 Fourth Avenue, New York, or thru your church treasurer, or J. O. Atkinson, Chmn., Board Superannuation, Elon College, N. C.

LEWIS T. REED, *Secy.*

A GOOD TIME TO PLAN.

During the Christmas holidays will be a fine time for the young people to plan to attend to the Leadership Training School held each summer at Elon College.

If the individual who wants to attend this school is not financially able, the church he or she belongs to should pay the fee, which is very small.

If the church does not have the money the young people, with the cooperation of the older ones, could sponsor some sort of a play, etc.

The churches of North Carolina and all states are in need of better trained leaders. Let's see if we (the people of Eastern N. C.) can improve this situation to a better percentage.

We want at least fifteen people from Eastern N. C. to attend the Leadership Training School next summer.

Happy Christmas to everybody.

MAYLON D. WATKINS, *Supt. of Leadership Training, Eastern N. C. Youth Fellowship.*

NEEDED: A RELIGIOUS BLEND.

After two years in Student Summer Service in the South, Malcolm White, the son of Hugh Vernon White of the American Board, philosophizes in this fashion:

"My attitude towards the religious situation in the South is the same as it was at the end of last year; except, perhaps, my feelings are more distinct and intense. The holiness element is utterly revolting to me. It seems a terrible degeneration to the worst elements of an uncivilized religion. And yet, the emotionalism of the religion will hold the people to the church in a way.

"The southerners are more emotional than intellectual. Hence, any religion which is at all successful with them must have a very strong emotional element. Our northern Congregational church is too intellectual to find any acceptance *in toto* in the south. And I don't think it wise to introduce a religion of cold intellectualism anywhere. Rather I believe that the religion of the South should be made intellectually respectable, and at the same time retain the enthusiasm, the emotionalism and the zeal, which is the dynamic of any living religion.

"If the extremes of the south and the north can be blended into a religion which has both, the ideal could be reached. We have a lesson to learn from the south—that religion should pervade our whole lives, and that we should be enthusiastic about it. The southerner, on the other hand, must make his religion up to date and compatible with modern science and other modern advances in knowledge."

—*Missionary Herald.*

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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MISSIONS

REV. J. O. ATKINSON. D. D., *Secretary.*

SPIRITUAL VITALITY IN MISSIONS.

By the REV. WM. P. SCHELL, D. D., *New York.*

In the life of the Church, no cause has been more inspiring, none more uplifting, none as unselfish, none more heroic than the preaching of Jesus Christ to the world. It is a solemn thing to realize that when the foreign mission service of a Church prospers, the Church is blessed, and that whenever a Church is false to its world mission or disloyal to its missionaries, the spiritual life of the Church declines. We move forward into every worth-while service as we move forword with Him into His world.

There have been discouragements in the year that has just closed, and we would not hide them. Missionaries have lived and preached the Gospel in a world in upheaval; in the midst of an intense rising nationalism; in nations in some instances increasingly pagan and antireligious; in the face of growing skepticism, even in the home Church, as to the validity of Christianity; in the discouragements arising from the spiritual condition of the Church in the United States.

There have been discouragements—but it has been a year of encouragement and victory. Those who are closest to the enterprise and who live with it every day thank God for this victorious year in the mission field.

Let us begin by holding up the spiritual morale of the missionaries.

In their living and in their dying, we behold the best that the Church has to offer. They resent being placed on pedestals, they do not recognize themselves as heroic, but in all their work they reveal to the home Church the possibilities of a victorious life in Christ. One missionary in India wrote: "We have had many problems, many difficulties, always a shortage of funds and an inadequate staff, but in spite of this the work has gone on." This spirit of perseverance and hopefulness is also revealed by them when they come home on furlough.

As one who is not a missionary but who knows and loves them all, I hold up our missionaries as those who have gone out from our churches and we have basked in their reflected glory. Do not misjudge them, nor slander them. Do not allow yourselves to believe things about them that you know are not true. Why do they offer themselves as missionaries? Because of adventure, or for a "lark" or to teach mathematics? By no means. Nothing but a conviction that Jesus Christ is the Son of God, nothing but an abiding faith that He died on the cross to save the world, nothing but an unshaken assurance that He rose from the dead and is alive today can lead a man to leave his country, his home and everything life holds dear here and to bury himself in the jungles of Africa, or in the great cities of the Orient. Love of Jesus Christ sent them out and consecrated devotion to Him and His cross and His Gospel keep them out there. They do not ask for pity in their difficulties. But they do ask, and they have every right to ask, and to expect, our understanding sympathy, our prayers, our gifts and our love.—*Missionary Review of the World.*

BUILDING CHRISTIAN INTERNATIONALISTS.

By MISS D. P. CUSHING.

Not alone is the American Junior College for Girls in Athens making a tremendous contribution to international good will, but it is breaking down class and racial differences in Greece, and is bringing a better understanding of Western Christianity, says Miss Annie E. Pinneo, head of the English Department in the American Girls' College, who has been an educator in the Near East since 1909.

Miss Pinneo was traveling in Europe when she learned of the need for a teacher in the mission school in Smyrna, Turkey. She volunteered to fill this post and did so until 1915. She came to the United States and was commissioned a regular missionary of the American Board. She returned to Greece in 1916 to teach in Athens. She has made a special study of the Faucett method of teaching English to foreign peoples and introduced it into the college at Athens. She has also majored in the teaching of phonetics.

Descendent of the French Huguenots, Miss Pinneo was born in Dayton, Ohio. She is a graduate of Oberlin College and following that studied at the New York Bible School, at the Emerson School of Oratory in Boston, at the Boston School for Social Workers, and did graduate work and summer school work at Oberlin and Brown University and the University of Washington.

It is impossible to talk about Miss Pinneo without talking about the American College for Girls, because she has completely identified herself with her work and her girls. English is of great importance in the Near East today, and is rapidly supplanting French as the international tongue. Therefore, the students in the American School are eager to learn it. This year saw the largest enrollment in the history of the school. Graduates are admitted to the junior or sophomore classes of such American colleges for women as Vassar, Wellesley, Smith, etc. The student body, while predominately Greek, has many Armenian girls, some from the refugee settlements, as well as a scattering of other nationalities, Russians, Jews, English, and even Americans.

Not long ago the girls entertained a group of seventy Turkish students from Istanbul, to the great surprise and pleasure of both hostesses and guests. "I can't believe they are Turks," exclaimed one of the Greek girls. Later on, a similar group of Greek students went to Turkey.

WORLD SERVICE MATERIALS FOR THE CHURCH SCHOOL.

Mexico: The Winter Theme.

All departments of our church schools are concentrating on Mexico as their special world friendship interest for the winter months. Every enrolled World Service School in the state will receive (or has received; the mailing date is January 2nd) its new materials dealing with our neighbor country to the south. These will bring best returns if used on four or five consecutive Sundays during January, February and March, even though there may be no more available than the fifteen or twenty minutes of the worship or assembly periods. Of course the school will want to make a financial gift in connection with this study and this may be to the Current Sunday School Project, *Christian Centers in Mexico.* The money so given will be used to support our denominational work in Mexico and will count on the apportionment of the church whether or not this item is specifically included on the church's project list.

These materials come from the Department of World Fellowship of the Congregational Education Society. The three publications are free to enrolled World Service Schools but may be secured by others for ten cents each. They are:

(1) *Viva Mexico,* a five session unit for primary groups by Mrs. Florence M. Taylor. This twenty-four page booklet will be used as regular lesson material by departments using the group graded lessons and by others as supplementary material for the group assembly for primary leaders.

(2) *Let's Go To Mexico,* a five-session unit for juniors by Miss Mildred C. Widber. This is a twenty-eight page booklet which is also being used both as group graded and world service material. In addition to stories and careful suggestions as to procedure, two pictures are printed which may be cut out, mounted, and used in the group.

(3) *Getting Acquainted with Mexico,* a set of four programs for intermediate and senior departments, prepared by Miss Mary D. Uline. These are short programs for young people to present as they are or to use as source material for programs which they may prepare themselves. The four insert folders present in brief but varied form some of the things we want to know about Mexico and her problems and about the work being carried on through the American Board by our own Congregational and Christian churches.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 7, 1935.

Sunday Schools.		
Suffolk, Va.	$ 25.00	
Rosemont, Norfolk, Va.	11.36	
Linville, Va.	5.01	
Pleasant Ridge, Ramseur, N. C.	2.67	
Biscoe, N. C.	3.01	
Bethlehem, Suffolk, Va.	4.26	
Sanford, N. C.	1.00	
Ramseur, N. C.	3.00	
Waverly, Va.	4.00	
Timber Ridge, High View, W. Va.	2.07	
Winchester, Va.	5.20	
Newport, Shenandoah, Va.	1.21	
Hank's Chapel, Pittsboro, N. C.	2.36	
Wake Chapel, Fuquay Springs, N. C.	6.24	
Liberty, N. C.	2.60	
		78.99
Specials.		
Rosemont Ladies' Bible Class, Norfolk, Va.	12.50	
Burlington S. S., Burlington, N. C.	35.01	
		47.51
Total for the week		$ 126.50
Previously acknowledged		4,842.63
Total since Sept. 1, 1935.		$ 4,969.13

J. O. ATKINSON, *Secretary.*

AN EXCUSE FOR CALLING.

Two Vermont pastors have chosen to take upon themselves the collecting and opening of the Cent-A-Meal Boxes in their parishes because of the contacts with the people which this makes possible. Their policy has been to place these boxes so far as possible with people who were not giving to missions and then to call every three months to see how the boxes—and the people—were coming along. They have discovered that this policy brings them into the homes where they most want to go and also supplies them with an opening for just the sort of conversation which they wish to carry on.—*The Missionary Herald.*

NEWS ITEMS OF SOCIETIES.

The Waverly Woman's Missionary Society has chosen for its president, Mrs. E. L. Gray and under her leadership we may expect great things. At their first meeting, plans were laid for the year with emphasis on the programs and attendance. On Nov 13th, they held a public program and invited the other missionary societies of the town. This proved to be a splendid program and a pleasant and profitable afternoon. The idea is a good one for other societies to adopt. Mrs. B. E. White is the secretary of this faithful group.

The Young People's Society of Mt. Carmel Christian Church has pledged themselves to be a wide-awake society during this year and a full year's work has been planned. On Sunday night, October 6th, the installation service was held and Rev. Elisha Bradshaw became the leader or superintendent and Miss Beatrice Joyner was elected reporter. Among the plans for the year was one which is very important that is to give four public programs during the year. On Nov. 3rd, a public candle-light service was given at the church which was very inspiring and impressive. These young people also made use of the travel library which was secured for this conference through Mrs. Garland Spratley, Young People's Superintendent. As a society they feel that it was very helpful to them and they highly recommended its use by other societies.

Mrs. W. M. Jay, *News Editor.*

N. C. & VA. CHRISTIAN MISSIONARY ASSOCIATION MEETS.

On Tuesday, December 3, 1935, at Reidsville Christian Church, the Christian Missionary Association of the N. C. & Va. Conference, met and was presided over by Rev. G. C. Crutchfield. The pastor, Rev. J. L. Neese, conducted the morning devotional and Dr. C. H. Rowland led the devotional for the afternoon. Rev. W. T. Scott gave a report of our work at Winston-Salem. Rev. J. L. Neese spoke of the building addition started by the Reidsville Church. Appropriations were made for next year to Palm Street, Winston-Salem and Reidsville. It was also decided to put forth a special effort to secure new members since the need for funds is so great. Dr. S. C. Harrell of Durham, N. C., and Rev. W. E. Wisseman of Greensboro, made the two main addresses for the day: the one speaking on "The Home Mission Program of the Southern Convention," while the other emphasized "Building the Home Mission Fires in the Local Church." The Reidsville people surely must believe in eating, for Brother Neese and his good people surely did serve a fine dinner. The rest of the program consisted of business, reports and election of officers for next year, which resulted as follows: Pres., Rev. G. C. Crutchfield; Vice-Pres., Rev. M. T. Sorrell; Sec., Rev. W. T. Scott; Fin. Sec., Rev. B. J. Earp; Treas., Mrs. C. H. Rowland.

B. J. Earp.

A man who would have friendship with Jesus can never subside into complacency. Neither can he use that friendship, as it is to be feared we sometimes use the friendship of less compelling people, for the enrichment of his own comfort. But the friendship of Jesus awes our spirits, it challenges our intellects, it quickens our consciences. There is iron in his cross, there is iron in his covenant, there is friction in his evangel, there is a sharpening of the conscience, there is a sharpening, a brightening of the very faces of those to whom his fellowship is real. Iron sharpeneth iron; so a man sharpeneth the countenance of his friend.—*Dr. F. W. Norwood.*

Christian Orphanage

Chas. D. Johnston. *Superintendent.*

Dear Friends:

Our Thanksgiving Offerings have been coming in very nicely. We have had some real surprises and then we have had some real disappointments. One hundred children to feed and care for—we need all the help we can get. The Thanksgiving season is the time we try to boost our offerings to get some surplus ahead for the lean months after Christmas when our income is always small. But the children generally eat more heartily and wear more clothes. All this takes money and our churches and Sunday schools are our main support. Some churches put forth a real effort and send in splendid offerings; others make no effort and of course the offerings are small. But the children are here. They are our orphan children God has suffered to be orphaned. We know not why. It may be to touch your heart and place a little more tenderness there. A little more sympathy there for the helpless child. One hundred of them.

How much have you contributed this year to help make life more comfortable for the little children in your Christian Orphanage? If the offering has been taken in your church and you did not have a part, mail your offering direct to us. We will give you credit for same.

Five churches came up as "Banner Churches" in this week's report. All churches that make an offering of as much as $50.00 get on the Banner List.

Our financial report carries us a little above the $14,000 mark. We are still a long way from our gial of $18,000 for the year. Are you going to see to it that we reach it? Four thousand to raise between now and the first of January. Let's reach the goal and everybody rejoice. Shout if you feel like it. We cannot shout if we fail. Let everybody help some. Mail us your personal checks. It will make us happy. We must reach the goal!

Chas. D. Johnston, *Superintendent.*

REPORT FOR DECEMBER 12, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:		
Berea	$ 6.00	
Salem Chapel	1.00	
Kallam Grove	2.35	
Durham	33.82	
Union Ridge	1.50	
Mt. Bethel	4.66	
		49.33
Western North Carolina Conference:		
Flint Hill	.19	
First, High Point	2.00	
Biscoe, Nov. & Dec.	3.32	
Liberty, Oct. & Nov.	3.20	
		8.71
Eastern North Carolina Conference:		
Oak Level	1.00	
Turners Chapel	1.25	
Sanford	1.00	
Cary	.80	
		4.05
Valley Va. Central Conference:		
Timber Ridge, Nov. & Dec.	2.83	
Linville, Nov.	6.43	
		9.26
Eastern Virginia Conference:		
Waverly, Nov. & Dec.	4.50	
Mt. Carmel	4.23	
First, Portsmouth	5.72	
Suffolk	25.00	
Liberty Spring	7.00	
Barrett's	.62	
		47.07

Special Offerings.

W. P. Perry, for Billy	10.00	
Mrs. Dalton	12.50	
Mrs. Thelma Hines	20.00	
M. B. Smith, Jr., Guardian for Whitten children	50.00	
		92.50

Thanksgiving Offerings.

North Carolina & Virginia Conference:		
Union, N. C.	22.46	
Berea	7.45	
Elon College	46.90	
Carolina	14.50	
Lynchburg, United	15.80	
Salem Chapel	3.25	
Reidsville	66.17	
Salem Chapel	6.95	
		193.48
Western North Carolina Conference:		
Pleasant Grove	2.00	
Parks Cross Roads	2.30	
Bennett	2.70	
Seagrove	2.53	
Randleman	6.75	
High Point	4.29	
Pleasant Hill	28.34	
Big Oak	10.80	
Ramseur	30.00	
Zion	37.00	
Liberty	15.54	
Glendon	22.16	
		164.41
Eastern North Carolina Conference:		
Oak Level	12.81	
Turners Chapel	4.15	
First Congregational, Albemarle	5.46	
Hayes Chapel	6.03	
Catawba Springs	52.50	
Popes Chapel	11.55	
Plymouth	3.80	
Bethel	7.00	
		103.30
Eastern Virginia Conference:		
Mt. Carmel	57.55	
Eure	3.35	
Liberty Spring	19.70	
Old Zion	25.00	
Rosemont	126.41	
Berea, Norfolk	6.00	
		238.01
Valley Va. Central Conference:		
Bethel	3.27	
Timber Ridge	7.00	
Mt. Olivet (G)	26.55	
Linville	55.00	
		91.82
Alabama Conference:		
Roanoke	5.00	
Pisgah	3.00	
Antioch	3.40	
		11.40
Georgia & Alabama Conference:		
Ambrose		13.41

Contributions from Individuals.

Mrs. E. W. Pritchett	20.00	
Berta M. Roberts	2.00	
Mr. & Mrs. J. W. Payne	5.00	
Sunbeam S. S. Class, United Protestant Congregational Church, Thorsby Ala.	1.00	
Mrs. George Hinton	1.00	
A Friend	15.00	
Circle No. 2, Woman's Auxiliary, Burlington Church	3.25	
Mr. and Mrs. R. F. Braswell	2.00	
		49.25

(Continued on page 14.)

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

REV. F. C. LESTER, *Editor*, 505 S. Main St., Norfolk, Va.

SECOND HOLIDAY CONFERENCE

of

THE YOUTH FELLOWSHIP

of the

SOUTHEAST CONVENTION OF CONGREGATIONAL AND CHRISTIAN CHURCHES.

Place—Winter Park, Florida.

Time—December 27-29, 1935.

Room and Breakfast—Furnished by people of First Congregational Church, Winter Park. So as to help these people make their plans, all who expect to attend are asked to notify Miss Emily Carleton, 541 Osceola Avenue, Winter Park, Fla., not later than December 15th.

Cost—Travel and two meals per day. These meals can be secured in town for twenty-five cents and up.

Who Can Attend—The Conference is held especially for officers of the Southeast and State Youth Fellowship, but any young people interested will be welcomed.

PROGRAM.

Theme: "Christian Youth In Action in Building a New World."

Basis of Study and Discussion: "A General Guide to Youth Action." (25c)

The Pilgrim Press, 14 Beacon St., Boston, Mass.

FRIDAY, DECEMBER 27TH.

Evening Session.

7:00—Get Acquainted Period—Miss Pattie Lee Coghill, leader.

7:45—Address—Rev. F. C. Lester.

8:30—Announcements and Discussion of Conference Plans.

9:00—Upper Room Service—Rev. Victor B. Chicoine, leader.

SATURDAY, DECEMBER 28TH.

Morning Session.

8:30—Morning Watch Service—Miss Emily Carleton, leader.

9:00—Discussion Groups:

1. Developing a Program of Personal Religious Living, Miss Mary Moncrief, leader.
2. Helping Other Young People to be Christian, Mr. Earle Ward, leader.
3. Assisting in Bringing About World Peace, Rev. Ervin Hyde, leader.
4. Working to Help Solve the Liquor Problem, Rev. A. Lanson Granger, Jr., leader.

10:20—Recreation—Miss Pattie Lee Coghill.

10:40—Discussion Groups:

1. Helping Build a Christian Economic Order, Rev. Millard Stevens, leader.
2. Providing a Constructive Use of Leisure Time, Miss Pattie Lee Coghill, leader.
3. Being Christian with Other Racial and Cultural Groups, Miss Priscilla Chase, leader.
4. Preparing for Marriage and Home Life, Miss Annie Campbell, leader.
5. Developing a Christian Type of Patriotism, Mr. Carl Ekblad, leader.

12:00—Noon—Luncheon.

Afternoon Session.

3:00—Discussion Groups:

1. Southeast Youth Fellowship Officers, Rev. A. Lanson Granger, Jr., President, leader.
2. State Youth Fellowship Officers, Rev. F. C. Lester, leader.

6:00—Fellowship Supper & Social Period. (35c per plate)—Miss Pattie Lee Coghill, leader.

8:00—Panel Discussion "Christian Youth in Action in the Local Church" Dr. Edwin C. Gillette, leader—Assisted by a representative from each State Youth Fellowship.

General Discussion.

9:30—Upper Room Service—Rev. Victor B. Chicoine, leader.

SUNDAY, DECEMBER 29TH.

Sunrise Service—Mrs. W. B. Williams, leader.

Sunday School and Church Service.

Dinner.

2:30—Completion of reports.

6:00—Supper.

7:30—Reports from Discussion Groups.

9:00—Address—Rev. A. Lanson Granger, Jr.

9:30—Communion Service—Conducted by Rev. Victor B. Chicoine.

IRENE COTTEN, *Secy.*

THE BEAUTIFUL GIFT.

What can a mother give her children
Greater today than this one great thing—
Faith in an old, sweet, beautiful story,
A star—a stable—a new-born King?

Shining faith in the young lad, Jesus.
Lover of high white things was He:
Jesus—straight as a Lebanon cedar;
Jesus—clean as the winds from the sea.

Faith in the young lad come to manhood;
Jesus, compassionate, tender and true—
Oh, my children—what more glorious
Gift in the world can I give to you?

Carry it high like a lamp in the darkness,
Hold it for warmth when the day is cold—
Keep it for joy when youth goes singing,
Clasp it for peace when you are old.

What can a mother give her children
More than a faith that will not dim?
Take it, my dear ones—hold it forever;
A lamp for a lifetime—faith in Him.

—*Grace Noll Crowell.*

WISE MEN WORSHIP.

CHRISTIAN ENDEAVOR TOPIC FOR DEC. 22, 1935.

Scripture: Matt. 2:1-11.

Daily Bible Readings.

Mon.—The call to worship. Ps. 95:6-7.
Tues.—Private Worship. Matt. 6:6.
Wed.—Worship Christ. Matt. 2:11.
Thurs.—Family worship. Deut. 16:11
Fri.—Worship is joyful. Ps. 100:1, 2.
Sat.—Worship is communion. Matt. 18:19, 20.

This will be the Christmas program for your society. Many groups will have elaborate pageants, but many others will have a beautiful worship program telling in simple language of the birth of the Bethlehem Babe. The room for this meeting can be made very beautiful by banking the windows with evergreens and using lighted candles. Arrange the manger scene at the front of the room. A small flashlight placed in the manger and partly covered with hay will give a beautiful effect. Place a large star over the manger—it could be made more effective by lighting the star when the gifts are presented. Ask the Endeavorers the week before to bring to this service some gift wrapped in white paper—these gifts to be presented to needy families.

Instrumental Prelude—Medley of Christmas Carols.

Call to worship—

"Christians, lo, the star appeareth;
Lo, 'tis yet Messiah's day.
Still with tribute treasure-laden
Come the Wise-men on their way."

Hymn—"O Come, All Ye Faithful."

Scripture—Matthew 2:1-11.

Prayer.

Solo—"Silent Night, Holy Night."

Suggestions for Leader's Talk—

The East has given us a great heritage. Men of the East have taught us to worship. These men revealed their wisdom by their worship. The word "worship" means to ascribe worth. So the Wise-men were eager to find the Child, the Person, the Son of God, who was worthy of their worship. They did not seek in vain. Bringing their rich gifts from afar, they were more than rewarded for their quest. They found Him whom they sought.

Since the pilgrimage of the Wise-men to Bethlehem mankind has continued to worship. Some worship their family, some worship money or other material things; but wise men seek Jesus and worship Him. Down through the centuries men, women and children have turned toward this Divine Source of Light and Comfort. As the Wise-men worshipped Him eagerly and wholeheartedly, so may our worship manifest the marks of genuineness.

Male Trio—"We Three Kings of Orient Are." (The men in this trio, dressed in oriental costume, each bringing his gift, enter from the rear, and remain there while singing the first verse and the chorus. They come forward, one at a time, placing their gift at the foot of the manger, singing the second, third and fourth verses as solos, all joining in the chorus. They sing the fifth verse together.)

Hymn—"As With Gladness Men of Old." (Sing the first, second, and third verses. At the close of the third verse each person comes forward and places their gift at the foot of the manger.)

Leader—

"Where a life is spent in service
Walking where the Master trod,
There is scattered myrrh most frgrant,
For the blessed Christ of God.

"Whoso bears his brother's burden,
Whoso shares another's woe,
Brings his frankincense to Jesus
With the men of long ago.

"When we soothe earth's weary children,
Tending best the least of them,
'Tis the Lord Himself we worship,
Bringing gold to Bethlehem."

—James A. Blaisdell.

Period of Meditation—(Close this with the singing of the last verse, "As With Gladness, Men of Old.")

Benediction.

(Note: This service may be more effective by using the story "The Other Wise Man" by Henry Van Dyke or "Why the Chimes Rang," by Raymond M. Alden.)

MRS. W. B. W.

Sunday School Lesson

By Rev. H. S. Hardcastle.

EZRA TEACHING THE LAW OF GOD.

Lesson XI—December 15, 1935.

Golden Text: *"Thy word have I laid up in my heart."*—Psalm 119:11.

Lesson: Ezra 7:10; Nehemiah 8th Chapter.

The material side of Jerusalem was making good progress. The walls had been rebuilt, the Temple had been started, the homes of the Jews had been established, and the "depression" was about over, to use a modern expression. But Ezra and Nehemiah knew that the ultimate riches and ultimate security of a nation or a city did not lie in its material wealth, but in the character of its people. Thus it was that these men set about to build into the life of the people those qualities of life which would give stability to the new order of things. They set about to teach the word of God.

A Man Determined to Know the Word of God.

"Ezra set his heart to seek the law of Jehovah, and to do it, and to teach in Israel statutes and ordinances." Ezra wanted to know the Book. Indeed he determined—he set his heart—to know it. And to do it. The one is rather closely bound up with the other in a real way. It is a great thing to have a great passion and a great purpose to know the word of God. But one can never know the word of God in its fullest sense simply in an intellectual way. One may be able to recite the Bible by memory and yet not know it. One really knows it only as he does it. Obedience is the organ of spiritual knowledge. Jesus said "If any man hear my words and doeth them." In another place he says, "Whosoever shall do and teach them." Let every minister and every Sunday School teacher determine to know the word of God. It is well enough for Christian workers to know other books: it is imperative that they know The Book. There are many ministers and Christian workers who read almost everything else except the Bible. We need Ezras who set their hearts to know and to teach the law of Jehovah.

Teaching the Word of God.

The people desired to know more about the word of God. They gathered themselves together as one man in a broad place and asked Ezra to bring the "law of Moses" out to them. People still want to hear the word of God. There is still a place for the preaching of the word. As a matter of fact the average man goes to church because he wants to hear the word of God. He has a right to hear the word of God at church.

It appears that not only men and women, but young people and even children were present at the reading of the law. In any event "those that could understand" were there. And all the people were attentive unto the book of the law. The people gave heed to what was read, they were attentive to the reading of the word.

Ezra mounted a wooden pulpit, slightly elevated above the heads of the people, so that all could hear him. When he opened the book, all the people stood up, and gave thanks to God and worshipped him for the word.

Reading Distinctly.

"And they read in the book, in the law of God, distinctly." Alas, how few ministers and leaders of worship do this very important thing. It is not strange that members of the congregation give such little heed to the reading of the Scriptures in services of worship when one considers how poorly the Scriptures are read. And the way some leaders of large classes or superintendents of Sunday Schools read the lesson publicly is a joke, that is, if it were not a serious matter. Let everyone who is to read the word of God publicly see to it that he is familiar with it, that he knows how to pronounce the proper names, that he read it with at least a little bit of expression and feeling.

Giving the Sense.

Ezra and his helpers not only read the word; they gave the sense so that the people could understand the reading. The Bible has a message for the humblest, but there are helps to reading the Bible. The Ethiopian spoke and expressed sentiments of many sincere Christians when in reply to Philip's question, "Understandest what they readest?" he replied, "How can I except some man should guide me?" Acts 9. There is a place for a sympathetic interpretation of the Scriptures. Those who can give the sense, those who can put in our modern language the message of the Bible, are much needed today.

All the People Wept.

"For all the people wept when they heard the words of the law." It convicted them of sin and of righteousness and of judgment to come. One can go along complacently, so long as he does not come face to face with the word of God. But it is sharper than a two-edged sword and pierces to the deepest places of life, finds us out, reveals our sins, uncovers our shame, brings us face to face with the judgments of God. This is, of course, one of the advantages of Bible reading—it gives constant stimulus to nobler living. The same principle applies to attending services of worship. Whatever else a service or worship may do or not do, it almost unfailingly reveals a sense of inadequacy, and gives new impulse to new endeavor.

The Joy of the Lord is Your Strength.

The word of God begins with the law, but it ends with grace. It convicts us of sin, but it also convinces us that if we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

The joy of the Lord—how often we miss or lose that joy. And yet it is one of the fruits of the Spirit. Sin, lack of self-surrender, lack of faith, cause us to lose the joy of the Lord which really ought to be our strength.

MALACHI FORETELLS A NEW DAY.

Lesson XII—December 22, 1935.

Golden Text: *"Behold I send my messenger, and he shall prepare the way before me."*—Mal. 3:1.

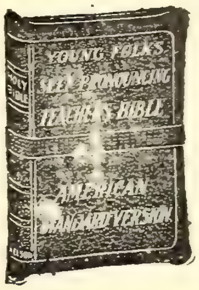
Lesson—Malachi 1:1—4:6.

The book of Malachi is the last book of the Old Testament. It is an interesting book. It is cast in dialogue form, and presents in the form of questions and answers God's charge against His chosen people, both priests and people. A careful reading of the book will show that its contents can be summed up under several headings: God's love for Israel; God's denunciation of the Priests; God's condemnation of idolatry and divorce; Coming Judgment; God's condemnation of unfaithful stewardship as represented by the tithe; God's reprimand of doubters; and God's appeal for obedience to the law of Moses. In practically every instance, the prophet represents God as asking questions and then answering them, as concerning the general subjects listed above. The lesson as printed deals only with a part of the third chapter, and these notes are based on that section only.

(Continued on page 14.)

AMERICAN STANDARD BIBLES.

Authorized and Edited by American Revision Committee, and Published by Thomas Nelson & Sons.



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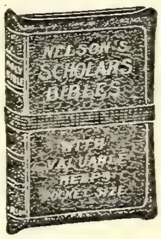

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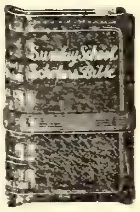

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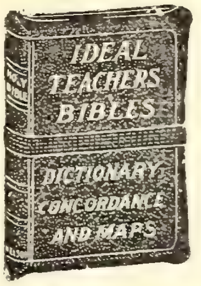

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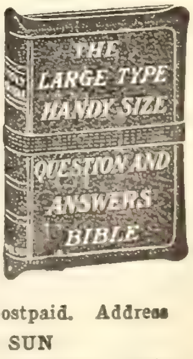

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE

One of our Chaplains in the U. S. Navy

MONDAY.

"WE NEED THE HEART OF THE GOSPEL."

"Thy word have I hid in my heart."—Psa. 119: 11.

In Christian service we need the very heart of the Gospel. The heart of the Gospel is an unqualified belief in God and in those portions of His Word that reveal Him, His love and his law. The Christian worker needs and must have this Gospel at his command, if he is to be ready to give help when it is needed, or his efforts will prove abortive.

Prayer.—Dear Father, make us ready in heart to give help wherever we may find the need. Send Thy Holy Spirit to tune our souls with the Infinite that we may do well in Thy sight, and know that we do well. *Amen.*

TUESDAY.

"IN TUNE WITH GOD."

"The spirit maketh intercession for the saints according to the will of God."—Romans 8: 27.

We have a beautiful illustration of the soul's harmony with God in the following story which comes to us from *The King's Business.*

As I travelled along late one evening, I heard the voice of a little boy calling me, and saying, "Mister, ain't you a preacher?" I told him I was, and he said, "Come to our house on the hillside, I believe my grandmother is dying." I followed the boy a few hundred yards and came to a log cabin in the midst of a grove of cedar trees. I made my way through the crowd gathered in the little cabin and soon stood by the bedside of an old woman who had passed her seventy-fifth year, and who lay dying. I soon discovered that she was entirely blind.

Kneeling at her bedside, I said, "My precious mother, you seem to be near the end: Are you prepared to go?"

She answered: "Sir, fifty years ago, in old Virginia, I gave my heart to God. Twenty-five years ago I buried, over yonder on the hillside, my dear, good husband; and for fifteen years I have been entirely blind. But, through all these years, since the day of my conversion, the strange, sweet peace of God has filled my heart. Yes, I am dying, but I am ready and more than willing to go. Thank God," she said, "I will soon be with my precious husband in a land where there is no more blindness, no suffering, no death forevermore."

I prayed with her, and then said to myself, "I will stay here till the end and see her die. I would rather see this old saint go home than to witness the coronation of a king, or all the barbaric splendor and glittering pagentry of a thousand empires."

The next day we laid her away beside her husband. I preached at her funeral, and related her last words to the great throng gathered there. Twenty-two souls were saved that summer afternoon. It was not the preacher's sermon, but the dying testimony of that dear old mother that God blessed in the salvation of all those precious souls.

Prayer.—Say the Lord's Prayer.

WEDNESDAY.

"PRAYER AND WORKING."

"The supplications of a righteous man availeth much in its working."—Jas. 5:16.

Great as is the mystery of prayer, it is understood that its secret lies in the cooperation of the Divine and human will: Paul said we are "laborers together with Him," "Co-workers with him." It is not that "He who works prays." Harmony with God's will goes deeper than that. If we lift our hearts high enough, we will meet a fuller, deeper, richer truth; we will learn that "he who prays, works," works even with the power of His word, and by the power of His spirit.

Prayer—Our dear Father,

Our faith is feeble, Thy light we'd see
Thou wilt uphold us if we look to Thee;
Thou knowest our weakness, and Thou dost care.

Life is so difficult, and 'neath its load
We bend and falter on the weary road,
Our Saviour, come Thou, our troubles share,
We lean on Thee in this our prayer.

And if Thou'lt come, we'll surely know
And feel Thy blessings of long ago,
Thy love and light our hearts will bear,
Upon the wings of earnest prayer.

Thy lamp has been so bright so long,
We'll know Thou'lt help our souls along,
We trust Thee now, for Thou dost hear,
Our lighted souls, this day in prayer.

Amen.

THURSDAY.

"NEAR TO HEAVEN."

"Behold, God is my salvation, I will trust and not be afraid."—Isa. 12:2.

In Pilgrim's Progress, John Bunyan tells us that when we get very near to heaven there is a very glorious land. It is a country of Beulah, whose air is so sweet and pleasant that we may solace ourselves there. There the birds sing and every day the flowers appear, at the close of the journey we shall realize that we are beyond the shadow of death or despair, and no longer shall see the doubting castles of the past.

It is in this land that we come near the new Jerusalem where we shall catch glimpses of those who are there and where we shall hear voices shouting, "Behold the salvation of the Lord cometh." The gates of paradise will open, and we shall see the glory of the Lord.

Prayer—Our Father, may each day bring us a little closer to heaven and closer to Thee. In Christ's name we ask it.—*Amen.*

FRIDAY.

"WILLING SPIRITS."

"And they came, every one whose heart stirred him up, and every one whom his spirit made willing, and brought Jehovah's offering."—Exodus 35:20-29.

There are many gifts that are not gifts. Hand-given gifts are not true gifts; only heart-given gifts are. When the spirit is not willing but holds back the gift, it may be passed over, but it is not really bestowed.

This is especially true of "Jehovah's offering,' gifts made to the work of Christ's church. The heavenly bookkeeper must make many sad discounts here, erasing from the ledger vast sums given under compulsion or from pride or merely from a sense of duty. They are not really Jehovah's offerings at all, for the heart has not been stirred up to give.

But the celestial bookkeeper has a happier side to his work. He reckons as Jehovah's offerings many a gift not made at all before the eyes of men because, though the spirit is willing and eager, the purse is empty. And there are many gifts, like those of the poor widow with her two mites, that are enormously multiplied as they are entered in the heavenly ledger.

Prayer—So may we, our Father, look to our hearts more than our purses when we give to Thee. In Christ's name. *Amen.*

AMOS R. WELLS.

SATURDAY.

"GOD-IGNORANT MEN."

"Pour out thy wrath upon the nations that know Thee not."—Psalm 79:1-7.

How angry is God with the nations that do not know Him and His laws of love and of justice! How He punishes them with war and poverty and sickness and fear and all misery! The vast weight of the world's woe, when analyzed, is nothing but willful ignorance of God.

Willful ignorance, it must be said, for each nation knows enough of God to save it from God's wrath if it is true to what it knows and seeks to know more. God has planted a conscience, a sense of right, in every man, even in lands as yet unreached by the story of the Redeemer.

And if we are God-ignorant men, though we live in a Christian land, God's anger is stretched out against us. Ignorance of His law is no excuse. All of us know enough to save us from God's wrath.

Prayer—May we be true, our Saviour, to what we know. Quicken the conscience we have, that we may have a keener conscience. Then shall we live in God's love indeed. *Amen.*

AMOS R. WELLS.

SUNDAY.

"FAITH AND PURITY."

"Holding the mystery of the faith in a pure conscience."—I Timothy 3:1-9.

Faith is a mystery indeed, as Paul says. We cannot see God. Christ has disappeared in the heavens. The Holy Spirit is a vague and mysterious personality to most of us.

But faith, though a mystery, is the greatest reality in the universe. Through faith we apprehend God. Through faith we trust in the atonement made by Christ. Faith places us under the wonderful power of the Holy Spirit. Faith leads us triumphantly through this life. Faith sets before us the joys of the heavenly home.

So that it is of supreme importance to obtain faith, and Paul tells us that the way to faith is through a pure conscience. A defiled life cannot believe in any but the lower things. If we can keep our conscience clean, we can live with God and Christ and the Holy Spirit, and receive the blessings that they alone can give.

Prayer—Lord, increase our faith! Lord, purify our souls! *Amen.*

AMOS R. WELLS.

In how many different foreign languages are services conducted in Congregational and Christian churches of the United States? In 535, twenty foreign languages; the number of churches using a foreign language is 535 of which 214 use German.

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor.*

WORDS FITLY SPOKEN.

By JOHN G. TRUITT.

"If any man offend not in word, the same is a perfect man."—Psalm 3:2.

This is our seventh message from the book of James, and as practical as James is, none can be more practical than this message found in the third chapter. As we have said before these words of James take on an added lustre on account of the fact that he was also the son of Mary,—son of the mother who knew how to ponder the things she saw and heard in her own heart. She was the mother who knew how not to say too much,—the mother whose son, Jesus, never spake guile. James learned much from his mother. We cannot tell how long mothers have been saying to their sons: "If you cannot say something good about a person, say nothing at all." It might have begun in Bethlehem!

I.

James says in this message: "The tongue is a little member, and boasteth great things." Language is great says James. Words are powerful. How powerful they are! The tongue is a little member, but large in its works,—'great things' it can surely boast of. "Kind words will never die, never die, never die." They live on, and on. Ugly words, and words unkind, likewise live long. They live long enough to burn and blight, and blister. An evil tongue is "set on fire of hell," says James. "It defileth the whole body." That is one side of the picture. Kind words, and words of mercy and love, and gentleness bless the whole body. And they bless everybody. They add to the common good.

Our text says, "If any man offend not in word, the same is a perfect man." Exactly,—have you ever considered what is the highest word of praise given a person when they pass on from the world to the world beyond? It is so common as to seem to be universally recognized as the one highest tribute, namely, "I never heard him speak an unkind word of anyone in my life." "If any man offend not in word, the same is a perfect man." He receives the highest compliment of his fellows.

It does not take money, talents, educations, social position, power or prestige to merit that compliment. None of us need be left out. "He never said an unkind word in his life." That is a goal worth beginning on today. If you make good from now on you will in all probability receive that tribute when you die, even though you can recall unkind words now which have already been said.

"Words are such mighty things, dear Lord,
May I so yielded be
That Christ who spake as never man,
May ever speak through me."

II.

James further says in this message, "The tongue can no man tame." That is a saying I have often thought of, and often meditated upon. Men have gone from America to some of the most backward tribes of Africa, found languages that were not much more than discordant, gutteral sounds, and a few awkward gestures. These missionaries have taken the untamed sounds and set them to a form and fashion, classified them, regulated them, molded and made them into a written language, bound them in their dictionaries, and outlined them in their grammars. They have, as it were, tamed them. Or again, they have gone into highly civilized countries like Japan and China, found their age-old languages strange, and difficult for themselves, and yet they have set diligently about the task of making those languages their own, and have succeeded. They have, as it were, tamed them. Or again, here is a tiny infant. Its mother has a tool known as language with which to work. It is far beyond the child. But in a short while the child takes the unruly words, sentences, and language of his mother and makes them his very own,—and that when he is still but a little more than a baby. He has tackled a giant and tamed him.

But that is not what James means. He means that no man can keep the tongue from putting words together which will give expression to that which is within the heart. If unkindness, and evil is within the tongue sometime, somewhere, somehow is going to let it out. It is an unruly member. It has never been tamed by man. "The tongue hath no man tamed." James is saying that of yourself, and by yourself you are helpless. You can put a rudder on ships, and you can teach birds to sing a tune, but you cannot tame the tongue. *But God can!* Get your help from above, says James. Look to God for strength, and God can and will give it.

III.

"The wisdom that is from above is pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits (if you open that door you will find a fragrance—pure, peaceable, gentle, easily entreated, full of mercy and good fruits) without partiality, and without hypocrisy." In other words James goes through his whole discussion of this matter telling us, warning us how terrible the tongue is: "Out of the same mouth proceedeth blessing and cursing," says he; and he adds, "My brethren, these things ought not to be." He tells us we can not tame the tongue. And then, he shows us the remedy,—*"the wisdom that is from above."* Let our prayers go up to God that he may tame our tongues.

"Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips
Just for today."

Covet to have the wisdom which is from above within us. How good if we could write alongside our lives: Pure, Peaceable, Gentle, Easily Entreated, Full of Mercy, and Good Fruits, without Partiality, and without Hypocrisy. Those words can be written alongside the life of the Christ. Comradeship with the Christ will bring us nearer and nearer to them for ourselves. If we practice his presence, walk daily with him, fill our lives full of good deeds, and kind words; keep up the practice of private and personal worship of God; associate with high and holy ideals we shall then be able to enter whatever field or circumstance into which he may call us and always speak beautiful words expressive of the beauty which is within.

"If wisdom's ways you wisely seek,
Five things observe with care:
To whom you speak, of whom you speak,
And how, and when, and where."

Gratitude is the obverse side of forgiveness. An act of forgiveness is never complete in its results until it has quickened a response of gratitude in the one who is forgiven. But gratitude is not limited to the reaction of forgiveness. Gratitude is an attitude of heart and mind. It is doubtful whether a man is capable of forgiveness who has not in his soul the element of gratitude, and it is almost certain that the man who has never experienced gratitude will be incapable of exercising forgiveness.—*Edgar T. Read.*

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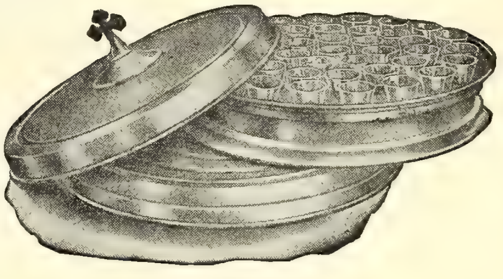

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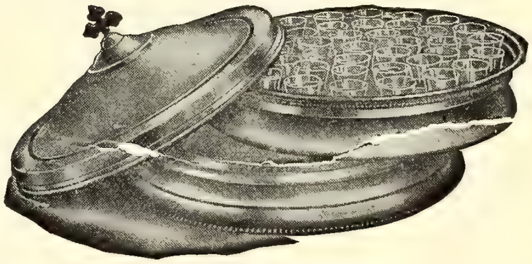

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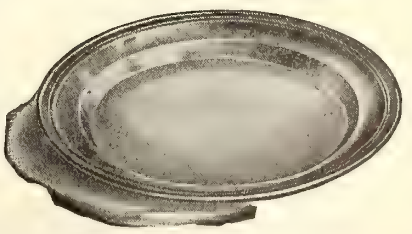

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

THE SUNDAY SCHOOL LESSON.

(Continued from page 11.)

The Messenger of the Lord.

"Behold I send my messenger, and he shall prepare the way before me." This prophecy found exact and literal fulfilment in the person and work of John the Baptist. John himself interpreted his ministry in the light of this prophecy. And Jesus also confirmed it. In answer to a question by the disciples in regard to the coming of Elijah, Jesus replied that Elijah had already come in the person of John the Baptist, who preceded a way for the Lord, and who made ready for His coming. Indeed one cannot but be impressed by the way in which Old Testament prophecies have been fulfilled. The explanation is simple. As Peter says, "for the prophecy came not in old time by the will of men; but holy men of God spake as they were moved by the Holy Spirit." (Peter 2:21.)

Now this scripture ought to find fulfilment also in our lives. We ought to be messengers of the new covenant. We ought to be preparing the way of the Lord. We ought to be living and giving and serving in such a way that it will prepare for the coming of the Kingdom of God on earth. In olden times men made roads for the coming of the king. We are to be road-builders for our King, the Lord Jesus Christ. And in the work of road-building every man's work is important. Let no Christian minimize what he can do for the coming of the King.

The Day of Judgment.

The Hebrew people had long looked forward to the "day of the Lord" as they called it. They thought it would be a day when their enemies were laid low and when they would be exalted. Malachi, with the other prophets emphasized the fact that the "day of the Lord" would be a day of judgment. "Who can abide the day of His coming? and who shall stand when he appeareth?"

It is not going to be a very pleasant experience to stand before the Lord Jesus Christ and to be judged of Him. Nothing will be hid from Him. As the writer of Hebrews says "all things are open and naked unto the eyes of Him with whom we have to deal." It is a fearful thing to fall into the hands of the living God. Who can stand when He appeareth? Who can abide His coming? Only those who through faith believe on Him, for Jesus himself saith "He that heareth my word and believeth on Him that sent me, hath everlasting life, and shall not come into condemnation (or judgment); but is passed from death unto life. John 5:24. Let no man play fast and loose with life. Be not deceived, God is not mocked. Every one of us must give an account of himself to God.

And so must nations. The principle holds here as elsewhere. Sometime Italy shall pay for her murderous policy towarad Ethiopia. The nations are still paying, and will pay for a long time for their sins in the World War. The Day of the Lord is a Day of Judgment.

The Changeless God.

"For I, Jehovah, change not." The same yesterday, today, and forever." In our world there is nothing so certain as change. But God changes not. Today as of old He hears the prayer of the penitent. Today as of old He gives grace to the humble. Today as of old His face is against them that do evil. Today as of old He makes the wrath of men to praise Him. Today as of old He sits in judgment upon men and nations. The God who was revealed in Jesus Christ is still the Christlike God. Wherefore let us come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of trouble.

Robbing God.

"Will a man rob God?" Of course not,—such a thing is preposterous. But God says that men will rob Him. And He is specific in his charges. They rob him when they withhold from him the tithe and their offerings. (Malachi 3:8.) And God goes on to say that because they had robbed him, the people had been cursed with a curse. And more. He dares them to put him to the test. "Prove me now herewith," says God. Pay your tithes, make your free-will offerings, and see if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

The compass of these notes will not permit an extended discussion of the tithe. Personally, the writer believes that it is the scriptural method of financing the Kingdom. As a student in college, working his way through school, and later thru the seminary, the writer has been a tither and more than a tither. Indeed during his school life, he often gave two-tenths to the work of the Church and the Kingdom. And even now his gifts run far beyond the tithe. This is said, not by way of boasting, but by way of personal testimony, and in order to give meaning to these comments on tithing. And with many others, the writer has found that by setting aside the consecrated portion, he has a deeper sense of stewardship for the remaining nine-tenths of his income. There are a number of specious arguments made against the tithe, but somehow or other the facts in the Scriptures are stubborn facts. Here as elsewhere, it is a question of faith and love. If any man wants to know, let him do. God dares us to put him to the test. One would like to know of those who having tried tithing, ever gave it up because they did not find that God was able to keep his word. To come down to frank facts, a great deal of the objection to tithing is downright selfishness and sin. Many good people are robbing God.

THE CHRISTIAN ORPHANAGE.

(Continued from page 9.)

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Grand Total	$14,070.29

CHRISTIAN FELLOWSHIP.

A visit of Rev. A. R. Flowers to the churches of our community and into our homes recently has meant a great deal in creating fresh enthusiasm in the educational and religious interest of the community. We are glad that the Christian fellowship, among the different Christian brotherhoods of the community, in this section about Nashville, N. C., prevails and that Bro. Flowers finds a most cordial welcome among any and all brotherhoods in this community.

Miss Eleanor Bone.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz´a-rĕth, he came and dwelt in Că-pĕr´na-ŭm, which is upon the sea coast, in the borders of Zăb´u-lon and Nĕph´tha-lĭm:
14 That it might be fulfilled

A.D. 31.

CHAP. 4.

n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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Extra spacing between words and lines makes this Bible very easy to read.

ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb´u-lon, and the land of Nĕph´tha-lĭm, *by* the way of the sea, beyond Jôr´dan, Găl´ĭ-lee of the Gĕn´tīleṣ;

A. D. 31.

k Is. 9. 1, 2.
l Is. 42. 7.
Luke 2. 32.
m Mark 1. 14.

2 And he opened his mouth, and taught them, saying,
3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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OBITUARIES

WHITTEN.

On Tuesday morning, November 12th, Mrs. Susie L. Whitten, wife of Rev. R. A. Whitten, pastor of the First Christian Church of Portsmouth, Va., passed from this life of pain and suffering into that eternal life of everlasting peace. Her patience and fortitude during the long months of suffering; her devotion and sacrificial service in the interest of her church and the work of her Lord have set an example which might well be emulated by each of us. In the women's work of our church she will be greatly missed, and while we grieve her passing from our midst, we rejoice in the knowledge that she has entered into that "city foursquare" where there is "no pain, no death, no fears." We pray God's blessing on those left to mourn her absence.

MRS. J. C. ELLIS.

HOUGHTON.

J. F. Houghton departed this life November 24th at the age of 74 years. He leaves to mourn his departure two sons, four daughters, five grandchildren, one brother, two sisters and a host of relatives and friends.

He was greatly loved by all who knew him. He had been a member of the church for 56 years and was a consecrated Christian, faithful until death. Our loss is Heaven's gain. He lived for others. I was his pastor for some time and he was just like a father to me. He died suddenly Sunday morning, having been feeling fine the day before. He expected to go to church Sunday and had put his offering for that day in the envelope. He believed in doing his part by being present and praying and paying. He loved Jesus and His Church beyond expression.

Peace to the soul of a departed saint.

H. M. GRAY.

BROWN.

Whereas it hath pleased our Heavenly Father to remove by death from our community and church, Z. E. Brown, a faithful member and deacon, we offer the following resolutions:

1. That we submit without complaining to the will of Him who doeth all things well.
2. That we will cherish his memory and strive to carry on the work for which he loved and labored.
3. That we extend to the family our sympathy and prayers, and that we will strive together with them to meet him in that land where sorrow is unknown.
4. That a copy of these resolutions be written in our record, a copy sent to the family and one to The Christian Sun for publication.

A. E. HARDIN,
MR. W. R. COX,
FLOSSIE BRAY,
Committee.

LONG.

Mrs. Etta Jane Wilson Long, daughter of Silas J. and Myrtle Wilson was born January 15, 1911 and died Saturday, September 14, 1935, at twenty-four years, eight months and fourteen days of age.

At the age of twelve she joined Union Christian Church. In November, 1933, she married W. O. Long. One child born to them died at a few months of age in June, 1935.

Besides her husband and parents, she is survived by four brothers and seven sisters. Those who have known her but evidence the fact that she was always faithful to her duties. I visited her in her last sickness and found her patient and submissive, trusting in her Saviour and in this spirit she remained till the summons came to enter into the rest awaiting God's children.

The funeral and burial were at Union Church Cemetery Sunday afternoon, September 15, 1935. In the absence of her pastor, Rev. E. R. Harris of the Baptist Church conducted the service. A large crowd of sorrowing and sympathizing relatives and friends were present to pay a worthy tribute of love and respect to the memory of one who has been so faithful.

C. E. NEWMAN.

ATKINS.

James William Atkins, son of Henry and Elizabeth Atkins was born June 19, 1859 and died September 8, 1935 at the age of 76 years, 2 months and 20 days.

He was for many years a member of Union Christian Church. On January 10, 1897 he married Miss Sallie Gravitt, who died about eighteen years ago. To them were born ten children. Seven are living as follows: Walter, Harvey, Goochie, Guinnie, Melvin, Pabin, and Mrs. Pearl Nelson. One son died in infancy. Emory died in France in the World War and Alvin departed this life about twelve years ago.

On September 8, 1922, Brother Atkins married Miss Gertrude Tuck, who survives him. There was one son born to them, James Luther, who died in infancy.

Funeral and burial were at the town cemetery of Virgilina on Monday, September 9, 1935, conducted by the writer and assisted by Revs. Pettus and Moore of the M. E. Church.

A very large crowd was present. The floral offerings were numerous and lovely to gaze upon. I have known the deceased for thirty years. He was generous to those in need and one of the most useful men in a time of sickness or sorrow. He will be missed in his community.

C. E. NEWMAN.

UTLEY.

In the early morning of September 25, 1935, Rufus H. Utley of Raleigh, passed away. Had he lived until the 6th of December he would have been 77 years old. He had been twice married; his first wife who died years ago, was Miss Arabella Smith and was the mother of all his children. His second wife was Mrs. George Winston of Franklin county who died several years ago.

Mr. Utley left five children; one sister and two brothers.

In early life Mr. Utley joined Wake Chapel Christian Church and later he united with Wentworth Church at McCullers, N. C., where, for years he was a successful business man. Rigid honesty in all his business dealings was his policy, and the tenant on his farms attest his fair treatment and humane feelings in all his dealings with them. And this is true as to all his dealings with his fellowman. In his last hours his deep anxiety was that when he died no debt should remain unpaid. He was sick only two weeks and less than a month before passing he attended the Utley Reunion in Holly Springs.

The funeral was conducted by his pastor, Rev. Lee Johnson, and his body laid to rest in the church burying ground.

J. LEE JOHNSON.

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FELTON.

Mrs. Lucy Parker Felton departed this life August 19, 1935 at the age of 72 years. She had been a member of Sarem Christian Church for many years, but had not been able to attend services regularly for several years. She was loved and esteemed by every member of the church and by her host of friends.

Mrs. Felton was a kind-hearted and genial friend, thoughtful and prayerful in her life. She will be greatly missed.

Therefore, be it resolved:

First. That in the passing of Mrs. Felton, the members of the church will emulate her virtues and cherish her memory.

Second. That we extend to her family our heartfelt sympathy in this hour of trial and loss. May the Great Comforter be with them.

Third. That a copy of these resolutions be sent to the family and one to The Christian Sun for publication.

MRS. D. S. HARRELL,
MRS. MARY SMITH,
Committee.

HARRIS.

Bro. James H. Harris, Senior Deacon of Lowell Christian Church departed this life November 5th in the 79th year of his life.

Bro. Harris had lived a quiet and a peacable life with all men and was so faithful to his trust that he was ready when the summons came. He was a very devoted husband and father and as true to his friends and to his church as was possible to be. He united with the M. E. Church, South, at the age of 12 years and remained in that church until Corinth Christian Church was organized and he then became a member of it and served as Sunday school superintendent for some twenty-five years, missing only a very few Sundays in the entire period. He moved to Lowell some years ago and became identified with this church and remained a member until his death.

He leaves three sons and one daughter to mourn his going. His wife and one daughter preceded him in death. Several grandchildren mourn for him and his friends were numbered by his acquaintances.

The funeral was conducted by Rev. W. T. Meacham, Revs. Carter and Veazey assisting, and burial was in Foresters Chapel Cemetery.

G. D. HUNT.

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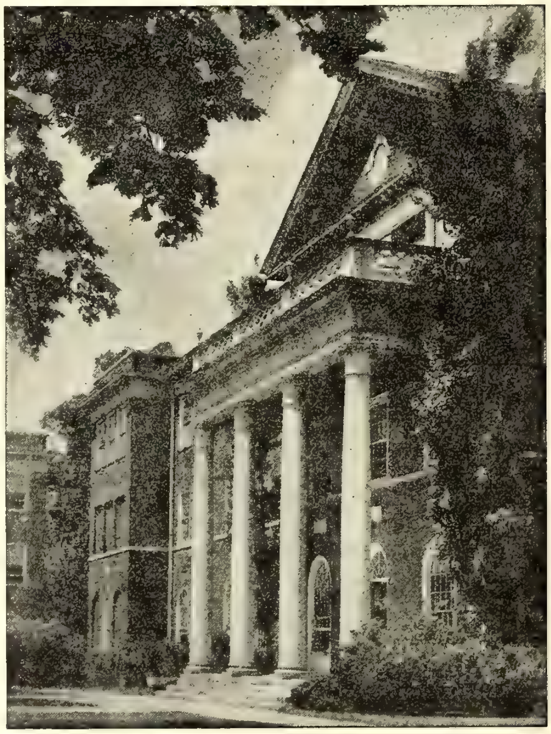

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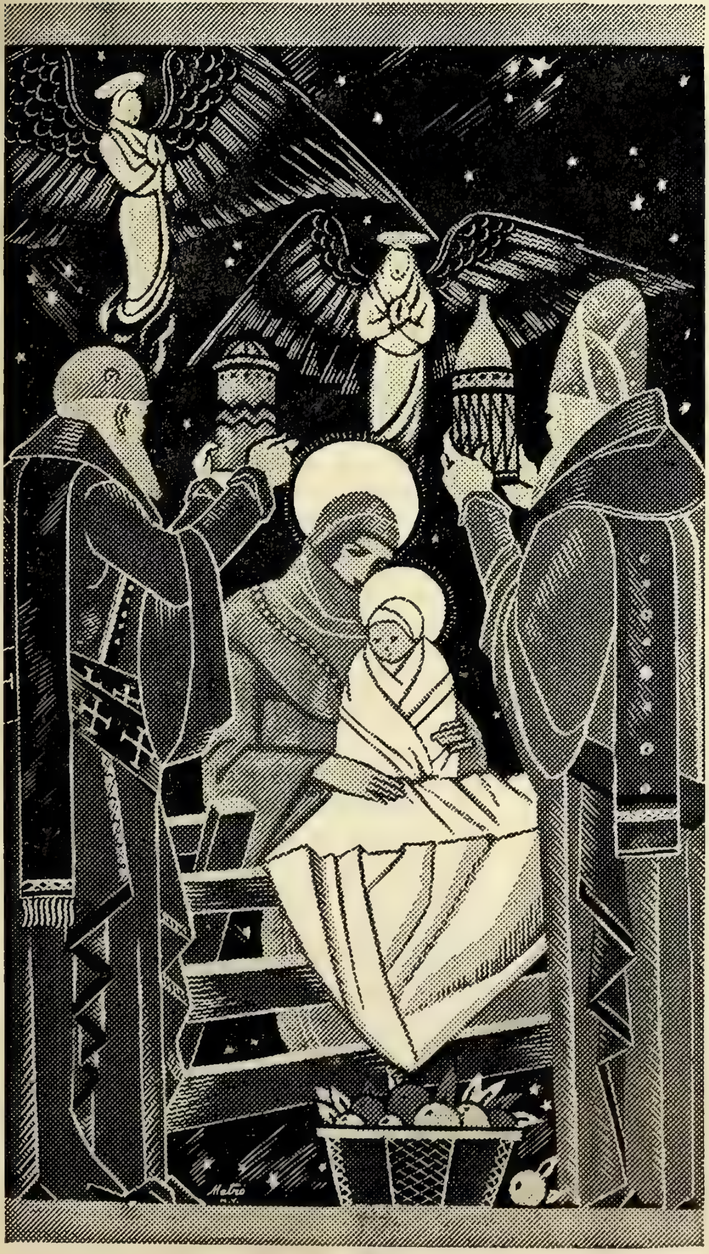
VOLUME LXXXVII. RICHMOND, VA., THURSDAY, DECEMBER 19, 1935. NUMBER 51.

A Christmas Prayer

Henry Hallam Tweedy

Lord, make my heart Thine inn!
Wide-open door; clean rushes on the floor;
Each lamp well trimmed and burning bright;
My table set for Thee on Christmas night—
No manger now awaits, if Thou wilt come
To grace this home!
All, all is Thine!
O Guest divine!
Lord, enter in!



Lord, make my mind Thy star!
A shining world that sees unfurled
Heaven's banners waving over Thee, its King,
And stops to listen while the angels sing!
So let me pause in all the rush and roar
Of passion seeking more;
Shine with Thy light
On Christmas night,
Thy flaming star!

Lord, make my life Thy song!
Help me to sing while anvils ring!
Let brain and body join Thee in Thy toil,
Till love and labor build God's city; foil
The lust and hate and selfishness and wrong
That spoils the song;
Till heaven's choirs
And pealing spires
Join in Thy carillon!

So would I keep Thy birthday, Lord;
Kneel at Thy feet with shepherds; greet
Thy coming with the Magis' wondrous gifts;
Enfold Thee, as Thy gracious mother lifts
Thee in her arms, the miracle of time,
God's gift sublime!
An inn, a star, a song—
All, all to Thee, belong,
O Guest adored!

NOTES-PERSONALS

NEWS FROM THE CHURCHES.

"There is born to you this day in the city of David a Saviour, who is Christ the Lord."—Luke 2:11.

NO CHRISTIAN SUN next week. Along with the rest of the world, we will be observing Christmas.

For hearts, if true and lowly,
  The manger-cradles are,
Where comes the Christ-guest holy,
  With love, the guiding Star.
—*Anonymous.*

"Unto us a child is born, unto us a son is given; and the government shall be upon His shoulder; and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."—Isa. 9:6.

CHRISTIAN SUN readers have the rare privilege this Christmas of getting through the eyes and pen of Dr. Roy Helfenstein a very realistic background for their Christmas meditation and entertainment. See our editorial page.

"I have always thought of Christmas time, when it has come around, apart from the veneration due to its sacred name and origin—if anything belonging to it can be apart from that—as a good time, a kind, forgiving, charitable, pleasant time."—*Charles Dickens.*

Greetings, with the five happy faces of the Garman family (our missionaries in Japan), come from 12 Hachiyama, Shibuya, Tokyo, Japan, and read as follows: "United Greetings from Mr. and Mrs. C. P. Garman, Tokyo, Japan; M. Margaret Garman, Sendai, Japan; Philips L. Garman, Detroit, Mich.; Elizabeth A. Garman, Columbia, Ohio."

"And he sent them to Bethlehem, and said, Go and search diligently for the young child, and when ye have found him bring me word again, that I may come and worship him also." These are the words of wicked Herod, and thousands today, who have heard about the young Child, but do not accept Him as Lord and Saviour, take a part in Christmas activities and make believe that they are interested in Him.

Before another issue of THE SUN many of our splendid young people, leaders in the church of the future, will be in attendance at the Young People's Winter Conference of the Southeast at Winter Park, Florida, beginning December 27th. Rev. F. C. Lester, Secretary of the Board of Christian Education, and promoter of Young People's Work, has solicited and secured a large group and is leading them to this mecca of youth, and will join in conducting the program. We are sure SUN readers will get a full report of this meeting, which should be a source of inspiration and helpfulness throughout the Southeast.

Dr. Frederick Fagley, Secretary of the Department of Evangelism writes that "there are 6,282 churches in our Congregational-Christian fellowship. Of these 4,928 made a report of members received during the year 1934. The deplorable fact is that of this number reporting, 1,935 made the statement that for the full year *not one member* was received on confession of faith! This means that the Church schools of all these churches did not see one of their number become a member of the church; no member of the Young People's Society; no member of the community. Verily such things should not be! Where is our personal witness? Where is our effective preaching?"

Church union is the order of the day, and it is a heartening message that goes out to the world at this season that the Methodist Episcopal Church, the Methodist Episcopal Church South, and the Methodist Protestant Church have, thru a committee from the three communions, completed the details of the program for uniting the eight million Methodists into one church after more than one hundred years of division and separation. The name chosen is "Methodist Church." The plan embraces about one-half of the world's communicant Methodists, along with a Sunday school enrollment of six millions and a "constituency" of over thirty millions. Although the word "Episcopal" is to be dropped, the Secretary of the Commission announces that the agreement is that the church shall be Episcopal in government and administration, and that the program, as drawn, declares: "The articles of religion shall be those historically held in common by the three uniting churches."

Dr. Wm. T. Ellis, world traveler and syndicated writer for hundreds of Sunday papers, helps to bring "The Little Town of Bethlehem" and the story of the Wise Men down out of the clouds of mysticism and uncertainey and make them realistic and vivid. Read the following from his comment in last Sunday's papers, and put it alongside of Dr. Helfenstein's editorial on page 4, and the reader will have a solid foundation on which to stand and shout "Merry Christmas to the whole world." Says Dr. Ellis: "I have traveled the road of the wise men. I mean that literally. The wise men really traveled a beaten path, an ancient highway, one of the oldest on earth. There is a geographical aspect of the Christmas story; and to understand it adds a new sense of reality to the nativity scene. Christmas is more than a sentiment or a spirit 'in the air.' It is a place-fact and a time-fact. It was a real inn with a real stable and a real manger to which the shepherds went in wonder. And it was a real Bethlehem to which the wise men were led by the star. The east from which they came was no misty fairyland of romance; but a geographical entity to which the traveler of today may penetrate."

FORGETTING THE PRINCE OF PEACE.

In this season of Peace to Men of Good Will there is every indication that leaders of European powers are willing to forget Justice and Right to impose a killing "pact" upon defenseless Ethiopia. They are about to award, from all indications, Mussolini whom only a few weeks ago they denounced as an unjust aggressor.

Why have they changed their views so soon? One senses that these European politicians are actuated by selfish motives; that they are but adding a new chapter to their long history of aggrandizement, seizure of territory, disregard of the rights of weaker nations, disregard of the rights of men. So it has been with England in her treatment of Ireland; so, too, with France in its treatment of those whose territory she wanted; so, too, is it with Italy in her quest for new territory.

Mussolini's entrance into war was denounced in unmistakable terms. Now Mussolini is to be awarded.

In Germany, Jews are persecuted because they are Jews. The Babe of Bethlehem was the Jewish son of a Jewish mother. In Germany Catholics and Protestants are persecuted because they adore Christ the King. The Nazis in this Christmas time are bent on taking the Babe of Bethlehem from His manger and driving Him away as Herod in the long ago drove Him into Egypt.

In Mexico, Christ is denied His manger and tyrants, unrebuked by those who profess Christ, are trying to tear Him from the tabernacled hearts of little children and their parents.—*Baltimore Catholic Review.*

"SILENT NIGHT" MUSIC WRITTEN BY AUSTRIAN CHRISTMAS EVE, 1818.

One of the most interesting stories connected with Christmas is the account of how the world-famous hymn "Silent Night, Holy Night," came to be written.

This beautiful hymn was composed in Oberndorf, Austria. The date, authorities tell us, was Christmas Eve, 1818. The words are a poem of which the pastor of the local church is said to have been the author. Wishing to have a new hymn with which to welcome the Christ Child to the world on Christmas, the pastor, the story says, called upon his friend, Franz Gruber, who was organist at the church, to set his poem to music. Gruber set to work on Christmas Eve, and completed the music in time to have it sung in the church that night.

The story of how this beautiful hymn first came to the attention of the outside world is also interesting. The organ in the church had broken down and a repairman come to Oberndorf to fix it. He was working on the organ on Christmas Eve, and heard the hymn "Silent Night, Holy Night" being rehearsed. Struck with the beauty of the hymn, he carried it home with him, and soon afterwards it spread to other parts of Europe and then to the world.—*N. C. W. C. News Service.*

AFRICA SPEAKS.

Yes, Africa is speaking in tones which even the deaf must hear! Too long we have not hearkened to the drums over Africa or to the mutterings of the people. These dwellers on the dark continent—too often we have despised them as ignorant and backward, seldom asked ourselves what factors inherent in the African scene delayed the advance of science and aided the bondage of witchcraft and superstition. But now Africa is speaking and all the world is listening—Africa, the continent to whose ancient culture the Pyramids, built five thousand years ago, bear silent testimony, as they lift their mighty bulk in passionless grandeur beside the endless desert; Africa, where Moses, who gave us the law of God and Euclid, who taught us the principles of measurement, were trained; Africa, where mighty Carthage long ago challenged for years the world supremacy of Rome, under whose skies Augustine, most brilliant of all the fathers of the Church, penned his "City of God," and which afforded sanctuary to the Infant Lord Himself when a ruthless dictator threatened a massacre of the innocents; Africa, once the garden of the world and the granary of Europe, whose northern cities fell first before the advancing barbarian hordes from northeastern Europe and then bowed to the onslaught of fanatical Islam; Agrica, wealthiest of all the continents in potential water-power, fertile beyond our imaginings, rich in ores and precious metals, abounding in wild life, upon whose hidden resources all Europe looks with envious eyes; Africa speaks!—*Claris Edwin Silcox in The New Outlook of Toronto.*

General News
of the
CONGREGATIONAL AND CHRISTIAN CHURCHES
By HERBERT D. RUGG.

ANNUAL NATIONAL EXECUTIVE CONFERENCE.

The "Mid-Winter Meetings" or the Annual National Executive Conference of the Congregational-Christian Churches will begin Friday evening, January 24th, with the conference of state Friday, Saturday and Sunday at a hotel in Chicago, Ill. Beginning Monday, January 27th, other groups will assembly and all will meet for the sixth successive year at the Church House of the First Congregational Church, Evanston, Ill.

The presidents of state women's organizations and the state superintendents will meet Monday. On Tuesday, Wednesday and Thursday, there will be meetings of the directors of the National or Home Boards, of the Prudential Committee of the American Board of Commissioners for Foreign Missions, of the Council for Social Action and of the Commission on Missions.

Monday night there will be general fellowship dinner with an address by Dr. Raymond Calkins, Pastor First Church, Cambridge, Mass., who will remain as chaplain for the following days. The state superintendents and the state women's presidents will have a joint banquet Tuesday evening. Three platform meetings for members of the churches in Chicago and vicinity will be held Monday, Tuesday and Wednesday nights under the auspices respectively of the Council for Social Action, the American Board and the Home Board. The pulpits of many churches in the Chicago area will be filled on Sunday, January 26th by persons in attendance at the meetings.

Prominent in the agenda are allotments of time for discussion of the recommendations which have been proposed by the Strategy Committee for adoption by the General Council in June.

* * *

AND ABOUT CHARLES C. WEST.

The senior member of the administrative committee of the Board of Ministerial Relief is Chas. C. West of Harriman and Keech, investment brokers, 11 Broadway, New York City. Mr. West was first elected to the Board in 1913 and served until 1925. He came on the Board again in 1927, was re-elected in 1931 and according to the by-laws upon the expiration of his term at the time of the General Council meeting at Mt. Holyoke College, he will not be eligible for re-eleceion for a biennium. Since 1915, Mr. West, while on the Board has been a member of the finance committee. Also since the incorporation of the Annuity Fund in 1914 he has, while on the Board, been one of its trustees. In 1919 he was made a member of the Commission appointed to raise the Pilgrim Memorial Fund.

As a member of the Board and of its finance committee and as a trustee of the Annuity Fund, Mr. West's measured judgment has been contributed to the building of old age security for the ministry. He has seen the invested resources grow from $287,098 in 1913 to the $12,987,-241 reporter this year. In 1913 there was paid to beneficiaries $30,505. In 1934 there was paid in annuities and grants $549.209.

Mr. West is now serving as chairman of the investment committees of the three pension board corporations: the Board of Ministerial Relief; the Annuity Fund for Ministers and the Retirement Fund for Lay Workers. He is a member of the First Congregational Church of Montclair, N. J., and a generous supported of the Y. M. C. A. and the Boy Scouts.

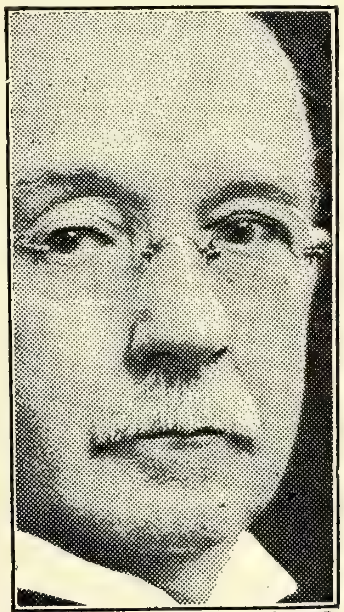
* * *

ABOUT DR. CLARENCE H. WILSON.

Satisfaction linked with sadness were the mingled feelings with which Dr. Clarence H. Wilson adjourned the meeting of the administrative committee of the Board of Ministerial Relief in New York City on Tuesday afternoon.

The meeting concluded his ninth year as chairman. He has served continuously on the Board or its administrative committee from 1919 to 1925 and from 1927 to the present. According to the by-laws he will not be eligible for membership again on the Board or its administrative committee for a biennium.

Dr. Wilson remarked with satisfaction concerning the increased resources of the Board since he became a member, concerning the raising of the Pilgrim Memorial Fund and the growth of the Annuity Fund for Ministers. But as he mentioned the letters which have been and are being received from old ministers, he noted with sadness "the pitiful little there is to give them in their need."


THE REV. CLARENCE H. WILSON, D. D.

Besides his service on the Board of Ministerial Relief, Dr. Wilson in 1925 was elected to a six-year term on the executive committee of the National Congregational Council. When in 1929 was formed the executive committee of the General Council of the Congregational and Christian Churches in advance of the completion of the merger in 1931, he became the first chairman of the united executive committee. In 1934 at Oberlin, Ohio, he was elected for six years again to the executive committee of the General Council. He is now chairman of the committee on arrangements for the meeting of the Council next June at Mt. Holyoke College, Massachusetts.

In 1927 he retired after an eighteen-year pastorate at Glen Ridge, N. J., and now lives in Boston, Mass. He was *ad anterim* pastor in 1929 at the Central Union Church, Honolulu, which with 1,547 members is the largest church in the Hawaiian Islands. In 1929 he prepared the daily Lenten meditations for "The Fellowship of Prayer" which is distributed to their members by thousands of churches in all denominations each year.

Since 1931 Dr. Wilson has been a non-Board member of the administrative committee of the Board of Ministerial Relief and his place will be filled at the annual meeting of the Board of Directors to be held during the Mid-Winter Meetings in January at Evanston, Ill.

GOOD REPORT ON CHRISTMAS FUND.

The contributions to the Christmas Fund of the Board of Ministerial Relief reached $49,279.14 on Monday, nine days before Christmas, Dr. Lewis T. Reed, general secretary of the Board announced. The amount is within $371.77 of the contributions at the corresponding day last year.

Fourteen persons were voted regular pension grants totalling $1,996 annually. Eleven deaths and grants relinquished or reduced by others were reported, releasing funds to the amount of $2,347 annually.

"THE CHRISTMAS ANGELS' MATIN."

On Sunday morning, December 22nd, at 6 A. M. in the Congregational-Christian Church, Winchester, Va., a unique Christmas service will be presented. The title is: "The Christmas Angels' Matin." It will be composed of music, drama and pageantry. The entire service will be made more effective by the candle and colored lighting arrangements to be used at this early morning hour. The service centers about a large art reproduction in the form of a Christmas scene 24 feet long and 9 feet high, which an art company has especially prepared for this production. The scenic background depicts the shepherds on a Judean hill watching their flocks outside of the City of Bethlehem, when suddenly, by lighting effects, the angels appear in the scene. This scene has been beautifully done in colors by the art company.

Part One includes a candle-light processional by the robed choir and an effective musical opening with Mrs. Ivan R. Smith singing "O Little Town of Bethlehem" while a special scene shows the silent city far away. In Part One Mary and Joseph make their appearance at the inn. Mary is Mrs. Albert Clark and Joseph is Marvin Seldon. The inn-keeper and wife will be Mr. and Mrs. Harry Seabright. The wise men are Loy Hook, E. W. Cather and T. W. Mathews. The shepherds are Clyde Sibert and John Spaid. A reading portraying the Christmas story will be given as these characters take their parts.

Part Two includes a unique feature called the "Living Christmas tree." This is a dramatic effect of pageantry and costume produced by 15 young ladies on a living Christmas tree which will be 10 feet high in the church auditorium. The "Living Christmas Tree" will be used several times throughout the service.

Soloists will be Margaret Richards, who will sing "While Shepherds Watched Their Flocks by Night," Philomena Larew, who will sing "Gesu Bambino" by Yon, and Mr. Scott Atkinson who will sing "In A Manger Lowly" by Daniels. Mr. Orville Hoover, L. Russell Cather and Robert McNally will also sing "We Three Kings of Orient Are."

The entire service will be interpreted with appropriate and effective musical numbers lending themselves to the scens. In Part Two, scenes will be reproduced in the large "Living Bible." These will be three in number: 1. "The Babe, Mary and Joseph"; 2. "The Arrival of the Shepherds"; and 3. "The Adoration of the Magi."

Part Three consists of a dramatic sermon reading entitled: "The Lost Word" written by Henry Van Dyke. Rev. Ivan R. Smith has adapted this presentation to sermon form of the dramatic type. Mr. Smith has placed his own emphasis and interpretation on this Christmas story, "The Lost Word" and will give it during the service.

A copy of Lerolle's famous painting "The Arrival of the Shepherds" will be given to each family attending this service. This is a splendid reproduction of the original, size 8 by 11 inches, suitable for framing.

E-D-I-T-O-R-I-A-L

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THE PRINCIPLES OF OUR CHURCH:

1. The Lord Jesus Christ is the only Head of the Church.
2. Christian is a sufficient name for the Church.
3. The Holy Bible is a sufficient rule of faith and practice.
4. Christian character is a sufficient test of fellowship and of Church membership.
5. The right of private judgment and the liberty of conscience is a right and a privilege that should be accorded to, and exercised by, all.

THE PURPOSE OF THE CHURCH.

The purpose of this Church is to cultivate a spirit of union among the followers of our Lord Jesus Christ of every persuasion, and to secure, if possible, as associate efforts of all true religious teachers in pointing the wicked to "the Lamb of God who taketh away the sin of the world."

The peculiar doctrines and tenets which have confused and distracted the Christian world are remanded to private judgment, and hence cease to be matters for debate, only in so far as may be necessary to prevent a sectarian influence from entering the Church.

This Church requires no compromise of faith on the part of any child of God in order to communion or fellowship; here, denominational distinctions cease to exist, and Christian love binds the brotherhood together.

The purpose of this Church will be consummated in the conversion of the world and the union of all Christians.

MY VISIT TO BETHLEHEM.

A Contributed Editorial by Dr. Roy C. Helfenstein.

[*Dr. Roy. C. Helfenstein, who, immediately following his trip to the Holy Land, contributed several articles that were widely read and appreciated by* Sun *readers at the time, very appropriately contributes this very timely editorial which will bring all who read it a vivid picture of the place where Christmas was born, and will certainly add reality to our Christmas season and spirit. Every* Sun *reader will be more than repaid by reading at this Christmas time Dr. Helfenstein's vivid and realistic description of the "little town of Bethlehem."—J. O. A.*]

During these days when our thoughts are so much concerned about Christmas, we are reminded that Christmas is the celebration of the greatest event in all history,—the birth of Jesus "the Christ child." Naturally the town in which Jesus was born has a peculiar interest to all His followers. The name of his birthplace in association with the anniversary of his birth makes the story of that great event itself a Christmas carol of joy and promise.

"When Jesus was born in Bethlehem of Judea in the days of Herod the King, Wise Men from the East came to Jerusalem saying, 'Where is he that is born King of the Jews for we have seen the star in the East and are come to worship him."

"And there were in the same country shepherds abiding in the field, keeping watch over their flocks by night.

"And lo, the angel of the Lord came upon them, and the glory of the Lord shone around them; and they were sore afraid.

"And the angel said unto them, Fear not, for, behold I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes, lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, 'Glory to God in the highest, and on earth peace, good-will toward men.' "

As a lad, I often dreamed of the privilege of visiting the "Little Town of Bethlehem," the birthplace of the Christ-Child, so as to see the setting of the beautiful and wonderful Christmas story that stirred my childish imagination and thrilled my boyish heart. In my imagination as a boy, I pictured the Shepherd's Field, where David, the son of Jesse, had cared for his father's flocks, and where later other shepherds watching their flocks by night had heard the angel chorus announcing the birth of the Saviour. And when I grew to man's estate, my admiration for the Man of Galilee increased my desire to see the country that was his native land, and to visit the various towns and cities associated with his life and especially to visit the town that was made forever famous by reason of having been his birthplace. This is a natural desire of many people whose lives have been inspired by "The Manhood of the Master."

When I reached Jerusalem, I was anxious for the day to come when we would go to Bethlehem, not because of anything wonderful I expected to see there, such as had been fancied in my childish imagination, but because of the Wonderful Life that was born there, because of the fact that it was the setting of the Christmas Story, which means more to more people than any other story ever told, and because of the many sacred associations that cluster about the town of Bethlehem and its environs.

Bethlehem is the name of two different places in Palestine, but the Bethlehem of Judah is the one that is the place of Christmas interest. It is only four and a half miles from Jerusalem; lying due south of that ancient capital city of Israel on the main highway to Hebron. It is sixty-eight miles south of Nazareth, the distance that Joseph and Mary travelled on their way to Bethlehem from their home town of Nazareth. Ten or twelve miles a day travelling by donkey or camel was no doubt considered a good day's journey.

Early one morning, a group of us ministers and professors left the dormitory of the School of Oriental Research at Jerusalem to make our long-anticipated pilgrimage to this Christmas shrine.

Over the same hills, and across the same valleys that the ancient Magi travelled on their way to Bethlehem to find the Christ child on that first Christmas morning; and across the same landscape where the shepherds watched over their slumbering flocks the night they heard the glorious announcement of the Saviour's birth, we made our way in deep meditation to historic Bethlehem in its peaceful setting on a hill. We passed numerous landmarks of historic and traditional interest, such as "The well of the Magi," where caravans of camels stop to drink today just as they did 1900 years ago. A long caravan of camels had just finished drinking from the large stone watering trough when we arrived. It is called the "Well of the Magi" from the tradition that the Wise Men stopped here to drink and saw the reflection of the Star in the depth of the well. Along the road we also met numerous men and women riding their donkeys reminding us of that long ago when Joseph and Mary plodded along that same ancient thorofare.

While still some distance away the city came prominently into view. Close by to the east was the Shepherd's Field, and about thirty miles east we could see rising out of the basin of the Dead Sea, the highlands of Moab associated with Naomi and Ruth, an ancestress of the Christ-child. Coming nearer the city we passed by numerous terraced vineyards and orchards of olive trees.

We stopped on the high ridge near Bethlehem so that we could watch and talk through our interpreter to some shepherds with their herds of sheep and goats there where David's father Jesse pastured his sheep and where the boy David watched over his father's flocks. It was easy to imagine one of the older shepherds as Jesse, and one of the alert looking, bright-eyed, black-haired boys, perhaps fourteen years old, as the lad David. There they were with their shepherd staffs, and carrying around their girdle their slings and bags of little stones, dressed in the same kind of garb as Jesse and David wore, and employed at the same task on the same hillside where shepherds from Bethlehem have taken their herds through all the centuries,—the best grazing ground to be found anywhere in Palestine. The lad reminded me of how David must have looked when caring for his father's flocks. We saw many shepherd boys who thus reminded us of the boy David. A fine lookink lad picked up one of the lambs in his arms to take a thorn from its foot. The expression of sympathy on the boy's face as he tried to relieve the lamb of its hurt reminded me of that other lad who had watched the shepherd boys upon that same hillside, who became the Shepherd of Mankind, anxious to relieve humanity from the hurt of wrongdoing.

When we drove slowly through the streets of Bethlehem up to the church of the Nativity, which is the center of the little city of about eight thousand population, we were made to realize that only reverence for the past makes the Bethlehem of today of interest. Most of the people in Bethlehem are adherents of the Christian faith, there being fewer Mohammedans there proportionately than in any other place of that size in Palestine. I was impressed with the fact that the people of Bethlehem seemed of a higher type than those found in other centers of population in Palestine. The men and women all seemed more industrious, more alert, and more substantial. There are fewer beggars in Bethlehem than are found in other places in Palestine. The stores and shops are better, and the clerks are more courteous. I wondered if there was not a close association between these facts and the fact that such a large majority of the people of Bethlehem are adherents to the Christian faith. Many of the girls and women of Bethlehem are engaged in the mother-of-pearl industry, carving by hand beautiful mother-of-pearl necklaces and numerous other artistic designs that are readily purchased by visitors.

In history, Bethlehem was associated with many notable characters of Bible days including the heroic Caleb. Ruth the Moabitess lived there after she married her second husband, Boaz. The shepherd lad, David, was born there and later became the King of Israel with his headquarters less than five miles away at Jerusalem. It was the memory of the well of his boyhood days at Bethlehem that made David long for a drink from its never-failing supply. But when three of his devoted men risked their lives in order to satisfy his desire, he refused to drink it, having reflected upon the selfishness of letting his men risk their lives to gratify his petty whim.

The Bethlehem of today is without question situated upon the same site there on the hill, near the Shepherd's Field, as was the Bethlehem of David's and of Jesus' day. It fits into the Bible picture of the location exactly.

In the second century, tradition located a cave as the place where Christ was born. Many eminent scholars believe that the tradition coincides with fact. Over this spot Helena, the mother of Constantine, had a church erected in the year 327 A. D., the oldest Christian Church in the world. This church still stands as a part of "The Church of the Nativity." It was interesting to visit this ancient church erected over a site where tradition declares the Christ-child was born.

In the crypt of this ancient church we saw what is called "The Chapel of the Nativity" supposed to mark the place where the baby Jesus was born. A few feet away and on a lower level we saw what is called "The Chapel of the Manger" in which is a marble manger, quite similar in shape and size to other sandstone mangers we saw in ancient homes of Palestine villages.

Justin Martyr in the 2nd Century and Jerome the great Latin scholar in the 4th Century, both made their homes in Bethlehem. Their writings confirm the tradition as to the site where Jesus was born. Naturally, his disciples from the earliest days of the Christian era would preserve at any cost so important a place associated with the life of their Lord.

There are numerous homes in Bethlehem and in other towns of Palestine which date back many centuries, and which are quite similar in structure and arrangements to the homes of Jesus' day. One we visited in Beeroth, twelve miles out of Jerusalem, is declared to date back to the first century before Christ.

The native homes in Palestine are built of stone or mud bricks, with a slightly domed-shaped roof of stone and clay mortar so as to drain all the water into the family cistern. The home for the animals, the poultry, and the family is all under one roof. A stone partition divides the animal section from the family and poultry section; the poultry having the ground floor of the family section, while the family live a few feet above on a mezzanine floor where the grain, hay, etc., for the animals is kept in one part, and the dried fruits and vegetables for the family in another. On the top of the house, reached by a narrow stone stairway, are the sleeping quarters for the family in the hot summer time. In some of the native Palestine homes, the family occupy both the ground floor and the mezzanine floor of that half, while the animals occupy the ground floor of the other half.

Along the division wall, on the animal side, about two feet above the ground floor and two feet below the mezzanine floor is always placed a manger neatly cut out of stone, about six or eight feet long, eighteen inches deep and perhaps two feet wide. And let it be understood that these homes, crude though they be, are kept cleaner than many homes in our own country with their modern conveniences. Instead of having beds to occupy the space on the floor of the family part, they have sleeping mats that are rolled up close to the wall in the daytime. There is very little furniture of any kind in the homes, hence very little housework for the women to do. Much of their time is occupied in carrying water for the household needs, and working in the fields.

The thing that appealed to me most in these native Palestinian homes which are so like the home in which Jesus was born and in which He was reared, was the stone manger that is always found on the animal side of every native Palestinian home, just over the division wall and about two feet lower than the floor on which the family lives. In deep meditation I stood by the mangers in several such homes, thinking of the manger so like them in that other home where Joseph and Mary were entertained the night before the first Christmas.

The tourist home of our own country holds the same place in our American life today that the Palestinian Inn did in the days of Joseph and Mary. Guests were accommodated when occasion arose, the family often being required to inconvenience themselves to make room for the guests.

There was naturally an unusually large number of people in Bethlehem that first Christmas Eve, as others like Joseph and Mary, had also come to town to take care of their taxes—that being the specified date for those who were to report at the Bethlehem office. All the "Inns" or tourist homes of the town were naturally crowded to their capacity at such a time. No doubt the manger in every inn of the village was occupied that night by guests or by some member of the family.

An eminent scholar of Palestinian life and history explained to us that the manger in the ancient Palestinian home, as today, was considered by many as a sort of special privilege for a good night's rest, and that guests at the inns often requested it, the same as some people today in our own country have preference for the sleeping porch in a tourist home.

I can easily understand why people in Palestine would have a preference for "the manger." It would be my choice of a place to sleep in if I were to spend a night in such a home. Kept immaculately clean as it always is, and filled with the short, soft, downey hay, the manger in the Palestinian home is really an inviting place to sleep. If offers more privacy than any other part of the home.

So the idea we have often received about the Innkeeper's uncivility to Joseph and Mary in refusing to make room for them in the Inn,—the family part of the home, is all wrong. Rather it was likely a courteous concession extended to Joseph and Mary, the landlord and his wife themselves perhaps giving up the manger to them and going on to the provision floor of the animal's part of the house, or sleeping on the ground floor of the family part, either place being much less desirable than the manger, which as previously stated was the preference of many, as I am sure it would be for me.

The Christmas story has a new and larger meaning to me since I visited Bethlehem, walking through its narrow streets, seeing into some of the homes and places where the people work, talking through our interpreter to them, and realizing that their life and customs were so familiar to Jesus—so like the life and customs of his day.

The Church of the Nativity in Bethlehem is naturally the chief place of interest to most tourists. But the town, its streets, its people and the country round about, so rich in sacred memories and in religious history, appealed to me most, and made my visit to Bethlehem an experience never to be forgotten. R. C. H.

THE CHILD'S CONTRIBUTION.

Christmas joy centers about a Child. Not only is the central figure of Christmas a Child born in Bethlehem nearly two thousand years ago, but children of our homes and of the world. At this festivity we give first place to childhood. In fact it requires children to make Christmas. "A little child shall lead them" is nowhere so thoroughly verified and demonstrated as in putting on and celebrating Christmas. There is no other anniversary observed so universally, so elaborately and so joyfully as Christmas. There is not anything else like it. We let other anniversaries come to us—the birth of our nation, national heroes—and when they arrive, we get out some flags and oratory and honor the event. Not so at Christmas.

This is different. Days, weeks and months before the event, shops, warehouses, factories begin to fill up and display and make ready with wares and works sure to be in demand for the event. Then parents and grandparents, uncles and aunts, relatives and friends, bachelors and maidens, begin to prepare with presents and tokens of esteem and affection to be brought out or presented on Christmas day. The best that mothers with loving hearts can do, the most generous that fathers can offer, the most savory and inviting foods that skilled hands can prepare are all brought out and offered to make Christmas day a day of joy and gladness, indeed. Jew and Gentile, believer and non-believer, theist and atheist, the prisoner and the prison-keeper are all made aware of Christmas day with tokens of friendship, favor and love. The rich and the poor, the prince and the pauper, the widow and the orphan, all share in tokens of consideration and friendliness. The children verily have shown the world how to put on a holiday.

The day is not what it should be. It never has been that. Herod, the wicked man, as well as the Magi, the Wise Men, sought the Child on the first Christmas day, and from that day till this the wicked and the wise have mingled their efforts in making the day notable—the wicked to exploit and destroy and make believe; the wise to worship, to realize and to pour out their frankincense and myrrh. Thus, the wheat and the tares grow together, lest in uprooting the one, the other be destroyed. But the angel song heard on the Judean Hills still sounds in the ears and hearts of faithful and dutiful men and women—"Peace among men of goodwill."

Whether we accept the literal translation of the more poetic and "authorized," we shall still regard it the most beautiful anthem ever chanted, the most beautiful poem ever written.

Glory to God in the highest,
and on earth peace,
good will toward men.

J. O. A.

CHRISTMAS.

The person who hasn't any "Christmas in his bones" should read Charles Dickens' Christmas Carols. The fact is we are not sure that one gets the full spirit of Christmas until one has read that immortal production. Many of us decide that in order to get ready for Christmas, we must do our Christmas shopping early, and a great deal of it, and keep on at it. This alone will not bring the Christmas spirit. Business and devotion to business, and absorption in business things, did not bring the Christmas spirit to old Scrooge. His business partner, old Marley, certainly and absolutely dead beyond all question for seven years—a fact which Dickens emphasizes and reiterates—had to come back as a ghost and rattle his chains in the apartment of old Scrooge on Christmas Eve to make him realize that Christmas is "no humbug.' It would possibly take more than one ghost, with clanking chains, to arouse the Christmas spirit in some of our modern minds and souls, and the sooner those ghosts come, the better. The greatest gift to this world was the Christ child. This is the supreme gift and in Him is revealed the spirit of giving to and for others. Our Father so loved us that He gave His only begotten Son for us. Shall we bear this in mind at this Christmas Season? Shall we seek to realize that it is a sweet and sacred season made so by and through giving? And then shall we, by reading in Matthew and in Luke, the story of the birth of our Lord, bring to our own hearts and lives those emotions and those joys that only come by contact with and in due reverence for the Divine? J. O. A.

CONTRIBUTIONS

SUFFOLK LETTER.

Tonight as these lines are being written I am sitting under the glow of an electric light. Near by sits an electric stove and the Christmas cake is being cooked on the inside; an electric refrigerator is busy at its task of keeping food cool. So the electric light, the stove and the refrigerator get their power from the same copper wires—one light, the other heat, the other freezing. The same power—but used for different purposes and in different ways.

These electric household utensils teach a lesson of spiritual life. Other uses of electricity serve to illustrate some of the ideas that are vieing to get out of my mind and find their place on this writing paper. But these three suffice for the present. It is observed that the mechanical construction of an electrical device determines the practical power of the electric current. For that reason the lamp gives light, the stove gives heat and the refrigerator makes ice. The electric current is harnessed and adapted to the uses conceived in the mind of the inventor of these devices. The demonstration of power is conditioned upon the differences in mechanical instruments.

Electricity is the greatest power adapted to the mechanical inventions of this generation. Spiritual power is the greatest of all power within the reach of man. As the mind of man masters the great secrets and uses the unmeasured resources of the material world, so the soul of man has an opportunity to become related to the spiritual power of Omnipotence. Jesus said: "All power is given unto Me. . . " and "Greater works than these shall ye do because I go unto my Father." But the spiritual power of God is limited and measured on earth by the personal talents, character and consecration of man. The Gospel from the lips of Jesus transformed some people into ardent believers; others became unbelievers who thirsted for His blood and labored to nail Him to the cross. Steam and electricity obey the will of man when transmitted through material channels. The spiritual gifts of God come to man through human souls.

When Nicodemus sought to understand the secret of the power of Jesus he was told: "Ye must be born again." In other words Jesus indicated that human life must be linked, in a vital way, with the spiritual law of the Kingdom of God. The natural man cannot comprehend spiritual things, neither can the unregenerate man utilize the spiritual power of the Holy Spirit. This is a mechanistic age—it should become a spiritualistic era. This is a machine age; it should become a *man's* age. As long as this electric lamp, and stove and refrigerator respond to the urge of the electric current all goes well. If this connection is broken everything stops work. Nothing is more useless than a burnt out lamp bulb. Man reaches his lowest point of usefulness when he is unable to keep in touch with God. When the glow of spiritual love disappears the darkness and gloom of spiritual death enshrouds the soul of man.

It takes time to find God. The Lord's Day—the Sabbath—was given to man for that high and holy privilege. It takes searching to find Jesus Christ—the dynamic Redeemer of lost souls. Sun-schools, churches and other organizations with open Bibles have been organized for that purpose. It takes prayer and consecration to unite the heart and soul with the infinite power of the Kingdom of God. Jesus said: "Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you."

The church needs to find God and use His resources of power. If every member of the church will be as responsive to Divine power—as these instruments are to electric power—the church will take its place of victorious leadership and the nations of the earth will find a new impulse for better government. Get right with God and respond to His will to endue with power from on high.

I. W. JOHNSON.

COMMITTEE ON THE SOUTHEAST.

At the recent meeting of the Home Boards held in Providence, Rhode Island, a Committee representing the various departments and interests of our United Church was appointed. The Committee consists of Doctor H. Shelton Smith, Doctor Edwin C. Gillette, Doctor Ernest M. Halliday, representing the Extension Boards, Doctor William J. Faulkner, Reverend Fred Leslie Brownlee, representing the American Missionary Association, Doctor T. M. Shepherd, representing the Education Society and the Foundation for Education, Reverend Russell J. Clinchy, representing the Council for Social Action, Doctor Stanley C. Harrell, Doctor J. O. Atkinson, representing the Executive Board of the Southeast Convention, Doctor W. A. Harper, representing the Strategy Committee of the General Council, and a representative of the Afro-Christian Convention, who is yet to be appointed, according to the article in the December 5, 1935, issue of THE CHRISTIAN SUN. The writer of this article, though not a member of the committee, was invited to attend. Those present were Doctor T. M. Shepherd of Norwich, Connecticut, Doctor Fred Leslie Brownlee of New York, Doctor Ernest M Halliday of New York, Doctor Edwin C. Gillette of Jacksonville, Florida, Doctor H. Shelton Smith of Duke University, Doctor Stanley C. Harrell of Durham, Doctor J. O. Atkinson of Elon College, and Doctor William J. Faulkner of Nashville, Tennessee. The meeting was held Thursday, December 5th, at Duke University. Doctor H. Sheldon Smith convened the Committee, called for order. Prayer was offered by Dr. J. O. Atkinson. Doctor H. Sheldon Smith was elected permanent chairman and Doctor E. M. Halliday, secretary. The purpose of this Committee is to gather facts concerning the work of the United Church in the Southeast, to suggest plans and offer recommendations concerning future action.

Doctor E. C. Gillette was asked to give to the Committee a birds'-eye view of the whole field showing something of the activities and accomplishments of the United Church in this particular section. By the use of maps and statistics, some very informing and convincing facts were presented. Doctor Gillette stated that there might be discrepancies in the tabulations but that they represented the best information that he had been able to secure from the church annals and other printed matter. The number of churches, white and colored, were given according to states.

Virginia (It was stated that this item was very incomplete): white, 76; membership, 13,711; colored, 31; membership, 1,711; total church, 107; total, 15,422.

West Virginia: white, 8; membership, 600; total church, 8; total 600.

North Carolina: white, 129; membership, 16,560; colored, 140; membership, 9,873; total church, 269; total, 26,533.

South Carolina: white, 2; membership, 133; colored, 2; membership, 223; total church, 4; total, 356.

Georgia: white, 33; membership, 2,758; colored, 16; membership, 1,274; total church, 49; total, 4,032.

Florida: white, 35; membership, 4,214; total church, 35; total, 4,214.

Alabama: white, 83; membership, 6,160; colored, 13; membership, 634; total church, 96; total, 6,794.

Mississippi: colored, 5; membership, 175; total church, 5; total, 175.

Louisiana: white, 13; membership, 735; colored, 17; membership, 1,049; total church, 30; total, 1,784.

Tennessee: white, 19; membership, 1,267; colored, 5; membership, 534; total church, 24; total, 1,801.

Kentucky: white, 5; membership, 444; colored, 2; membership, 361; total church, 7; total, 805.

GRAND TOTALS—

White, 403; membership, 46,682; colored, 271; membership, 15,834; total churches, 634; Grand Total, 62,516.

The report showed that for all missionary causes, $56,257 had been contributed during the past year, that for church support—that is for the support of the local church—$376,203 had been contributed, making a grand total of $432,460 contributed by the churches of the Southeast.

It was also stated by Doctor Brownlee that the Congregational Church Boards had been contributing for all church and school purposes in this area a total of approximately $500,000, all but $31,000 of which was contributed by the American Missionary Association, and this largely for the support of colored schools. In the Southeast it was revealed that there is one theological seminary, eleven colleges, four for white people and seven for colored people. There are ten academies and the writer does not recall the division of these as to race.

The presentation of the above facts give to the Committee a comprehensive idea of the strength of the United Church in our section both as to members and financial ability. It also presented to the Committee a fascinating task and at the same time the sense of a great responsibility. As we look at the figures, the most of us will be surprised to know that the United Church in the Southeast really represents as much strength as is indicated. At the same time, we are forced to look at the wide territory that our work covers. There are unlimited opportunities for development and substantial growth on all lines. The door is open to us and though it is open it will be difficult to enter. To take advantage of the opportunities that at present confront the United Church of the Southeast, leadership and money are required. If our church will invest in men and money in sufficient quantities, achievements for the Congregational-Christian Churches in this section will surpass the possibilities that confront us in almost any other section of the nation. We cannot take advantage of the opportunities that confront us without competent leadership. We cannot have competent leadership without adequate training. We cannot have adequate training that will produce church loyalty with the church's having a hand in the training. The colleges and academies established by the church in this section are our training grounds for leadership.

I cannot speak for our colored academies and colleges but I can speak for our colleges and academies for the training of our white leadership.

(Continued on page 10.)

A Story for the Children

CABBAGES FOR CHRISTMAS.

By Priscilla Holton.

Seh Chong ran up the dormitory steps crying breathlessly, "My classmates, oh, my classmates, quickly, *come.*"

All the fifth grade Juniors of that Mission Building School in China gathered around her.

"What is it?" Seh Chong's roommate begged, her own eyes sparkling. "Oh, Seh Chong, a letter from America?"

Seh Chong's brother had been studying there for two years. Often he sent back to China gifts for his sister from Cicily, a little American Junior. Cicily had told her friends about Seh Chong, and Seh Chong had told her classmates about Cicily and her Church School. Both groups felt well acquainted now.

Seh Chong, waving a slip of paper, found her voice finally.

"From Cicily's class," she gulped, "it's a check for ten American dollars. TEN."

The Juniors stared. No one spoke. No one could thing of words big enough to say what ten dollars meant to them. They waited.

Seh Chong's voice was quivering. "It's for us: for Christmas. *To spend any way we choose.* Ourselves!"

"O—H!" It was her roommate. "We could have the most beautiful feast in the world—for ten dollars."

"Ten American dollars means almost twenty, Chinese count."

What a feast they would buy. Mouths watered, thinking of tender roast duck; platters of fish with thick mushroom sauce; *sweet pastry;* cookies shaped like the moon; and fruit—piles of tangerines and persimmons; roasted peanuts, cooked in sugar—*Oh!*

"We could buy enough to share with the whole Junior High School. That would be generous."

"We could decorate the Hall, and surprise everyone."

Plans grew as big as mountains Seh Chong fondled the check.

"Afterwards," she said, "I'll write to Cicily, and tell her allabout it."

Her roommate happened to look at the bookcases where moth-eaten reading books leaned against one another. She swallowed before she spoke.

"I'm sort of sorry I suggested a feast. I—don't know that theyd like it, in America—knowing that we *ate* all that money."

"But it's ours, now,—and it's for Christmas."

"Besides, if we invite the others, that's sharing isn't it?"

"Mmmmm."

"Think what lots of books twenty dollars would buy, though."

That was a big thought, too. It began to grow, until a few minutes later, Seh Chong said, laughing, "Who cares—about roast duck and peanuts? Buying books for our school library will be more fun. We can decorate the Christmas tree with them. What a surprise!"

Since that was Saturday afternoon, the school girls were allowed to go out on the streets, shopping. As soon as the Juniors were ready, they walked sedately through the gate, to the main street of Foochow city. They wore school uniforms. For all they walked quietly, people turned to look, because these Christian girls seemed always so eager, their faces strangely radiant. The Juniors themselves scarcely noticed people; they were too busy, planning what books to buy.

"Did our secretary give you money for the check, Seh Chong?"

Seh Chong patted an inside pocket. "It's quite safe in here," she assured them. "I put it way at the bottom, and my handkerchief is on top, to be sure."

The streets were jammed with hurrying people. Now that the new pavement was being laid, the confusion was worse than ever. Shop fronts had been torn down to make room. Ricksha coolies had no place to run. As for the load carriers, trotting by with swinging baskets of vegetables that hung from their bamboo poles, there was no room on the streets for them now.

"Here is the Book Shop," Ser Chong's roommate was saying, "Oh, look!"

Of course Seh Chong turned.

"You of the empty hands, move." The voice was harsh. But it was too late. Seh Chong had bumped against a vender, and knocked over a whole basket of cabbages. They spun around on the dirty street.

"Oh, how sorry I am," Seh Chong started to say, and stopped then, her heart torn and hurt.

For the load carrier, whose basket she had upset, was a girl her own age—twelve years, perhaps. But she was as thin and haggard as an old woman. Her feet, though the day was cold, were bare, calloused from endless trotting. Her patched coat was only cotton. But worse than anything was the hardness in her voice. Seh Chong could only stare.

"Why do you knock over my cabbages?" The vender scolded loudly. "You have warm coats. You go to a good school. I must work hard to buy my rice. Can't you even look where you walk? All my cabbages—lost." The road was strewn with them.

Seh Chong's classmates, who had started into the shop came out again. Her roommate touched her arm. "Come, Seh Chong," she whispered. "This is a cross one: she will gather a crowd."

But Seh Chong had bent over to pick up the cabbages. She was thinking: "This is Christmas—and that girl doesn't even know it. She won't have feasts or books—or anything. She'll work that day, same as the rest." She had gathered three cabbages, before she heard the load carrier shriek more shrilly than before.

Continued on page 15.)

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9 Behold, [a]O God our shield, and look upon the face of thine anointed. 10 For a day in thy courts *is* better | [a] Gen. 15. 1. [b] Ps. 56. 1. & 57. 1. [2] or, *all*

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8 ¶ [21] Jĕ-hôi′-ă-chin *was* years old when he began t

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MISSIONS

Rev. J. O. Atkinson, D. D., *Secretary.*

SOAP AND THE BIBLE SAVED CHRISTIANITY.

There are few stories more amazing in the history of the expansion of Christianity in the islands of the sea than that told by A. M. Chirgwin in the July *Quarterly* of the World Dominion Movement.

It was Welsh Christian missionaries who more than a century ago braved the treacherous climate of Madagascar and the equally treacherous character of the Malagasy. Death from fevers never stopped the stream of witnesses of the cross. A friendly king had Christianity, a wondrous hold among the people. Then came the king's death. A new queen in Madagascar put herself at the head of a new nationalist government in 1835, with the avowed purpose of driving foreign religious influence from the land. A dramatic outdoor gathering of all the Malagasy people was ordered and amid great pomp and panoply Queen Ranovalona occupied a royal dais and the chief judge proclaimed the decree: "All people who have given heed to the foreigners and their teachings are to renounce them upon pain of death. It is one month from yonder sun of this day that I give you to confess."

But before banishing the missionaries the queen ordered them to make for her own use a quantity of soap which they had evidently introduced into the country and know how to make. This gave them a brief respite in which they determined not only to make the soap but to complete the translation and printing of the Bible.

The mission had a small printing press and David Jones had already translated certain parts of the Bible and his colleaugues had printed them off on their cumbrous hand-press. They now set themselves to the gigantic task of finishing the translation and printing the whole Bible in the four months left to them. It was a race against time. They toiled almost without cessation—some slept while others worked. By almost superhuman efforts, in June the first completed Bible came from the press, and when they quitted the island they left behind seventy complete Bibles and some thousands of New Testaments. The missionaries were gone, but the Bible remained.

Since the penalty of possessing the foreign books was death, the Christians hid the Bibles in their rice pits, beneath the floor, in hollow trees in the forest. One complete Bible was hidden between two great slabs of stone in a mountain cave used by smallpox patients. There, secretly at night, risking the danger of infection, Christians gathered and read in hushed voices portions from the Book.

Some were discovered and speared to death; others were betrayed and thrown from the rocks. For twenty-five years the persecution continued, and the full tale of those who were slain will never be known. But the number of Christians grew, and when the little band of Welsh and English missionaries returned on the death of the queen they found that the Church had increased five-fold.—*Exchange.*

GEORGE MERRIAM NEWELL.

(One of Our Missionaries.)

Training the kind of Christian young men that make business executives ask for more is part of the task of George M. Newell of Foochow, China, who works with a student body at Foochow Union High School which is made up of over 90 per cent country boys from poor homes who earn their education like students at Hampton Institute, by raising chickens, pigs and green stuff on the farm conducted by the school.

"Do you have 300 young men such as are trained in the Union High School at Foochow?" asked the Commissioner of Education of George W. Shepherd who heads up the Christian Rural Reconstruction work in Kiangsi Province. "No! There is only one school in China that is training that type of men and that is the Union High School in Foochow," replied Mr. Shepherd. The president of the Chinese Government University in Foochow asked for more students like those sent from Union High School.

Because of the practical nature of the work at this school a Chinese business man of Foochow, an official of the Electric Light Company, asked Mr. Newell to help in a village betterment project that he had started near the school. Mr. Newell was given complete freedom to set up the work with the wealthy Chinese executive supplying all the funds and giving his moral support. The story of what he did and how it is working out is the one that Mr. Newell is telling as he travels about the country on his present furlough.

The Newells have had many strenuous experiences during the past three or four years including the excitement of the Fukien rebellion when frequent bombings of Fochow wrought havoc. The Foochow Union High School is jointly supported by the American Board and the Methodist Board. Many other activities lay claim on Mr. Newell's attention including "The House By the Side of the Road," a social center community enterprise started by Mrs. Newell.

Mr. Newell is a graduate of Wesleyan University and Columbia University. He first went to China in 1904.

MISSIONARY OFFERINGS.

WEEK ENDING DECEMBER 14, 1935.

Sunday Schools.		
Elk Spur, Fancy Gap, Va. ......$	1.05	
Rocky Ford, Fancy Gap, Va.	1.70	
Mt. Carmel, Carrsville, Va.	2.64	
Union Grove, Asheboro, N. C. ...	.87	
Henderson, N. C.	3.76	
Big Oak, Biscoe, N. C.	1.23	
Mayland, Broadway, Va.	1.00	
Mt. Pleasant, Vass, N. C.	2.78	
Antioch Harrisonburg, Va.	7.72	
Zion, Sanford, N. C.	1.21	
Spring Hill, Waverly, Va.	1.92	
		25.88
Individuals and Churches.		
Christian Light, Varina, N. C. ..		2.38
Conference Collections.		
N. C. & Va. Conference	767.53	
Eastern Virginia Conference ...	1,137.00	
		1,904.53
Total for week ending Dec. 14, 1935 ..$		1,932.79
Previously acknowledged		4,969.13
Total since Sept. 1, 1935. ....$		6,901.13

J. O. Atkinson, *Secretary.*

NEW LIVES IN A NEW LAND.

It seems fitting that Chinese who have come here to this new region from the older parts of China should become followers of the Lord Jesus, who came to make all things new. Alas that comparatively speaking so few of the thirty millions of Manchuria know of the Lord, but we rejoice to report that many are turning to Him. The writer is just now returning from a church organized last spring, and would pass on to others the joy he experienced yesterday when a good number were baptized. He enjoys a special privilege in that he is the only single person, Chinese or foreign, who has had the joy of seeing the work at all the twenty places where these past ten years people have been saved and organized into Baptist groups.

The work at Wuchimihe (Chuhehsien) was begun seven years ago, when a small room was rented as a preaching hall and an evangelist and his wife sent there. Among those led to the Lord during the second year was an opium smoker, who purchased a Bible, became a Christian and gave a house as a church building. An official gave a piece of land to the brethren there to be used as a Christian cemetery. A woman donated a piece of land in the mountains, returns of which are to be used for a support of a Christian day school. As the gospel has been preached, the Lord has given increase in numbers saved until now the church roll shows one hundred and forty, but the records in heaven show even more who have believed unto salvation, many having gone on to other places along with the drifting population of this new country before being baptized.

Of the church members who remain many have undergone great trial. The homes of some have been burned by bandits, the business of otheers ruined because of fighting and other conditions which forced many to leave and some have even been taken by bandits, but, thanks to a merciful Lord, the prayers of His servants were heard and these released. Among these people are real saints, tried and true. Nineteen earnest men and women were accepted for baptism yesterday, and five others were asked to continue their study of the Word. Only eighteen were baptized. The nephew of one man accepted for baptism died, so this brother could not come to the baptismal service because of grief. Among those baptized is a young man who works in the magistrate's office. We were told of how his colleagues made fun of him and reviled him, and of how he got on his knees in their presence and before the magistrate and prayed for them. The magistrate was impressed and hunted up the evangelist to express pride in the love and patience of this member of his staff.

This Church was organized in the spring of last year, just before their missionary pastor left for furlough, with a membership of ninety-nine. At the organization service the evangelist asked: "Whom shall we claim as a member of our group to complete the one hundred?" As the missionary is a member of the Harbin City Church and was soon to leave, he was presumptuous enough to suppose they might suggest him as an honorary member and complete the hundred, but simultaneously three called out: "Christ, our Lord!" And truly He is not only a member, but Head of this Church. Their love for Him was impressed upon me on this last trip, when at four-thirty in the morning they began coming for the daily five o'clock prayer meeting. One brother, who evidently misread the stars, came at three-thirty yesterday (Sunday) morning. There is perfect unity, fellowship and cooperation among them. The Holy Spirit dwells in them as a body and as individuals.

At the morning prayer meeting three chapters of the Bible are read in rotation, and a few comments made, only laymen conducting the service. Requests for prayer are limited to only a few each morning. The evangelist alternates with his laymen in conducting Sunday worship. There is preaching for the unsaved nearly every afternoon. The evangelist usually gives his mornings to visiting. On Monday and Friday nights there is a

Bible class for enquirers and singing practice; Tuesday and Thursday night one for church members; Wednesday morning a Bible class for women, and prayer meeting at night. Mr. Liu, the evangelist, makes an effort to visit all homes of Christian families every Saturday. He has one afternoon Bible class weekly at the business house of one member, and two weekly at the place of business of another Christian.

Members of the Church, both men and women, help in preaching to the unsaved. Of the seventy members remaining, not including the eighteen baptized yesterday, twenty-five can lead public worship. The literacy of the Christians is five times that of the average population. Three members of the Church have become active workers and are employed elsewhere as evangelists, and three young people from this church are in school down in Shantung Province preparing for the ministry.

The Church will pay all its incidental expenses and part of the evangelists salary. With some help from evangelistic funds from abroad a gospel hall has just been rented on a main street, where the Word will be preached once or twice daily throughout the year to the numbers who come to town (a county seat) to transact business. Of the sixty thousand residents of the county, some six thousand are now Koreans. Most of these are in two villages near Wuchimihe. There is a Korean church in each of these, ministered to by a Korean Methodist pastor from Korea. A Korean Christian (Baptist) woman, who speaks Chinese and has just returned from attending classes in our Baptist Theological Seminary at Hwanghsien, Shantung, will be of assistance in preaching to Koreans also at the new gospel hall just rented and being put in fine shape for preaching to thousands of Chinese and Koreans who otherwise would not hear the gospel.

The progress of the gospel of our Lord at these places is a source of much encouragement to us; those who have made possible the work at such centers will not know the extent of the blessing of their financial support and prayers until we meet around the throne of God above with these whom He has redeemed through the death of His Son.

Charles A. Leonard, Sr.

Harbin, Manchuria.

PLANNING FOR CHRISTMAS—PLEASE.

As we plan Christmas this year, we are reminded of the article in "absent mindedness." In a large Northern City a group of Protestant boys and girls entertained a group of Jewish boys and girls. They planned as refreshments, lemonade and ham sandwiches. To their sorrow, the little Jewish friends very politely opened each sandwich and lifted the ham from between the bread. Then the sandwiches were eaten.

Last year there were about five hundred neatly wrapped toys sent here for little mountain children, from other parts of the country. These toys were not marked, consequently Mrs. Grissom had the delightful task of opening most of the toys so as to give balls and toy pistols to boys, and dolls and tea sets to girls. Please label articles sent this year.

We plan our programs December 20th-23rd. This is because our teachers, who are assisting in the programs, will be going home for Christmas. Please mail your remembrance before the 20th.

We have a new Sunday school this year. There is an enrollment of 107 in this new school. We are anxious that each of these be remembered with our other two Sunday schools. Please be as generous as possible in your gifts.

Thank you, we are your home mission workers,

Mr. and Mrs. R. T. Grissom.

Fancy Gap, Va.

HOLY NECK SOCIETY.

The Woman's Missionary Society of Holy Neck Church gave their annual thank offering and public program at 11 o'clock Sunday, November 24th, under the direction of Mrs. E. T. Holland, their Spiritual Life Superintendent.

They used as their topic "What Christ Means to Me." Every member present took part in testifying for Christ and with sentence prayer.

Those taking special parts were: Mrs. J. J. Gommer, Mrs. N. G. Newman, Mrs. J. K. Jones, Mrs. Nelle Langston, Mrs. Clarence Saunders, Mrs. J. O. Davidson, Mrs. John Norfleet, Mrs. Mills March.

Miss Annie Thomas Parker in her clear, sweet voice sang "Jesus Is All the World to Me," and prayer was offered by Mrs. J. T. Rawls. The meeting was closed with Mizpah benediction.

Mrs. E. T. Holland.

MINISTERS' MEETING.

A very profitable session of the ministers of the N. C. & Va. Conference was held at Elon College on Monday, December 9th. This meeting of ministers was authorized by the last session of the Conference. The day was a decided success, many vital problems relating to the efficient functioning of our churches and pastors being discussed frankly and thoroughly. The most regrettable fact was that a number of our ministers were not present. Our churches will not go far until our ministry takes a bit more seriously and sacrificially their responsibilities as pastors.

The following ministers were present: Milard Stevens, of Happy Home Church; J. L. Neese of Reidsville and New Lebanon Churches; J. Everett Neese of Haw River, Carolina and Shallow Ford Churches; Dr. L. E. Smith of Elon College; W. E. Wisseman, First, Greensboro; B. J. Earp, Palm Street, Greensboro and Hines Chapel; G. C. Crutchfield, Berea and Bethlehem; H. E. Crutchfield, Ingram and Apple's Chapel; D. M. Spence, Salem Chapel, Belews Creek and Pleasant Ridge; Wm. T. Scott, United, Winston-Salem; Dr. W. C. Wicker, Pleasant Grove; Dr. Stanley C. Harrell, Durham; Dr. C. H. Rowland; Milo J. Sweet; J. O. Atkinson, Mission Secretary; Dr. G. O. Lankford; F. C. Lester, Norfolk, Va., and Dr. Edwin C. Gillette, Jacksonville, Regional Secretary Congregational-Christian Churches were welcome visitors.

Pastors, representing the following churches, were not present: M. T. Sorrell, Danville; Dr. P. H. Fleming, Union (N. C.) and Long's Chapel; J. F. Apple, Bethel and Mt. Zion; T. J. Green, Mt. Bethel and Kallam Grove; C. E. Newman, Union (Va.), Liberty, Hebron, Lebanon; Sanderson, Monticello; B. H. Watkins, Lynchburg; L. L. Wyrick, Concord and Howard's Chapel; John Chapman, Asheville.

The meeting was called to order by the Conference President, and Dr. Stanley C. Harrell, Conference Secretary, led the group in serious discussion of problems facing the local churches of the conference. At the outset Dr. Harrell stated that at the recent annual session of the conference, 36 out of the 40 churches of the conference reported; 37 made financial reports; and 17 reached the new budget in full.

Dr. Harrell led the group in the consideration of the following general subjects: "Conference Budget (or Apportionment)"; "Church Membership"; and "Evangelism."

Under "Conference Budget" he asked: "Does your church vote to approve (and accept) the Conference Apportionment?" It was brought out that most churches accept the apportionment as conference action but it is not studied and formally approved. It was the opinion of the group that the Apportionment should be studied by pastor and people, early action taken upon it, and plans put into effect for raising it in full.

Out of this discussion of Conference finances grew a consideration of the finances of the local church. Dr. Harrell asked: "In your local church (or churches) is there an Every Member Canvass?" "What provision is made for systematic giving?" Various plans for raising local funds were discussed, and the conclusion of the group was that we must "Spiritualize Our Finances," or we shall have continually to face the lack of funds.

The matter of special offerings for Convention and Conference Institutions was discussed and it was brought out that the opportunity to give these institutions—representing agencies of the Kingdom—was a spiritual venture and not a mere mechanical responsibility. One brother had this to say about money collected by the church for these institutions: "When money is contributed for a special cause the church is merely the agent, and the church has no more right to use or divert that money for other purposes than does a banker have the right to misappropriate funds coming through his hands." It was the opinion of a number of the pastors that the only way to keep the benevolent and missionary money from getting mixed up with Current Expense funds is to have the two funds separate and distinct. Some of the group had found two treasurers much better meet the need of the local church; one to handle church funds and the other to handle Benevolent and Mission funds.

Next, the local Church membership was discussed at length. Dr. Harrell asked the following questions: "What is done about members who do not attend? Who do not contribute? Who move away? Whose location is not known? Who get disgruntled?" It was brought out that the local church has a serious responsibility facing it with regard to inactive members; that the church sins when it neglects the nurture of the indifferent. The practice of some churches "dropping" members was severely condemned; also the practice of failure to keep accurate and up-to-date records of members. The matter of notifying pastors in places to which members move their residence was discussed and it was brought out that it is the Christian duty of every pastor and church to keep up with members in such a way as to notify pastors and churches in their localities of the change of residence of members.

Evangelism as a recruiting method was discussed. It was brought out that "Revivals" may or may not meet the Church's evangelistic needs. Dr. Harrell asked: "What is done to bring Sunday school members into the Church? What is done to reach the people in the community who have no church connection?" The group felt that the average local church had not faced its responsibility with regard to evangelism. It was suggested that pastors should know those who need to be reached for the Kingdom. Some of the pastors spoke of the great difficulty of doing this when they are responsible for three or four churches. This led to a brief discussion of the problem of "Grouping our Churches into pastorates," which must be honestly faced by our pastors and churches before the most adequate program can be carried out.

Rev. F. C. Lester spoke briefly on the possibilities of such a discussion of conference problems, and Dr. Edwin C. Gillette paid tribute to Dr. Harrell's leadership in the day's discussion. Dr. Gillette pronounced the benediction and the group adjourned feeling that much profit should come from the deliberations of the day.

W. T. Scott.

ADVENTURES IN YOUTH FELLOWSHIP

"Youth at Work in the Church."

Rev. F. C. Lester, *Editor*, 505 S. Main St., Norfolk, Va.

FLORIDA HOLIDAY CONFERENCE.

December 27-29, 1935.

What could be nicer than a trip to Florida during your Christmas vacation? Why, one which would lead particularly to a young people's conference there, of course!

Nothing needs be said about the program, for the officers of the Southeast Youth Fellowship have provided a splendid one. However, we do want to urge you to come to Sunny (we hope!) Florida, where we will furnish you with plenty of fruit, flowers, and pep to last you through the cold winter after you return home. We are planning to show you some of Florida's many interesting spots and to have you know some of Florida's many interesting people.

We are waiting to greet you with open arms, so don't disappoint us and keep yourselves from a profitable conference and an interesting time!

Earle G. Ward, *Pres.*,
Emily M. Carleton, *Secy.*,
The Florida Pilgrim Fellowship.

"JOY TO THE WORLD."

After the heartbreak of a bitter year,
After the strange bewilderment of fear and doubt,
Tonight the world rekindles many a fire
That has burned out.

For is it not the birthright of a king?
We shall forget the burdens borne for long.
And there shall be new gladness in our hearts,
And in our song.

Joy to the world that long has needed joy;
"Joy to the world, the Lord is come," we sing,
And everywhere the hearts of people life,
Remembering.

And we will light our candles, hang our wreaths,
Preparing for a joyous holiday;
Then down the winding roadway of the years
We take our way.

To Bethlehem, where lies a new-born babe
Beneath the star-dust, filtering on a stall,
The whole world seeking, loving One who came
To love us all. —*Grace Noll Crowell*

CROWDED OUT.

Nobody ain't Christmas shoppin'
For his stocking,
Nobody ain't cotch no turkey,
Nobody ain't bake no pie.
Nobody ain't laid nothin' by:
Santa Claus don't cut no figger
For his mammy's little nigger.

Seems lak everybody's rushin'
An' er crushin';
Crowdin' shops an' jammin' trolleys,
Buyin' shoes an' shirts and' toys
Fur de white folks' girls an' boys;
But no hobby horse ain't rockin'
Fur his little wore-out stockin'.

He ain't quar'lin', recollec',
He don't spec
Nuthin'—it's his not expectin'
Makes his mammy wish—O Laws!—
Fur a nigger Santy Claus,
Totin' jus' er toy balloon
Fur his mammy's little coon.
(*Author Unknown.*)

THE DESERT SHRINE.

The moon on the mesa is clear and white
As the Indians, each with a candle light,
Come to the Christmas feast.
They come from the desert far away
To worship the Christ on His natal day
As the wise men came from the east.

Sing in the land of the little rain,
Sing in the heavens above the plain
That Jesus is come to earth.
The Indians bear your angelic song,
Watching the stars the whole night long
For the message of Jesus' birth.

Peace on earth and a song in the air,
'Tis midnight, and far away
In their desert camp the Indians
Are waiting for Christmas Day.

Before a shrine in the desert
The worshipping Indians bow.
Long ago they prayed to the sun,
And prayed to the moon at night,
They chanted songs in the kiva
And sang until morning light,
But they bring their gifts to the desert shrine
And worship the Christ Child now.
—*Frances Densmore.*
(Christmas Verse of American Indians.)

WHEN CHRISTMAS COMES.

Have you any old grudge you would like to pay,
Any wrong laid up from a bygone day?
Gather them now and lay them away
When Christmas comes.

Hard thoughts are heavy to carry, my friend,
And life is short, from beginning to end;
Be kind to yourself, leave nothing to men
When Christmas comes.
—*William Lytle.*

MY HOPE FOR THE NEW YEAR.

Christian Endeavor Topic for Dec. 29, 1935.

Scripture: Rom. 8:28; I Peter 3:10-16.

Daily Bible Readings.

Mon.—To walk with God. Gen. 5:22-24; Heb. 11:5, 6.
Tues.—Comeliness. Prov. 16:7.
Wed.—Conviction. I Peter 3:15.
Thurs.—Courage in trial. I Peter 4:12, 13.
Fri.—Clear conscience. Acts 24:16.
Sat.—Good conversation. I Peter 1:15.

1936! A New Year! What does it hold in store for your Christian Endeavor Society? Will the close of the year, that is just beginning to dawn, find your society in the same old "rut," or will evidence show that you really had some hopes and that they materialized? There will be many goals your society will set for the New Year, much work will be accomplished; but it makes no difference how many spectaucular things are done—unless the spirit of the prayer meeting is carried over into the daily living of the individual member nothing is accomplished toward the building of a new person and the ultimate goal—a new world.

My Hopes for Myself—

Let us ask ourselves a few questions. What hope do I have for my own life this New Year? What would I like to have true of me a year from now? What kind of growth would I like to have take place in my own life? Certainly I should map out certain lines of endeavor. Perhaps there are faculties that need the benefit of daily discipline. "Doing one thing regularly, no matter how small it may be—doing it even when you don't feel like it, is known to be a wonderful character tonic. Indeed, there is a virtue in the regular doing that often farexceeds the virtue of the thing done." I may be able to cultivate some essential virtues and give them more prominent expression—friendship—be friendly with everyone; cheerfulness—be cheerful even if there are clouds in the sky; courtesy—at all times; loyalty—to myself, my church, my God; courage—I want to have the courage to meet life—it's failures as well as its victories. This year I want to deepen my spiritual life—to live so close to Him that in the quiet hour I will be able to really feel His presence. I want to live for Jesus, so that those with whom I come in daily contact will be inspired to a nobler, braved, higher life.

My Hopes for My Society—

At this meeting let us discuss some of the things our society needs. Does the weekly prayer meeting need to be improved? Are our leaders appointed in advance, and does the prayer meeting committee assist in the preparation of the program? Do we hold a pre-prayer service before each meeting, and does the meeting begin on time? What is our society accomplishing in missionary education? Do we hold a monthly missionary meeting? Does our society share in the missionary giving of our church? Is our lookout committee active? Is every young person in our Sunday school a member of our Christian Endeavor Society? Does the social committee arrange well-planned socials—socials that "save" the young people? This coming year let us encourage our members to live closer to the Christian Endeavor pledge, which, after all, is the heart of Christian Endeavor.

My Hopes for My Church—

In this New Year, I hope that the program of our church may be not only devotional, but also practical, that there may be wholesome activities for all groups. I hope that our young people will come to a realization of their responsibility to their church—that they may form a dependable nucleus for increasing church atetndance, and give of their service unselfishly. This coming year I hope that the quality of our church worship may be improved; that a true spirit of reverence will prevail in all phases of work—that in all our activities Christ may be preeminent.

—Mrs. W. B. W.

COMMITTEE ON SOUTHEAST.

(Continued from page 6.)

These schools are all sorely in need of funds. Many of them need additional equipment. The most of them need funds for the payment of debts and all of them are sorely in need of increased endowments. It is hoped that with the presentation of this comprehensive picture of the United Church operating in the Southeast, revealing its possibilities and needs, that the strength of the church may be inclined to give assistance that the harvest of the coming days may be more abundant.

L. E. Smith.

It isn't far to Bethlehem town!
It's anywhere that Christ comes down
And finds in people's friendly face
A welcome and abiding place;
The road to Bethlehem runs right thru
The homes of folks like me and you.
—*Madeline S. Miller.*

Sunday School Lesson

By Rev. H. S. Hardcastle.

REVIEW: SIGNIFICANCE OF THE EXILE AND RESTORATION.

Lesson XIII—December 29, 1935.

Golden Text: *"The lovingkindness of the Lord is from everlasting to everlasting upon them that fear him, And his righteousness unto children's children."*—Ps. 103:17.

We have been studying during the past quarter the history of the Hebrew people, especially during the breakdown of the kingdom and during the Exile and Restoration. As we come to the close of the quarter, and to the close of the year, what lessons do the experiences of Israel teach? What permanent features and institutions came as a result of this seemingly disastrous event?

The Synagogue Came Out of Exile.

Previous to the exile, for the most part, religion for the Jew centered in the Temple. It was at the heart of his system of worship. But when the Temple was destroyed, and when the people were carried into captivity, there was no temple, no central place of worship. But religion was too deeply implanted in the Jewish heart to die out so easily. There grew up in Babylon, therefore, the synagogue—the word means a place for coming together—where the Jews gathered to hear the law read and interpreted, and where religious instruction was given. The synagogue did not spring full-grown into life, of course. But the synagogue was the direct outgrowth of the Exile.

A Shift of Emphasis in Religion Came Out of the Exile.

Prayer and fasting and especially Sabbath observance took the place of sacrificial rites. Special emphasis was laid upon the Sabbath, and it became one of the most important and characteristic institutions of Judaism. Under the new situation, however, it lost much of its philanthropic and social character and became instead a ceremonial institution. By the time of Jesus it had hardened into a more or less lifeless form and had become a burden instead of a blessing.

The Jews Became More A People of the Book.

Deprived of the privilege of going to the Temple and to Jerusalem, depending more and more upon the teaching of others, those who were more adept in the knowledge of the law, more attention was given to the law, to its codification, to its interpretation, to its dissemination. The forms for legalistic Judaism were set during the Exile. The Jews became a people of the Book. The Bible materials existing at that time were put in more compact form and a new emphasis was laid upon teaching the law.

Religion Became More Inner and Personal.

Religion, of course, had its personal aspects before the Exile. But for the most part the God of Israel was God of the nation. The individual was lost in the nation. But the Exile ended the Jewish nation as a nation, and the individual was discovered. Both Jeremiah and Ezekiel emphasized the responsibility of the individual and also his importance. Religion thus became more inward and to a large extent more spiritual and personal. This was an incalculable gain.

Gain Through Loss Came Out of the Exile.

To the Jew who was carried off into exile, to one who saw the destruction both of the nation and what was perhaps worse, the destruction of the Temple, it would at first appear that the end had come. Here was apparently, stark tragedy. But as is so often the case, afflictions which for the moment seem grievous, in the providence and by the grace of God, enrich the life of the afflicted and reveal new resources of grace in God. "Gain through loss"; that is the great statement of an eternal truth. "Success out of failure"—how often has that been demonstrated through the centuries. Perhaps there is one who reads these Notes who feels that he has failed this year. Perhaps there are those upon whom suffering and affliction have done their worst. The Exile brings to you the significant truth that God can sanctify suffering and even failure in such a way that faith shall be enriched and life cleansed.

Deathless Hope.

Even in exile, the Jews held steadfastly to their hope in God. Even in the most adverse circumstances, even against the darkest background there shone the light of a deathless hope. God would not forever leave his people unvisited. God again would redeem his people. Indeed even in their dire disaster God had not left them nor forsaken them. It is because here and there among the Jews there were those who took the "long look" that the people kept their faith, and with cleansed and humbled hearts, the remnant formed the basis of a new Israel which finally gave to the world the Christ himself. When Malachi foretold the "new day" he was not using empty words. He was expressing a truth that undergirded the heart of the Jewish people and made them more than conquerors.

P. S.—In this the last Notes for the year 1935 the writer wants to send New Year's Greetings to the readers of the Notes, and to express the wish that to one and all there may come in the New Year an abundance of thee things that make life truly rich. He also wishes to thank those who from time to time have expressed appreciation of the Notes. When he learns that there are those who read them and who derive some little help from them, he "thanks God and takes courage."

LITTLE TOWN OF BETHLEHEM.

Phillips Brooks, in 1880, gave to the world these immortal lines which we may, with profit and joy, read and repeat together now at this glad season:

* * *

O litle town of Bethlehem!
  How still we see thee lie;
Above thy deep and dreamless sleep
  The silent stars go by;
Yet in thy dark streets shineth
  The everlasting Light;
The hopes and fears of all the years
  Are met in thee tonight.

* * *

O Holy Child of Bethlehem!
  Descend to us, we pray;
Cast out our sin, and enter in,
  Be born in us today.
We hear the Christmas angels
  The great glad tidings tell;
Oh, come to us, abide with us,
  Our Lord Emmanuel!

Service shall be that all and each,
  Aroused to know the common good,
Shall strive, and in the striving reach
  A broader human brotherhood.
—*Sarah Collins Fernandis.*

I heard the bells on Christmas day
Their old, familiar carols play,
  And wild and sweet
  The words repeat
Of peace on earth, good will to men.
—*Longfellow.*

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FAMILY ALTAR

CONDUCTED BY H. E. ROUNTREE
One of our Chaplains in the U. S. Navy

MONDAY.

"GREATNESS."

"By humility and the fear of the Lord are riches and honor and life."—Prov. 22.4.

There is a "poor in spirit" that wins the kingdom of heaven. There is a humility in greatness that makes greatness great, and likewise that makes humble folks great.

We are reminded that the one who is content with himself, satisfied with his work, who exalts himself and to whom no ideals open, can never feel the "poor in spirit." To be humble is a universal law of human life. It describes an attitude of mind, and it is applied to the wisest, the strongest, the richest and the best of the human family. The greater the man the wider is his vision, the keener his insight into his own poverty of soul and the lower he bows before God. It is a truism to say that the stars shine as brightly during the daylight as they do at night, but they are invisible because of the greater glory of the sun. One can be content with himself only when he has seen no brighter light. "Let Jesus come into thy heart."

Prayer—Our heavenly Father, God of all light and mercy, help us to open the windows of our soul that Thou mayest bless with all blessing. In Jesus' name we ask it. *Amen.*

TUESDAY.

"TRUE GLORY."

"He that trusteth in his riches shall fall; but the righteous shall flourish as a branch."—Prov. 11:28.

Riches allure and captivate, they invest with pride, and pride puffs up. They give power to command and the ability to get what this world gives for money. They steal away trust in the Supreme Being and teach dependence upon one's own resources. This results in forgetting God, and is the reason given for its being so hard for a rich man to enter into the kingdom of God. If a rich man is captured by such a power, the spirit of God is not in him.

On the other hand the kingdom of God is for the rich as well as the poor. When Christ comes into the life, a pure and serene light is poured into the reconciled heart. When the new birth takes place, it transforms one into a new man, and things of heaven and of God, formerly doubtful, are confirmed in a wonderful manner. That which was once closed is now open, and that which was dark is illuminated, power is given to perform what before seemed difficult, and the impossible becomes possible.

Prayer—Dear heavenly Father, come Thou and dwell in our hearts this day. Forgive us of our sins, quicken us to life in Jesus. We would die to sin, to our old selves. Root out of us every wrong action and plant the germs of every virtuous deed, and we will give Thee the glory. *Amen.*

WEDNESDAY.

"CHRIST IS BORN."

"Unto you is born a Saviour which is Christ the Lord."—Luke 2:11.

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:14.

After hearing the angelic announcement of the birth of Jesus, the Shepherds of the hills went in search of this new-born king. Likewise the three wise men from the east came looking for Him. They all found Him in a lowly manger and fell down and worshipped Him. Here we have both the poor and rich seeking together and worshipping together our Lord Jesus Christ in a lowly manger of a cattle compound.

Jesus born in a manger! This fact, together with the fact of the proclamation being made first to the poor peasants of the hills, is a token that the Gospel was meant for the poor and the unlearned as well as for the rich and the wise. Thus truly all people's meet and joyfully sing, "Glory be to God on high." "Christ the Saviour is born, whereby we are saved." This is the greatest gift of the ages. Let all our gifts and our worship this day be a token of that fact in our lives.

Prayer—Our Father, we need the Christ. We have our share of sin, suffering and sorrow. We deeply need His grace divine, His consolation and His strength in our souls. Make Thy gift in us this day the essential greatness of soul which will render us incapable of doing less than receiving Him into our hearts for this day and for the new year. Surround every scene of our Christmas celebraation with the halo of His glory. Make every experience a token of His love. Open every heart to the price He paid for peace, to the meaning of Saviour, and fill us with joyous songs because Christ is born and we are born too in him. *Amen.*

THURSDAY.

"TRANSCENDING CHRISTIANS."

"Let your light so shine before men that they may see your good works and glorify your Father which is in heaven."—Matt. 5:16.

How does the coming of Christ bring glory to God? A common every-day explanation is this: An admiral of the Navy arranges his fleet and conducts the maneuvers of the fleet in a way to display his wisdom; a speaker arranges his argument to display the truth and his power to present it; a philanthropist arranges his gifts to display his mercy. In the coming of Christ the wisdom and power and mercy of God is displayed in the fullest and sublimest manner. In Christ the whole character of God stands out resplendently.

In the same way God's children are children of light. The followers of Jesus disclose in themselves the beauties and the wonders of life, beauties and wonders that change the face of the world to a new creation. In Christian living there is the daily unveiling of the sublime purpose of God until life, in all its relations, love in all its sweetness, and brotherliness in all its blessings, shine through and blossom forth into all fruition in Christ who is the glory of eternal love. We are that light.

Prayer—Our Father, we thank Thee that we can ascribe more and more glory to Thee, as we know Thee, as we honor Thee, as Thy light is reflected in us, as Thy power, wisdom and love is revealed through us. We pray that this may be done in us as it is done by the angel of heaven, and that Thy church of the redeemed may more and more display the mysteries of Thy grace and goodness transcending all Thy past dealings with Thy people. This we ask for Jesus' sake. *Amen.*

FRIDAY.

"HIS EXTENDED HAND."

"My reward is with me, to give every man according as his work shall be."—Rev. 22:12.

From the morning that Christ was worshipped as a babe in the manger at Bethlehem until now, every soul who has received Him into their hearts and embraced Him in their lives, has been immediately recompensed by the gift of transformation of the inner life. This gift is something that transcends suffering and sorrow, sin and satan, giving victory and a sense of overcoming that transcends the world.

It has ever been true that light springs up in the heart and that joy and gladness is the reward of fellowship with Christ. It is especially true that God rewards all who come to Him seeking clearer visions of His own righteousness and coveting more light of His love.

Prayer—Our Father, we desire with all our hearts to come to Thee and to know Thy rewards. As we go on, make us faithful to our obligation and trust and bless us with the joy of knowing Thee, Thy faithfulness and Thy trustworthiness. In His name we ask it. *Amen.*

SATURDAY.

"CHANGED WAGES."

"Your Father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me."—Genesis 31:1-9.

Laban was a tricky master and Jacob felt himself obliged to be a tricky servant; but God gave Jacob the upper hand. We may be glad indeed, that our heavenly Master is just and fair. He never changes our wages, but keeps exactly to His promises.

We do not always realize how blessed it is that we have a faithful God. He is the one reliance in this universe. He stands back of all His laws, and His laws are ever true.

If we plan our lives in accordance with His will, we need never have an instant's fear of the outcome. His pledge is never broken. His designs are carried out to the last-minute detail.

Prayer—We praise Thee, O Lord, for Thy abounding fidelity; may we be worthy of it in life and soul. *Amen.*

AMOS R. WELLS.

SUNDAY.

"GRATITUDE PURIFIES."

"But . . . all uncleanliness, or covetousness, let it not even be named among you . . . but rather giving of thanks.."—Eph. 5:1-6.

Paul had little, to the outward eye, for which to give thanks. His life was one of hardship, of constant toil, of persecution, and finally of martyrdom. Yet what life ever lived among men was so overflowing in gratitude?

His thankfulness, he knew, had a preservative quality. It bound him, he realized, to the Lord of all uprightness and holiness. How could he be anything but true to the Saviour who had done so much for him and for the world?

And so with us, and all men. Wickedness fills us with misery and complaint. Ingratitude sours us and taints us. Joy in God's mercy prompts us to be more deserving of that mercy and so adds to our joy.

Prayer—Dear Jesus, we exalt Thy holy name. Precious Saviour, we rejoice in Thy goodness. Thou art so much kinder to us than we deserve. *Amen.*

AMOS R. WELLS.

Small worries and little nagging annoyances will pester us every day; none of us escapes them; they wait for us at every turn; if we make room for them in our thoughts they will spoil our lives; but what is every one of these little irritations but a summons to self-mastery?—*Washington Gladden.*

THE CHRISTIAN SUN'S PULPIT

REV. JOHN G. TRUITT, D. D., *Pastor*.

THE ETERNAL SHEPHERD.

By JOHN G. TRUITT.

"And when he putteth forth his own sheep, he goeth before them, and his sheep follow him; for they know his voice."—John 10:4.

There are so many houses and hopes today evidently set on sand foundations we need to look anew at the unchanging Christ. We need this one place in which we may come and lay hold of something unshaken. Much of the mind of America, not to say the whole world, is headed, it does not know where. Like the proverbial bad boy of the little town of our western plains who mounted his horse, fired his gun, and proceeded to ride in all directions at once! It cannot be done, but it is being tried.

You have repaired to this holy place for a more noble business. You are tempted and tried with enough of that sort of thing during the work days of the week. Here you wish to catch hold of the eternal. To see something that is real. I believe you will find nothing in all the world as real as the Christian faith,—nothing as real as God, shown forth in Jesus Christ. You are here on the world's most rewarding quest.

As a text I have chosen one of the most graphic and picturesque passages from the lips of the Lord Jesus. It throws three pictures on our mental canvas in rapid succession:

(1). *The good shepherd standing in the door of his sheepfold, swinging it open, putting his sheep forth.* It is early morning. Dew is on the dawn. Newness is in the air. The fragrance of the fleeing night is still sweet. The sheep are pushing against each other as they go over the doorsill. The good shepherd is looking over them eagerly as they pour forth. The day is ahead. Food, drink, exercise, sunshine, eventualities and possibilities are before them and perhaps some will lose their way.

But I wanted to call your atteneion to the *"putting forth"* of the sheep. In this first picture not the sheep on the path, but the shepherd who put them on the path, is what I am thinking about. Is he sufficient? May they go forth with full confidence in the one who *"put them forth?"* In other words do we take proper account of the eternal Christ who is back of us?

Those who know tell us that a gun should be one hundred times as heavy as the projectile which sends it forth. Does Jesus meet the requirements? Is the shepherd one hundred times as mighty as the sheep put forth? You may not like the figures of speech; neither do I, but I am trying to show you what I have in mind, namely, that there is so great a Christ back of us as individuals, and as a church that we should not take up our time with doubt and fear as to the meaning of life, or the Source that sends us forward.

Is Jesus sufficient: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, before the earth was. When there were no depths I was brought forth; when there were no foundations abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he prepared the heavens I was there." Prov. 8:22-27. Is Jesus sufficient? Is the God back of him great enough? "Before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have shewed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am he; and there is none that can deliver out of my hand (I like a shepherd like that to stand in the door,—no hawk, no wolf, no lion, no enemy great enough to snatch us out of his hands): I shall work, and who shall hinder it." Isa. 43:10-13.

Are you putting your life into God's hands? Are you laying your all as the rich young ruler was asked to do at the feet of Jesus? Is he great enough: "His dear Son; in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature: for by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him: and he is before all things, and by him all things consist: and he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have preeminence." Col. 1:13-18. And that is not all, and that is not all! Read the whole chapter. It is sublime. And the Christ of it goes beyond even the words, or logic of the inspired apostle Paul to portray! One hundred times as heavy! Yes, one hundred times raised to the *nth* power! How light our bubbles! How trifling the tinsel we try so hard to get! How useless, and unfounded the fears that frustrate our souls!

I have quoted you only some of the words by prophet and apostle about him. Let him speak a word for himself. In his great final prayer with his disciples he says: "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." Eternal! And with a glory indescribable. Again: "All power is given unto me in heaven and in earth." All-powerful. And out of that power he "putteth forth" his own sheep! "Go," says he!

(2) *The picture of Jesus away out yonder ahead of his sheep.* "When he putteth forth his own sheep, *he goeth before them.*" He is not only back of them like a mother standing in the door, with a deep anxiety in her soul as she sees her forstborn fare forth for the first time to school, but he is in the schoolroom, and *beyond!* He is not only behind our destinies, but he is out there in front of them. A Christian may not travel a path his own feet have not pressed. We shall not walk far on the road till we behold the footprints of the Saviour. *Some of us have let the trail go cold!* Not David Livingstone! Not Albert Schweitzer! Not Paul! No, nor many amongst us, thanks be to God, today. But some of us have let the trail go cold. We follow him too far off.

We have not caught up with him in love. Nor mercy. Nor in willingness to dare, and do, and die if need be on a Hill. We have not caught up to Calvary! Yes, he goes before us into hardships, into Gethsemane, to the courts, to the cross. Are you having trials? If you look closely on your pathway you will see the love-trail of your Lord. His blood cries out from the ground comfort and companionship! Are you whining? "In whom have we redemption through his blood." Out there, my friends, in the streets, in the wide, wide world; in the wayfares "running in all directions" you will find plenty of ups and downs of life, but if you tarry here in proper spirit and proper mind of worship and communion with the eternal Christ you will find the road that leads the right way through it all.

He is before us,—away before us,—in the needy places; across a thousand barriers; seeking to set up his stronghold for peace and for right-

(Continued on page 15.)

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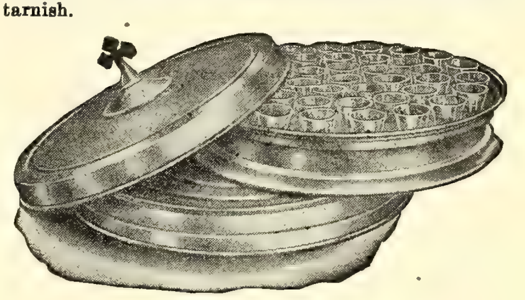

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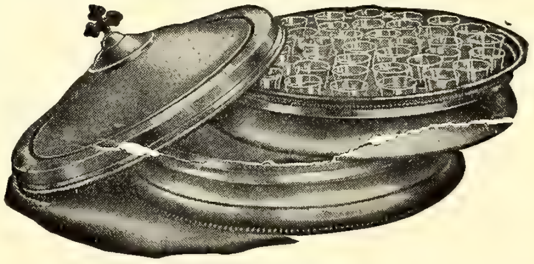

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THE CHRISTIAN SUN

1536 East Broad Street Richmond, Virginia

Christian Orphanage

Chas. D. Johnston, *Superintendent.*

Dear Friends:

Our financial report this week carries us up to $16,830.23. We just lack $1,169.77 of being to our goal of $18,000 for the year.

Let every church that has not taken the offering take it and mail it to us. Certainly the Congregational-Christian denomination will see to it that we reach it. The truth of the matter is that the United Church ought to raise $25,000 each year for charity and permit us to do a greater work than we are able to do with our present income—$1,169.77 to raise by the first of the year—let everybody push and we will climb up to the goal.

Chas. D. Johnston, *Supt.*

BARN CONTRIBUTIONS CONTINUED.

Amount brought forward		$ 2,009.69
D. E. Sellars	$ 50.00	
Faucett Coal Sales Co.	25.00	
M. H. Hayes, Mt. Auburn Chr.	5.00	
		80.00
Grand total to Dec. 14th		$2,089.69

REPORT FOR DECEMBER 19, 1935.

Sunday School Monthly Offerings.

North Carolina & Virginia Conference:

Apples Chapel	$ 8.92	
New Lebanon	7.50	
Ingram	7.00	
Greensboro, Nov. & Dec.	19.78	
		43.20

Western North Carolina Conference:

Ether	1.13	
Pleasant Ridge	3.13	
Pleasant Cross	.75	
		5.01

Eastern North Carolina Conference:

Damascus	3.36	
Morrisville	.65	
Pleasant Union	14.00	
Cumnock	1.00	
		19.01

Eastern Virginia Conference:

Berea, Nansemond	5.00	
Wakefield	3.12	
Cypress Chapel	5.50	
		13.62

Special Offering.

Rent on Ellen Tunstall Farm	150.00	
Alice A. Wilson	1.00	
		151.00

Special.

First Payment on Ellen Tunstall Farm		450.00

Thanksgiving Offerings.

North Carolina & Virginia Conference:

Hopedale	7.00	
Bethel	11.30	
Happy Home	36.86	
Shallow Ford	18.40	
New Lebanon Church	60.10	
Ingram Church	150.35	
Greensboro, First	52.24	
Pleasant Grove	12.00	
Mt. Bethel	25.00	
Lynchburg, United, Add.	1.00	
Longs Chapel	19.70	
Mt. Zion Church	19.08	
		413.03

Western North Carolina Conference:

Shiloh Church		8.50	
Seagrove Church		10.00	
Randleman		8.00	
Spoons Chapel, Add.		.50	
Antioch, Add.		.50	
Browns Chapel		3.15	
Burlington Church & Sunday School:			
Cash	$ 1,054.67		
Pledges	1,151.00		
Cash & pledges	$ 2,205.67		
		1,054.67	
			1,085.32

Eastern North Carolina Conference:

Henderson		21.50	
Mt. Auburn Church		62.86	
Ebenezer		15.00	
Piney Plains S. S.	13.00		
The Junior Class	2.00		
		15.00	
Sanford		32.64	
Wentworth		36.59	
Morrisville		6.80	
Pleasant Union Church		4.00	
Pleasant Union		11.85	
Raleigh		25.00	
			231.24

Georgia & Alabama Conference:

Ambrost, Add.	2.00	
Bethany Church	5.00	
		7.00

Valley Va. Central Conference:

Antioch Church	45.05	
Antioch	8.91	
		53.96

Eastern Virginia Conference:

Windsor Church	45.00	
Oakland	21.25	
Liberty Church	5.30	
Holland	142.00	
Isle of Wight Church	11.00	
Spring Hill Church	6.00	
Franklin	46.00	
		276.55

Contributions From Individuals.

Mrs. J. H. Tutinton	1.00	
M. W. Hook	10.00	
		11.00

Total for week	$ 2,759.94
Amount brought forward	14,070.29
Grand total	$16,830.23

RECENT EXCAVATIONS AND CHRISTMAS.

By Wm. T. Ellis.

Recent excavations at Ur of the Chaldees prove that there was a highly organized civilization flourishing there more than 6,000 years ago. So the Magi were inheritors of at least 4,000 years of culture. No stupider blunder is made by the present-day "intellectuals' than the assumption that our generation is the first to enter into wisdom; and that the Bible emerged from the nebulous half-light of a primitive period of childish superstition. What history knows as "the golden age," the period of the greatest sculptors, artists, poets, philosophers, seers and warriors that have ever walked the earth, fell within the span of Bible history. The three seekers of the Christmas story represent an era of spiritual questing and discernment not to be parallelled in modern history.

These wise men were more than sothsayers and magicians and diviners; they were astrologers, the scientists of their time, and the counsellors of kings. The costliness of their gifts to the babe proved their wealth and position. They were travelers of such standing that they had easy access to the presence of King Herod the Great.

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

13 And leaving Năz'a-rĕth, he came and dwelt in Că-pēr'na-ŭm, which is upon the sea coast, in the borders of Zăb'u-lon and Nĕph'tha-lĭm: 14 That it might be fulfilled

A.D. 31. CHAP. 4. n Isa. 9. 1, 2.

934 CHAPTER 5.

3 Who are blessed. 13 The disciples called the salt of the earth, and light of the world; Christ urgeth on them a good example, etc.

AND seeing the multitudes, a he went up into a moun-

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ST. MATTHEW, 5. *Christ's sermon on the mount.*

15 k The land of Zăb'u-lon, and the land of Nĕph'tha-lĭm, *by* the way of the sea, beyond Jôr'dan, Găl'ĭ-lee of the Gĕn'tīles;

A. D. 31. k Is. 9. 1, 2. l Is. 42. 7. Luke 2. 32. m Mark 1. 14.

2 And he opened his mouth, and taught them, saying, 3 b Blessed *are* the poor in spirit: for their's is the kingdom of heaven.

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THE CHILDREN'S STORY.

(Continued from page 7.)

"Don't you steal them," she cried.

Seh Chong was dropping them into the basket. "No," she said quietly, "I'm only picking them up for you. Wait a minute."

For the load carrier was edging away, half doubting, half angry still. She could not believe that Seh Chong was actually helping, until she saw her put more cabbages into the basket. It was a horrid task. The vegetables were dirty, and somewhat decayed. Their thick smell made Seh Chong ill. But she loaded them carefully. When she had finished, she felt in her pocket for her handkerchief. She stood wiping her hands and smiling. The load carried stared. The Juniors backed into the shop again.

"Good-bye," Seh Chong said at last. "I'm sorry I was careless."

Even after she was in the shop, she kept hearing that harsh voice, and seeing that hard face. She couldn't enjoy buying books because she was thinking of the load carrier who didn't know about Christmas. "If I could only do something," she thought, and put her hand in her pocket, absently. Instantly her face went white.

"Oh Seh Chong," her roommate wailed—"Is the money safe?"

Without answering, Seh Chong rushed back to the street, her classmates following. When she had reached for her handkerchief, the money had slipped out. Search was useless. How long would twenty dollars lies idle on that crowded street?

"Never mind," her roommate comforted, as they all stared at one another.

"But what shall I write to Cicily?" Seh Chong began to cry, and her rommates gathered close, to protect her.

"You of the empty hands, move." It was the cabbage vender again, pushing herself into their midst. She stopped in front of Seh Chong, open- her thin fist to display the crumpled bills.

"Here," she said hoarsely. "I wanted to keep it—but you helped me. I came back."

Seh Chong was so surprised to see the money again that she couldn't find words. The load carrier went on. "I suppore," she said, "twenty dollars means something to you too. It would buy my rice," she sighed, "for six months, almost." She turned as if to free herself from the circle. Quickly Seh Chong looked around at her classmates. What she saw on their faces made her run forward and draw the load carrier back into the school group. She held out the money again.

"Here," she cried. "Please take it. It was given us—and we want you to have it—for Christmas—our Christ's birthday."

The load carrier looked at the money. Her fingers twitched.

Seh Chong forced the hand shut, with the money inside it. The load carrier was speaking slowly.

"I knew you were *Jesus* persons," she said. "Your faces look happy. But I didn't know being a *Jesus* person would make you do this.

Seh Chong nodded. "On his birthday," she said, "we give gifts."

"Because He gave Himself for us," on of the girls added.

A policeman was coming up to see why a crowd was blocking the street. Seh Chong said hurriedly, "Won't you come to our school, some day soon, and hear more?"

The vender nodded, her hand still trembling.

Seh Chong and her classmates walked slowly back through the school gate. They said nothing to the rest of the school about their American gift. "I wish we had asked her where she lived," Seh Chong said once.

On Christmas morning, it was her roommate who came running up the steps. "Quickly," she cried, "Come to the gate, we have a gift."

Seh Chong ran along with the other Juniors. At the gate all of them stood still—and stared, at a bamboo basket overflowing with clean white cabbages. A bright red card, fastened to the side, read "To the *Jesus* girls. I will come, when my selling is ended, on Sunday."

The cabbage vender had shared her very *best*.

All the Mission School wondered *why* the Juniors had cabbage for their Christmas feast, and why they enjoyed it so. But Cicily's class in America understood. They had helped share Christmas, too.

THE SUN'S PULPIT.

Continued from page 13.)

eousness. The judges of the World Court may yet learn their "righteous judgment" by waiting humbly at his feet; the League of Nations may yet learn that it is several leagues behind the Lord of love, and life, and light; and we must all learn that nineteen centuries have narrowed the distance between society and its Saviour all too little. Yes, that second picture of Jesus going before his sheep is enough to break our hearts, and make us all under-shepherds if we but contemplate it sufficiently.

> "In haunts of wretchedness and need,
> On shadowed thresholds dark with fears,
> From paths where hide the lures of greed,
> We catch the vision of thy tears."

(3) *And the final picture of the sheep following the Good Shepherd.* "And his sheep follow him: for they know his voice." And that is a beautiful picture, indeed. It is a generous saying, too. Jesus gives us full credit for trying. He pardons us for our failures, when we do our part. How we wish it were true of all who profess his name: "His sheep follow him." Shall we not strive harder to make it true in our own lives, and in the lives of those God has given to us? May we follow him out into the places of need,—need of every kind. May we hear him calling us. And may we know the joy of following him!

> "Where cross the crowded ways of life,
> Where sound the cries of race and clan,
> Above the noise of selfish strife,
> We hear thy voice, O Son of man."

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MARRIAGE

JENKINS—FIELDING.

William M. Jenkins and Miss Margaret Ellen Fielding came to my home and were married August 24, 1935, in the presence of a few close friends. Both are from the Bethel community.

A. W. ANDES.

OBITUARIES

PIKE.

On November 1, 1935, Ezekiel Pike died at his home near Roanoke, Ala., at the age of 72 years. He had for a long time been a member of Forest Home Christian Church and was a highly respected citizen, one who will be missed both in the community and the church.

He leaves to mourn his departure a loving wife and two sons as well as a host of relatives and friends. These noble sons are fine young men aand were very much attached to their father and they will miss him in their lives but God will comfort these and also the loving mother. Dear ones, trust in God and He will bring you to the Great Reunion some sweet day.

The funeral was conducted by the writer and interment was in the cemetery at Forest Home.

G. D. HUNT.

UNDERWOOD.

George Earl Underwood, 42 years of age, died at his home on the afternoon of November 4, 1935, after an illness of several months. Mr. Underwood, who for many years had been an employee here of the S. A. L. Ry, was the son of the late Rev. and Mrs. George R. Underwood, and was born in Moore county. He moved to Sanford when a youth.

Surviving are his wife, who before marriage was Miss Annie Kidd; one sister, Mrs. G. C. Hill, and his step-mother, Mrs. George R. Underwood of Sanford.

Funeral service was held at the home by Rev. F. E. Hyde, pastor of Sanford Christian Church, of which Mr. Underwood was a member, and Rev. J. W. Buckner, pastor of East Sanford Baptist Church in assistance. Interment was made in Shallow Well Christian Church Cemetery.

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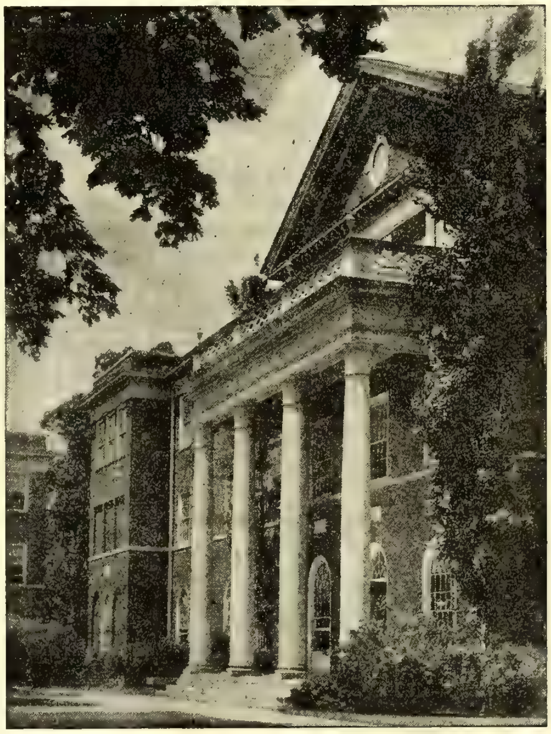

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